

WEST TEXAS BAPTIST

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PROHIBITIONISTS AT WASHINGTON PLAN NATION-WIDE CAMPAIGN

Shall We Abandon Our Colleges?

C. L. BRELAND, TH. D.,

Richmond, Ky., In Western Recorder

Some weeks ago I ventured to raise question as to the propriety of the provision of a free higher education by the State. Attention was called to the fact that the denominational college or other private school of small endowment is manifestly unable to compete with State institutions on a free tuition basis.

The question was as to whether the State is dealing fairly with the tax-payers in demanding that they provide a free college education to the favored few who are in position to avail themselves of its benefits; and whether the State is acting fairly and wisely in thus cutting the ground from beneath private schools and forcing them to ultimate extinction.

Reactions to the former article have been interesting. A number of responses have been sympathetic. Others, as was to have been expected, were violently opposed to the suggestion that State colleges should make tuition charges. A few thought it an attack on the entire system of State-maintained higher education, which it manifestly was not. Some were interested, but non-committal.

The problem of maintaining our denominational colleges is, of course, one of widespread concern. Nobody who thinks at all can escape the fact that every one of our schools is now engaged in a battle for its very existence. Within the past few days one of our colleges of honorable tradition and valuable contribution to the Kingdom has been compelled to close its doors. Among the reasons given for its dissolution was the fact that it found itself unable to compete with the magnificent State college which has been erected in its territory. All our schools are struggling with crushing debts, and few of them are balancing their budgets.

There is a widespread conviction that the forces of religion should gracefully retire from the field of education. Conservative proponents of such a view would acknowledge the invaluable contribution which religion has made through its schools to the cultural life of our civilization. But secular education, they maintain, with its unlimited financial resources, has so far outstripped sectarian schools as to render them obsolete and inadequate for modern educational needs.

I have beside me as I write a recent article deploring the hopeless inadequacy of sectarian colleges, especially in the South. Their instructors, the author insists, are "second-rate"; their physical and mechanical equipment is obsolete; their theological point of view is of the Middle Ages. In the face of such obstacles, it is all but miraculous that any of their graduates ever achieve social usefulness.

The president of one of the large

er Middle Western universities recently made the assertion that religious education had served its period of usefulness as a separate entity.

"There was a time," he said in effect, "when educators failed to recognize that their responsibility went beyond the development of the mind. But those days are in the past. We have come to recognize that we must educate the whole personality. A sound mind cannot dwell in a diseased body. Nor can a fully developed personality be realized without moral and spiritual education."

Thus far doubtless most of us will agree. Christian forces have ever remonstrated against the neglect of the soul in the educational process. But many of us find ourselves unable to concur when he further states that:

"Since secular education has finally recognized its responsibility for leading into a spiritual culture as well as a mental culture, religious education as a separate entity has become a pleonasm."

Lest some should believe that this point of view is isolated, I hasten to add that similar suggestions are being made even in our Baptist ranks. It has not been long since a man who has some degree of prominence in our denominational life raised the question to me as to whether Baptists should not retire from educational endeavor and intensify their effort on their denominational student programs in State colleges.

I would not place myself in the position of questioning the wisdom of our denominational work among students in State colleges. In my own congregation are more than 500 Baptist students who are in attendance upon a State college. In Kentucky alone, 3,000 of the 4,000 Baptist young people who are attending college are in non-denominational schools. My own experience testifies to the effectiveness of the aggressive work which is being done for these young people by our Department of Southern Baptist Student Work, under the direction of Secretary Frank H. Leavell. Any curtailment of our denominational program there would be tragically short-sighted.

Yet my deliberate judgment is that Baptists must never abandon their colleges. Our church and denominational leadership will always be largely an educated leadership. The young people who are in college today will be decisive in the determination of the doctrinal integrity and policies of our churches and denomination in the coming generation. Right-thinking young people demand education. This will always be true. If our treasured doctrinal heritage is to be transmitted unsullied to succeeding generations, Baptists must guard the education of their future leadership.

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PASTOR J. C. MCKENZIE WRITES FROM IRAAN

Johnnie Cohen is here with us in our meeting. We are having a great time together. The meeting will continue all next week, and promises to be a real revival. The attendance is good, and the interest is growing. It would be hard to find a better helper in a meeting. He loves the Lord, and is not afraid of work. He is giving all his time to evangelistic work, and seems to be happy in it.

We moved here the first of March, and found the work in good shape. The town is only six years old, and the Baptist church only four years old in April; yet we have a well organized work here. The Sunday School has been a standard school for three years now. They have a nice stucco church house and home and paid every dollar they cost. The State Board helped the church for a little while, but for two years now the church has been self supporting. They are an aggressive people, having come to this oil field from all parts of the United States. We have as high ranking Public Schools here as there is anywhere in Texas. Of course the work is different to the work we have been in at Waco, but we are enjoying it.

We have the largest oil wells in the world here in less than two miles of our town. One of them makes over one hundred barrels per minute; or would do so if it were turned loose. Of course they are proration, and are allowed to flow only a very small percent of their capacity. The boom days are all gone here, and there is not much sign of "Depression" here either.

J. C. MCKENZIE, Iraan, Texas.

FORT WORTH PASTOR IN OKLAHOMA REVIVAL

The First Baptist Church of Enid, Oklahoma, recently closed one of the most successful meetings in its history, with Dr. B. M. Jackson, pastor of the College Avenue Baptist Church, Fort Worth, Texas, doing the preaching.

There were seventy-five additions to the church, the majority of them by baptism. We had a greater proportion of adults—and among them some strong men and women—than in any meeting in the history of our church.

Brother Jackson's sermons were of high order. He preaches the old-fashioned gospel with power. He drew most of his sermon illustrations from the Old Book, and our people were fed on "the sincere milk of the Word."

We have never had a better meeting. Brother Jackson does not specialize in entertainment but preaches the old-fashioned gospel in a manner that attracts the people to the house of God. The people heard him gladly. Unusually large crowds attended his week day and night services. Brother Jackson is a fine spirit. He was popular with our people and they are all singing his praises. He is one of the coming young men of the South who has already arrived. The churches need his kind of preaching in these critical days through which we are passing.

New Leadership Arouses Fighting Spirit

By Harry Earl Woolever

Coincident with the coming in of a new administration in Washington, there were gathering in the Federal Capital representatives from nearly every State and every Christian group in America for the purpose of combating the most menacing of all organized national enemies, the beverage liquor traffic and its allies. The Prohibition Emergency Conference, called by representatives of thirty-seven religious denominations, met on March 7th and 8th at the seat of national government to confer as to how best to defend and maintain in the Constitution of dry forces had much the spirit of the meetings of three generations ago, when similar gatherings of citizens convened to promote the interest of human liberty, except that in this recent case there was no East nor West, North nor South, no exclusion of any section or of any religious group or temperance organization. All were here seeking means to defend the national life against the return of the legalized liquor traffic.

The spirit of the conference was voiced at the outset in the challenging address delivered by Bishop Edwin Holt Hughes, who was elected chairman of the gathering. Bishop Hughes issued a ringing call for a united front. In the following sentences from the address of this dynamic leader for national righteousness and social progress, is caught the spirit which dominated the two days of discussion in committee and in conference:

"I need not stress heavily the fact that the period is a critical one for our endeavor. . . . Now we are not only on the defensive; but we are on the quick defensive. If there are times when 'haste is waste,' this is a time when slowness is suicide. Our plans are not to be made for a distant Armageddon with a shadowy Commander, but for an immediate Waterloo with a living Wellington. While we are not to be indifferent to the necessity of a long-run program of education, we are not in the meantime to give to our opponents all the advantages that come from the disastrously educational power of an evil law. Legislation itself may become the patron of thousands of deadly schools known as saloons that cannot possibly run unless our homes send them scholars to be trained in intemperance and iniquity."

The Church In Action

It is readily seen that a conference of some eight hundred Christian delegates, moved by this stirring message, was the Church in dedication to the struggle to have the Nation against the forces of greed and crime. After two days of conference, in which individual citizens of all creeds and sections were given opportunity to participate in making up the program for a new stand in defense of national prohibition significant declarations were adopted. After the gathering had considered all the experiences through which America has passed

in seeking to check the ravages of the liquor traffic, and after having listened to the best authority in Canada on the utter failure of the effort in the Dominion to regulate the liquor traffic through government control, the absolute economic, social and moral necessity for maintaining prohibition in the United States stood out plainly before those in attendance.

Therefore, the conference unanimously sends forth this call: "That all prohibition and temperance organizations, and all other organizations supporting the Eighteenth Amendment and all persons opposed to the liquor traffic, unite in a nation-wide campaign under the leadership and direction of the committees to be appointed according to the plan adopted by this conference for the purpose of preventing the repeal of the Eighteenth Amendment."

The agreement and call means that all the major recognized prohibition forces which have been in the field in the past, doing valiant service, shall unite under one directing leadership, with a united front. There is provided a National Prohibition Emergency Committee composed of members from every State in the Nation.

A New Line-Up

The Prohibition Emergency Conference resulted in giving a fresh leadership under experienced counsel for the critical issues now before the temperance people of America. More than this—it achieved what promises to bring together all the recognized and most worthy of the dry agencies authorized and promoted by the churches and to unite these behind one specific and organized front.

One of the finest experiences of the conference centered in the attitude of the leaders in the established agencies, which have rightly earned the gratitude of the Nation, when these veterans of the fight for the dry cause volunteered to merge their strength and plans with the program growing out of the deliberations on this occasion. This paves the way not only for new leadership, but also for the combined force of a unity not before enjoyed, without losing the strength and valuable experience and contributions of these older agencies.

About Political Conventions

One of the questions receiving most attention had to do with constitutional conventions as a means of changing the Constitution. The attempt of the wets to repeal the Eighteenth Amendment by conventions was discussed, with the following conclusions:

It is not necessary for a State to call or go to the expense of a convention. If no convention is called the attitude of the State upon the Eighteenth Amendment remains as when its legislature passed upon this amendment.

The Baptist State Sunday School Convention will meet in San Antonio on April 10. A large attendance is expected from over the State.

West Texas Baptist

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DR. TRUETT ON PROHIBITION

Recently, while appearing before the legislative committee at Austin in behalf of the cause of prohibition, Dr. George W. Truett, of Dallas, delivered a ringing challenge to all prohibitionists to enter enthusiastically into the fight against the repeal of the present state and national prohibition laws. The following is an extract of the utterances of Dr. Truett:

If you think the preachers are going to be silent about this principle that goes to the foundation of the home and the social, moral and religious life of our people, then you have misread the spirit and the temper of the preachers of the United States. They will not be silent, they cannot be silent when the very stones of the street cry out for action and leadership. The whole question is now before us for re-examination and re-agitation, and in every city, in every town, in every village, and in the farthest country places, we must bring it before the different estates of our people for their renewed judgment in this great cause. The issue must go back to the tribute of the people. The message must be carried by every pulpit and very religious and moral leader in the community, whether in one party or another.

If the matter were political, this group would not be here at all. The question is bigger and deeper and broader than that. Our government is involved, the business of the country is involved, the religions of Christ is involved, and no true prophet in this whole land is being silent today. We certify to all the estate of our people that this question is now going to have the attention of this nation, wherever we can command their attention.

The preachers must speak the truth faithfully and in the right spirit. We have a great message and a great mission; we must now declare that message and fulfill that mission. The awful responsibility of this task is in our hands and we must not fail.

NOTED SCIENTIST DEFENDS BIBLE

Under the caption "God Formed Man of the Dust of the Ground" Editor Masters of the Western Recorder publishes the following interesting editorial comment that should be of interest to all of our readers:

It is astonishing how often science belatedly comes to understand that the Bible has anticipated its findings, though it was written for an entirely different purpose than that of physical science. That the expression in Genesis 2:7, "And the Lord God formed man of the dust of the ground," is charged with the deepest scientific meaning, is now discovered.

Professor E. Slosson, of Washington, D. C., an analytical chemist of high reputation, is quoted by a brilliant English lawyer, H. R. Kindersley in his brochure, "The Bible and Evolution" (Marshall, Morgan and Scott, Ltd., London, England, sixpence), in the declaration that the amazing accuracy of verbal detail which distinguishes the Bible, even in chemistry, has driven him to render homage to this Book of books as the Word of God.

In an address before the Victoria Institute, Professor Slosson said of the expression "dust of the ground," used in the Creation story, that these simple words are charged with the deepest scientific meaning. He declared that the dust of the ground contains just fourteen out of the ninety-two chemical elements known to science and that the flesh of man is composed of precisely the same fourteen elements. English scientists also confirm this statement as a recognized fact of chemical science.

There are still many evolutionists who before the public take the position that all persons of intelligence must accept evolution as proven. But the disconcerting truth is that the theory is more and more questioned in the house even of its own scientific friends. More and more great scholars as well as great spiritual leaders feel themselves in sympathy with the late Lord Selvin, of England, who said: "I marvel at the undue haste with which teachers in our universities, and preachers in our pulpits, are restating the truth in terms of evolution, though evolution itself remains an unproved hypothesis in the laboratories of science."

There are many who can find no explanation of the marvel other than the supposition that there is down in the natural man, scholar or not, an aptitude, a tendency, to try to get away from God to a system that can get along without Him—which the Bible itself says is the attitude of the natural human heart!

Men who sit in judgment upon the Bible are dealing with a Book that has in an amazing and convincing way already shown what is in man and has pronounced judgment upon his ways.

This Book sits in judgment upon man. No man knows enough to sit in judgment upon it, or to call it in question.

News Notes

Secretary Hopkins states that there were 34 Standard Sunday Schools in Texas in February of last year and 35 this year. However, last year on March 1, Texas had 148 Standard Schools and this year on the same date 109?

Our readers will sympathize with Brother W. H. Hughes of Abilene in the death of his father, G. P. Hughes, which occurred a few days ago at Beaumont, Texas. Brother Hughes has a brother at Anson who is seriously ill.

The Emanuel Baptist Church, Abilene has called Rev. W. R. Durr as pastor to succeed the late Dr. J. C. Burkett. Brother Durr is a graduate of Wayland College and Simmons University. Until recently he was pastor of the Church at Caps, and at the present time is pastor of the church at Coahoma.

We are glad to report Dr. Millard A. Jenkins, pastor of the First Baptist Church, Abilene, still improving from his recent serious illness. He is still at the West Texas Baptist Sanitarium, but expect to be able to return to his home within a few days. The pulpit of the First Baptist Church will be supplied Sunday, April 2 by Rev. Perry King, pastor of the church at Rule, and on the second Sunday in April by Dr. W. R. White, pastor of Broadway Baptist Church, Fort Worth, Texas.

You will be interested in knowing about our meeting that closed last night. Brother Tom Hodges of Abilene did the singing and I did the preaching. I never saw as many hindrances in one meeting. I was sick one week, but kept going, lots of other sickness, three deaths, several cold spells, and on top of that the banks closed, but in spite of it all the Lord gave us a great revival. There was excellent attendance, a wonderful spirit of consecration, and 17 additions, 10 of which were Baptized last night. There were also several conversions that did not join the church.

J. D. BRANNON, Rotan.

Just a brief word about our work here in Park Heights, San Angelo. Our average Sunday School attendance is better than 300. The record attendance during the past fall was 432. The B. T. S. is also making remarkable progress with an average attendance of over 150. Keen interest and vital concern for each phase of the church life are in evidence. Recently we had Andrew Allen with us for a week of study and enlargement. This month we are to have our B. T. S. Study Course, teaching five books. Our average prayer meeting attendance each Wednesday evening is around 75 to 80. Best of all, people continue to join the church by letter and by baptism. Our slogan is "The Friendly Church" and the people carry out the meaning when a stranger or visitor is present. Our choice broadcasts a splendid program of sacred music each Tuesday evening from 7 to 8 o'clock over the local radio station, KGKL and the pastor presents a discussion of the International Sunday School lesson each Saturday at 1:45 p. m. These broadcasts keep the church before many homes in our city of better than 30,000 population. Therefore new people in large numbers visit the Sunday services at the church.

J. RALPH GRANT, Pastor.

John W. Newsom Specializes In Rural Evangelism with Success



Evangelist John W. Newsom, Weatherford, Texas, has made an enviable record in pastoral evangelism during the past few years. During the past 65 months he has held 123 revival meetings. Sixty-three of these meetings have been with pastorless churches, and he has left fifty of these churches with cooperating pastors. About ninety of the 123 meetings have been with rural churches and there have been over 3,000 conversions in these meetings.

Evangelist Newsom has been preaching for the past twenty-five years. He came to Simmons University as a student in 1919 and received his degree in 1923 at the age of 42. Since that time, with the exception of an eighteen months pastorate at Donna, Texas, he has been in the evangelistic work. Two years of this time he was with the State Board as rural evangelist. During this time he held thirty-five revival meetings and witnessed 800 conversions. Many of these meetings were with pastorless churches.

Brother Newsom says he is in this particular work because he feels that there is an unexcelled opportunity for service, especially at this special time when hundreds of our churches are pastorless and discouraged. Evangelist Newsom says one of the unusual things about the unusual work he is doing is that he has no competition in the field of dealing with pastorless churches. He declares that of the sixty-four pastorless churches he approach about the matter of holding a meeting only one turned him down.

In discussing our rural church problems, Brother Newsom declared that the future growth and development of Southern Baptists depended on the way in which we meet the rural church problems now. He believes the District Missionary plan, advocated by our Secretary, Howard Williams, is the best practical plan to adopt at this time.

PROHIBITION FIGHT IS ON

At the meeting of Prohibition forces in Washington, D. C. a few days ago, an account of which appears in the news columns of the West Texas Baptist this issue, Bishop Edwin Holt Hughes, delivered an address setting forth some of the high points in the plan of the prohibitionist for the immediate future.

"We are here to serve notice on our Country," said Bishop Hughes, "that, while our primary emphasis is upon one phase of our national life, we still believe that our reform is closely related to the total moral problem of our people. There are not wanting evidences that the acid that would dissolve the Eighteenth Amendment is of a kind with that which would destroy our Sabbath with noisy sports; enthrone commercialism as the king of our legislation; . . .

"We are met, also, to assert our complete and unshaken faith in the justice and righteousness of our cause . . .

"Let it be said that we are here in an honest effort to secure among ourselves a deeper unity in purposes and plans . . .

"Perhaps we cannot find a Foch . . . Failing in that, we can certainly find a focus of strong and kindly and shrewd souls who will tell our courageous troops whither to march and where to attack, and will create for us a Manual of united arms . . .

"The final and high purpose of our meeting is that once more we may commend our cause to God and may seek His benediction and wisdom and strength for our plans and endeavors. Our enemies in the Wet Camp have probably filled all of their offices save one—that of Chaplain! Not even the most wobbling and compromising of our preachers would care to invoke God's blessing upon the proposed return of beer; . . . or suggest that the fumes of malting and distilling were other forms of incense! . . .

"We ourselves are so sure of our moral and political stand that we cannot favor even a compromise of temporary halting in order that there may be later progress. Some good, but, we think, mistaken men have said that if we let the wets do their worst and most terrible part, the reaction toward our cause will be speedy and decisive. . . . A strategic retreat is a difficult thing when you are travelling on a moral road. In this case we may be perplexed about conditions, but we are not confused about our direction. We decline to compromise by inaction. We refuse to give a free path to troops that they may have a chance for passing pillage. Or, to change the figure of speech, we cannot consent to submit to ad interim ravages of typhoid, or smallpox, or the Black Death, in order that the people may directly be more impressed by the horror of the diseases.

"We affirm that organized consciences are more powerful in God's kingdom than organized appetites. . . .

"Here in the House of God and in the name of God we again lift up our banners. We have the vision of our millions of comrades in beleaguered cities and in remote townships—literally millions of them. . . . We are ready to go to the last little election booth with our cause, if we be given the rights accorded to citizens in the making of even minor laws. We shall fight for fairly organized Conventions; and then for conscientious expression. . . .

"Declining to march in any procession that includes the Brewers' Wagon with the Big Horses, or the more destructive automobile truck, we reaffirm our purpose to follow the Chariot of Christ in which the King of all good life rides forward to His conquest of our dear land and of a world recreated unto sobriety by His idealism and His grace."

SHALL WE ABANDON OUR COLLEGES

(Continued from page one)

Secular institutions cannot provide the type of education which our churches must have if they are to prosper. Secular education and religious education do not exist for the same purpose. Christian schools educate for Kingdom service. The State educates for citizenship. It is interested in religion only in so far as religion advances the interests of the State. Under such a condition, Christianity tends to become only a sort of glorified handmaiden to society, and its usefulness is conditioned on the contribution which it makes to civic righteousness. Doctrines are decisive, and ought to be abhorred. Sectarianism is the bane of social progress, and must be destroyed at all costs. The ideal religion is represented by the community church, where Protestant and Catholic, Jew and agnostic, meet together in such common bonds as can survive under such amalgamation.

Perhaps it would be unfair to secular education for any one person to become its religious spokesman. But present-day educational thought cannot wholly disavow the statement of Robert A. Millikan, one of its leaders, when he says:

The service of the Christian religion, my own faith in essential Christianity, would not be diminished one iota if it should in some way be discovered that no such individual as Jesus ever existed. If the ideas and ideals for which I stood sprang up spontaneously in the minds of men without the stimulus of a single great character, the result would be even more wonderful and inspiring than it is now.

Such a conception of Christianity indifferent as it is to the historicity of Jesus, minimizing or denying the necessity for personal regeneration, without which no social righteousness can ever be realized; adhering only to those things in Christianity which sanction universally approved ethical values, can never provide our churches with the leadership which

they must have if vital spiritual forces are to be perpetuated that can save men and nations.

Secular colleges are prohibited by our Constitution from ever becoming essentially Christian. Many of us maintain that this is as it should be under our form of government. The Jew, the Mohammedan, the Buddhist, the atheist, would be the victim of unfair discrimination if Christianity should receive the official sanction of a government whose fundamental principle is "equal rights to all, special privileges to none. But however right my be the principle, it remains true that no secular school can ever educate a vital spiritual leadership.

We cannot hope to provide college education for all the 4,000 Baptist college students in Kentucky. But one is more and more impressed with the contention of Dr. H. E. Watters, president of Georgetown College, that it is incumbent upon our churches to see to it that their choice young people of spiritual mind and experience must be placed under Christian environment and taught according to the great principles of the New Testament in our own denominational schools.

LAMESA ASSOCIATION

J. J. Gentry

As there has been no news from Lamesa Association for some time, I will try to write a word.

Our workers conference for February was to have met with the Fairview church and Pastor Vinson, but as the weather was so cold and bad we just had a short service, and asked Brother Mat Hale of Brownfield to preach for us and then adjourned to meet with the same church March the 9th with the same program. So, according to our plans, we met on the above date. Our services were good from the first till the last. The program was centered around the book of 2 Cor. Brother Markham preached at the 11 o'clock hour, and Brother Wells brought the devotional address for the closing hour. Bro E. F. Cole was absent from the meeting, having been called to the bedside of his

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AT MY WINDOW

West Texas Baptist:

Gentlemen: In your paper of Nov. 11, which you have so graciously sent to my nearly blind father, J. M. Earls, who has been preaching 50 years, I note a poem by Henry Burton, in World Service, entitled "Western Windows."

I am making my tenth address to the Y. W. A. of Creath-Brazos Association, at Navasota, on April 4, and am speaking on "The Windows of The Bible," Information, Opportunity, etc., and I have made a poem, (Oh! not worth being called a poem,) but a thought to close with, the idea taken from this poem. You may have it.

"At My Window

I sit by my western window,
As the souls of men go by,
And as evening shadows lengthen,
I hear their weary cry
That comes from the market-places
From shops and path-ways worn,
Worn by many footsteps,
Of souls as yet unborn.

I sit by my western window
And think of the days gone by,
Of the opportunities wasted,
And can give no reason why
That I gave Life's rosy morning
To the things that are stale and gone,
And wonder in God's goodness
Why He spared me this far along?

But through that western window
A gleam of Hope comes in,
As I whisper, "God please spare me

Till I help that one in sin,
Out there in life's dark by-ways,
Where the souls of men are in shame,"
He whispers in sweetest cadence,
"There're your stars, IF YOU GO IN MY NAME."

My father has served most of his ministry in West Texas and how we love it. He and Bro. A. T. Talbert organized the Park Heights Church in San Angelo and my father was the first pastor. I organized the first B. Y. P. U. in that church, then called South Side Baptist church, and organized and taught the first organized class of young women it had, while my sister, now Mrs. R. Huber, Austin taught young men. I now teach Young Business Men in First Church, Austin, and teach in S. S. Training schools all over State.

I hope to see some of Abilene at S. S. Convention. Mac L. Wyatt was once our deacon at San Angelo. Dr. Jenkins was a 'cub' preacher when my father was a young preacher and ate in their home in N. C. from whence we hail.

Your paper is a wonderful one and I pray that it shall always fill its mission and not be drawn aside.

MRS. CARL McEACHERN.

We read all your paper to my father.

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Abilene, Texas

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 Vice-Presidents are Presidents of the Seven Associational Auxiliaries.
 Recording Secretary.....Mrs. L. W. Dickson, Roby
 Corresponding Secretary.....Mrs. Robert J. Jones, 1646 North 6th, Abilene
 Treasurer.....Mrs. H. J. Hanks, 1041 Cedar, Abilene
 Publicity and Editor of Woman's Page in West Texas Baptist.....Mrs. J. Owen Shelton, 1530 N. Third, Abilene

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 Mrs. O. H. Cooper.....Mrs. J. R. Burnett, Clack

Callahan Association.....Mrs. John Cook, Putnam
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 Fisher Association.....Mrs. D. G. Reid, Roby
 Haskell Association.....Mrs. C. O. Davis, Rule
 Jones Association.....Mrs. Tate Mayes, Hamlin
 Stenwall Association.....Mrs. F. T. Whitaker, Jayton
 Sweetwater Association.....Mrs. Oscar H. Cooper, Abilene
 Chairmen of Standing Committees, District 17:
 Young People's Leader.....Mrs. J. B. Buckley, 508 Mulberry, Abilene
 Missions.....Mrs. J. N. Cook, Breckenridge
 Mission Study.....Mrs. W. S. Daniel, 1343 S. 5th, Abilene
 Education.....Mrs. Jentry S. Holmes, 1674 Simmons, Abilene
 Benevolence.....Mrs. George L. Paxton, 902 Sayles, Abilene
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 Margaret Fund Mother.....Mrs. Oscar H. Cooper, 1646 North 6th, Abilene
 Historical.....Mrs. J. Owen Shelton, 1530 N. Third, Abilene
 Publicity.....Mrs. J. Owen Shelton, 1530 N. Third, Abilene
 We welcome Mrs. J. R. Burnett the new Personal Service Chairman for District 17 into the official family.

OFFICERS OF THE SWEETWATER ASSOCIATIONAL AUXILIARY

President—Mrs. O. H. Cooper, 1642 Parramore Ave., Abilene.
 Rec. Sec'y.—Mrs. W. S. Daniel, 1343 S. 5th, Abilene.
 Cor. Sec'y.—Mrs. C. C. Compere, 508 Mulberry, Abilene.
 Treasurer—Mrs. Robt. J. Jones, 1646 North 6th, Abilene.
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Vice-Presidents

Abilene, First Church—Mrs. Jentry S. Holmes, 1674 Simmons, Abilene.
 Abilene, University—Mrs. James L. Anthony, 2134 Orange, Abilene.
 Abilene, South Side—Mrs. George H. McDonald, 1858 S. 7th Abilene.
 Abilene, Immanuel—Mrs. J. O. Teasley, 1725 S. 4th, Abilene.

Blackwell, Baptist Church—Mrs. John Lampkin, Blackwell.
 Elmdale, Baptist Church—Mrs. S. D. Ratten, Rt. 1, Abilene.
 Merkel, Baptist Church—Mrs. A. R. Booth, Merkel.

Ovalo, Baptist Church—Mrs. F. A. Hollis, Ovalo.
 Sweetwater, First Church—Mrs. R. C. Crane, Sweetwater.
 Sweetwater, Lamar Street—Mrs. J. T. Ware, Sweetwater.

Tuscola, Baptist Church—Mrs. J. C. Grimes, Tuscola.
 General Chairmen of Standing Committees

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 Benevolence—Mrs. W. F. Joiner, Tye, Rt. 1.
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Personal Service—Mrs. Z. C. Steakley, Sweetwater.
 Stewardship and Tithing—Mrs. H. W. Mullins, Sweetwater.

Executive Committee

Officers and General Chairmen of Associational Auxiliary and following Elected Members:

Mrs. George L. Paxton, 902 Sayles Blvd., Abilene.
 Mrs. W. C. Ashford, 1866 Belmont, Abilene.

Mrs. C. A. Powell, 2142 Beech, Abilene.

Mrs. J. C. Burkett, 940 Sayles Blvd., Abilene.

Mrs. A. J. Powell, 1225 North 8th, Abilene.

Methods and Finance Committee
 Mrs. Robert J. Jones, 1646 North 6th, Abilene.

Mrs. R. M. White, 1643 Ambler, Abilene.

Mrs. Lee Ballow, Peach St., Abilene.

PROGRAM

Quarterly Meeting of Sweetwater Associational Auxiliary.

January-February-March, 1933
 To be held with South Side Baptist Church, Abilene, Texas

Friday, April 7th, 1933.

Morning Session 10:00

Mrs. Oscar H. Cooper, President, presiding.
 Mrs. W. S. Daniel, Recording Secretary.

Hymn—"Jesus Calls Us."
 Devotional—"He Calls Us To Wor(ship), Fellow(ship), Friend(ship)."
 Mrs. W. C. Ashford.

Greetings: Mrs. P. E. Walker.

Response: Mrs. J. E. Burnam.

Reading of Minutes—Mrs. W. S. Daniel, Rec.-Sec'y.

Hymn—"Christ Will Our Pilot Be."
 Mesdames Burl Scott and Jentry S. Holmes.

Three months' cargo of W. M. S.

In ST. LOUIS
THE AMERICAN HOTEL
 275 ROOMS WITH BATH
 \$2.00 UP
THE ANNEX
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Abilene, First Church—Mrs. Jentry S. Holmes.

Abilene, Immanuel—Mrs. J. O. Teasley.

Abilene, South Side—Mrs. Geo. H. McDonald.

Abilene, University—Mrs. J. L. Anthony.

Blackwell—Mrs. John Lampkin.

Elmdale—Mrs. S. D. Ratten.

Merkel—Mrs. A. R. Booth.

Ovalo—Mrs. F. A. Hollis.

Sweetwater, First—Mrs. R. C. Crane.

Sweetwater, Lamar Street—Mrs. J. T. Ware.

Tuscola—Mrs. James Grimes.

Our Correspondence Secretary—(ship)—Mrs. C. C. Compere.

Our Treasurer(ship)—Mrs. Robert J. Jones, Treas.

Announcements—Prayer.

Lunch 12:00 to 1:00

1:00 to 1:30—Meeting of Executive Board.

Afternoon Session

Hymn—"Jesus Calls Us."

Devotional—Sharing His Illuminating Power—Mrs. M. E. Rosser.

Our Chairmen(ship) fleet—Steward(ship)—Mrs. W. M. Mullins.

Good-Will(ship)—Mrs. W. J. Poiner.

Study(ship)—Mrs. D. W. Arnette.

Relief(ship)—Mrs. Z. C. Steakley.

Good News(ship)—Mrs. Bert E. Low.

Scholar(ship)—Mrs. E. M. Francis.

Information and Standard (ship)—Mrs. R. M. White.

Librarian—Mrs. Elton Rhodes.

What Should the Harvest Be—Mrs. J. R. Fielder.

Report of Enrollment Committee.

Announcements—Closing Prayer.

LORD SEND A REVIVAL

Lord we know thy holy Word is unlearned by the masses, Not the heathen only but by all classes;

When fast years came we withheld, we didn't give
 The Master's portion, for it "took so much for us to live."

We took His Day and used it for our gain and pleasure,

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We felt that we were masters of our fate in great measure; God looked down upon his people and knew the situation, And must have wept, for He had made ours the favored nation.

He turned away from us and withheld His plenteous hand, 'Twas then we saw misfortune and want stalk through our land, Our nations filled with crime; sins everywhere abound; Though we travel far and near, no exception's to be found.

We took our fling, and now's the time for our shame and sorrow,

We've found naught but failure since we turned away from Right

But still there's Hope, Christ lives, and is the world's eternal Light.

He calls today, the weary, the poor, and the oppressed, "Come unto me," He's calling, "and I will give you rest." Do the nation's know His invitation is worldwide and free? Won't we tell them that our Lord their Saviour wants to be?

Let's all clean house, and bring forth the Old Book this New Year,

Confess our sins and seek God's face; He's promised to be near: The world's greatest need today is not more silver and gold, But a Revival of pure Religion as in days of old.

We know "God's arm is not shortened, that He cannot save"

We know His only Son Christ Jesus for our sins, He gave;

We know "His ear is not deaf that he cannot hear our cry,"

And when we call in Jesus name, He will not pass us by.

Won't we prove ourselves workmen in His vineyard through-

out this year?

Live in the Spirit so that when He calls us we may hear?

Pray daily for a revival, the saving of the lost?

Christ would ne'er have gone to Calvary had He stopped to count the cost.

(Signed) MRS. R. D. JORDAN.

LAMESA ASSOCIATION

(Continued from Page 3)

mother who is critically ill in Louisiana. Our next meeting will be held with the Seminole church and Pastor Markham.

Our Association W. M. U. held a very successful meeting February 15 with some of our district workers present.

Brother J. S. Braswell, Brother E. F. Cole, W. I. Taylor and the writer attended the pastor's retreat at Sweetwater. Dr. Tidwell of Baylor University and Dr. Dana of S. W. Seminary of Fort Worth were at their best. Dr. Tidwell discussed the book of Hebrew and Dr. Dana the book of Revelation. Both books will be new books to all who attended. Both of those men preached repentance and faith just like our grand fathers did, and above all just like it is in the Bible.

Every one owes a debt of gratitude to the beloved pastors of Sweetwater, and the people for the noble way that they cared for the visitors. Here's hoping in advance that we get to go again next year.

As far as I know all the churches of the Association at this time have pastors.

Brother W. I. Taylor has moved on a farm for this year. Here's hoping that he makes a success of it.

Will try to have more to write next month.

We are always glad when the West Texas Baptist arrives.

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