

WEST TEXAS BAPTIST

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No. 9

REV. C. D. OWENS IS NEW ASSOCIATE EDITOR OF GULF COAST BAPTIST

Last week the Gulf Coast Baptist, weekly paper published by District Missionary J. D. Brannon at Houston, had the following announcement about the coming of Rev. C. D. Owens to that field:

Rev. C. D. Owens, once missionary of Union Association, and at one time pastor at El Campo, comes to Houston to become associate editor, and business manager of The Gulf Coast Baptist.

For some time he has been connected with the West Texas Baptist of Abilene, which has served that section of the State in a very valuable way.

Brother Owens is a graduate of Ouichita College in Arkansas, and the Southwestern Baptist University, Jackson, Tenn. He was once head of the Bible department of Rusk Baptist College.

The District Missionary takes great pleasure in welcoming Brother Owens to this district to be associated with him in this much needed work of editing The Gulf Coast Baptist, and feels sure that Brotherhood of this territory will lend him every possible cooperation in this work.

They can be of invaluable service to Brother Owens by helping him get subscriptions and advertisement for the paper.

Mr. Walter Jackson, pastor's assistant to the First Baptist Church, Houston, formerly of the First Church, Abilene, in the same paper, commended Brother Owens in the following language:

"The coming of Brother C. D. Owen as manager of The Gulf Coast Baptist is a distinct gain not only to the paper but to the Christian working forces of this section as well. Brother Owen is a veteran in the work. He was formerly Union Association Missionary. He is familiar with the Gulf Coast section, and we predict that under his able management the paper will be a great success.

"We bespeak for him a most cordial cooperation on the part of the workers of this section. The Gulf Coast Baptist is invaluable in carrying a challenging program to the churches of District No. 4. We trust that Brother Owens will find conditions of such a nature that it will only be a short time until he is joined by his good family."

OPEN LETTER TO PASTORS

By J. E. Dillard
Nashville, Tenn.
January 20, 1933.

Dear Brother Pastor:

We have sent you a special letter with three enclosures, also a copy of the special Baptist Hundred Thousand Club issue of the Baptist Program, and a package of B. H. T. C. literature.

If you fail to get any of this it probably means that your name and address are not correct upon our mailing list. Please give me the correct information at once so as to prevent similar mistakes in the future.

If you did receive the letter and literature please act in the spirit of the golden rule and return the post-paid reply card at once and also do your best in this special effort to increase the membership in the Baptist Hundred Thousand Club. Your denomination and your Savior are depending upon your help.

If you need more literature or information you can get it from your state secretary or from this office.

Yours for a debtless denomination,

J. E. DILLARD.

P. S.—Baptist Hundred Thousand Club day January 31.

Dr. R. T. Pollard died at Selma, Alabama, January 17, after 42 years as a missionary for the Home Mission Board. He had taught Bible in Selma University (colored) all of these years, and was the oldest missionary in point of service employed by the Board.

Total receipts of the Home Mission Board in 1932 amounted to \$471,204.93, an increase of \$47,661.76, or 11 1/4 per cent, over 1931.

Recently I discovered two families in a group all down on the wet ground with influenza.—Willie King, Home Board missionary to the Florida Seminoles.

FISHER ASSOCIATION PAYS TRIBUTE TO PASTOR D. G. REID



Pastor D. G. Reid, Roby

By John P. Hardesty, Secretary-Treasurer Fisher Co. Association

The Apostle Paul said, "Render therefore to all their dues; tribute to whom tribute is due—honor to whom honor."

In keeping with this admonition the Fisher County Baptist Association dedicated the 1937 volume of its proceedings to Rev. David G. Reid, who is in his twelfth year as pastor of the First Baptist Church of Roby, and who has served as moderator of the Association for the last seven years. The accompanying picture of Brother Reid is shown in the associational minutes of 1937.

Brother Reid moved to Stith, Jones County, in 1917, where he held membership. Answering God's call to preach some time later he was ordained to the Gospel ministry by University Church, Abilene, in 1917, and shortly thereafter he entered Hardin-Simmons University, at Abilene, graduating with the class of 1926. His only son, William T. Reid, now a professor in the University of Chicago, was also a member of the 1926 class, both receiving their B. A. degree at the same time. Shortly after his graduation from Hardin-Simmons Brother Reid accepted the call of the Roby Church, where he has remained through the years. He has offered his resignation twice, but each time the church has refused to accept it.

Brother Reid is universally loved and trusted. He is humble, genial, progressive and thoroughly dependable. Every cause of his denomination has his sympathetic and aggressive support and his willingness and capacity to bear burdens, make it easy for his brethren to overload him with work.

One of the secrets of Brother Reid's success is that he had the good judgment to select as a help-meet one of the finest of women, who has walked by his side and reinforced him in all of the duties and responsibilities of his ministry. Mrs. Reid is the president.

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DIMITT BAPTISTS LAY PARSONAGE FOUNDATION

The First Baptist Church, Dimmitt, held a formal service on the church grounds early Wednesday morning, initiating the construction of a new parsonage. Rev. J. W. Ware directed the ceremonial service and Mother R. A. Turner, charter member, placed the first spade of concrete into the foundation.

The parsonage is to be a six-room home, splendidly equipped, located near the three-story brick church built in 1928.

The open-air service was opened with the singing of "How Firm a Foundation." Robert Gallehan, pioneer member, led the prayer. The pastor spoke on "Biblical Foundations" and led Mother Turner to the waiting wheelbarrow of concrete. As she bore the first shovel of mortar to its place in its foundation, she spoke reminiscently of the time when her husband, now deceased, shoveled the first spade of ground for the church building. She stated that the construction of a modern home for the pastor and his family was the realization of a dream the church has long had.

The Dimmitt Church has also paid \$4,200 on its church debt besides raising cash for half of the cost of the new home. Rev. and Mrs. J. W. Ware are enjoying a happy leadership in this splendid church in the west.

Ten Reasons Why

N. A. Moore, Hardin-Simmons University

Owing to the resignation of our beloved State Secretary, Dr. R. C. Campbell, I wish to submit the name of one of Texas Baptists' most active and prominent laymen for that important office. Also here are a few of the many reasons why he can admirably fill that trust with distinction and efficiency:

1. Being a layman he is not subject to call by any of the churches. The prestige of the position makes a preacher especially attractive to our larger churches and doubly so when their appeal has been reinforced by the latent pastoral longings of most of our previous secretaries.

2. Because his long activity in Texas Baptist affairs has made him conversant with every phase of our state program.

3. Because his zeal and enthusiasm are in perfect balance with his sanity and good judgment. He is old enough for counsel and young enough for war.

4. Because his leadership and organizing ability are not to be determined by experiment but have been developed, seasoned and demonstrated by services already rendered.

5. Because having been through many crises and emergencies without wavering he will not be taken unawares by any future contingency.

6. Because of his training and native talents he can worthily represent the cause of Christ and Texas Baptists on any platform where religious leaders gather at home or abroad.

7. Because his evangelistic spirit has not and will not be quenched by the routine of office demands. He has a clear understanding of organizational machinery that it is a means to an end not the end itself—the end being to win and to train for Christ.

8. Because of his whole-hearted belief in the Baptist program local, district, state, the south and the world, and because of his first-hand knowledge of its Scriptural importance.

9. Because of his wide acquaintance with all classes of Texas Baptists, preachers, teachers, superintendents, young people's leaders, men, women, and children. He can call more people by their first names than any man in Baptist ranks. He loves them, they love and follow him. He has earned and deserves the promotion.

10. Because his name is T. C. Gardner, affectionately known as "Big Chief."

Calling Present Business Slump "The Whiskey Depression"

Declaring that the present business slump should fairly be characterized as "this whiskey depression," the American Business Men's Research Foundation, in an open letter to President Roosevelt and to the members of both Houses of Congress, asserted that the liquor makers of the country, by diverting more than twenty billion dollars from legitimate trade since repeal, have precipitated a "national emergency," and urged the immediate inauguration of a nationwide scientific educational campaign against beverage alcohol, to be initiated by a \$50,000,000 appropriation, that, according to the Foundation, "is less than 2 1/4 per cent of the amount received by the Federal Government in liquor revenue since 1933."

The Foundation's open letter demands that, in view of the present situation, the President and Congress should at once carry into effect the "solemn pledge" given the country in the Executive Proclamation, December 5, 1933, when, announcing the adoption of the 21st Amendment, the President said: "The policy of the Government will be to see to it that the social and political evils that have existed in the pre-prohibition era shall not be revived nor permitted again to exist. . . . The objective we seek through a national policy is the education of every citizen toward a greater temperance throughout the nation."

In harmony with this pledge, and because of the "national emergency" created by the liquor traffic, the Foundation demanded that the Government should organize a program that would include the federally authorized dissemination of the truth about alcohol and intoxicating beverages by means of "radio, motion pictures, posters, advertising and literature."

In making public the letter to the President, the Foundation claimed

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Gardner's Letter From Europe

Editor's Note—We are in receipt of three more installments of the series of letters written by Dr. Gardner while he was in Europe last summer, which have not been published. We are sure our readers, who kept up with our B. T. U. leader's trip throughout Europe, will be glad to add these three letters to the others that appeared in this paper.

AT PARIS, FRANCE
By T. C. Gardner

France, "the prow of the old world," proudly faces the West and is the first to welcome pilgrims from across the Atlantic. France has varied interests and along with her natural beauty comprises all the distinctive beauties of soil, of art, of civilization. She possesses every climate known to man. As civilizations have come and gone each has punctuated France with incomparable monuments, with relics of religion, folklore and art. Numerous rivers, streams, and brooks furrow the pleasant and fertile land of France. Each presents a living image of the past, while serving a civilization of the present. Most magical of all French rivers is the historic Seine, particularly at Paris, where it is spanned by "Bridges of Silver." Each bridge is a landmark, evoking either the glory of the past or the thrilling and pulsating life of today.

Paris, a Modern Babylon
Paris, the leader of fashion, inspirer of song, mecca of artists, is the home of the World Fair this year. Paris, inimitable of endless tradition and fame, is the country of Gonroche, who died laughing. Paris, the modern Babylon, possesses all the vices, wickedness and sins that one can possibly imagine. Paris, known for her "fine wine" and "fine women," is as wicked today, and a little bit more, than ever before. There are more than five million people in Paris and the majority of them, yes, the big majority, have turned their backs upon the church and upon God.

Before arriving in Paris, I made a note of some of the things that I desired to see. They were: The Louvre, the Pantheon, Notre Dame, Tomb of Napoleon, the Madeleine, Latin Quar-

(Continued on page 3)

BRECKENRIDGE FIRST CHURCH IS MAKING NEW YEAR'S GAIN

The First Baptist Church, Breckenridge, is making splendid progress under the leadership of Rev. Philip C. McGahey. The church recently elected Mr. S. E. Kidd of the Southwestern Seminary as choir director. He is doing a fine work and the people are delighted with his services.

The church increased its budget 25 per cent over 1932 for the co-operative program; the budget has also been increased in other items, making a larger budget than for the past year, and it has been over subscribed. There are additions to the church almost every Sunday, with many coming for baptism.

The church accepted a goal of \$350 for the Lottie Moon Christmas offering and the goal was exceeded by ten dollars. The women of the church are doing an excellent work under the leadership of Mrs. George L. Kelley, president. The Sunday School is making progress under the leadership of Superintendent Raymond Waller. The average attendance since the beginning of the new year has been above 500. Rev. George Henshaw is leading in the B. T. U. work, and this department is showing a healthy growth.

CISCO ASSOCIATION TO HOLD CONFERENCE WITH BRECKENRIDGE CHURCH

The Workers Conference of the Cisco Association will be held on Tuesday, February 1, with the First Baptist Church, Cisco. The following program has been arranged:

10:00—Song Service, S. E. Kidd.
10:15—Devotional, Wilson Akin.
10:30—Associational Missions, H. D. Blair.
10:50—District Missions, Bob Shepherd.
11:10—One Hundred Thousand Club, Dale Thorne.
11:30—Business Session.
11:40—Sermon, Dr. M. A. Jenkins.
12:20—Lunch.
1:30—Board Meeting—Devotional, G. C. Miller.

W. M. U. Program
Song Service, Prayer.
Devotional, Mrs. N. A. Saunders.
Short Business Session.
Special Music, Breckenridge W. M. U.

Inspiration Address—Golden Jubilee Goals, Mrs. J. B. Buckley, District President.
2:30—Inspirational Address, Judson Prince.

NOTE: Pastors, please announce the change in date, on account of the meeting of the State Board on the 8th of February, we have changed the date of our meeting from the 8th to the first day of February.

WILSON CHURCH WILL BE DEDICATED SUNDAY

The Wilson Baptist Church, Lamesa Association, has completed a new church building and dedication services will be held Sunday. Brother Ernest Phillips, the pastor, has announced the following program for the occasion.

11:00—History of Church, Deacon Amos Painter.
11:30—Dedication Sermon, by the Pastor.
12:00—Lunch.
1:30—Song Service.
1:40—Mission of the Church, Rev. W. H. Burns.
2:00—Sunday School and the Church, Fred Sanders.
2:10—B. T. U. and the Church, Owen Taylor.
2:20—Special Music.
2:25—W. M. U. and the Church, Mrs. R. E. Nix.
2:35—Brotherhood and the Church, J. E. Barron.
2:45—The Deacon's Place in the Church, Rev. J. J. Gentry.
3:05—Responsibility of Church Membership, O. B. Norman.
3:15—Special Music.
3:20—The Church and the Pastor, Deacon C. A. Barron.
Song: "Blest Be the Tie That Binds."
Adjournment.

"Southern Baptist Home Missions," monthly magazine published by the Home Mission Board (25c a year), reached a circulation of over 23,000 for the February issue.

from THE WATCHTOWER

Meditations of the Editor As He
Watches the World Go By

Speaking About Wind

In the Gulf Coast Baptist the editor, Missionary J. D. Brannon, has a personal department called "This Is a Good Old World." In last week's issue, this thorough going Irishman (judging from his innate humor), who we still claim is one of the best missionaries in Texas, got wound up on the subject of wind. As this is the windy season in West Texas, we pass the remarks on to our readers:

This is a windy world. The atmosphere is windy, the people are windy, a lot of thinking is windy—just blown up ideas.

Much of the talking is windy. I often think a loud speaker should be called an "air conditioner."

If I were going to be a scientist, I'd enter the field of "Wind." There is probably nothing that we use as much, about which we know as little.

The Bible says we can't tell, "Whence it cometh, and whither it goeth." It is that much like a District Missionary.

They tell us that the wind blows because it is going where a vacuum is. Well, that isn't a reflection on the wind, when some folks talk so much, it is just an explanation. The only trouble with the comparison is that other vacuums get full and the wind stops blowing.

It is somewhat like the teacher who asked her class, "Why does the blood rush to a person's head when he faints instead of his feet?" A little fellow answered, "Maybe it is because his feet are not empty."

When air currents come to be understood and controlled by man, heating, refrigeration, and treating diseases will be transformed.

Air condition is in its infancy. It will probably not be 25 years until every home in the land is cooled and heated with air currents.

Suppose a city like Houston could be encased in a great glass covering, and kept the same temperature all the year. It is probable. It would be very healthful, and likely not as expensive as our present set-up. They would at least have to pass a law against hail, and "negro shooters."

The air condition problem is like presiding over a Baptist meeting, it isn't a matter of finding the wind, but it is getting the right kind of wind to blow at the right time.

Well, I don't know very much about currents of air, but I have seen several balloons, and all I have ever seen got punctured sooner or later.

The moral is, when a person gets all blown up with hot air, somebody is going to come along and stick a pin in him. That was what Solomon was trying to say when he used the words, "Pride cometh before a fall."

In a certain community, an expolitician, with long, bushy hair, always entertained the crowd before Sunday School each week. One day, while a big crowd listened to his boastful stories, the town half-wit appeared, wearing very tight, short pants.

"Well, young man," said the old fellow, "it looks like you got your britches in high water."

The boy immediately changed the subject and retorted, "If I was a louse, I'd swim the Mississippi river to get in your head."

ELMDALE CHURCH NEWS

The Sunday School officers and teachers had a banquet Friday evening, January 21, at the church. The group joined in singing a hymn; then the pastor, Finis Williams, gave the invocation. Brother J. D. Riddle of the First Baptist Church of Abilene was the after dinner speaker. He gave a splendid address, stressing the particular type of difficulties arising from community, school, and family, that the Sunday School has to meet and overcome. He emphasized, also, the fact that Sunday School teachers, officers and workers should major on majors, and minor on minors; or in other words, "put first things first," and encourage teachers to look for the sometimes hidden abilities of a pupil and strive to bring out the best in him. The group enjoyed the little get-together and feels that it has inspired them to do better work in the Sunday School.

West Texas Baptist

SAM MALONE Editor and Publisher

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ANNIVERSARY EDITION

The Baptist Standard last week published a 32 page anniversary edition, commemorating the 50th year of service of this publication. We congratulate Dr. McConnell, the editor, and wish for him and his staff much success in the effort that is being made to increase the Standard's circulation to 100,000. With all the various denominational organizations to be enlisted in a worthy task of placing our denominationally owned paper in our homes, this goal ought to be reached. It would be one of the best investments Texas Baptists ever made.

SELECTING A STATE SECRETARY

We are publishing in this issue an article by Dr. N. A. Moore of the Bible department of Hardin-Simmons, in which he sets out ten reasons why Dr. T. C. Gardner, B. T. U. secretary, should be selected as secretary to succeed Dr. Campbell.

We are not in position to know who is being considered for this tremendously important place. We have heard several of our West Texas leaders express themselves as favoring the selection of a layman for this position. We would favor this idea for a number of reasons.

First, it is hardly fair to select a busy pastor, who has the pastor's heart, and who is happy in his work, and call him into the grueling task of denominational leadership. Perhaps in most cases these men accept this responsible work against their better judgment. Their loyalty to our denominational work, and the urgent appeal of friends causes them to yield, when deep down in their heart there was an inner voice that cried out against it.

After a pastor who has tasted of the joys of leading a great church in a constructive Kingdom building program, has served for a while at the painstaking detailed work of Baptist secretary of missions, naturally his heart yearns for the fellowship that goes with pastoral work. His position as leader of a great denomination places him in such a position that tempting calls to become pastor of some church come to him frequently, and who blames him for yielding to that tempting urge to go back into pastoral work.

Again, frequent changes in denominational leadership such as Texas Baptists have had in recent years, has had a dilatory effect on denominational progress. The selection of a layman for the position of secretary would remove some of the objectionable considerations mentioned above and would tend toward stabilizing our denominational work.

As to the selection of Dr. T. C. Gardner for this responsible place, we feel there is not a preacher or layman in the state better qualified than he. He is universally loved by Texas Baptists, and especially by our younger generations. He has proven his ability as a leader by building one of the most dynamic, spirit-filled, and aggressive religious groups in all Christendom.

Texas Baptists should do much praying between now and February 8, at which time a successor to Dr. Campbell will likely be selected. Dr. Campbell has made an excellent leader, and Texas Baptists are grateful to him for what he has done, and they wish him much success in his return to the pastorate. Arkansas Baptists are to be congratulated on securing him.

SOMETHING TO THINK ABOUT

The New Testament teaches us to pray for those who have the authority over us. We are having the need of such prayer brought home to us most forcefully during these days when men are willing to try every solution except Christ and his "golden rule."

We appreciate the stand taken by the Pastors Alliance of Clovis, New Mexico, against the dance as fostered by the leaders in the President's Birthday celebration. They declared that the national ball movement constitutes, "One of the greatest demoralizing influences that the churches have to combat." Many Christians would like to have a part in such a worthy cause as relieving the suffering from infantile paralysis, but the end does not justify the means and no Christian can afford to sponsor or support that which hinders the very work for which Christ shed his life's blood.

The same thing goes as to the revenue derived from the sale of intoxicating liquors. We are quite sure that at least a part of the funds secured in this manner go for worthy causes, but this fact does not give us the right to make drunkards of American boys and bar maids or worse of American girls. We have no right to sell physical misery and moral and spiritual ruin to our people under the guise of relieving human suffering and providing for the welfare of our citizens. How long can a nation survive when people are willing to support needy causes with "blood money" rather than pay taxes?

We are told that the home is the foundation of our nation. If this be true then those who are in the liquor business would sell our nation by destroying our homes for filthy lucre. In so doing they must close their ears to the pitiful cries of hungry, poorly clad children, to the sobs of broken hearted, mistreated mothers, and to the dying curses of wretched souls that are damned because of vicious human greed.—Rev. Winton Blaine, O'Brien, Texas.

Devotional Thoughts

PILGRIM SONG

This lowland path is dark and dim,
With stumbling steps I follow Him,
Though dark and troubled is the way,
I grope along day after day.

This upward climb is hard and long,
But through the gloom I hear a song,
My spirit, too, begins to sing
As nearer now the anthems ring.

Now soon I'll reach that Tableland,
Exultantly with Him I'll stand,
My trials o'er, my sorrows done,
All praise to Him for Heaven won.

—Sallie Graham Stice, Cerulean, Ky.

In Western Recorder.

WITH US IN FLIGHT

"He sent from above—He took me—He drew me out of many waters." I am wondering how many of those who read these lines have taken a long, long, trip, with "The Flagship Fleet?"

Traveling through the air on one of those giant Douglas airplanes, it was my delight to have such a trip this past summer.

It was my first trip, and though I was traveling alone, I seemed to have no fears. For full well I knew that I am always in His care—on the land, the sea, in the air—anywhere and everywhere.

Back across the years, in my childhood days, I felt that Heaven and God were behind the clouds—somewhere in the blue of the sky—and so, as we sailed along, 6,000 feet above the ground, sometimes flying "blind," no visibility whatsoever, I felt a nearness to Heaven a newer, closer, more sacred consciousness of my Father's presence than I have known in my life before. I did not want to come down, back to the earth, with its heartaches, its heartbreaks and disillusionments.

I knew my boy was to be my pilot toward the end of the journey, and how glad and happy! I felt, when at last I knew he was at the controls.

Once he came back into the cabin to see that all was well with me. I assured him that I was quite happy, but urged him to return to the cockpit—I felt better to know that his were the guiding hands. I had faith in him. I believed in him and trusted him to take me safely through.

In the after years, we come to know that life is but a short, swift flight. Just a day's journey, and at the end of the day, we shall see the Father and the Son.

But oh! the joy and peace that would be ours now if, while flying with the Flagship of Zion, we could but remember that our Heavenly Father is our Pilot; that no storm can swerve us from the Beam, and though "zero zero" conditions come, as come they must at times, He never for one little moment leaves the controls, and if we will but wait with patience and courage, He will carry us safely through to our Heavenly Home, and again we shall be with those we have loved and lost.—Mary Dvais Jones, Louisville, Ky.

STRENGTHENED MISSIONARIES

A lonely missionary, Arnot, facing the Kalahari with an ox cart and a native boy and an entirely inadequate equipment. His diary runs: "After reading Ephesians 5:25-29, an overwhelming sense of the sufficiency of Jesus' love so steeled every muscle and nerve of my body that I felt I could go anywhere and do anything that I believed He had called me to do, supplies or no supplies."

Livingstone, to the westward of the Kalahari, threatened by a mass attack of Zulus in the morning, reads Matthew 28 down to "Lo, I am with you;" and writes: "It is the word of a gentleman of the strictest and most sacred honor, and there is an end on it; I am quite calm now, thank God."—J. J. North, in New Zealand Baptist.

"GUARDIANS OF THE PEACE"

A policeman's chief business is not to go about locking people up. He has to do it sometimes, unfortunately, but it is not his chief business. A policeman's most important task is to be a "guardian of the peace"; not to arrest people for doing wrong things, but to prevent the wrong things being done. We maintain a police force not simply that we may be able to punish crime, but—far more important—that crime may be prevented.

No, the policeman's chief business is not to lock people up, but to be a watchman, to be on guard, and especially to keep an eye on those folk who will be only too willing to get into mischief and commit crimes if they get the opportunity. And in that sense every preacher must be a policeman. He must be on guard. He must be watchful. He must keep his eye on certain mischievous customers who are always ready to break out of bounds, and do things that will spoil the preaching.

There is Mr. Tongue, for example. He is a very useful member of society, but he needs looking after. What is the use of our coming to church on Sunday, and singing hymns about loving Jesus, and serving Him, if on Monday or Tuesday we let Mr. Tongue say all kinds of nasty, bitter, unkind things? It will spoil our preaching.

Mr. Temper is another. It is no use our saying we are going to serve Jesus, and be preachers for Him, if we allow Mr. Temper to break out just when he likes, and do all sorts of mischief. And there are others.

If we want to be preachers—and it is just as true for the minister as it is for the boys and girls—we must be policemen as well. Jesus told His disciples not only to go out and preach for Him, but also to "watch and pray, lest ye enter into temptation." Even the preaching of the Apostles would have been marred, and often spoiled, if they had not been watchful.—Percy Austin in "Idols or Lampstands," The Kingsgate Press, London.

EVENTS IN OLD TESTAMENT HISTORY

Who was it that said: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God shall be my God." And what was the occasion?

SUNDAY SCHOOL LESSON

W. S. GARNETT, Big Spring, Texas

Lesson For January 30

MINISTERING TO SPIRITUAL NEEDS

Lesson Text—Mark 2:1-12; Golden Text—"Son, thy sins be forgiven thee."—Mark 2:5.

In the 39th verse of the previous chapter we are told that Jesus "Preached in their synagogues throughout all Galilee, and cast out devils." We do not know how much time was required to make this tour, but when it was finished he returned to Capernaum. Mark tells that it was after some days.

In chapter one we see Jesus teaching, calling disciples, performing miracles, and increasing in popularity. In chapter two we find growing opposition from the Jewish leaders. They could not teach with authority nor heal with power nor gain a popular following as Jesus did. Their envy led them to oppose him.

In the lesson for today we find Jesus preaching, ministering to the spiritual and physical needs of man, and challenging the evil thoughts of his critics.

I. THE GOSPEL IS PREACHED (Verses 1 and 2)

The Place was at Capernaum, on the northwest shore of the Sea of Galilee, an important city and the center from which Jesus carried on his Galilean ministry. Matthew called it "His own city." It was his home during his active ministry. Herod had tried to kill him in his native home at Bethlehem and the citizens had tried to stone him in his childhood home at Nazareth. In Capernaum he seems to have dwelt in peace (Matt. 4:23).

The Crowd was a multitude that gathered at his house when the word was spread through town that he had returned. In the crowd were a large number of Scribes and Pharisees. Luke tells us that there were "Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea and Jerusalem" (Luke 5:17). They had heard of the miracles and teachings of Jesus. They came to investigate; but they came with envious hearts.

The Message which Jesus preached was "The Word," which was doubtless the message about repentance and faith in preparation for the Kingdom of God which he and John the Baptist had been preaching from the beginning.

The Manner of his preaching was by conversation, friendly discussion, or chatting with them as the Greek word, *Laleo*, which is used here for preaching indicates.

II. FAITH IS EXERCISED (Verses 3-5)

While Jesus was preaching a paralytic was brought by four men that he might heal him. Great faith was manifested by the five men.

Their Faith was Strong. It overcame all obstacles. By faith they carried the palsied man. By faith they got him on the house top. By faith they removed the roof. By faith they let him down before Jesus.

Their Faith was a Working Faith. The four needed no healing for themselves, but the faith which they had was used to bring others to Christ. We cannot work for our own salvation, but after we are saved we can work for the salvation of others. Our works must be based on faith and prompted by faith or we cannot help others to believe.

Penitent, Trusting Faith was exercised by the palsied man. When Jesus "saw their faith," the faith of the sick man was evidently included. His sins could not have been forgiven without faith on his part. Jesus sometimes healed people because of the faith of others, but he never forgave their sins except through their own faith. Evidently this man believed that his suffering was a result of sin, and he believed that Jesus could and would not only heal his body but would remove the sin which caused his physical trouble.

III. OPPOSITION IS AROUSED (Verses 8-12)

When Jesus said to the sick man, "Thy sins be forgiven thee," the hearts of the envious scribes challenged his authority to forgive sins. They believed, rightly, that only God can forgive sins. Their mistake was that they did not accept Christ as God, but regarded him as a teacher or prophet. Apparently they did not express their thoughts. They had not yet come to open opposition to Jesus. Possibly they did not yet have sufficient resolution to challenge him. But Jesus knew their thoughts and challenged them.

IV. CRITICS ARE SILENCED (Verses 8-12)

The critics were put to silence by the way the man acted after he was healed. They could deny that Jesus was the Christ, and they could deny that he had power to forgive sins, for those were invisible things. But they could not deny that the man arose, took up his bed and walked. Christ still manifests his power to the world through the changed lives of saved man. The world may deny our profession but they cannot deny the evidence of a transformed life. Christ-like living will silence every critic of Christianity.

Christ saved the man's soul first because that was his chiefest need. Then he enabled the man to walk for the benefit of those who were watching and that God might be glorified, as well as for the benefit of the sick man. Christ saves us for our own benefit; then he enables us to walk uprightly before men for their benefit, that they may see our good works and glorify our Father.

V. GOD IS GLORIFIED (Verse 12)

For every good thing that happens to man God should get the glory. Luke tells us in Luke 5:25 that the healed man glorified God as he went to his home. Then Mark tells us that after they had overcome their amazement the entire multitude glorified God. Would that Christ's redeemed ones would ascribe all glory and praise to God, and thus lead unbelievers to recognize Him as the giver of every good and perfect gift.

Questions for Thought: Who advertized the fact that Jesus had returned to Capernaum? Why did the multitude gather at his house? Who were the out-of-town guests? What was Jesus doing in the house? Why did the four bring the sick man to Jesus? Do you think the sick man desired or expected to receive forgiveness for sin? How did the healed man help Jesus?

God Making His Plans

Dr. E. C. Ruth in Baptist Messenger

There are men who claim that they do not believe that there is a God. We cannot understand why any thoughtful man would be so presumptuous and foolish as to make such a claim. We say "foolish," because the Bible itself says, "The fool hath said in his heart, There is no God." The order and system everywhere apparent in the universe would not be possible without a Mind, a Personality, back of it. The stars in their courses declare that there is a God. "The heavens declare his glory and the firmament showeth his handiwork." Men can predict, to the minute, an eclipse, a century ahead of time. They can tell with certainty when the sun will rise and set as long as the world stands. That would be impossible without a controlling Personality—without God. Go into a great union railway station, St. Louis or Kansas City. Trains move out of the terminal, some going east, some west, some north, some south. They do not move by chance. There is a mind and hand in the signal tower that directs the schedules and routes of the trains.

Back of the forces of Nature is God. "In the beginning God created the heavens and the earth." The first two chapters of Genesis tell the story of creation. It does not tell all the details of Creation any more than the four Gospels relate all the details of the ministry of Jesus (John 21:25); but the revealed record of creation is simpler and more easily believed than are the confusing theories of men who are not willing to accept the Scriptural account. Nor did God leave the world alone when He created it. He kept His hand on it and in the manifestation of His power which we call Providence. He keeps His hand on it today. "In him all things hold together." The world without God would go into the ditch more quickly than would a swift-speeding automobile if a controlling hand were removed from the wheel.

A few months ago the greatest bridge in America was completed between San Francisco and Berkeley. Before any concrete or steel was hauled to the location of the bridge, the architects had planned it and knew where every cable would be placed, knew the height and weight of every tower, and had drawn pictures of the completed structure. Architects make plans for buildings small and large. If that is true of human architecture, isn't it also true of the universe, the glory and grandeur of which transcend human imagination? God is not only creator of all, but the Supreme Architect has planned all things from eternity, to eternity. Before the morning stars sang together and all the sons of God shouted for joy, God planned the world and all that is in it. He planned our redemption before creation. He called us "according to his own purpose and grace which was given us in Christ Jesus before times eternal" (II Tim. 1:9). "He chose us in him before the foundation of the world, that we should be holy and without blemish before him in love" (Eph. 1:4). "God chose you from the beginning unto salvation in sanctification of the spirit and belief of the truth" (II Thess. 2:13). The names of the saints of God have been "written from the foundation of the world in the book of life of the Lamb that hath been slain" (Rev. 13:8; 17:8; Matt. 25:34). The death of Jesus was not an accident. His atoning death was foreknown and foretold (Isa. 53; Acts 2:23; I Peter 1:19-20).

God planned from eternity, not only the redemption of sinners, but He planned also to keep all the redeemed by His power. In the eighth chapter of Romans is a picture of God's purpose for the redeemed: "We know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren; and whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." He will perfect that which He has begun (Phil. 1:6). He will guard that which we have committed unto Him (II Tim. 1:12). And who can pluck believers out of his hands (John 10:28; 6:40)? Redemption of soul and body is assured because of God's eternal purposes and plans.

We cannot understand all of God's plans any more than a little child studying the multiplication table can understand geometry, but God is holy and loving and His grace not only saves but keeps. God is not a capricious or arbitrary being, but a loving Heavenly Father for all believers, and a just Judge for all unbelievers.

Predestination includes works as well as grace. In Ephesians 2:8-10 we read: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." The missionary purpose of God is clearly expressed in the Great Commission, and in what Luther called the "Little Bible." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." God not only predestined our salvation, but He predestined also that we who are redeemed by the Blood of His Son should walk

SANCTUARY

Dear Lord, though I may never understand
The paths to which Thou callest me, I pray
That I may follow trustingly each day,
And still press on—still clinging to Thy hand.
In sorrow and temptations help me stand;
I pray that deep within my heart there be
A quiet sanctuary kept for Thee—
A conscious need of prayer and clinging to Thy hand.
—Mary Elizabeth Golling, Anniston, Ala.

Let the gate swing open
However poor the yard,
Lest weary people visit you
And find their passage barred.
Unlatch the door at midnight
And let your lantern's glow
Shine out to guide the traveler's feet
To you across the snow.

—Joyce Kilmer.

in good works—should be missionaries. God called Isaiah to be a missionary to his generation. He called Jeremiah to be a missionary. He called John the Baptist to be a missionary. He sent His Son to the world to be a missionary. He called Paul to be a missionary. Paul was separated from birth through God's grace to preach Jesus among the Gentiles (Gal. 1:15-16). The missionary program is as much a part of predestination as is salvation by grace. Men who believe the Scriptures ought to believe all that God has predestined, and, according to the clear teaching of the Bible, that takes in missions.

God has a plan for each life. That lesson is clearly taught throughout the Bible. To one man five talents may be given; to another, two; to another, one. But to each man is entrusted some responsibility. "To each one is given the manifestation of the Spirit to profit withal." This matter of finding out and doing the will of God is for each one a very serious business. What plan has He for my life? What plan has He for your life? The question asked by Saul of Tarsus on the Damascus road is the question for each one of us: "Lord, what wilt thou have me to do?" With Oxenham we would say:

"Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look,
Who sets his hand unto the plow,
And glances back with anxious brow,
His calling hath mistook.
Christ claims him wholly for His own;
He must be Christ's and Christ's alone."

MORE ABOUT "THE MASTER KEEPS THE KEY"

In the "Paragraphic Comment" section of the Western Recorder for January 6, 1938, my attention was called to a writer's visit to a silk mill. The spiritual light that fell upon his soul with the words, "The Master Keeps the Key," is certainly the kind of light that needs to fall upon sin-sick souls in all parts of the world. Often are the times when these poor souls come to us asking for guidance and help in understanding the seemingly inextinguishable confusions of their lives. The illustrative value of the account is certainly great. It is artful and compelling.

The little story brings to mind the words of a poem handed to me by the manager of a hotel in Fort Worth, Texas.

The poem, entitled "Life, A Weaving," is as follows:

My life is but a weaving,
Between my Lord and Me;
I cannot see the pattern,
He worketh steadily.

Sometimes He weaveth sorrow,
And I in selfish pride,
Forget He sees the upper,
And I, the underside.

Not 'til the loom is idle
And the shuttles cease to fly
Will God unfold the canvas,
And explain the reason why.

The dark threads are as needful,
In the Master's skillful hands,
As the silver and the golden,
In the pattern He has planned.

When he gave the poem to me he stated that the author was unknown. I thought it might be interesting to pass this on to other readers of the Western Recorder.—ELIJAH M. HAM, Pastor, Fairdale Baptist Church, Coral Ridge, Ky., in Western Recorder.

GARDNER'S LETTER

(Continued from page 1)

ter, Montparnasse, Triumphant Arch, Versailles, Reuil, Grand Boulevards, Eiffel Tower, the Churches and Cathedrals, and the World's Fair.

The World Fair

I must confess that I was greatly disappointed in the World Fair. It is truly more like a carnival than it is a great world fair. To be sure there is much to amuse the type of people who are only looking for amusement, but the great educational and scientific developments for the past hundred years have received little attention. The National Exhibit Buildings, depicting the various nations of the world are interesting and educational. The fair as a whole, however, is not an educational exposition. I saw many Americans who attended the Chicago Exposition and they all agreed that the world fair in Paris does not begin to compare with the Chicago fair. I also saw many Texans in Paris and we all agreed that our own Texas Centennial far excelled the world fair in Paris.

Paris does fascinate the visitor by her charming diversity. This city is a constant joy to the idler, the artist and the historian. Some one has well said that "Paris for woman, with a rose in her hair. London for man, with power in the air." There is a good deal of truth in that statement and yet Paris possesses many charms for men as well as for women. All tourists find many interesting things to do every minute of the day. Paris is not a drab, dead place, but wide awake and up and doing.

Art and History

The Louvre is said to be the richest museum in the world. That is taking in a great deal of territory, but after visiting it, along with museums in 25 other nations, I am persuaded to believe it. All arts and all

civilizations are represented there, and people from every nation visit it daily. Outstanding among the beautiful illuminated masterpieces which we saw in their extraordinary setting are: The "Two Slaves," "Venus de Milo," "Victoire de Samothrace," "Diane de Versailles," "The Antiope," "The Joconda" and many others too numerous to mention. I am not an artist but admire the work of a trained and skilled artist. I am not a sculptor but am thrilled with the works of a good one. I found in this museum, as in all others, marvelous lessons depicted in these great masterpieces. Every one who visits Paris should, by all means, visit the Louvre. It is a treasure house. It is the work of centuries.

The tomb of Napoleon is among the monuments in Paris most visited by Americans. The reason is, of course, that there is no name in the whole of history more universally known than that of the Emperor. According to his own desire he rests "on the banks of the Seine," where his body was transferred in 1840 from St. Helena, where he died in 1821. I visited his monument and dreamed about his victories as well as his defeats.

The People Talk

I visited every museum, monument, castle, and institution that I planned to visit. I visited many others in addition to these and spent much time visiting on the streets, in the stores, and shops. In all these contacts I saw Paris life and caught the spirit of this modern city composed of more than five millions of people. In conversation with some of the most cultured Parisians I learned that there is a hunger on their part for the highest and best. One of the outstanding citizens said, "Paris needs less gambling, less drinking, less idleness, and more religion. We want peace and the best way to have it is by preparation, fortification, education and religion."

Third Chapter of Matthew Modernized

A Satire

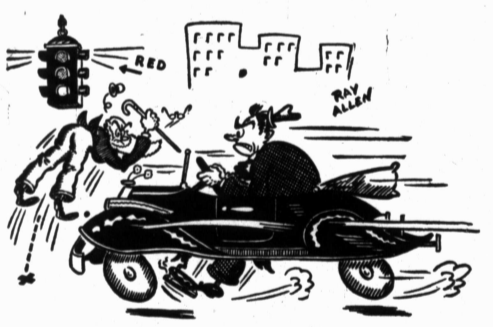
1. In those days came John, the Baptist composer, preaching in the largest cities.
2. And saying: "Confess ye, for the great Evangelist is on hand."
3. For this is he that was recommended by the D.D.'s saying: The voice of one singing in the cities, prepare ye the way for the people, make their paths easy.
4. And the same John had his raiment of broadcloth and an up-to-date collar and tie about his neck, and his meat was the fat of the land, quail on toast and French peas.
5. There came to him all the state and all the region round about the city.
6. And were rushed by him into the church, denying their sins.
7. And when he saw many of the upper ten come to his preaching, he said unto them: O, ye blessed upper ten, who hath told you of the great Evangelist's coming?
8. Bring forth, therefore, your cards and sign them.
9. And think not to say within yourselves that we are sinners for I say unto you, repentance and faith are out of date, conviction for sin is a nightmare.
10. And now also the axe is laid unto the root of doctrine, therefore any sermon that has any doctrine in it shall be cut out and cast into the fire.
11. I indeed baptize you with compliments to get you into the church, but the pastor that cometh after me is weaker than I; he shall baptize you with water and organizations.
12. Whose fan is in his hand, and he will thoroughly glean the country for more joiners, and gather the wheat* to the prayer meetings, and the chaff* he will organize again and again, to keep them in the church by operatic music, house parties, entertainments and outings.

CORRECTION

Recently a story was released by the Home Mission Board which stated that the new missionary's home and chapel on the Spanish field in Albuquerque, N. M., had been erected with income from the Bottoms Trust Fund. This statement was only partially correct. The Bottoms Trust did provide funds for the chapel, but the home was built with an unsolicited designated gift from a donor whose name cannot be released for publication.—Home Mission Board.

NOTICE

Workers Conference will be held with the Sweetwater First Church February 10. Mrs. C. C. Comper, who is visiting in California, has appointed Mrs. R. M. White to preside in her absence. Each one should strive to carry on the work in a better way and have a large representation at this meeting.



"When I See Red, I'm Mad!"

Whoop! Step on the gas! Go places!
What do you care for pedestrians and red lights? You pay taxes, don't you? You've got a license, haven't you? Sure, you own the road.
My friend, you're heading straight for Oblivion.
You don't know it, but the Old Man With the Scythe has put the finger on you. Your days are numbered.

Safety authorities of the Travelers Insurance Company, in studying the accident records, have put drivers who are prone to accident in three classes: First, the mentally incompetent driver; second, the physically incompetent driver; third, the driver who has both the brains and the physique to drive carefully, but who is too unsocial and stubborn to use these gifts.
Of the three, the last-named type is the most deadly.

Radiantly **NEW** throughout

Sparkling with its modern splendor, inside and outside, a completely new hotel. Furnishings and decorations styled for tomorrow. Rooms and suites, all with circulating ice water, and private lavatory, toilet and bath.

Hotel SOUTHLAND

IN THE HEART OF DALLAS, TEXAS

RATES \$10 to \$13

JOE M. HALLAMAN MANAGER

AIR CONDITIONED FOR YEAR 'ROUND COMFORT

W. M. U. DEPARTMENT

BENEVOLENCE REPORT FOR QUARTER ENDING DEC. 31, 1937

Callahan Association

B. O. H. 1 offering, \$9.00, 6 boxes, \$255.40 clothing in boxes for 12 year olds, for girls 7 dresses, 3 pairs pajamas, 5 pairs bloomers, 3 pairs hose, 4 pairs socks, 3 slips, 2 brassieres, 3 dresses, six size 8 years. For boys 1 pr. each of pants, overalls, shorts, pajamas and socks, 2 shirts, 1 undershirt and 2 sweaters, size 8. Also 6 sheets, 6 pillow cases, 23 towels, 24 wash cloths, 20 cup towels.

Also 8.60 qts of canned fruits and vegetables. Beneficiaries, 2 boxes not valued.

Mrs. J. S. Tierce, Clyde, Chairman.

Cisco Association

No. talks 7. B. O. H., No. offerings 8, No. boxes 21. Clothing for boys, 4 pants, 4 overalls, 4 pajamas, 4 shorts, 6 undershirts, 8 socks, 3 shirts, 2 sweaters for 8 years old. Girls, 6 dresses, 8 slips, 8 brassieres, 8 bloomers, 8 pajamas, 8 socks, 8 hose, 2 sheets, 3 prs. pillow cases, 6 bath rags. Hendrick Memorial, 4 boxes, not valued. Beneficiaries, 3 offerings and 3 boxes, not valued.

Mrs. Graton Adams, Okra, Chairman.

Fisher Association

B. O. H., 1 offering, \$31.31, 2 boxes \$130.64, 2 boxes not valued, clothing 9 pairs shorts, 1 pr. shoes, Hendrick Memorial, 1 offering \$1.50, 1 box 4.00.

Mrs. Emery Scott, Rotan, Rt. 1, Chairman.

Haskell Association

No. talks 4, B. O. H. 4 offerings, 85.27, 7 boxes, 228.70. Clothing included in boxes, girls, 10 dresses, 5 slips, 4 brassieres, 4 pajamas, 7 bloomers, 5 prs. hose, 3 prs. sock, 1 dress for 8 year old. Boys, 2 pants, 6 shirts, 3 overalls, 3 pajamas, 3 undershirts, 3 shorts, 3 socks, 2 sweaters for 8 year olds. Hendrick Memorial, 1 offering, \$15.00, 1 box 4.50. Minister's relief, 1 off. 2.00, 5 love gifts to beneficiary, 17.25.

Mrs. D. Scott, Haskell, Chairman.

Jones Association

B. O. H., 4 offs 65.00, 5 boxes 86.20, clothing for 12 yr. girls, 13 dresses, 9 slips, 3 pajamas, 4 brassieres, 8 bloomers, 6 socks, 4 hdks, Boys, 4 shirts, 4 vests, 2 shorts, 6 socks, 2 overalls, 2 pajamas, 1 pr. pants, 1 sweater for 8 yr., 1 pr. pillow cases, 2 sheets, 16 both towels and 7 lbs. rags. Hendrick Memorial, 1 off. 50.00, beneficiaries, 1 off. 5.50, 1 box not valued.

Mrs. F. E. Tonroy, Luaders, Chairman.

Stonewall Association

B. O. H., 4 offs. \$50.50, 4 boxes, 39.30. Clothing for 12 yr. girls, 1 dress, 1 brassiere, 3 step-ins, 3 prs. hose, 4 prs. socks, boys, 2 shirts, 2 shorts, 8 overalls, 1 pr. underwear, 5 towels, 4 pillow cases, 1 cup towel, 1 bath rag. Also 1 crib (25.00) and 1 off. (4.00) for S. B. building, 100 for play grounds. Beneficiary 1 offering 1.00.

Mrs. Tom Cooper, Girard, Chairman.

Sweetwater Association

No. talks 15. B. O. H., 19 offerings, 739.62, 15 boxes, 590.85; Hendrick Memorial Iron Lung, 66.05; special for charity, 39.45, 2 offs, 11.04. Beneficiaries, 4 offs. 21.85. Clothing for 12 yr. old girls, 27 dresses, 17 slips, 15 socks, 9 brassieres, 3 prs. hose, 22 bloomers, 15 pajamas, 1 dress for 8 yr. old. Boys, 21 shirts, 11 prs. pants, 14 undershirts, 10 shorts, 3 overalls, 5 pajamas, 12 prs. socks, 7 sweaters for 8 yrs. Also 14 sheets, 24 prs. cases, 45 towels, 26 wash cloths, 3 cribs for Sunbeam bldg. (75.00), playground, 5.00, furnishings 31.00.

Mrs. S. J. T. Williams, Abilene, Chairman.

Total amount of clothing sent for 12 year old girls, (Nos. in parenthesis represent the apportionment for each article): dresses 74 (17), brassieres 29 (17), slips 42 (32), bloomers 50 (31), pajamas 33 (31), hose 22 (31), sock 40 (31). Also 5 (10) dresses for 8 year olds.

Boys, shirts 38 (12), pants 19 (12), overalls 21 (12), pajamas 15 (12), undershirts 24 (12), shorts 31 (12), sock 30 prs. (12) sweaters for 8 yr. boys 14 (12).

Also 24 sheets, 42 pillow cases, 89 towels, 21 cup towels, 64 bath rags.

Each association also included good used clothing in their boxes. Jones sent 1 story book, 2 toys and 24 dolls. Each chairman reported on time. We gladly welcome Mrs. Tom Cooper as new chairman of Stonewall Association.

Respectfully submitted, MRS. GEO. L. PAXTON, Chairman, Dict. 17

Never have the opportunities for presenting Christ to the Jews been greater.—Jacob Gartenhaus.

QUARTERLY MEETING OF THE SWEETWATER ASSOCIATION AUXILIARY

The quarterly meeting of the Sweetwater Associational Auxiliary met with the Merkel Church. Mrs. C. C. Compere, president, called the meeting to order promptly at 9:45. The watchword was given: "Give unto the Lord the glory due unto His name; Bring an offering and come into his courts."

Mrs. J. M. Chandler led the singing of the Woman's Hymn with Mrs. Bill Haynes at the piano. Greetings were extended by Mrs. T. E. Collins, president of the Merkel Society, with response by Mrs. W. F. Joiner. Mrs. J. L. Anthony gave the devotional. Recognition of visitors and committees were appointed. The reports of the presidents followed. Some of the outstanding items in the reports were:

Immanuel Baptist Church, Abilene, Mrs. R. R. Shirley president, reported every woman in the church giving to missions. Blackwell Church, Mrs. J. W. Reynolds, president, the first "Pioneer Class," taught by Mrs. J. H. Dean, at Nolan; also the organization of a new society there. This is the first class of its kind to be taught celebrating the Golden Jubilee, in the Sweetwater Association. It is expected that every society will sponsor through the mission study chairman "A Pioneer Class." Mrs. Z. C. Steakley, president of the Sweetwater First Church society, had all her general officers present and most of the chairman. (Mighty good). There was growth along the line of new organizations. One new one and the reorganization of the Tye and Tuscola Societies.

In the report of the secretary among other achievements was the gifts to the Lottie Moon offering of \$972.97; also state missions amounting to \$697.14, and 406 tithers.

The report of all standing chairmen was read and accepted. These reports will be published in the West Texas Baptist.

Blackwell Church, led by the pastor, Rev. J. H. Dean, who is also the leader for the Royal Ambassadors of his church, had 13 of the officers and members present. (When the Deans do things it's just right). Let's all go and do likewise. Support the work and meetings with our time and presence.

Mrs. B. L. Lockett brought the closing address on "Missions," which was a heart searching message, one of great importance to the growth of the Kingdom work. She urged that we all major in soul winning, the heart of all our work. Mrs. Lockett is one of the most charming and forceful speakers you will find anywhere. If she has not been in your church and you can get her, she will be a blessing, and leave in your hearts a message long after she has gone.

The noon hour was a great time of fellowship; the ladies of the Merkel Church served a covered dish luncheon.—Mrs. F. E. Rhodes, pub. chmn.

SOME INTERESTING FACTS

In J. E. Dillard's little book, "We Southern Baptists," in discussing the general boards of the S. B. C. on page 28, paragraph 3, we find these interesting facts.

The Woman's Missionary Union (1888) Birmingham, Ala., Miss Kathleen Mallory, Secretary.

The W. M. U. is an auxiliary convention with its own organization and program. It provides for the education of the children of missionaries, supports the W. M. U. training school at Louisville and turns over to the mission boards of the convention large sums for mission work.

The W. M. U. work of education, stewardship and personal service, is graded as follows: Sunbeams (boys and girls, 3-8), R. A., 9-16; G. A., 9-16; Y. W. A., 17-24; women 25 and over.

The 1937 report shows 34,228 organizations with 595,852 members, 101,233 tithers, 35,840 mission study classes. \$2,165,786.57 cash received, of which \$77,136.91 was applied upon denominational debts, State or South-wide.—Mrs. F. E. Rhodes, pub. Chmn.

FISHER ASSOCIATION PAYS TRIBUTE TO PASTOR

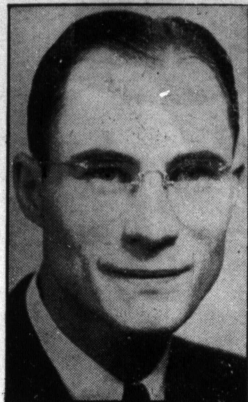
(Continued from page 1)

dent of the W. M. U. of the Fisher Association, in which capacity she has served for several years.

Brother and Sister Reid have two children, William T., referred to above, and Mrs. Lillian Gray of Abilene.

The revival for which we pray will come when God's people meet God's conditions.—Roland Q. Leavell.

YOUNG PEOPLE'S EVANGELIST

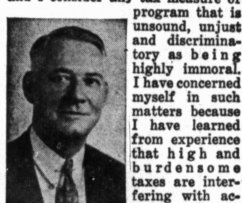


Rev. Chester M. Savage

After a very successful pastorate of two and one-half years, I am resigning as pastor of the First Baptist Church, Temple, Okla., effective March 1, in order that I may give all my time to young people's revivals. After March 1 my permanent address will be Dallas, Texas. I am leaving one of the best churches in this state God's will that He use me as a young because I have a deep conviction it is people's evangelist. I am booking dates now and until March 1 may be addressed at Temple, Okla.—Chester M. Savage.

Tithing To Politicians

I am a preacher and not an expert on taxation. I am concerned in legislation involving moral issues, and I consider any tax measure or program that is



unsound, unjust and discriminatory as being highly immoral. I have concerned myself in such matters because I have learned from experience that high and burdensome taxes are interfering with activities of the churches and hampering denominational programs in many States and communities.

Your church and my church can obtain their sustenance only in contributions from whatever surplus the donor may have on hand after taxes have been paid. Under the present system of taxation, or rather the lack of a tax system, the taxpayer can seldom accumulate a surplus and as a result religious activities are retarded. Many of those who once supported the church in an adequate and substantial way have been forced to curtail religious contributions. They are now compelled to tithe to the politicians instead of to the Lord's work.

In many states preachers are becoming tax-minded. They frankly discuss tax problems with legislators. Largely because of this influence a recent session of the Texas legislature adjourned without levying any more taxes although it was called to raise fifteen million dollars.

The very sources from which the churches must derive their revenue are being taxed out of existence by National, State and local agencies. Any man or woman who ever served on a church finance committee knows full well that "burdensome taxes" is too often heard as a reason for failure to adequately meet these obligations. A church cannot balance its budget by "soaking the rich." The politicians have preempted that field to a point where they are now "soaking the churches."

The National Congress and many of the State Legislatures have found it impossible to evolve a program of taxation adequate to produce revenue to equal present expenditures and at the same time permit business, large and small, to survive. There is no escaping the economic rule that excessive taxes inevitably result in inadequate compensation to workers. There is a definite and distinct relation between the tax roll and the pay roll of industry.

The time is not far distant when those who pay the taxes and those who direct the religious activities of America will come to an understanding and correct these deplorable conditions.—Rev. J. Earnest Stack, Editor The Christian American.

Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board, will conduct a city-wide evangelistic campaign in Houston in March.

The ultimate objective of Home Missions is the evangelization of the homeland and the mobilization of the evangelized for world evangelization.—J. B. Lawrence.

"If it is a crime to make a counterfeit dollar, it is ten thousand times a worse crime to make a counterfeit man."—Abraham Lincoln.

CALLING PRESENT BUSINESS SLUMP "THE WHISKEY DEPRESSION"

(Continued from page 1)

that "This Whiskey Depression"—using the term "whiskey" in a general sense as embracing all intoxicants—is more accurately descriptive of the present business crisis than the term "recession" used by the Democrats, or "Roosevelt Depression" used by the Republicans.

"This last half of the year 1937," continues the Foundation statement, "saw the full flowering of the whiskey and beer assault on legitimate business. In January with business approaching normal production, factory estimates of consumption failed to account for an annual diversion of nearly four billion dollars from useful commodity expenditure to the purchase of alcoholic drink. With the country relatively prosperous, business could foresee an approximate purchase of so many pairs of shoes, so many refrigerators, so many cars, etc., but the expected goal of purchases, even with the highest national payroll in years, were not achieved. While business was filling the pay envelopes with more and more money, the corner saloon has been extracting its toll in increasing amounts so that the amount spent for liquor reduced the average family income for useful expenditure \$135 a year, and the average family income of the drinking man probably more than \$400.

"The saloon has diverted from all legitimate trade. The production of automobiles could have been increased by at least 25 per cent had but a fraction of this diversion gone into the purchase of new and used cars, and the recent lay-off of men in that trade of many thousands could have been averted.

"A somewhat larger fraction would have provided the initial down payment on enough new homes to have employed every building trade mechanic in the country and to have started heavy commodity purchases far exceeding the boom years.

"The diversion of a portion to the milk trade would have twice over compensated agriculture for the loss of its grain sales to the brewers and distillers.

"The remaining amount, proportionately distributed in retail trade of shoes, clothes and groceries and its auxiliary trades and other necessities would have made a business boom instead of a recession.

"The only trades beneficially affected by the liquor trade have been institutions dealing with alcoholics, and possibly undertakers.

"The open letter to the President and Members of Congress is accompanied by a memo of liquor traffic costs to the people of the United States since repeal and a transcription of correspondence received by the Foundation from the Government of Mexico, describing a well organized Federal campaign of education against alcohol now in progress in that country."

Four-Year Record Re-legalized

Liquor Traffic in U. S., 1933-37 Significant facts in the record of the re-legalized liquor traffic in the United States, 1933 to 1937 inclusive, epitomized by the Research Department of the American Business Men's Research Foundation, Chicago:

1. Loss Attributed to Liquor Traffic 1. Nation's drink bill for 56 months approximately \$12,417,790,860 (From April, 1933, when the sale of beer—90 per cent of the liquor traffic—was made legal, to December, 1937. Based upon Federal official figures of liquor consumption translated into retail cost).

2. Liquor-bred Highway Accidents for 56 months, est. \$2,273,000,000 (A conservative estimate, as a thorough recent investigation of coroners and safety departments credit liquor with being a serious factor in more than 50% of fatal accidents; it is generally accepted that each traffic fatality involves an average loss of \$50,000).

3. Drink-caused industrial accidents, crime, reduced labor efficiency, increasing destitution, depressed living conditions due to liquor, 56 months estimated \$5,000,000,000 (Includes conservative estimate of only 5 per cent of the \$15,000,000,000 annual crime bill, plus liquor's self-evident part in the nation-wide spread of organized vice and gambling interests).

Total economic loss to nation, caused by legalized liquor traffic, 1933 to 1937 inclusive \$19,690,790,860 Credited to the Liquor Traffic

Total financial return of liquor traffic to Government of United States, Federal, State and local, 1933 to 1937, less than \$3,000,000,000

Paid back to labor and industry in wages, materials, transportation charges, etc., less than \$1,000,000,000

Total paid out by liquor traffic to Governments, labor, producers, trans-

portation, etc., est. \$4,000,000,000 Net Loss to the People of the U. S. due to the liquor traffic

\$15,690,790,860 (For 56 months, April, 1933, to October, 1937).

This total may properly be said to have been diverted, in great part, from the income of legitimate merchants—from the grocer, butcher, baker, clothier, confectioner, jeweler, dry goods and hardware stores, boot and shoe dealer, building and loan association, needed professional services of dentist, doctor, lawyer and specialist, from the support of church and education, and last, but certainly not least, from savings deposits.

The nation's drink bill for 1937 was approximately \$3,750,000,000 (nearly 40 per cent above the average annual cost for four years since repeal).

The official records show that the liquor traffic has paid the Federal government in taxes, less than 16 cents, and to state and local governments, approximately 9 cents additional, out of every dollar gross intake of the drink trade.

Three Most Serious Items

Among the most serious items in

this enormous total of expenditures for liquor, induced by high pressure methods of unfair competition of legitimate retail trade, are:

1. An estimated \$2,500,000,000 from the incomes of the millions of the latest prosperous of our citizens.

2. Several hundred million dollars paid out for liquor by depression victims while on government, state, and local relief rolls (revealed in surveys of current conditions).

3. A steadily mounting record of destitution and loss of economic security on the part of thousands of families forced to live in neighborhoods now infested with government tax-paying taverns and liquor shops.

All indications point to a steadily increasing national cost and loss to the American people through the continuing liquor traffic, unless constructive steps are taken to meet the problems presented.—West Recorder.

On a recent trip to Mexico Dr. J. W. Beagle, field secretary of the Home Mission Board, found that services of both Protestant and Catholic churches were being conducted regularly without hindrance from the government.

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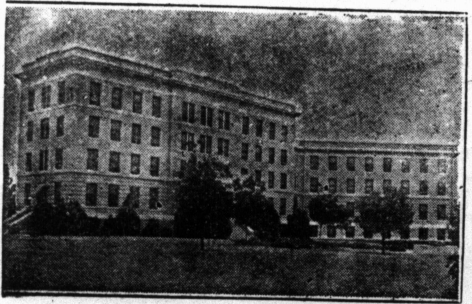
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