

WEST TEXAS BAPTIST

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S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE

Vol. 13

ABILENE, TEXAS, JANUARY 28, 1937

No. 8

from THE WATCHTOWER

Meditations of the Editor As He
Watches the World Go By

The editor listened to the pageant on early Baptist history in Texas, presented at the Mineral Wells session of the Baptist General Convention of Texas by students of Baylor University, with more interest than most of the visitors. The reason is apparent: One of the characters—William Scallorn, played by a son of Dr. J. M. Dawson of Waco, was the editor's great grandfather. Dr. J. M. Carroll stated that William Scallorn was the first Baptist deacon ordained in Texas.

Some time ago Editor E. C. Routh of the Oklahoma Baptist Messenger, sent me an address he delivered at the Plum Grove Church September 11, on the anniversary celebration of that church. This was the second missionary Baptist Church organized in Texas at that time. Perhaps the first Baptist Church in Texas was a "Primitive" Church, called Pilgrim Church. It was organized in Illinois by Daniel Parker, in 1833. This procedure was made to get around the Mexican government law that forbade the organization of any church except Catholic.

The organization of the Plum Grove Church grew out of monthly preaching services in the home of William Scallorn by Rev. Z. N. Morrell. Several charter members of the church were from the Scallorn and Karnes families. Many of the descendants of these two families came to the Abilene country almost a half century ago. Two daughters of William Scallorn, Mrs. Ada Gregory and Mrs. Dr. T. M. Blakemore (the editor's grandmother), were among that number. Some of the descendants now living in these parts are the Blanks, Sadler, Darby Gregory, and Malone families living in Caps, Abilene, and other points in this section.

The Scallorn ancestry has been traced back to the Penns of Pennsylvania. Major Penn, the noted evangelist, was related to the Scallorns and spent much time with them.

So you see, I have not only given you some valuable early Baptist history, but a little peek at the family tree.

And by the way, Major Penn and Dr. T. V. Neil, recently of El Paso, now in Oklahoma, are the only two preachers, that I know of, of all the large roll of ancestors that were kin to the editor. There were, and are, some mighty good folk among them, but they just don't "run to preachers."

Rambling Remarks had a lot to say last week about spelling, and his ramblings along this line showed the editor up as a proofreader. Here was the sentence that caused the trouble: "Don't worry about the spelling because I called a druggist and he spelt it letter by letter as I wrote it down." Now why didn't the proof reader (that's me) have that little word "spelt" in quotation marks like Dick intended it to be. I have always wondered why editors are sometimes so dumb. Maybe though, he doesn't make many more mistakes than other people, but his mistakes are in black and white where they can't be hid, or buried. You know, it's great for an editor to go through the grind and rush of getting out a paper, then sit down, after it's all over, and see his mistakes "blaring" right out at him from the pages of his paper. That's why I remarked recently after throwing a bundle of papers on the floor, that one consoling thought about heaven was that there would be no "West Texas Baptist" there. And note, please, I place the words West Texas Baptists in quotations.

DR. CAMPBELL AT ROTAN

It was our happy privilege to have Dr. R. C. Campbell with us Sunday, January 17. He preached here in our church at Rotan both hours Sunday and again on Monday at the Workers' Conference which met with us. Several of the churches around dismissed their evening services and came in to the night service. We greatly appreciated the fine spirit of co-operation on their part. We shall long remember the visit of our great secretary. Our church can never be the same after his messages.—John T. Taylor, Pastor, Rotan.

Rev. A. O. Wilson, missionary to the deaf, has organized a class for the deaf at Augusta, Georgia, which will meet each Sunday afternoon.

CORPUS CHRISTI CHURCH THANKS ABILENE CHURCH FOR SENDING MISSIONARY

For several years before his death, the First Baptist Church of Abilene supported Dr. B. L. Lockett and his wife as medical missionaries to Nigeria, Africa. Since Dr. Lockett's untimely death, this church has continued to support Mrs. Lockett as a missionary. Her health has not permitted her to return to Africa, but she has been doing a wonderful foreign mission work here in the homeland. Her recent book on the life and works of her husband has proven to be a mighty missionary force. Mrs. Lockett's illustrated lectures of mission work in Africa greatly stimulates the mission spirit wherever she goes.

Mrs. Lockett recently was with Central Baptist Church, Corpus Christi, in a church school of missions. In a recent letter to the First Baptist Church here, the Central Baptist Church at Corpus Christi expressed their appreciation of Mrs. Lockett and the church in the following words:

"Dear Brethren: We have recently had Mrs. B. L. Lockett in a church school of missions. Though we have had such schools each year for past six years, this was by far the most blessed event that we have had in the history of the church. Our church, already definitely missionary, was quickened in its missionary zeal and interest. The whole church desires to express its appreciation to you for the fine work you are doing in the life of this marvelous character.

"It is our candid judgment that the First Baptist Church is doing the very finest type of missionary work in keeping this great missionary heart on the field, teaching missions, and inspiring people to support missions in a new way. Who knows how many young people may hear the call of God to missionary life, through the influence of this teacher? Who knows how many future business men may give of their money to support missions, as a result of the impressions received from her?

"Not only did our church receive the blessings of her ministry while she was among us, but we had people from at least six other Baptist churches, and some from other denominations. The blessings that came to this community alone will far repay the cost to you in keeping her in this work. We owe you an eternal debt of gratitude, and we shall try to pay it through greater missionary endeavor.

"May God continue to bless you, and to use your great missionary, Mrs. Lockett.

"Very sincerely yours,
"Central Baptist Church,
"By Theo. A. Binford, pastor.
"Cropsus Christi, Texas.
"Done by order of the church."

HASKELL ASSOCIATION

A. W. Blaine, O'Brien, Texas
"These notes came too late for last week's issue.—Editor.

The pastors of the Haskell Association are planning to attempt great things for God and expect great blessings from God during 1937. The God of every great "revival of true religion" still lives, reigns and saves. His arm is not shortened that he cannot save and His ear is not heavy that he cannot hear. A glorious gathering of precious sheaves is still possible for those who are willing to pay the price. Hearing many expressions of determination, to live closer and work harder, backed up by love and loyalty to Jesus and His great program of Kingdom building, makes the outlook for the days just ahead very hopeful. We must remember that God gives the increase. God will if we yield.

Rev. Roy Shahan and the Rule Church have planned a Sunday School study course for the last week of January. They will study the book "Baptist History from the First to the Twentieth Century."

Rev. J. Lowell Ponder and the Rochester Church are launching a budget campaign this week. A banquet will be given for the departmental and general church officers. They will be asked to sign pledges then engage in an every member canvass. Brother Shahan, pastor at Rule, will be one of the principal speakers.

The quarterly conference of the W. M. U. of Haskell County met with the (Continued on page 3)

District Missionary, B. N. Shepherd Expresses Appreciation Of Splendid Welcome Extended; Asks Cooperation



B. N. SHEPHERD

ENEMIES OF CHRIST IN AFRICA ARE LEGION SAYS NIGERIA WORKER

We not only face the problem of heathenism and Mohammedanism but there are many spurious sects of Christianity working with mighty force all over Africa. Russellism is getting a strong following in many sections. Russellite literature is spread broadcast over the whole land, and the minds of ignorant and misunderstanding people are poisoned on all sides. A sect called Cherubims or Seraphims is very strong in Nigeria. It is a kind of half heathenish and half Christian cult that works itself into a church by sending a "prophet" to pray with the people, and after he gets into their good graces he begins to lead the people astray and to teach them his own doctrines. He also tries to alienate them from the church and to follow him. In many cases awful divisions have occurred in some of the churches, and many people who have just learned the story of Christ have been led away into a way that is worse than their original heathen state. We have pentecostals of various brands, some followers of "Father Divine" of New York and I suppose a few followers of almost all of the various brands of Christianity you would find anywhere. All of these sects and cults are the cause of anxiety to many of our Christians and they are fighting a hard fight to maintain their equilibrium.—J. Christie Pool, Ogbomoso, Nigeria, West Africa.

Rev. O. F. Dixon, Negro missionary of the Home Mission Board, Roswell, New Mexico, has organized a new mission church at Artesia with nine constituting the church and two being received as candidates for baptism.

How The Votes Are Coming

The votes are coming in pretty lively on the voting contest to change the name of the paper from the West Texas Baptist to The Western Evangel. One of the most encouraging things about it is, most of the votes are being accompanied by one dollar, to pay back subscriptions and for a year in advance. A number of interesting "votes" are published below, and others will follow next week. Remember, we are letting our subscribers settle this question for us. Here's what they are saying:

West Texas Baptist—I am sending you \$1.00 for the West Texas Baptist, one year. My vote is leave it "West Texas Baptist."—W. E. Green, Tow, Texas.

Likes Evangel
Dear Brother Malone—I vote that you change the name of the W. T. B. to "The Western Evangel," because it is briefer, and more suggestive.

I love the name "Baptist" but many are not evangelistic, and no Baptist is living and serving worthily for Christ who is not evangelistic and would recommend that he read the Book of Acts and Brother Gordon Barrett's article on "How to Live."

Herein is check for \$1.00 to be applied on my subscription to the West Texas Baptist, which, with the many new additional features you are to employ for 1937, will make the paper indispensable to all the vast territory adjacent to Abilene.

My severe affliction for a year, now has kept me from my work and from the fellowship of my brethren in our various rallies. As one of the pioneer missionaries of Sweetwater Association, I am deeply interested in and concerned for its continued success and promise when able to tell your readers briefly of some of our victories.

"I shall always be grateful for the brotherly reception as I am beginning your district work.

"At the Callahan Association I found a splendid crowd, enthusiastic about the Lord's work.

"The moderator asked me to speak on two phases of the Sunday School work—the most important two next to the 'message'—'The Teacher' and 'The Pupil.'

"At Anson I found the house about filled and a well prepared and well presented program was being rendered.

"In many private conferences, as well as group conferences, I find the determination to go on in a great way with our Lord's program."

"I am aware that I am following one of the best and most successful district missionaries in the state. I know I will have to work and be alert to measure up, but you will help me, won't you? You can do this by advising and praying with me. I am counting on you. What a task we have! It's all for the Lord."

In the above well chosen words our new missionary makes his introduction to our readers. Last Sunday he preached his farewell sermon to the church at Hereford, where he has been pastor for two and one-half years. He is moving his family to Abilene this week, and will be located at 2150 Orange Street.

Brother Shepherd was born in Arkansas, and spent his early life on a farm and ranch. He later entered the business world as a groceryman. He began preaching in 1916, and soon after that time entered Hardin-Simmons, where he graduated in 1922.

He was pastor of the church at Crosbyton, 1922-24, where the church membership was almost doubled and the Sunday School grew from about 60 not graded to 250 well graded.

He was pastor at Tahoka for over five years. The church there, under his leadership, grew from about 125 to 450 and the Sunday School from 40 to 350.

His next pastorate was at Clarendon, a college town for over 30 years. During his ministry there the Sunday School attendance increased one-third and became standard, and the B. T. U. grew from an average attendance of 30 to 150.

He resigned the pastorate of the Clarendon Church to become missionary of District 9, with headquarters at Plainview. During his leadership there every phase of the district mission work grew and was well organized.

He resigned the district mission work to become pastor of the church (Continued on page 3)

GARDNER SUGGESTS SPECIAL PROGRAM FOR B T U MISSION STUDY

T. C. Gardner
The members of intermediate, senior and adult unions in Texas will find it profitable to render special B. T. U. programs using material in the book, The Centennial Story of Texas Baptists. We are suggesting that special programs be given February 28, March 28 and April 25. The material has been planned by Dr. L. R. Elliot, Dr. W. L. Howse and a group of students at the Seminary. The unions that render these programs will need two or more copies of the book, The Centennial Story of Texas Baptists. The suggested program for Sunday, February 28, is as follows:

Topic: "Missionary Experiences of Pioneer Texas Baptists." (Based on Chapter 1, Missions and Missionaries of "The Centennial Story of Texas Baptists," to which the page figures refer).

Introduction: For the spirit and incentive of our missionary work see pp. 3, 4, 5, and the first paragraph on p. 13. For the historical background see p. 17.

Part 1—Empresario Days, P. 18, middle p. 20.

Part 2—First Sunday School, First Church, First Missionary. Pp. 20-24.

Part 3—Washington and Independence Churches. Pp. 25, 27. The Independence Church is still in existence. A story about it appeared in the Baptist Standard August 27, 1936, p. 1.

Part 4—The Influence of Thee Men—Mercer, p. 28, 248; Hucksins, p. 29, 83, 129; Tryon, p. 30, 82, 133.

Part 5—N. T. Byars: Houston's Blacksmith—God's Missionary. Pp. 19, 24, 32, 33, 38, 97, 156, 246.

Part 6—Missions and the Civil War. Pp. 40-43.

This program is suggestive and may be changed. Much more missionary material of compelling interest will be found in this chapter. The program director should read the entire chapter, then build a program best suited to his own union. Use of the index will help, see under Missions. An interesting assignment may be made of the list of missionaries, pp. 417-21. They all went from Texas. Several of them should be known in every church. Gather this local information and report it.

A letter from Pastor Ira L. Parrack, Chillicothe, states that Mrs. Parrack is seriously ill. She was in a hospital for 17 days. About 30 days ago she was removed to her home and is still in a serious condition. Brother Parrack has been one of our most faithful and efficient pastors for many years. He was located at Merck before going to Chillicothe. Our readers will remember to pray for this good pastor and his family in this time of trouble.

CALLAHAN ASSOCIATION

Joe R. Mayes, Baird, Texas

The work in our association is moving along pretty well, our pastors are as fine a group of men as can be found. If it will not worry the editor too much I will give the names of these pastors and their churches. We have three student pastors: Dick Griffin at Oplin, G. Q. Fulgham at Potosi, and J. W. Arnett, Denton Valley. These boys are in Hardin-Simmons. Rube Ivy is pastor at Atwell and lives in Cisco, C. E. Dick is pastor at Scranton and lives at Ovalo, R. H. Williams at Rowden and lives in Abilene, W. A. Strickland at Eula and lives in Abilene, Roy O'Brien at Dressy and lives at Scranton, Ross Respas at Admiral and lives at Cottonwood. The others live on the fields where they work: V. W. Tatum at Cross Plains, Dewitt Vanpelt at Cottonwood, F. A. Hollis at Putnam, J. S. Tierce at Clyde, and myself at Baird and as supply I go to Dudley fourth Sunday afternoon.

The Admiral Church, under the leadership of Brother Respas, has put on their budget drive and has not only raised the budget but increased their contributions to missions 500 per cent. Cottonwood, under Brother Vanpelt's leadership, is going forward in their organization and are planning to get a new building program soon. Clyde has reached the standard of excellence with their Sunday School. Pastor Tierce is beating all of us with his organization. Putnam is leading the rest of us in their gifts to missions because Pastor Hollis has led more of his people to tithe. The rest (Continued on page 3)

RAMBLING REMARKS

Dick O'Brien

When a number of the very best friends I have in the Baptist ministry recently received the honorary degree of Doctor of Divinity from one of our finest schools it set me to thinking. It is an unusual event that sets me to thinking. In the first place I want to make myself perfectly clear on this matter by saying that I think each and every one of these men deserved the honor which they received, and that the school brought honor upon itself in conferring the degrees. Some of these men I have had in revivals, and assisted in revivals and know them intimately, and all of them I know well. One of them in his first pastorate asked me as a mere boy preacher to assist in the first revival in his church after he became a pastor. It has been interesting and thrilling to see him grow through the years. I shall not attempt to enumerate and name them, but I take this method of congratulating each and every one of them, and assure them of my prayers that they may wear with credit to the ministry and themselves these honors. . . . You know I took time to consult Mr. Webster about this "doctor" business. Mr. Webster does not always agree with me, but I usually yield to him when a difference arises, since he is dead and cannot speak for himself, and since he has so many cultured people on his side. I note that he says that the word "doctor" is taken from another word "doctore" which he says means "to teach." Also a teacher, a learned man, a man skilled in a profession, a man of erudition. (Consult him for the meaning of that last one.) Well it seems to me that our brethren mentioned above meet all of these conditions, therefore I second the motion as to their doctorates. . . . Mr. Webster also uses the word as a verb, that is, he claims that certain things may be doctored, in the sense of treated. This opens up another field. Since so many of our church members, and so many of our local churches, and so many of our associations and conventions need treatment, or doctoring, then we need some doctors. So I suppose we may normally look to these brethren to do something about our theological needs. . . . We evidently need different kinds of doctors of divinity just as different types are needed in the field of medicine. We need the kind who are good at diagnosis. We will make slow progress in healing our infirmities unless we know what they are. May we hope that among this new group who have graduated into the doctor's class that there will be those with discerning minds and understanding hearts who can help us to see our weaknesses and faults. He would be of great value indeed who could tell us why certain pastors have a hard time staying in a pastorate, and why there is so much wanderlust among us. Why our churches are so impotent to meet the moral and spiritual needs of the communities in which they are located, and the list might be extended indefinitely. . . . Then we need the type of doctor who knows the remedy for our ailments, and how to effectively apply these remedies. . . . We need general practitioners, lots of them, who can take care of the general conditions which normally arise in the local church and community. Bringing new babes into the spiritual family, and looking after their infantile problems, colic, hives, measles, and the scores of other moral diseases and temptations peculiar to very young Christians. One able to do minor surgery, give anesthetics (I do not have in mind the kind of preacher whose sermons put folk to sleep), give hypodermic injections, and render similar services to his people. This doctor should be able to stimulate circulation, regulate blood pressure, and relieve cold feet. (Some of the doctors might with profit try this on themselves, while they are administering to their deacons and others). . . . Then we need specialists who can handle the more difficult cases and perform major operations. He is a great surgeon indeed who can perform a delicate operation, remove the seat of disease, and still save the patient. We have many religious doctors who attack the cause of disease in the church patient, but he often leaves the patient worse after the operation. The Great Physician said He came to save life, not to destroy it. And He left us an example that we should follow in His steps. . . . And there is one other, if space permits, and that is the chiro-

West Texas Baptist

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C. D. OWENS Field and Advertising Representative

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A TEACHER'S PRAYER

Lord, speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone.

O teach me, Lord, that I may teach
The precious truths thou dost impart
And wing my words that they may reach
The hidden depths of many a heart.

O fill me with thy fullness, Lord,
Until my very heart o'erflows
In kindling thought and glowing word
Thy love to tell, thy praise to show.
—Frances Ridley Havergal.

A PROTEST AGAINST ATHEISM

One of our exchanges states that in Chicago Episcopal youths have opened what they call the Episcopal Church College, as an "active protest against non-sectarian colleges and universities which deviate from Christian principles, and even advocate pagan and atheistic doctrines." Our observation is that it's time someone makes such a protest. We Americans have always boasted of that part of our constitution that declares for a separation of church and state. Carrying out this fundamental idea, laws have been passed in practically all states in the union forbidding the teachings of the tenets of the Christian religion in our tax supported schools. Perhaps the principle of such a law is good, in a land of freedom and democracy such as ours. However, this brings up another question. How long are we going to sit idly by and permit atheistic teachers in tax supported schools and colleges, to maliciously destroy the faith of our youth in the Bible and in the tenets of our religion and the religion of our fathers? In our schools all over the land thousands of our young people are having their faith in God undermined by teachers who, seemingly, take great delight in displaying their intellectual superiority and wisdom by their sarcastic ridicule of the Bible and religion.

Webster's defines religion as "Any system of faith or worship." To the man who is an atheist or an agnostic, his belief about these things is his religion. And certainly he hasn't any right under heaven to propagate his belief, and thus destroy the faith of young people, at the expense of tax payers, who believe in God and in the Bible as His revealed will to man.

THE EDITOR IS ON "THE SPOT".

Expressions of appreciation of the plans we have outlined for the West Texas Baptist this year, continue to come to our desk. We tried to be frank in our statements outlining our new program. We are going to continue to be frank in our efforts to enlist our readers in helping enlarge the paper to where it will support the editor and his family, and at the same time pay the printing bills. To do this it will be necessary to build the circulation to around 5,000. This can be done very easily with the co-operation of our churches and pastors. There are nearly 7,000 Baptist homes in District 17 alone, and the paper covers a much wider territory than this district.

We are not joking when we say that "The Editor is on the 'Spot'." To do what we have outlined to do with the paper will require every moment of our time in hard work on the paper. This is purely a venture of faith. We believe there is a need for the paper in this section. We believe we are following the leadership of the Holy Spirit in making the decision we have made. We believe we can make a paper that will be a blessing to the cause of Christ and to every home into which it goes—a paper that will be worth many times the subscription price, and finally we believe our subscribers will rally to this program and help make it possible for us to carry it out.

How can you help? First, by paying your subscription, and then by helping enlist others in subscribing. Our offer to pay back subscriptions and a year in advance for \$1.00 will be continued to March 1. At that time all delinquent subscriptions will be dropped from the mailing list. Our pastors and churches can help, also, by inviting the editor to supply their pulpits when they need a supply. Well, it may be our venture will fail, but we serve notice right now that if we have to "take the count," we'll take it fighting plenty hard.

K R B C PROGRAM

Listen in on the KRBC radio (1420 kilocycles) Bible program put on each Wednesday afternoon at 3 o'clock by the editor. We will appreciate announcements of the program by our pastors to their congregations. These lectures are based on the Bible outline each week in the West Texas Baptist.

NOTICE TO CORRESPONDENTS

All copy for the paper must be in our office not later than Tuesday morning, each week. Address mail to West Texas Baptist, Box 1560, Abilene, Texas.

To See If You Know Your Bible

In this department, from time to time, will appear questions based on the Bible. See if you or your associates can answer them without consulting the answers, printed on the last page of the paper. Do you know some thought provoking Bible questions? If so send them in, with the answers and they will appear in this department.

1. Who became Abraham's wife after the death of Sarah, and what nation of the period of the Judges came from this union?
2. Who was the mother of Ishmael, Abraham's son, and what religion came from Ishmael's descendants?
3. How did Jacob demonstrate the divine law that "as a man sows, so shall he reap"?
4. What was the cause of the child-bearing contest between Rachel and Leah, Jacob's wives, and what was the significance of each son's name.
5. Jacob had 12 sons. Ten of the twelve tribes of Israel bear the names of these sons. What substitutions were made for the names of the other two sons?

Think On These Things

C. C. Andrews, Baird, Texas

"Pilate saith unto them; what shall I do then with Jesus which is called Christ?"

There were only two answers to Pilate's question that day, one was "Release him." The other "Crucify him." The people said "Crucify him."

The same question comes to the human family today, but from a different source, and for a different purpose.

Something says from within us: "What shall I do then with Jesus?"

Two answers are before us, "Receive him and become a son of God. Reject him and remain a son of the devil."

Jesus said to those Jews that rejected him, "Ye are of your father the devil."

There are more involved in the answer to this question than many people think.

Jesus purchased the redemption of the human family with his life, it is his, and cannot be obtained only through his name. God does not bestow salvation to any one without the endorsement of his Son's name. God is pleased to honor a petition presented in the name of his Son, for no higher tribute can be paid the Father than to recognize his Son as the exclusive way of life.

Here is what the Apostle John says about the result of either answer to this question: "This is the record, God hath given (or) promised us eternal life, and this life is in his Son, he that hath the Son hath life; and he that hath not the Son of God hath not life."

Devotional Thoughts

MEDITATION ON THE TWENTY-THIRD PSALM.

A Shepherd is one who tends sheep; a good Shepherd does not drive his sheep, he leads them; they love and trust him, therefore they follow where he leads.

So now, before we say, "The Lord is my Shepherd," we must search our hearts and ask ourselves if He really is our Shepherd. Are we letting Him lead us every step of the way? Are we submitting our wills to His will? Are we going to him each morning in prayer, asking for guidance before starting the day's work? If we do this, He who knows our hearts and answers our prayers, will lead us in paths of righteousness for His name's sake.

After searching our hearts and finding that the Lord is truly our Shepherd, we know that we "shall not want," for God, our Father, careth for His own; He knows the needs of His children far better than we know them ourselves, all that we need do is trust Him and follow where He leads.

As the good Shepherd leads his sheep to the pastures that are green and where there is nourishment and rest for their bodies and water to refresh them, likewise, our kind Heavenly Father, who is the giver of all good and perfect gifts, leads His children into green pastures and beside the still waters. He gives to us so many of the beautiful things of this life—loved ones, home, friends, work and rest. And if we will only keep sin out of our lives and use these gifts for His glory, we shall receive untold blessings from Him. But there is a greater gift than any of these, the gift of His only Son, our Lord Jesus Christ, who suffered and died that our souls might be restored.

In these green pastures and beside the still waters we not only find rest and refreshment for our tired bodies and minds, but we find a spiritual strength and refreshment that brings into our hearts the peace that passeth all understanding.

And when on our walk through life, the way becomes dimmed by sorrow, and the road is so hard to travel for it is so steep and rough, and there is darkness all about us, if the Lord is our Shepherd and is with us we will fear no evil. The Holy Spirit and the old Book shall be the rod and the staff that will comfort us. The dark valley to some may be the time of temptation and struggle, when the evil one is trying to lead us from the paths of righteousness, but the good Shepherd is ever ready to protect His sheep from harm.

At last we all must come to the valley of the shadow of death, in that these old bodies of ours die, but there will be no fear of death to a child of God.

There comes a time in the life of every Christian when their enemies, the children of the Devil, see the folly of their own lives in contrast to a life spent in the service of the Master. It is as though God prepared a table of the finer, better things of life before his children in the very presence of the wicked ones.

Praise be to God! We are children of the King, he has made us heirs to the Kingdom and joint heirs with our Lord Jesus Christ—yes, our cup of joy runneth over, surely, surely, we shall live a life of usefulness and happiness here on earth and shall dwell in the house of the Lord forever.

—MARGARET W. DRAKE,

Paris, Ky., in Western Recorder.

SUNDAY SCHOOL LESSON

By HIGHT C. MOORE

January 31, 1937

THE FINANCIAL COST OF ALCOHOLIC BEVERAGES

(The Economic Approach to the Liquor Problem)

Proverbs 21:17; 23:20, 21; Matthew 24:45-51; John 6:26, 27, 35

Four Biblical studies of the liquor problem are proposed in our temperance lessons this year. For the first quarter we study the economic approach; next quarter, the scientific approach; third quarter, the social approach; and fourth quarter (International Temperance Sunday), the moral issue of the drink problem.

In our initial lesson we find that the financial cost of alcoholic beverages involves individual character, social standing, business position, and moral degeneracy.

1. The Cause of Intemperance (Proverbs 21)

Drink Costs Financially. Here is a terse but terrific arraignment of one who if rich shall be a poor man, and if poor shall never be rich. Note (1) He loveth. But what is he fond of? Upon what is his heart set? What does he want and work for? And for what does he spend his money? (2) He loveth pleasure. He is interested and invests in what he calls a good time. He is fond of frivolity. He relishes revelry. He delights in diversion. He neglects serious duty. (3) He loveth wine. He likes the taste. He craves the thrill. He alleges to drown his depression. Alas, he pays more than cash. He pays in strength. (4) He loveth oil. The perfume of luxury is pleasing to him. So is the anointing oil used at banquets for honored guests. Vanity animates him. Pride possesses him. If moneyed, such a man will grow poor and if moneyless he never grows rich.

2. The Course of Intemperance (Proverbs 23)

Drink Costs Socially. Notice the parties sketched here: (1) The Drinking Party. "Be not among winebibbers" or parties of drinkers. Groups get together for the purpose of drinking intoxicants. So there is a crowd of tipsy men. (2) The Dining Party. Here is intemperance in eating. The party seeking only the gratification of appetite, required a rare and varied flesh menu which was taken to excess. So we see a group of gluttons who stopped eating only when sick of surfeit. (3) The Depraved Party. See the drunkard and the glutton in the deep degradation and think of the height from which they reeled downward. (4) The Delinquent Party. The intemperate become speedily the incompetent. Drowsiness is a result of sottishness. The dissolute become delinquent. (5) The Destitute Party. The drunkard and the glutton soon come to poverty and want. "Revering leaves men in rags."

3. The Curse of Intemperance (Matthew 24)

Drink Costs Professionally. In a parable of preparedness for his second coming, Jesus sketches skillfully the sober servant in contrast with the sottish servant. (1) The Sober Servant. As the head steward, like Joseph in Potiphar's house, he was faithful to his master and prudent in supplying all the domestics with food. He was dependable and diligent, giving all the household their rations at the appointed time. He believed his master was coming again as promised and because continually on duty, he was ready for the reckoning at any time. His reward was assured and it would involve promotion to greater responsibility. (2) The Sottish Servant. He was bad at heart as related to both his master and the other servants. He deceived himself and discounted his master with the thought that the master was going to be absent a long time. He thereupon began to beat his fellow slaves without warrant and without mercy. "Instead of feeding the household he flogs it." He was so engrossed with selfish gratification that he spent his time carousing with drunkards. At length he was called to account at the unexpected arrival of his master who cut him in two, scourging him severely, put him with the hypocrites, and left him to his fate of wailing and remorse.

4. The Cure of Intemperance (John 6)

Drink Costs Morally. Appetite for earthly pleasure can be counteracted and cured only by directing and developing appetite for spiritual things. Learn a triple lesson from Jesus: Seek salvation rather than sustenance; labor for the lasting food; and feed by faith upon the Bread of Life. In contrast we infer the moral cost of drink with allied sins. (1) Moral Perception is Blunted. The men who were filled at the feeding of the five

thousand sought for Jesus not to get the spiritual meaning of the miracle, but to get in line for more food. (2) Moral Practice is Blighted. Labor is misdirected and misapplied. Effort is focused upon the food that perisheth. Entirely overlooked and ignored is the food that endures unto eternal life. (3) Moral Prospect is Blasted. Of course the slaves of appetite must miss salvation. Excess keeps from eternal life. Physical surfeit suffocates moral alertness and activity. The soul can be satisfied only by Christ the Bread of Life. They who come to him and believe on him shall never hunger nor thirst any more.

Consider the Price One Must Pay (1) What Price Pleasure? Is any pleasure you want wholesome and worth while? Enjoy it. But does it cost in money and manhood more than you ought to pay? Then do without it!

(2) What Price Appetite? What do those delicious viands cost? and those luscious foods? More than you have money or means to buy? Then curb and control your appetite!

(3) What Price Luxury? Are those odorous perfumes to be bought for you at fabulous expense? Could anointing from costly alabaster boxes minister to your vanity? Count the cost!

(4) What Price Drink? See the sot reeling down the road and beware of the first sip of wine!

(5) What Price Gluttony? Glimpse the glutton who lives to eat rather than eats to live. Determine never to be a bloated gourmand and a parasite on society.

(6) What Price Drowsiness? The debauched and benumbed reveler is awake when he should be asleep and he sleeps when he should be awake and at work. Is he not on a steep toboggan to poverty?

(7) What Price Infidelity? The bad slave disobeys, disparages, and dishonors his good master. Can he hope to escape?

(8) What Price Oppression? To be unkind to others, to take advantage of them, to flog them physically or otherwise, to spice carousal with cruelty: Do not sword and scourge await such a man?

Gold in the Golden Text

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Isaiah 55:2.

Wasted wealth cries out against the spendthrift who, though hungry for bread which is at hand, throws away his money for chaff and tinsel containing not one atom of nutriment.

Wasted work cries out against the piddler who with all his seeming energy and enthusiasm is yet satisfied with wages that never satisfy.

Home Daily Bible Readings

Monday—The Unprofitable Servant. Matt. 24:45-51.

Tuesday—The Price of Intoxication. Hab. 2:12-17.

Wednesday—Belshazzar Sells His Kingdom. Dan 5:17-28.

Thursday—Defeat Through Drunkenness. 1 Kings 20:1, 16-21.

Friday—Alcohol and Race Degeneracy. Isa. 5:22-24.

Saturday—Woe Upon Excesses! Isa. 5:11-17.

Sunday—The Law of Recompense. Gal. 6:1-10.

SERVICES AT POTOSI

Potosi had a good day Sunday. Pastor G. Q. Fulgham preached two good sermons. He seemed to be at his best. He preached both sermons on the Book of Nehemiah. The 11 o'clock sermon was on "Building a Soul Winning Organization in the Church." The evening sermon was built around the impossibility of carrying on the Lord's work without taking up the cross and the responsibility that goes with it.

We had a good crowd at both services, and in the afternoon the Potosi singing club had a good singing. They sing each second and fourth Sunday afternoons at 2:30 o'clock, and we invite all who will to come and be with us. Mr. Will Nesmith is president of the singing club and he is holding the club up to a high standard. We think that he is a real leader along that line.

Next Sunday afternoon, Jan. 31, at 3 o'clock there will be a special service at the Potosi Baptist Church for the boys of the community. Men are also invited. Brother Fulgham will preach to them. We would like to have our new missionary come out and get acquainted with us, if possible, at that time; and if not just any other time.—E. N. McCoy.

OUR WEEKLY SERMON

In this department we are publishing a short sermon of a doctrinal or devotional nature. Our pastors are invited to contribute material to this department. Try to confine your manuscript to between 750 and 1,000 words, if possible.

Evangelist John W. Newsom

THE HOLY SPIRIT

John 16:1-15

Introduction: "The Holy Spirit Empowers for Service." Acts 1:4. And being assembled with them, commanded them that they should not depart out of Jerusalem, but wait for the promise of the father, which saith he, ye have heard of me.

I. He Empowered for Service in the Old Testament Dispensation.
1. He was with God the Father and God the Son in the morning of creation. Gen. 1:2. And the earth was without form, and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

2. He Empowered the Prophets and the Writers of the Old Testament. 2 Samuel 23:2. The Spirit of the Lord spake by me, and his word was in my tongue.

II. He Empowered Jesus.

1. Jesus was begotten by the Holy Spirit. Luke 1:35. And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: Therefore also that Holy Thing which shall be born of thee shall be called the Son of God. Acts 10:38. How God anointed Jesus of Nazareth with the Holy Spirit and with power.

III. He Empowers in This Church Dispensation.

1. He said in Acts 1:8. Ye shall receive power after that the Holy Spirit is come upon you.
2. He Empowers Us to Witness for Him. Acts 1:8. And ye shall be my witnesses unto me both in Jerusalem, and in Judea, and to the uttermost parts of the earth.

3. Were All Empowered Alike and for the Same Purpose? No. I Cor. 12:8-11. For to one is given the spirit of the words of wisdom; to another the words of knowledge by the same spirit. To another faith by the

same spirit. To another the gift of healing by the same spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self same spirit dividing to every man severally as He will.

IV. When Does the Holy Spirit Come for Endowment, or to Give Power to a Child of God?

Did the early Disciples always expect his coming? In the Bible times he always came after regeneration whether it was one minute or years afterward. Acts 8:15. Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God they sent unto them Peter and John who, when they were come down, prayed for them that they might receive the Holy Ghost: for as yet he was fallen on none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. Acts 19:1-7. And it came to pass while Apollos was at Corinth, Paul having passed through the upper coast came to Ephesus and finding certain Disciples, said unto them, have you received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what were you baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

HASKELL ASSOCIATION

(Continued from page 1)

Knox City Church January 5. The meeting was presided over by Mrs. W. D. Green, associational president. Brother J. Lowell Ponder, pastor of the Rochester Church, delivered a splendid message at the 11 o'clock hour on the subject, "Limiting God." Rev. Nathan McGuire of San Angelo brought the closing message on the subject "Adorning the Gospel of Jesus Christ." Brother McGuire is a fine, humble, earnest Gospel preacher. The meeting made those present realize that the danger is not that of doing too much for the glory of God, but too little. After all, have we ever made a real sacrifice for Him?

Among those who attended the Associational Sunday School Officers' Conference for Texas, which met at Waco last week, were Rev. W. D. Green, Knox City, Rev. Lowell Ponder, Rochester, Rev. W. H. Albertson, Munday, Rev. A. W. Blaine, Gillespie, Rev. Roy Shahan, Rule, Brother A. U. Hathaway, Munday, Brother W. R. Terry, Rochester, Rev. Shade Stephenson, Munday.

The fine auditorium of the Rule Church has been refinished and redecorated. This adds much to its attractiveness.

All churches of the association are urged to send items of interest, which they wish to have printed in this column, to A. W. Blaine, Box 162, O'Brien, Texas.

Many of the Haskell County pastors are looking forward to and expecting to co-operate in the South-wide Evangelistic Campaign. A program for this association will be worked out later in a general meeting.

A number of Haskell County Baptists had the privilege of hearing Rev. P. D. O'Brien, of "Rambling Remark" fame, preach at Olney Wednesday evening. He delivered a splendid spiritual message in an appeal to the lost. Rev. Bill Marshall, pastor of the University Baptist Church of Fort Worth had charge of the music. Rev. Townsend is pastor at Olney.

Many things of vital interest to

every Christian of the association will be discussed at the next workers conference which is to meet with the Rochester Church, January 26. Prayerfully plan to be present.

We are hearing some good reports of the Sweet Home Church. Their Sunday School is rivaling some of the larger churches, and best of all, the unsaved are being won to the Lord. Brother Wainscott is their new pastor. May more of our churches and pastors claim the blessings that God is willing to give.

A statement was made at the recent Sunday School meeting that a very large percent of church members not enrolled were backsliders. If this is true we have a large task ahead of us in leading a lot of folks back to the Lord. The road of no Sunday School is a drifting, aimless, as well as a dangerous road.

Brother Green and the Knox City Church plan to complete their budget for the associational year this week.

The Workers' Conference of the Haskell Association met with the Rochester Baptist Church January 26. The following program was rendered:

10—Song and Devotional, Clarence Wainscott.

10:15—Looking Back, A. W. (Winton) Blaine.

10:40—Looking In, Roy Shahan.

11:05—Looking Out, Shade Stephenson.

11:30—Sermon: Laborers Together with God, W. D. Green.

Lunch.

1:00—Board meeting.

1:45—Devotional, Louise Finley.

2:00—Looking Back in W. M. U.

Mrs. R. C. Couch.

2:25—Looking Forward in W. M. U.

Mrs. W. D. Green.

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The senior B. Y. P. U. of the Knox City Church presented a splendid program for the Gillespie B. T. S. Sunday evening, January 17. Those taking part were Rev. Oliver King, Mr. and Mrs. Bob Pruitt, Miss Juanita Morgap, Miss Bonnie Nell Rowan and Miss Mildred Dutton. Miss Dutton is the senior director of the association. The group was accompanied by Mrs. W. D. Green, associational

W. M. U. president.

OUTLINE OF OLD TESTAMENT STUDY

By The Editor

Book of Genesis Continued.

The radio Bible study for the past week was based on the first two general divisions of the book—(1) Creation and (2) The fall and redemption of man. These outlines were discussed under the general idea of the beginning—of time—creation—plant and animal life—human life—sin—redemption.

In the study for the next week we will take up the second two main divisions of the book—(3) From Cain to the flood, and (4) From the flood to the confusion of tongues. These two general outlines cover chapters 4 to 11:9. If you are interested in going with us through a historical study of the Old Testament, read carefully the chapters outline and then answer the ten questions given at the close of this outline. If you are in reach of KRBC, Abilene's radio station, 1420 kilocycles, tune in each Wednesday afternoon for a radio discussion of the outlines given in this department. The outline given in this issue will be the basis of the discussion for next week's radio talk.

For next Wednesday's radio lecture we will discuss the lesson referred to above under the following outline:

1—Beginning of Replenishment of the Earth.

2—Beginning of Murder (Ch. 4).

3—Beginning of Civilization (Ch. 4).

4—Beginning of the Spiritual Line (Ch. 5).

5—Beginning of Judgment—the Flood (Chs. 6-8).

6—Beginning of the Races (Ch. 9).

7—Beginning of Languages (Ch. 11).

—

Questions for Study

1—Who were the first two sons born to Adam and Eve, and what occupation did each have? (Ch. 4).

2—What offerings were made by each, and why did God accept one and reject the other? (Ch. 4).

3—(1) What curse was placed upon Cain? (2) To what land did he go? (3) and where did he get his wife? (Ch. 4).

4—What is said, in this connection

about the first civilization? (Ch. 4).

5—In what way might Seth be considered the beginning of the spiritual line of descendants? (Ch. 5).

6—What is meant by the sons of God and the daughters of men? (6:2).

7—(1) What Scripture shows extreme wickedness on earth at the time of the flood? (2) Why did Jehovah spare Noah and his family? (Ch. 6:5-10).

8—Who were the three sons of Noah, and what races of people sprang from them? (Ch. 6:10).

9—Tell briefly the story of the flood. In what way might the ark be called a type of Christ? (Ch. 6-9).

10—Tell briefly how the confusion of tongues or beginning of languages was brought about (Ch. 11:1-9).

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CALLAHAN ASSOCIATION

(Continued from page 1)

of us are not going to be undone, we will tithe too.

Our workers meeting at Cottonwood Tuesday the 19th was good. Nine of our churches were represented. A good program was given and the work was set up a nice bit by this meeting. Our new missionary, Brother Bob Shepherd, was with us for a little time and spoke. We all liked him. He had with him a Brother Cook who also spoke and we liked him too. Surely he has the right sort of religion.

Our Brother Missionary Blair from Cisco Association was with us. We liked him too; he is one of the Lord's best and truest. Two of our student pastors, Arnett and Fulgham, were present and spoke, both brought good messages. It is mighty fine for the boys to come to our meetings when their finals are on. It shows that they are really interested in being pastors of the churches that have called them.

We are for all the work and are a co-operating group of churches down this way.

JONES COUNTY WORKERS MET WITH ANSON CHURCH LAST WEEK

C. D. Owens

The attendance of Worker's Conference in Jones County Association, which met at Anson last week, was larger than usual. A very fine spirit prevailed throughout the meeting.

Subject for discussion was "The New Testament Church. Rev. East of Abilene gave an interesting address on "Christ as the Head of the Church."

"The Origin of the Church" was ably discussed by Rev. R. L. Shannon. He emphasized the fact that Christ established his church during His personal ministry on earth. That it is and executive body to execute the laws, rules and regulations of Christ, its head, and that it will continue its mission until Christ comes again.

Rev. J. H. Skiles of Stamford discussed our membership in the church. He put special emphasis on the importance of a genuine, regenerated church membership.

Rev. T. C. Williams of Stamford, discussed "The Purpose of the Church." He gave four-fold purposes—1. Force for Righteous, 2. Praying Institution, 3. Win the lost to Christ, 4. To furnish a place for Christian activity.

At the noon hour the ladies of the church served a good turkey dinner (not lunch) to the delight of all present. In the afternoon session Rev. Fred Moreland of Lueders conducted song and praise service. C. D. Owens of Abilene presented the claims of the West Texas Baptist. Rest of the meeting was given to executive board meeting and woman's work of the association. The meeting of the women was well attended and full of interest. Reports from their various organizations was gratifying. Next Worker's Conference will be with Bethel Church.

DISTRICT MISSIONARY

(Continued from page one)

at Hereford where a material growth has been made during the past two and one-half years. This church has been led, recently, to adopt a weekly budget of \$132.00, and the weekly income is running between \$150 and \$160.

Father: "Are there half-fares for children?"

Conductor: "Yes, under fourteen."

Father: "That's all right. I've only five."—Clipped.

CANDIDATE



ROBERT S. DUNN

I want to take this opportunity of announcing to the readers of the West Texas Baptist my candidacy for the office of Chief of Police of Abilene.

I feel that there is a great need for a strict law enforcement in Abilene, due to the fact that we fathers and mothers who are trying to raise and educate our families here have a great responsibility in doing so.

I promise that if you will elect me as your next chief, that I will do my very best in every way to make Abilene a more desirable and better place in which to live.

It is my aim to see as many voters as I can, and in the meantime, I assure you that your support and influence will be greatly appreciated.

ROBERT S. DUNN.

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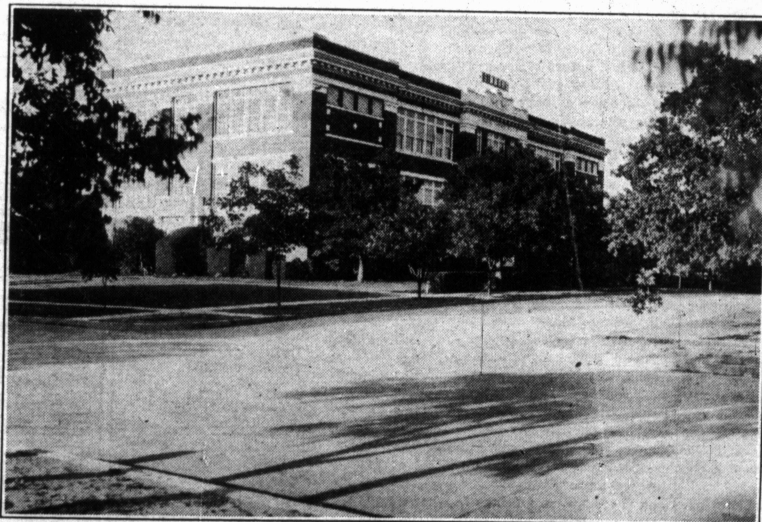
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ABILENE, TEXAS

BLONNYE FOREMAN BEGINS WORK ON NEW FIELD IN BRAZIL

(Concluded from Last Week)

Later—Monday morning, November 16.

Spoke last night at the church, telling the folks something about experiences during the year at home. The house was full, and the attention was the best I have ever had here. At the close of the service our pharmacist came and told me that what he liked best was not that the people gave me so much for my work here but the fact that they have such a deep interest in the work and in his people's welfare. The old Col. Nogueira Parangue led in the closing prayer and he almost broke down a time or two as he thanked the Lord for their brethren in the other America and prayed God's blessings on them for what they had done, and continued to do.

Plans are already being made to open up a road from here out through the northern part of the state, connecting it with another automobile road up there. Dr. Augusto Nogueira especially is greatly animated over the prospects for the future. He is the mayor of the village now, the leading deacon, and the leading influence in the community for good. He sent a telegram to the governor of the state telling him of the first automobile in Corrente.

While in Recife I talked with a young lady who finishes her work in the Baptist school there this month about coming out here to teach next year. I think she will come. There is another in Bahia who is finishing the normal school there and who is a splendid teacher and fine church worker, I am told. Mrs. Crouch talked with her when she was out on the coast last winter and she thinks she will come next year. With these two we will be able to make out very nicely. I think the Crouches have about decided to wait until July to leave for the states.

Have not opened the bicycle yet. The people are quite curious to see it. Only a very few have ever seen one. But I have not had time to do much of anything yet, and besides it is better not to let them see everything at once, perhaps. I got here with a very little gasoline extra so am not riding around in the car very much. Have ordered some more but it will be weeks before it gets here. There are several short trips around here that I'll be able to make in the car, most of them only a few miles out—five to ten. But I have not yet repented of having bought the car.

THE PRESIDENT'S BALL

One item of great prominence in the daily press now is in regard to the big ball to be held on the president's birthday. This is one evil that is being promoted under cover of a benefit. We are saying a great deal, and doing something, about the evil of race track gambling. The Christian realizes the evils that accompany the dance hall, and yet because on this occasion they can picture the benefit, we note in connection with it the names of some of our church members.

We can sympathize with, and render aid to, the poor unfortunates to highest efficiency without engaging in an evil to do so. We seek to make our home a helpful place to rear our children, and we are interested in giving them the best in the world. We are for the highest type of education giving of our means and time to help make it that. We provide a place for the religious atmosphere we need and would have our children have. We speak out against the evils that are provided to induce the innocent and the Christian to the ways of the world. But yet some of us will join in with the evil which comes in the sheep skin.

Each preacher of the Gospel of our blessed Savior and Lord, Jesus Christ, should cry out against the president's ball. Every Sunday School teacher, and every Christian should count it his privilege to say no to such a proposition offered by the world.

Let us list this evil with the evils of race track gambling and other types of modern evils. And if the good people do not rise up and go into action against them, it is certain that they will continue, and not only continue, but spread their influence of destruction to the ends of our country.—J. William Arnett.

Dr. W. Y. Pond of Breckenridge is in a revival meeting this week with Pastor Willis J. Ray and the First Baptist Church, Littlefield.

District Missionary A. A. Brien of District 9, is with Pastor Hardin and the Post Church in a meeting this week.

The Crouches also think it was a good thing. And the folks are just carried away with the idea. They consider it one of the greatest honors that could come to this section of the country, and also to me as being the first to bring a car in here. So you see I have been raised to a higher position in the eyes of the people.

You may possibly have noted that I have talked mostly about the innovations that I brought along (?) and it is most likely that this will occupy a great part of the letters for the next few weeks at least. But you should be here to see the recreation on the part of the people and also on the part of the animals. Really though it is more interesting to watch the people than the animals. Along the road cattle would stand in the road looking at us until I honked the horn and then they would raise their tails and run for all there was in it. When we would meet any one horse back, the rider would dismount as soon as he saw the car, lead his horse as far out of the road as he could, and stand holding it as if life depended on it.

Trust all are well. Tell the friends about my safe arrival. Don't know when I'll get time to write to them.

BLONNYE

HOW VOTES ARE COMING

(Continued from page 1)

an, sends in one dollar with this word: "The paper is well worth one dollar, and I want it to continue to come to me. Your new plan sounds good. I want to follow it. The news of my brethren in West Texas is as important as that of East Texas. 'In Christ there is no East or West.'"

"My work goes well, the present status being ahead of anything previous, both in finances and membership."

I like the name West Texas Baptist.—Mrs. D. W. Arnett, Abilene.

Likes Present Name

Dear Brother Sam, I have read with a good deal of interest your plans for your very interesting paper during the coming year. I wish you well in such undertaking. If you are able to do half the things you indicate your paper deserves the support of every Baptist in West Texas. It has always deserved it. Because I am not in West Texas, and receive so many papers I have tried two or three times to discontinue yours, but you have such a fine spirit and are so persistent in your efforts I am enclosing one dollar (\$1.00). I vote for you to continue the name "West Texas Baptist" for the following reasons:

1. It has been used so long that we are all accustomed to it.
2. It is more distinctive than the "Western Evangel."
3. It just naturally fits your constituency. I like it. I like you and I like the bunch all over West Texas.

May the blessings of God be upon your labors.—Walter H. McKenzie, Pastor, University Baptist Church, Austin.

Suggests New Names

Dear Sam: Am enclosing one dollar for my subscription. I am praying God's blessings on you in your work as editor. Western Texas is an empire itself—a state almost itself and therefore needs a paper.

As to the change in name. The trouble about changing the name is this: you have two excellent names. Those who would vote for a change would not want to leave out the name Baptist and those who prefer the present name would not want to leave out the name Evangel. After all it isn't the name, so much as to what a paper stands for that counts. However, I am going to vote strongly against dropping the name Baptist. The first Baptist preacher the world ever had was the forerunner of Jesus Christ. His NAME was John, not John the Baptist. He was called "Baptist" because of his mission. For the same reason we should be called Baptists.

Now, after saying that, I am going to suggest two names, either of which I believe will be better than either of the two suggested. Call the paper "The Western Baptist," or "The Baptist Evangel." There may be some local church paper in your section that is called "The Baptist Evangel," but I am sure that said church would graciously change their name for the sake of your paper.

Now if you do not accept either of my new names, I am casting my vote very strongly for the retention of the present name.—R. G. Baucum.

News Notes

Rev. John W. Newsom of Weatherford, Texas, will be with Rev. David E. Moore and his church at Friona, Texas, for a revival meeting beginning January 31.

Rev. Jacob Gartenhaus is the author of "The Rebirth of a Nation," a discussion of the return of the Jews to Palestine, published recently by the Broadman Press.

The South Bend Church, Young County, has called Rev. Glenn A. Moore as pastor. He will receive his Master's degree from the Southwestern Seminary in January, 1938.

Rev. F. C. Dick, for many years pastor of churches in West Texas and New Mexico, has accepted the call of the First Baptist Church, Coffeyville, Kan. For several months he has been pastor of a church in Arizona.

Pastor Lewis Stuckey and the Bronte Church have recently finished re-modeling the church building, which included re-papering and re-painting of the interior of the building.

Rev. Frank Maddox, formerly a pastor in this section, but for several years a pastor in New Mexico, has recently accepted the work as missionary of the Southeastern Association, New Mexico.

Reasons for and benefits of tithing was the subject of Treasurer George Mason at the First Baptist Church, Colorado, Sunday morning, January 17. Pastor Dick O'Brien was in a meeting at Olney at the time.

Last Sunday was Sunday School rally day for the church at Jayton. Church members who attended the Sunday School meeting at Waco brought messages of the meeting. Pastor Fred McPherson is bringing things to past in this good church.

The Sunday School attendance of the First Church, Lamesa, reached a top of 508 on a recent Sunday, the largest in a long time. Friday of this week is all-day visitation day for the church. The Sunday School, B. T. U. and W. M. U. leaders and members will spend the day in visiting homes.

Dr. Julian Atwood, for several years pastor of the First Baptist Church, Roswell, N. M., has recently been extended a call to become pastor of the First Baptist Church, Harrisburg, Ill. The New Mexican states that he has declined the call. He was pastor at Harrisburg before going to Roswell.

Rev. M. C. Bishop of Winters, for many years pastor of churches in West Texas, has accepted the call of the church at Big Lake in the El Paso Association. His last three pastorates in this section were at Anson, Colorado and Post. Brother Bishop is one of our best pastors, and we congratulate the Big Lake Church on securing his services.

The fifth Sunday meeting of the Dickens Association will meet next Saturday and Sunday with the Watson Church. The all-day program Saturday will be built around the subject of Evangelism. Those to appear on the program are, Dock Love, Clarence Edwards, J. W. Grizzel, J. V. Billberry, M. F. Ewton, L. S. Billberry, J. J. Terry, C. E. Roark, H. C. Bristow, Earnest Lee, and District Missionary A. A. Brien.

Rev. Daniel E. Hogan, field secretary for the United Texas Dries, has been spending several days in this section. He was at the First Church, Albany, Sunday morning, visited the meeting of the Haskell Association Tuesday and spoke at Anson last night. He will be at Winters Sunday in a county-wide prohibition rally. He plans to return to Abilene on the second Sunday in February for a rally. Further announcements will be made about this meeting later.

The First Baptist Church, Brownfield, is planning to erect a beautiful auditorium on top of the basement they have been worshipping in for several years. The auditorium will have a seating capacity of 800, and the basement will be used exclusively for Sunday School rooms, kitchen and

banquet rooms. The building committee of the church is composed of K. W. Howell, W. A. Fulton, W. W. Price, T. C. Hogue, and W. A. Tittle. Rev. F. G. Rodgers is pastor of the church.

The Workers' Conference of the Fisher County Association was well attended Monday of last week. It seemed that most of the churches in the county were represented. Last associational year the 21 churches in the county baptized 194 and received 213 by letter. They enrolled 2,261 in Sunday School and had an average of 1,000. There are 2,959 members in these churches and have church property valued at \$51,450. These churches last year raised \$18,124.08 for all causes. A larger goal is set for this year and we are dedicating ourselves to a larger program. May the blessings of the Lord be upon us and the Holy Spirit lead us into greater things for His glory.

RAMBLING REMARKS

(Continued from page 1)

practor. I am convinced that a lot of our folks need spiritual spinal adjustments. I know it is pretty rough on the patient, but it is said to do much good. A Christian needs a strong backbone. . . . I am of the opinion that if we had more in the Amen department of our churches we would need fewer in the G man department of our government. . . . And another thing a preacher's children will not have to worry about is the government inheritance tax. . . . The Abilene Morning News said this morning that West Texas will "go to town with the president's ball Saturday night." Wonder how many of the same will go to church with the Lord's people the following day? . . . Congratulations and thanks to all who have read this far.

ANSWERS TO BIBLE QUESTIONS

- 1—Keturah (read Gen. 25:4-6).
- 2—Hagar the Egyptian, his concubine. Read Genesis 16th chapter. Ishmael and his mother went to the "wilderness of Paran" where he married an Egyptian. Twelve sons and a daughter were born to them. The sons of Ishmael dwelt in the North-western part of the Arabian peninsula, and they formed the chief element in the Arab nation. It was from these people that Mohammedism had its beginning.

- 3—He deceived his blind father (Gen. 27th chapter), and secured the blessing Isaac intended for Esau. When Jacob was old he was deceived by his sons (Gen. 37th chapter).

- 4—It was a contest to win the love and affections of Joseph, the husband. The name given each son was an expression of the mother's desire at the time of the birth (Gen. chapter 30).

- 5—When the division of the land of Promise was made among the 12 tribes, descendants of the 12 sons of Jacob, the tribe of Levi was set aside for the priesthood, and was not given land. Ephraim and Manasseh, the two sons of Joseph, were given land, and thus their names took the place of Levi and Joseph in the names of the twelve tribes. Read Gen. chapter 48, and

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W. M. U. DEPARTMENT

BENEVOLENCE REPORT FOR QUARTER ENDING DEC. 31, 1936

Callahan Association—No. talks, 4; B. O. H. 3 offerings, \$47.97, 7 boxes; Hendrick Memorial Hospital, 1 box, \$2.50; beneficiary, 3 boxes.

Chairman, Mrs. W. B. Barton, Clyde. Cisco Association—No. talks, 4; B. O. H. 14 offerings (13 boxes; Hendrick Memorial Hospital, 1 offering and 1 box; Beneficiary 2 offerings, 1 box. Chairman, Mrs. Graton Adams, Okra, Texas.

Fisher Association—B. O. H. 2 boxes, \$113.77, 1 off. \$55.62. Chairman, Mrs. Emery Scott, Rotan.

Haskell Association—Talks 2; B. O. H., 3 offs. \$112.45, 5 boxes, \$305.20, 1 box toys, \$2.80; Hen. Mem. Hospital, 2 offs. \$5.04, 2 boxes \$6.30; beneficiary 1 off. \$5.00. Chairman, Mrs. D. Scott, Haskell.

Jones Association: Talks 2; B. O. H., offs. 5, boxes 2 and 13 books; beneficiary offs. 3, boxes 2. Chairman, Mrs. F. E. Tonroy, Lueders.

Stonewall Association—Talks 3; B. O. H. 3 offs. \$7.60; 2 offs. not valued, 2 boxes \$35.90, 2 boxes not valued, 1 letter to widow of beneficiary. Chairman Mrs. Guy Southern, Swenson.

Sweetwater Association—Talks 32; B. O. H., 13 offs. \$872.96, 14 boxes, \$608.55; Hendrick Memorial Hospital, 1 off. \$9.73, 1 box; beneficiaries, 6 offs. \$28.60. Chairman Mrs. W. F. Joiner, Tye.

We gladly welcome Mrs. W. B. Barton as chairman of the Callahan Association. All reports on time except Stonewall's, but hers included reports from all five societies.

Respectfully submitted,
Mrs. Geo. L. Paxton, Chairman
902 Sayles Blvd. District 17.

MISSION REPORT

Mrs. Ed Kahn, Chairman
The following is a report on missions for quarter ending December 31, 1936.

Members on committee on missions 69. Some use the circle plan and have representatives on committees on missions. Some do not use this plan. Number holding regular meetings for planning and discussion 8; number mission chairmen in young people's organizations 32.

Number of missionaries home on furlough 3. Names, Mr. and Mrs. J. W. Moore and Miss Blanche Graves Simpson. Courtesies to missionaries home on furlough 47.

Number letters to missionaries this quarter from women 32, from young people 4. Number of boxes sent to missionaries this quarter, from women 6, from young people 1. New volunteers for home service 7, one name given—Bob Barnett, Haskell, Texas, in school at Brownwood, Texas.

Regular monthly missionary pro-

grams this quarter—women 94, young people 38. Special programs, addresses, lectures, pageants, plays, etc., women 81, young people 77.

Some get materials (other than Southern Baptist periodicals) from letters from missionaries. Special seasons of prayer were observed. Women in attendance 1,034, young people 491. One box was sent to Paul Bell at Bastrop, Texas.

Fisher Co. Quarterly Meeting WMU

The Fisher Co. W. M. U. held their quarterly meeting with the Sylvester Church January 12, 1937. Due to weather conditions only about half of the officers were present, but good reports were given by them. The reports on Lottie Moon offering were good but plans to do more are being made. January 28 was designated for mission study classes to be held in Roby Baptist Church.

Our young people's leader, Mrs. A. M. Josey, and the juniors of the North Roby Church, rendered a Lottie Moon program at the North Roby, Sardis, and Pledger churches in December. The Juniors of the Royston church with their leader, Mrs. E. F. Overton, rendered an interesting Texas program in October after the Sunday School hour with Royston Church.

A business meeting of all local presidents was called at the Roby Workers' Conference December 21 and apportionments for the new year were accepted. The next quarterly meeting will be held with the Sardis Church in April.—Mrs. S. R. Brumfield, Publicity Chairman.

HASKELL ASSOCIATIONAL B. T. U. MEETS WITH RULE JAN. 31

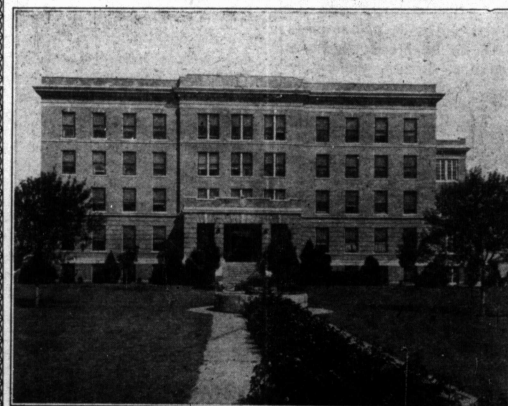
Theme for the meeting is "Making the New Year Count for Christ." Part 1—"A Helpful Resolution," Phil. 3:13-14, Knox City Church. Part 2—"A Fitting Motto," Phil. 1:21, by Sweet Home Church. Part 3—"A Safe Rule to Follow," I Cor. 10:31, Sagerton Church. Part 4—"An Inspiring Promise," Exodus 33:14, Haskell Church. Every church in the association is urged to be well represented at this meeting.

The pastors and laymen's conference of District 16 will meet with Coggin Avenue Church, Brownwood, February 8-9. Dr. J. B. Tidwell, Bible professor of Baylor University and president of the Baptist General Convention of Texas will be one of the main guest speakers. Others to appear on the two-day program are, Judson Prince, Wilson Fielder, E. C. McDonald, A. D. Foreman, Jr., Carl Moore, Dr. Thomas Taylor, and Secretary R. C. Campbell and President L. R. Scarborough of the Southwestern Seminary. Bed and breakfast will be furnished free to all visitors.

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E. M. COLLIER, Superintendent.