

WEST TEXAS BAPTIST

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This Changing World

"... that those things which cannot be shaken may remain." Heb. 12:27.

By LOUIE D. NEWTON

I pledge allegiance to the Flag of the United States of America and to the republic for which it stands — one nation, indivisible, with Liberty and Justice for all.

Number One U. S. defense area is the Caribbean, with the canal as a pivotal place to defend and a vital base to fight from. In command of this area is General "Andy" Andrews, born 57 years ago in Nashville, graduated from West Point in 1906, and seasoned for the past two decades in army air service. As organizer and first commander of the Army's General Headquarters Air Force, General Andrews, perhaps, knows better than any man in the Army how great is the responsibility placed upon him as commander of the Caribbean. He puts it this way: "Air attacks cannot be stopped by any means now known. The main reliance to defeat an enemy air force must be bombardment aviation directed against his bases and airplanes on the ground. The air power of a nation is what it actually has in the air today. That which is on the drafting board cannot become its air power until five years from now... too late for tomorrow's employment." And the trouble with most of our plans and other fighting equipment is that it is still "on order."

Senator Harry F. Byrd started something when he stood up in the Senate ten days ago and declared:

TEXT FOR THE WEEK
As many as received Him, gave He power to become the sons of God.
John 1:12.

"Appropriations are of no avail, neither does equipment on order win wars. What we must have and have quickly are the completed tanks, the guns, the combat planes, and the ships." President Roosevelt came (Continued on page 4)

EVENTS TO COME

- September 8 — Opening fall term, Southwestern Baptist Theological Seminary.
- September 9 — Mitchell-Scurry Association, Loraine.
- September 9-10 — Lamesa Association, Klondike.
- September 9-10 — Staked Plains Association, Hale Center.
- September 9-10 — Dickens Association, Spur.
- September 9-10 — Throckmorton-Young Association, Olney.
- September 10 — Red Fork Association, Childress.
- September 10-11 — Tierra Blanca Association, Hereford.
- September 11 — Big Spring Association, Immanuel Church, Odessa.
- September 11-12 — Lubbock Association, First Church, Lubbock.
- September 11-12 — Jones Association, Hodges.
- September 11-12 — Brady Association, Eden.
- September 11-12 — Wichita-Archer Association, Kamy.
- September 12 — Big Spring Association, Coahoma.
- September 11-12 — North Fork Association, Wellington.
- September 11-12 — Mills Association, Big Valley.
- September 12 — San Saba Association, San Saba.
- September 15-17 — Fall Term begins, Hardin-Simmons University.
- September 16-17 — Panhandle Association, Memphis.
- September 16-17 — Palo Duro Association, First Church, Amarillo.
- September 18-19 — West Plains Association, Anton.
- September 18-19 — Trans-Canadian Association, Hartley.
- September 22-23 — Floyd Association, Matador.
- September 23 — Canadian Association, Miami.
- October 2-3 — Wilbarger-Foard Association, Margaret.
- October 2-3 — Brown County Association, Blake.
- October 19 — Laymen's Day, in all Baptist Churches.

UNIV. CHURCH ASSISTANT LEAVING FOR SEMINARY



Charles McLaughlin, H-SU '41, who has served for a year as music director and youth leader at University Church, Abilene, has resigned to take work in the schools of religious education and music at Southwestern Seminary. At present he is leading the song services in a revival at Immanuel Church, Abilene.

He is the son of Mrs. J. H. McLaughlin of Sweetwater. His father was a Baptist minister, well known and universally liked, in West Texas and Oklahoma. During his undergraduate days, Charles has been an outstanding leader in the Baptist student circles. Before going to University Church, he had a similar position at South Side, Abilene. He is in demand as a revival singer.

Jack Dean, formerly a popular music major at Hardin-Simmons and now a music faculty member, will take up the work of directing the music and leading young people in University Church, where Rev. E. Douglas Carver is pastor.

PLAINS B. S. U. RETREAT AT CANYON NEXT WEEK

A pre-school Baptist Student Union retreat will be conducted at Canyon Country club from Thursday afternoon, through Saturday noon, September 11 to 13. A registration fee of one dollar will care for all expenses, including cabins and meals. Registrants bring their own bedding.

Speakers listed include Dr. A. D. Foreman, Jr., Amarillo, Pastor L. B. Reavis, Wayland, and Missionaries J. Lowell Ponder of Plainview and J. C. McKenzie of Amarillo. Claude W. White, youth leader of First Church, Canyon, will conduct a Sunday School study course. J. B. Stroble, Hereford, will arrange special music. Mrs. Stroble and Mrs. Reavis will conduct fireside services. Morning watch will be led by Maxine Carey, White Deer, and Steve Milner, Hereford.

ONLY ONE SERMON GIVEN AT LUBBOCK ASSOCIATION

The program for the Lubbock Association schedules only one sermon, the annual associational sermon, given by Rev. A. A. Brian, Levelland, which will conclude a one day session, Thursday, September 11, at First Church, Lubbock. The W. M. U. had their annual meeting on August 28 at Calvary Church.

The associational Sunday School, Training Union, Brotherhood and W. M. U. will give reports in the afternoon. Thirty minutes in the morning will be given to Christian education and the Greater Wayland Campaign. Dr. J. W. Bruner will discuss state missions.

FEDERATION MEETING AT IMMANUEL CHURCH

All churches in Sweetwater Association are invited to have representatives at the Training Union Federation meeting at Immanuel Church, Abilene, at 3:00 Sunday afternoon, September 7, announces Federation President J. M. Martin. The meeting is to be of more than ordinary importance and good programs are planned for all departments.

ASSOCIATION LETTER FORMS READY

The blanks for associational letters are ready for distribution, announces Miss Ima D. Petty, clerk of Sweetwater Association. They may be had at her office in First Church, Abilene.

SECOND LAYMEN'S RALLY SUCCESS IN DISTRICT 6

The second annual Brotherhood encampment for men of District Six, meeting at the Alto Frio grounds Monday and Tuesday, August 25 and 26, was a marked success in spite of rainy weather. More than 100 men paid a registration fee of \$2.50 each to attend the camp. Every association in the district was represented, San Antonio winning the attendance and mileage awards, with 38 men traveling a round trip of over 200 miles to the meeting.

Speakers included Judge E. S. Cummings, state Brotherhood president, Hugh F. Lattimer, Memphis, associate secretary of the Baptist Brotherhood of the South, R. A. Springer, state Brotherhood secretary, A. D. Foreman, Houston, general convention president, and a group of leading speakers of the district.

Grover C. Quillen, San Antonio, is district Brotherhood president and Rev. Willis J. Ray is district missionary.

Missionary Ray speaks the highest praise for those who shared the program, especially the visiting speakers.

The date of the Camp for 1942 was moved up to June 22-23. The men were so well pleased with the pleasant surroundings and many conveniences at Alto Frio that they hope to make this their permanent meeting place. The camp will be held there next year.

The early morning services was attended by representatives from 30 churches. Ten minute messages were given that stirred the souls of the men. Speakers at this service were Rev. M. M. Fulmer, Uvalde; Rev. Don Covington, Kenedy; Rev. J. M. Parker, Poteet; and E. E. Pickell, San Antonio.

The camp proved self supporting and anticipated growth is the prospect of the future. Mr. Quillen is a sincere, spiritual leader and is a brother beloved among the men of this district.

STUDENTS GATHERING FOR B. S. U. RETREAT

Baptist students from all colleges in Texas are gathering this week in Fort Worth for the annual pre-school retreat, which meets at the Southwestern Seminary. Organization and plans for activities through the scholastic year are under discussion.

A feature of the meetings will be "Family Circle" worship at the close of each day. Here groups from neighboring colleges will meet for devotions. Miss A. M. Carpenter, organization sponsor at Hardin-Simmons, will have charge of a group from H-SU, McMurry, A. C. C., Draughon's, Abilene, and Ranger Junior College. Speakers and leaders for the three evenings include Robert Foley, Mary Taylor, Billy Trice, Dorothy Jean Shaw and Jaxie Short. Three or more cars are going from Abilene.

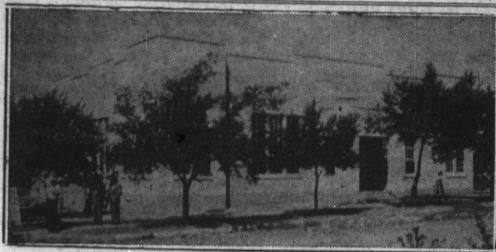
"TRAVELING TOGETHER," SAYS TEXAS MISSIONARY

Foreign Mission Board

According to Dr. B. J. Cauten, the time is ripe for the preaching of the Gospel in West China. Having discussed the need and opportunity with many who have long thought along this line, he has been impressed with the unanimity of opinion which has grown up in individual thinking. The presence of great numbers of educated, middle-class Chinese in the areas of Free China presents a unique opportunity. Among these people are many Christians who, after moving from their homes near the coast, have no spiritual leadership in their new location. They are looking for someone to help them in their spiritual lives. The door is open for missionaries to go from city to city organizing these Christians into groups, nurturing them so that they may develop into churches, and encouraging them toward independent, self-supporting activity. He concludes: "We hope we may be able to help the Chinese in this movement which has grown up out of their own missionary convictions. It seems most appropriate that we should be traveling together—the missionaries and the Chinese—toward a task of such promise."

To pity distress is but human; to relieve it is God-like.—Mann.

ROTAN CHURCH PLANNING HOMECOMING FOR INITIAL SERVICE IN NEW HOUSE SEPT. 7



NEW BAPTIST CHURCH BUILDING AT ROTAN

BROTHERHOOD TO STRESS CO-OP PROGRAM MEANING

To acquaint Southern Baptists with the purpose, scope and achievements of the Co-operative Program, is to be one of the undertakings of the Baptist Brotherhood of the South, announced Secretary Lawson H. Cooke, following the south-wide Brotherhood conference at Ridgecrest last month.

There are 6,000 Baptist churches in the South, 650 of which are in Texas, which did not give to world missions through the Co-operative Program last year, Mr. Cooke points out.

At the first of the year there were 500 such churches in Louisiana, he recalled. Through an organized effort to enlist these churches, 300 of this number have already contributed something this year. This illustrates what can be done when people are informed as to the meaning of the denominational unified efforts, Mr. Cooke asserts.

The Brotherhood goal for the coming year is to bring every Southern Baptist Church to give through the Co-operative Program. To do this, plans are in the making to have volunteer flying squadrons to go out and explain the objects and the workings of the plan.

EDUCATION DIRECTORS TO MEET WITH MUSIC LEADERS

The Southwestern Church Music Conference and the Southwestern Baptist Religious Education Conference will be consolidated next year it was finally decided in the meeting of the latter body at Southwestern Seminary last week. The two bodies will not be merged, rather, the music leaders will meet Monday evening and Tuesday with the educators meeting from Tuesday evening through Wednesday.

The fact that a great many directors of education in Baptist churches are also directors of music in Baptist churches is the chief reason assigned for the unified program which calls for one less gathering.

Many vital subjects of practical interest to vocational church workers were discussed during the 1941 meeting.

ANNUAL MEETING ZONE 1 SUNDAY SCHOOLS

Annual meeting will be held at the next regular monthly meeting of Zone 1 Sunday Schools at Hodges Baptist Church, September 7, 3 p.m. At the request of the superintendent, H. G. Smith, annual report will be made by the secretary, for the current associational year. Officers will be elected for the ensuing associational year. Let us have a good representation at this important meeting.

Stith Sunday School will sponsor the program. Riverside Church has been highly commended for the program on "Faith" at the August meeting.—Mrs. V. L. Merritt, Secy. Zone 1, Jones County Association.

NEW LEAFLETS

"Conditions Call for More Sunday Schools," by J. N. Barnette is a leaflet just off the press carrying a new plea for more Sunday Schools. Every pastor, Sunday School superintendent, district missionary, evangelist, associational Sunday School superintendent and officer should secure a copy of this leaflet and read it carefully. Write 810 Baptist Bldg., Dallas, for same. Also, write for a copy of "Vitalizing Sunday School Visitation."



REV. L. L. TROTT

MORE NAVY CHAPLAINS ARE TO BE APPOINTED

By ALFRED CARPENTER
Superintendent of Camp Work,
Home Mission Board

The two-ocean Navy, together with the steady increase of volunteer enlistment causes the Navy Department to be anxious that the spiritual needs of these men be adequately met by properly qualified chaplains. On December 2 and 3 there will be another examination for the candidates to the regular Navy Chaplains Corps. Some qualifications are: ages 24-33, both college and theological degrees and rigid physical examination. They will need ecclesiastical endorsement from their respective denominations.

The Naval Reserve Chaplaincy is also a much needed field especially for temporary service. Fifty reserves are needed immediately. The age limit here extends to 43.

Either of these fields offers an opportunity of sacrificial service to our most capable preachers. Our churches and pastors should make this a matter of prayer.

MORE SUNDAY SCHOOLS ATTAIN STANDARD

A total of 369 Sunday Schools in Texas have already reached the standard, reports Dr. G. S. Hopkins, Sunday School missionary. This compares with 349 for all 1939 and 390 for all 1940. Dr. Hopkins urges every pastor and superintendent to check up immediately. If the school has reached the standard, they are asked to see that all points are maintained, if it has not qualified, they are urged to stress the points lacking and endeavor to reach all points during September. Literature may be had from Room 310, Baptist Building, Dallas.

ATTENDANCE REPORTS IN WESTEX CHURCHES

The following reports of Sunday School attendance are for August 24. Send reports to Box 1560, Abilene, any time during the week.

Church	Enr.	Att.
Amarillo, First	1518	
Lubbock, First	1029	
Wichita Falls, Lamar Ave.	749	
Vernon, First	732	
El Paso, First	679	
Abilene, First (rain)	559	
Borger, First	524	
Brownwood, Coggin Ave.	432	
Rochester	386	
Crosbyton	363	
Nolan (rain)	206	
Johnson Chapel (rain)	65	

First Church, Rotan, will stage a home-coming Sunday, September 7, upon the completion of the new church building. There will be an all-day service and former pastors, former members and present resident and non-resident members are being given a special invitation to attend.

The new church building is a beautiful structure. It is built of cream brick and tile and the interior is in natural wood and ivory. There is an auditorium seating 375, equipped with upholstered opera chairs and adjoining utility rooms that may be opened with the auditorium to increase the seating capacity about 100. The total cost will run to \$25,000.00.

The building has 38 rooms included in which are five large assembly rooms, kitchen and banquet hall. The kitchen is fully equipped with modern features and the building throughout is equipped with fluorescent lighting. The upper story will be used by the adults, young people, intermediates and cradle roll. Class rooms for juniors, primary and beginners is provided on the lower or basement. There are 13 rooms suitable for Training Union meetings.

The church now has a membership of 935, with 681 resident members. The membership has been increasing and the finances improving from year to year. For the year 1939-40 total collections were \$5,741.94, with \$1,158.12 going to missions. For the year 1940-41 there was collected \$6,100.00 with \$1,308.12 going to missions.

A strictly modern feature in arrangement is the baptistry, which is seen through an opening four by six feet back of the pulpit and elevated about four feet. The water line is about 12 inches above the bottom of the opening. Draw curtains close the opening in the wall when the baptistry is not in use.

Present officials of the First Baptist church are: L. L. Trott, pastor; M. D. Ivery, Sunday School superintendent; Mrs. C. G. Campbell, church clerk; J. M. Jackson, treasurer; Guy Patterson, chairman of the board of deacons; W. F. Taylor, president of Brotherhood; Mrs. W. F. Taylor, president W. M. U.; Miss Kathryn Duff, B. T. U. director.

FURTHER DONATIONS TO HOSPITAL CHARITY FUND

The following contributions of cash, foods and linen have been received since the latest previous report by Hendrick Memorial Hospital and have been credited to the charity fund, states Superintendent E. M. Collier.

Vacation Bible School, South Side Church, Abilene, \$14.67; District 11 W. M. U., \$35.36.

Bethel W. M. U., Zephyr, Texas, 5 towels, 1 pr. pillow cases; West Side Mission, Stamford, 12 jars canned fruit; Mankins Church Vacation Bible School, 18 tray cloths; Fidelis Matrons Class, First Church, Anson, 28 cans peas, 22 quarts peaches, 1 gallon peaches; First Church, Abilene, 24 jars jelly and preserves, 5 cans vegetables; Highland Heights Church, Wichita Falls, 18 wash cloths, 5 dozen napkins, 2 dozen jars jelly.

Wastella Church, 95 cans vegetables; May Deter Circle, First Church, Abilene, 1 pint jelly; Big Lake Church, 6 towels, 7 pr. pillow cases; Mrs. W. C. Taggart, Abilene, 3 qts. apples; Coggin Avenue Church, Brownwood, 18 jars jellies, preserves and fruit; Kermit Church W. M. U., 2 tup towels, 6 bath towels, 2 pr. pillow cases.

SCHOOL CLOTHING WANTED

More calls are coming to Rev. and Mrs. James Alexander for school clothes than they are able to supply. These calls are from parents of the Friendship Mission community who will be unable to put their children in school unless they have clothing provided. Those who can make contributions of clothing or cash are asked to bring their offerings to the office of First Church or to call Rev. Alexander, phone 7176.

West Texas Baptist

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R. E. DUDLEYEditor

SUBSCRIPTION RATES

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CHRISTIAN SCHOOLS VITAL TO DEFENSE

"Every time and in every nation when and where religious education has been overshadowed by secular education and has waned and weakened, the life of that nation and has drifted and decayed," says Dr. White.

Even a hurried glance at history confirms this statement. Faith, although it be a mistaken faith, does something for a man's character that disbelief cannot supply. The ancient Greeks and Romans were virile peoples with many most admirable characteristics until by education they learned that their gods were no gods, then losing faith in divinity they lost faith in themselves.

And so down to our time, and we have France, for example, where the dry rot of disbelief has destroyed all faith and the nation itself. Other lands are infected with the same disease and are scarcely less pitiable cases.

This is a disease against which there is no quarantine. You can, under given conditions, check an invading army; but there is no barrier against an invasion of ideas. The truth is that all lands have drunk at the same polluted spring and are afflicted with the same malady.

This malady begins with an avowed open-mindedness as to what is truth. The next symptom is a cloud on the truth of the Bible. From here the disintegration is rapid. All faith becomes superstition, principles of morality become one with the taboos of the heathen, the only law becomes that of one's own animal desire.

This is one of those diseases for which the only known treatment is the injection of "anti-bodies" into the system. The anti-bodies attack, and under favorable circumstances, overcome the infection.

The anti-body for this infection, destructive of faith and character, is Christian education. People follow their leaders and if the leaders have faith—faith in themselves, in their fellowmen and in God—this insidious disease in our country may be checked. We get our leaders from the seats of learning. In the past, three-fourths of the leadership of our country in all lines have come from the Christian school. They will continue to come from that source if we only give adequate support to our Christian, our Baptist colleges.

WHAT IS THE CO-OPERATIVE PROGRAM?

That is a worthy undertaking of Secretary Lawson H. Cooke and the Baptist Brotherhood of the South—to teach uniformed Southern Baptists the facts relating to the Co-operative Program. With such a project the West Texas Baptist is wholeheartedly in accord. On the first page last week we listed the causes represented and the proportion of the funds they are to share.

Just what is this Co-operative Program, which we hear mentioned so frequently and explained so seldom? It is not a cause, nor an organization. It is an inclusive term used by our denomination for the various causes to which we contribute in our program of world missions. Perhaps it would have been less confusing to some if, in the beginning, we had simply said, "World Missions." It seems that such a term has a more challenging emphasis and a less mechanical sound. But Co-operative Program it has been named, so let's stick to it and give through it.

Notice, we give "through" and not "to." Preachers, leaders and editors who ought to know better, frequently use the wrong preposition here. The city does not pump water to the mains, but through the mains to the users. So we give through the Co-operative Program to mission enterprises.

The purpose of the plan is dual. It promotes regular, systematic giving instead of high-pressure collections, developing a spirit of stewardship instead of a hap-hazard practice of tipping the church. It allocates the returns from such giving to the various causes fostered by the Southern Baptist Convention in proportion to existing needs.

The mission movements included are: Foreign Missions, one-half; Home Missions, 23.1-3 per cent; old ministers (the Relief and Annuity Board), 10.1-3 per cent; the three seminaries, 4.1-4 per cent; W. M. U. Training School, Louisville, 8-15; the seminary for Negro Baptist preachers, Nashville, 1 per cent; and the Southern Baptist Hospital, New Orleans, 2.1-5 per cent.

Now to Baptists in Texas, the term means more than that. Of the co-operative offerings which your church sends to Treasurer R. A. Springer at Dallas, approximately one-third is distributed to the above named work, either as indicated above or as designated by the giver. Texas Baptists also allot an additional \$10,000 to the Southwestern Seminary at Fort Worth.

Something like another third is necessary to the retiring of the existing debt of the state board.

The final third goes to Baptist work in the state. This means missionary work, mission pastors, evangelists, district missionaries and state leaders for the various church activities. It means Christian education, with cash grants toward the support of all eight of the educational institutions owned by the convention. It means Christian healing, with assistance for charity work in our Baptist hospitals.

When you give a dollar through the Co-operative Program, it automatically finds its way into all these channels for carrying the Gospel around the world and for training those who will continue to carry on, during and after our time. We believe that if more people knew this, that there would be many more individuals and churches sharing in the mission efforts of Southern Baptists.

Secretary Cooke and the men of the Brotherhood will do their churches a great service in this program of education.

NEWS NOTES

Dr. E. S. James of Vernon is assisting Pastor Winston Borum of Altus, Okla., in a revival meeting September 1 to 12.

Woodrow Harris, pastor's assistant at First Church, Sweetwater, preached at both services August 31 in the absence of Pastor J. M. Sibley, who is in a revival at Immanuel Church, Abilene. Mr. Harris left Monday for Columbia, S. C., where he will aid Dr. R. C. Campbell, pastor.

The First Baptist and Immanuel Church, Kirvin united during a recent revival led by Dr. E. T. Miller of Corsicana. Pastors Milford Howell of First and J. D. Herrington of Immanuel resigned to permit the unified church to call a full-time, resident pastor.

Rev. G. E. Bradshaw, pastor at the Baptist chapel at Camp Barkeley, has just concluded two meetings. At Kopperl there were 17 baptisms and six other additions. With Pastor J. E. Eldridge and the Bronco Church there were eight additions.

There were 17 additions and many other conversions in a meeting at South Coleman, with Evangelist W. H. Joyner aiding Pastor H. D. Martin.

Claude W. White is the new director of music and student work at First Church, Canyon.

Rev. Lawrence Fitzgerald, H-SU '28 and Intermediate Sunday School lesson writer, has resigned at Mexico, Mo., to accept the call of Carthage in the same state.

Missionary W. C. Garrett of Pecos Valley Association in New Mexico drove 26,915 miles in the last associational year. He gave away 162 Bibles, portions of Bibles and other books and over 2,000 tracts. He delivered 268 sermons, addresses and prayer meeting talks and presided over 18 church conferences. He has spent five years in this work.

The Brotherhood at Nolan Church will have election of officers at a meeting Tuesday, September 9.

Frances Merle Cooper of Colorado City, a member of the H-SU girls quartet, has been chosen as assistant church secretary at First Church, Abilene, succeeding Margaret Williams, who is entering public school work.

Judge E. S. Cummings spoke at Nolan Church August 31 for both morning and evening services.

Major Olin C. Matthews, senior chaplain at Camp Barkeley was in charge of prayer meeting at First Church, Abilene, September 3. Before entering the military service, he was a well-known pastor and missionary in Oklahoma.

Evangelist H. C. Goodman is assisting Pastor Roy Clayton in a revival at Seminole.

Rev. C. S. Cadwallader, who has been in charge of one of the Baptist army camp chapels, has accepted the call of Riverside Church, San Antonio.

Mrs. J. C. Powell, one of the missionary refugees of the Zam Zam incident, recently reached Nigeria aboard another vessel. Mr. Powell has preceded her on a freighter which carried the heavy luggage of the missionaries.

Gideon Waldrop of Abilene will direct the Baylor University band next year, resigning as director of the band at Centenary College to take the position, announces President Pat M. Neff. His father, G. W. Waldrop, is a deacon in First Church, Abilene, and a trustee of Buckner Orphans Home.

Elizabeth Duck, H-SU '41, begins September as music director of First Church, Laurinburg, N. C. With Leta Rue Riddle and Christine Channon, members of the university girls' quartet, Miss Duck has spent the summer at Ridgecrest appearing frequently on programs.

Joe Evans of El Paso addressed the Southwest Oklahoma Brotherhood meeting at Hollis, August 26.

Miss Gracie Knowlton, secretary at First Church, Sweetwater, has led the adult Training Union of the church in conducting a study course for the Negro Baptists, in which 58 were enrolled.

There were 11 conversions and several additions to the Eula Church in a revival with Former Pastor T. J. DuBose of Thalia assisting Pastor

Strauss Atkinson. The Euly Church has taken on new life and is preparing to put rock veneer on the building.

Rev. Selby Aswell has accepted the call to be pastor at Lount Lebanon, La.

Salt Branch had a good summer's meeting. Rev. W. K. Horn built up the Christians and the church received one candidate by baptism and one other conversion was reported.

The Noodle Church announces the ordination of Hollis Irvin as a deacon at 3 p.m. the first Sunday in September. Pastor O. A. Hendon of Hylton has been selected to preach the ordination sermon. Rev. A. R. Posey is their pastor.

Rev. W. K. Horn preached in a meeting at Avoca and as a result there were 19 additions to the church of which Rev. J. V. Grimes is the pastor.

Rev. J. H. Dean of Stratford has been teaching in several Vacation Bible schools up in North Texas and reports good results.

The Hylton meeting in which the Rev. Cooper Waters of Merkel did the preaching resulted in one addition to the church by baptism.

Rev. Clyde Campbell of Calvary Church, Abilene, is assisting Pastor Joe Self in a revival at View this week.

Rev. Jones Weathers has resigned at Eastland to become pastor of one of the rapidly growing churches in Houston.

Fine reports come from the Immanuel meeting, where Rev. J. M. Sibley of Sweetwater and Chas. McLaughlin are assisting Pastor D. G. Reid. There have been 28 additions, 12 for baptism, with 22 coming at the services Sunday. There were 314 in Sunday School.

Miss Marie Sadler of San Angelo spent the month of August in Training Union work in Erath Association, where Mrs. Miles B. Hays is director for the association. She is closing the work this week with an enlargement campaign in First Church, Dublin.

Dr. T. C. Gardner delivered the principal address of an international temperance conference at Grand Rapids, Michigan, on August 29. His subject was, "Youth on the March."

District Eight will have a Brotherhood encampment at Big Spring, September 15 and 16.

TESTING THE LORD

By Edward B. Jenkins

We heard him when he first came to Chicago. We counted 35 people at the Baptist Church where he was conducting a revival. It was a cold, bitter night in January and people did not venture out on account of the weather. On Labor Day evening we heard him tell his life story to an audience of 8,000 people in a big tent. We went an hour ahead of time and then could not get a seat, and had to stand all during the service.

Brought up in a preacher's home, led astray in his faith by an infidel professor in a great university. Became a pugilist and trainer for champion prize fighters.

One night in the city of New York he was burdened and went to a small hotel and read the Word of God. Still he doubted that there was a God.

After hours of reading he decided to test God. He took a Bible and told the Lord if He was God that he would throw the Bible into the air and before it came down to reveal Himself to him. He tossed the Bible into the air and while in the air God revealed Himself to him. Then he went out and saw a group of men standing in front of a hotel and went up and began preaching the Gospel. A traveling man was converted. The newly spirit-filled evangelist did not have a cent. He had handed his overcoat to a standerby and when he got it back and put it on he found some bills and change in the pockets as they had passed the hat and took a collection for him while he was praying for the traveling man.

This evangelist was Paul Rader, who became one of America's outstanding evangelists. He went home to glory last year and is now in the presence of the Master whom he preached with power and unction.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

Sunday School Lesson

September 7, 1941

REVELATION: A MESSAGE TO PERSECUTED CHURCHES

Read Revelation 1 to 3
Study Revelation 2:1-11

The last book of the Bible and the only prophetic book in the New Testament was written by John the apostle while an exile on Patmos, a small island in the Aegean Sea, whither he had been banished because of his faith. It is uncertain whether this was during the reign of Nero, and so just prior to the destruction of Jerusalem, or when Domitian was emperor, and so toward the close of the first century; the latter, about A. D., 95, has been commonly regarded the correct date. At any rate, on that lonely isle, and during a period of fiery persecution, was produced this matchless Apocalypse. Addressed primarily to seven of the prominent churches in the Roman province of Asia, it was designed for the wider circle of Christians in that day and of the coming ages. Brief the opening chapters.

The Revelation of John (chap. 1) was a revelation from God involving witness for Jesus, a revelation of character with its ascription to Jesus, a revelation of duty in its call from Jesus, and a revelation of glory in its vision of Jesus.

The restoration through repentance (chap. 2) was central in the messages to the churches: to Ephesus with its lukewarm love; to Smyrna with a flaw of fear in its fidelity; to Pergamum with its Baalamites and Nicolaitans; to Thyatira with its Jezebel.

The crown after the conflict (chap. 3) is implied in the messages to three of the churches: Sardis to wear white garments if it will be watchful and remember; Philadelphia to be a pillar in the temple if it will hold fast; and Laodicea to sit down with the Lord if it will buy his gold, raiment, and eyesalve, and be zealous.

1. The Message to Ephesus
LOYALTY WITHOUT LOVE, or with little love, marked the spiritual declension of the church at Ephesus which was the capital of the proconsular province of Asia, the seat of magic arts and shrine of Diana worship. It was the base of Paul's ministry for three years and here also labored Timothy for a time and John for probably a long period. Note:

Christ Speaks. The message is to the church through its "angel" or messenger, referring most likely to its pastor or teacher or other chosen leader. The message is from Christ as described in chapter 1—the glorified Christ holding fast, controlling, protecting, preserving, the seven stars which are the seven churches shining with heavenly light, and also attending, observing, instructing, as he walked in the midst of the seven golden candlesticks which are the seven churches shining before men.

Christ Sees. His eyes are open and alert. He knows everything in and about everybody. He observes not only profession but works; not only what is said but what is done and not done. He marks and values the toil and trial and test of everyone. He recognizes all patience and perseverance in well-doing.

Christ Approves. The Ephesian Christians had a strong point to their credit: They recognized, repented, and rejected false doctrine; exposed and expelled false prophets and hypocritical "apostles"; demanded consistency in faith and practice; bore the brunt of persecution "for my name's sake"; and they did it all without flag or fainting.

Christ Condemns. Is it not enough for a church to be zealous for orthodoxy, morally irreproachable, faithful in its forms of worship, active and generous in its fellowship and philanthropies? There is something more and it is vital. "I have somewhat against thee"—what a terrific word! And yet a center shot for essential Christianity. "Thou hast left thy first love"; the warmth of it had cooled; the glow of it was gone; the ardor in it had disappeared. Church mechanics cannot operate without Christian love. When the candlestick is without its shining candle, it is useless in the dark.

Christ Commands. First: "Remember!" Think over the good, glad days when love was ardent in every act and devotion irradiated every deed. But leaving that love, losing that love—what a decline and fall! But next: "Repent!" Forsake formality. Abhor loveless routine. Kindle into flame the rying embers in the heart. Recover the lost values. Then "do the first works" which were both the flame and the fruit of love. Suppose the church does not repent? Then it becomes a candlestick bearing no light and the Lord will move it out

of its place. Alas, how many churches on this account have ceased to be!

Christ Commends. Deficient in its love, the church at Ephesus was standard in its hate. The particular object of its hatred was the utterly obnoxious teaching of the heretical Nicolaitans who prostituted the doctrine of salvation into an excuse for living in sin. They seem to have held that "Christians were not bound by the moral law, and that sin was no sin for those who had faith." Such error can but be disgusting, detestable, and abhorrent to God. And we not only may, but must, hate what God hates.

Christ Rewards. Let no one turn a deaf ear to "what the Spirit saith unto the churches." Let him overcome in the struggle with sin and Satan which is inevitable and incessant but by no means unequal or uncertain, for Christ himself will aid and he will "give to eat of the tree of life, which is in the midst of the paradise of God," not the old Eden that was lost but the Paradise with Jesus (Luke 23:43), the new Jerusalem with its perfect bliss forever.

2. The Message to Smyrna
FIDELITY WITH FEAR, or some fear at least, featured the spiritual development of the church at Smyrna, a great seaport fifty miles north of Ephesus, scene of the ministry and martyrdom (A. D., 155) of Polycarp, the one survivor of the seven churches, and still a thriving city. Note:

Christ Speaks. Again he is the glorified Christ with different aspect from that appearing to the Ephesians. Here he is "the first and the last," expressing the supreme deity of Jesus Christ; and it is he "which was dead, and is alive"—the redeeming, risen, and reigning Lord.

Christ Sees. What is it he knows, and tells, about the Smyrna saints? He has observed their tribulation in a trying time. He is aware of their worldly poverty but comments on their spiritual riches. He has not overlooked the railing and reviling they have suffered from those who claimed to be Jews, the chosen of God, the Messiah's people, but in reality they were serving in the synagogue of Satan and belonged to the congregation of the devil.

Christ Calms. Suffering is ahead for Smyrna; that is not denied nor discounted. It will be sharp and severe, but it will be short ("ten days"). Satan will direct the attack upon the church, and some of its members will be cast into prison to test their faith and loyalty. Shall they shudder and shrink back? Never! "Fear none!"

Christ Commands. The city of Smyrna was proverbially faithful to Rome, and its unflinching loyalty to the empire had been recognized by the Caesars. Let the Smyrna church show a like loyalty to Christ. "Be thou faithful!" Have faith. Exercise faith. Be true to that faith. Then be faithful "unto death," which means not only as long as you live but also at the cost of your life if fidelity requires you to surrender it.

Christ Crowns. Was the civic crown of Smyrna a part of its glory? A brighter and more lasting crown is promised the members of the faithful church. It is "a crown of life" eternal with never a shred of sin nor shade of sorrow. The Lord himself will bestow it as to Paul and "unto all them also that love his appearing."

Christ Calls. Listen, everyone who has an ear to hear. Listen to what the Spirit of truth promised by Christ, sent by the Father, is saying for Christ. It is a message "unto the churches, individually and collectively, person by person, congregation by congregation. Hear!"

Christ Saves. Here is the second "overcome," the climax, indeed, of the message to each church. The victorious life is possible only through him who vanquished the devil in the wilderness and conquered death in the sepulcher. He alone can save from spiritual death here and from the second death hereafter.

Gold in the Golden Text
Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

The duty of faithfulness is one of the cardinal duties of the Christian life. It is faith at work under fire. It is the energy of faith against odds. It is the loyalty and love of faith when the day is dark and the foe is mighty. It pervades and empowers life. It is not dismayed in the face of death.

The reward of faithfulness is assured. The crown of life awaits. The God of infinite grace will bestow it. The glad recipient will receive it (Continued on page 4)

The L

All men should be deep to know and do the Lord as Baptists, should be more concerned to know and do His will, since we claim peculiar sense real New Christians. The Bible, early the New Testament rule of faith and practice lie it is a divinely inspired truth for its matter mixture of error. We believe the most exacting and do all it requires as heartily affirm that no right to require anything Christians not clearly to Bible.

Under very peculiar circumstances our crucified and risen Lord apostles and other disciples last time on earth. Having them that he was indeed had been crucified by crucifixion now was alive forevermore unto them: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Holy Ghost, and to observe all things which I have commanded you: and lo, I am with you always, even unto the end of the world." Amen" (Matt. 28:19-20).

By unanimous consent it is called "The Great Commission." Our Lord. The Duke of Edinburgh called it "Our Marching Orders." Evidently it gives us our marching orders. Evidently it gives us our marching orders. Evidently it gives us our marching orders. Evidently it gives us our marching orders.

In this instance it is if we obey the commandments of our Lord, the implications will of themselves. The Great Commission commands us to do three things: first, to teach all nations; second, to baptize them; and, third, to observe all things, whatsoever I have commanded you. Then most heartening promise, with you always, even unto the end of the world. Amen." Certain Lord had wanted us to do more, he would have said then, is the Lord's progress disciples, "even unto the end of the world."

It is clear to me that of Baptists, and by Baptists New Testament Christians, forth so clearly that it ad questioning, forbids alterations. It is our duty there blessed privilege, to so men by the help of the Holy Spirit to make them truly our disciples. To this end we are clear unto them "all the things which I have commanded you." Whether it is popular or not brought one to discipleship duty to administer baptism teach him to observe all our commandments.

Much is being written about a "social gospel" the Gospel of our Lord is "gospel." What is "love thyself," and "bear one another's burdens" but a social gospel? These things are far from the conventions set up by the research, taking action for nation of child labor, support pensions, a demand for hours and living wages in a study of consumers' co-operation in industrial distribution to Communism.

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The Lord's Program

By William James Robinson

All men should be deeply concerned to know and do the Lord's will. We, as Baptists, should be most profoundly concerned to know and do his righteous will, since we claim to be in a peculiar sense real New Testament Christians. The Bible, and particularly the New Testament, is our sole rule of faith and practice. We believe it is a divinely inspired book, with truth for its matter, with no mixture of error. We believe we are under the most exacting obligation to be and do all it requires of us, and as heartily affirm that no man has a right to require anything of us as Christians not clearly taught in the Bible.

Under very peculiar circumstances, our crucified and risen Lord met his apostles and other disciples for the last time on earth. Having convinced them that he was indeed the one who had been crucified by cruel hands, but now was alive forevermore, he said unto them: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19-20).

By unanimous consent this passage is called "The Great Commission" of our Lord. The Duke of Wellington called it "Our Marching Orders." Evidently it gives us concisely just what our Lord expects us to do and be—this and nothing more. Perhaps I should say that in some instances implications are so manifest as to be almost as binding as the clear requirements in the statement.

In this instance it is certain that if we obey the commandment of our Lord, the implications will take care of themselves.

The Great Commission clearly commands us to do three things: first, teach all nations; second, "baptize them"; and third, "Teaching them to observe all things, whatsoever I have commanded you." Then follows a most heartening promise, "Lo, I am with you always, even to the end of the world. Amen." Certainly, if our Lord had wanted us to do more, or be more, he would have said so. This, then, is the Lord's program for his disciples, "even unto the end of the world."

It is clear to me that our duty as Baptists, and by Baptists I mean real New Testament Christians, is here set forth so clearly that it admits of no questioning, forbids alteration or additions. It is our duty then, and most blessed privilege, to so minister to men by the help of the Holy Spirit, as to make them truly our Lord's disciples. To this end we are to declare unto them "all the counsel of God"—not part but all, regardless of whether it is popular or not. Having brought one to discipleship, it is our duty to administer baptism to him and teach him to observe all our Lord has commanded.

Much is being written and said today about a "social gospel." Indeed the Gospel of our Lord is a "social gospel." What is "love thy neighbor as thyself," and "bear one another's burdens" but a social gospel. But these things are far from having our conventions set up boards of social research, taking action for "condemnation of child labor, support of old-age pensions, a demand for shorter hours and living wages in industry, a study of consumers' co-operatives, arbitration in industrial disputes, and opposition to Communism and Fascism."

The supreme duty of New Testament churches is to so minister the redemptive work of Jesus Christ to men as to bring them into cheerful subjection to his will. This done, they will strive to right all social wrongs, not because they are members of New Testament churches, but because the ministry of the churches has made them the right kind of citizens. Child labor, prohibition, Communism, Fascism, hours of labor, recreation grounds, and all similar matters are civic rather than church issues. Christians "are the salt of the earth," but they are to deal with civic matters as citizens and not as church members. It is the work of the churches to change men into "salt," and the duty of these men then to save society.

Evangelism is the major task, the supreme task, of the Lord's people acting as such. Who will deny that if a man has been born from above and has been properly taught to observe all our Lord has commanded, that he will be a good citizen and do all he can to right social wrongs?

Evangelizing the lost and teaching them the will of the Lord is a task great enough to tax to the limit the genius and resources of the greatest minds and hearts among men. Our Lord, the only begotten Son of God, gave himself wholly to this task, avoiding, with an adroitness that still challenges the admiration of the most astute men, every attempt to get him entangled in civic or social issues. Again I emphasize the fact that when the ministry of the churches make men the right kind of Christians they will, as a matter of course, be the best kind of citizens and do their duty as such.

By pursuing the course I have suggested, our churches, associations, and conventions will avoid many divisive questions and maintain united force to carry on their great work. The Baptist principle of complete separation of church and state has demonstrated its value beyond any question. Church members may belong to various political parties and be a unit in their efforts for the salvation and education of the lost. But just as soon as their church makes their political views an issue strife follows and the church loses its power to win souls, and very often divisions enter.

Many of our associations and conventions spend much more time discussing social issues than they do missions. The major products of a factory are usually more valuable than the by-products. Certainly, the major products are the chief concern of the manufacturer and without them there would be no by-products.

In these strenuous times, when so many people are distraught, it is the dictate of wisdom that New Testament churches adhere strictly to their chief business and avoid all unnecessary controversial issues. Well trained children of God can be relied upon to do their duty in all civic matters. Stalwart Christian manhood is the need of the hour.

MORAN REVIVAL

There were 43 additions to the Moran Church in the revival led by Evangelist Graves Darby, closing August 24. Of the new members, 22 were candidates for baptism and there were seven other public conversions.

In a Training Union study course this week, Pastor Finis A. Williams is teaching a class of the new converts.

Evangelist Darby is now in a meeting in Houston.

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SUNDAY SCHOOL WORKERS PLAN OCTOBER TRAINING

By G. S. Hopkins

That effective execution demands careful training is just as true in the realm of Sunday School work as in any other field. October has been designated as training month for Sunday School workers, with the emphasis being placed on a study of the administration and the department books. Every Sunday School worker should have the opportunity for fitting himself for better service for the Master. Thousands of other workers should be enlisted and trained that we may earnestly set ourselves to reach the hosts of people on the outside of our Sunday School.

Out of 3,098 Sunday Schools in Texas, 910 have had at least one training school during the first six months this year. Let us plan, hope, work, and pray that we will have at least 50 per cent of our schools in this movement before the year comes to a close.

We are making a plea for the study of the administration books, for they offer tried plans and methods for building a Sunday School and administering its affairs. These books should be studied by—

Officers—In Building a Standard Sunday School the author says, "The officers occupy the places of leadership and chief responsibility. They set the standard of progress along all lines. The quality of work done will not, cannot, rise higher than the ability displayed by the officers in the administration of the affairs of the Sunday School."

Teachers—Teachers should know methods of Sunday School administration if they are to meet the obligations that are theirs. They must know how to teach.

Class Officers—Class officers should be enlisted in a study of helpful and effective methods of Sunday School administration.

A study of these books will give all Sunday School workers a comprehensive knowledge and definite suggestions necessary for meeting their responsibilities.

When Teach These Books

Since October is the beginning of the Sunday School year, it offers a fitting and proper time for the enlisting of officers and teachers, class officers, and prospective workers in a study of these vital texts. So, we make an urgent plea that in every situation the following matters be handled at the earliest possible moment:

1. Select and set the date—five nights, Monday through Friday, of some week in October.
2. Decide upon the books—selecting them from general administration and department books according to the need.
3. Secure the teachers—pastors, qualified workers from individual and surrounding churches, associational officers, state and Southwide field workers. Get the best available, but secure them at once.
4. Start enlistment—announce the week, the books, the teachers, the objectives, and start and carry on the most vigorous campaign of enlistment to produce the largest possible attendance.

PROGRAM

Workers' Conference of Sweetwater Baptist Association, Meeting With Blackwell Church, September 11
Rev. C. Hawkins, Pastor
10:00 Song Service, J. D. Riddle.
10:15 Conserving Results of the Revival, Rev. J. H. Ballard.
10:35 Value of Religious Census, Rev. Guy Lewis.
10:55 Getting Ready for the New Year, Rev. Strauss Atkinson.
11:15 Special Music, J. D. Riddle.
11:20 Sermon, Rev. Cooper Waters.

Lunch.
1:15 Board Meetings, Associational and W. M. U.
2:00 Song Service, J. D. Riddle.
2:10 Business.
2:20 Special Music, J. D. Riddle.
2:25 Inspirational Message, Rev. A. R. Posey.

Humility is an excellent thing—let us only be sure that, if we preach about humility, it is a humility before God of which we are speaking, and not a humility before facts and circumstances, before Powers and Dominions, before human authorities. If we were to give away to this we should have surrendered our faith and the enemy would already have triumphed over us.—Karl Barth.

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PROGRAM

Annual Meeting of W.M.U. Auxiliary to Jones Association, First Church, Hodges, Thursday, September 11

10:00—Song, "Jesus Saves."
10:05—Devotional, Mrs. A. L. Stell, Stamford.

10:15—Greetings, Mrs. Lee Welch, Hodges.

10:20—Response, Mrs. Joel V. Grimes, Avoca.

10:25—Our Year's Work, Mrs. W. L. Boyd, Hamlin.

10:40—Reports of local presidents.

11:10—In Memoriam, Mrs. C. R. Simms, Stamford.

11:15—Sermon, Rev. Douglas Carver, Abilene.

12:00—Lunch (bring a covered dish).

12:30—Executive Board.
1:15—Address, Mrs. E. F. Lyon, secretary of Texas W. M. U.

1:50—Reports of Standing Committees:

Benevolence, Mrs. Ed Rowell, Anson.

Personal Service, Mrs. Fred Sides, Lueders.

Stewardship, Mrs. R. S. Garrett, Avoca.

Education, Mrs. Gene Yates, Stamford.

Bible Study, Mrs. George Flournoy, Stamford.

Mission Study, Mrs. W. L. Boyd, Hamlin.

Missions, Mrs. D. W. Stell, Hamlin.

Periodicals, Mrs. Homer Hutto, Lueders.

Young People's Work, Mrs. P. D. O'Brien, Stamford.

2:20—Corresponding Secretary-Treasurers Report, Mrs. Tate May, Hamlin.

2:30—Business and election of officers.

3:00—Adjourn.

GAINING BY GIVING

By John Edwin Price

Retention makes for tension. Tension makes for nerve and other bodily disorders of many types. A person who is out to win will have the long range view of what he will think of the preparation he made and the course he selected when, nearing the end of the trail, he looks back.

We are being told by life experts of many kinds that he will not only be glad that he eliminated the crowding tumor of avarice but also that he learned to give of himself to others.

One of the most poignant of regrets is to have lost friends we might have held—in a world where true friendships are so rare. To make and hold friends one must be willing to give of himself. Friendship is something which grows from the fusion of kindred souls.

Many folks have been accredited smart who lacked the ability, the self-control, the generosity to win friends.

We want our children to be happy. Durable happiness and abiding satisfactions come from true friendships. Whether or not we send our children to college let us see that they learn the art of being gracious, interested in other's ideas, plans—in other's welfare. In short, let us teach them the simple, generous technique of being friendly.

By being generous, gracious, thoughtful and kind to others they may be occasionally taken in by the weazel-minded, the hard and unscrupulous. But, by failing in these arts of friendliness, they will be taken in by the arch-enemy of happiness—self-centered loneliness.

When the churches have taught us to be generous of our time, talents and substance they have not been advocating a theory for their own self-preservation. They have been giving us a way of life which, if followed, will save us from ingrown selfishness, impoverished aloofness and possible insanity.

The psychiatrists, who today are so successful in bringing people back from the shadowy borderlands of utter mental confusion, begin by getting the patient to thinking of others. He who understood humanity best was not voicing airy nothings when he said, "Seek first the Kingdom of God and its righteousness and all necessary things will be added."

The out-going, out-giving life is not only saved from dire things. Being saved to service such a life becomes attractive to others who are attracted to the interests of the sharing one.

Of course, like many things else, this can be overdone. There are those who share their substance until they themselves are dependent. They are not unlike an over-ripe fruit.

Furthermore he who gives in order

PARABLES OF THE LORD

Discussed By COOPER WATERS

PARABLE OF THE SEED GROWING SECRETLY

Mark 4:26-29

The Parable of the Seed Growing Secretly is very closely connected with the Parable of the Tares which we studied last week. The meaning of this parable is that the Kingdom of God grows secretly and mysteriously in the hearts of the Christians in spite of the opposition from the tares. Were Christianity a thing that is tacked on the outside in the open the opposing element would soon knock it off and cause it to quit growing, but Christianity is a thing that inhabits the heart. In spite of all that Satan can do by sowing his tares the Kingdom of God continues to grow in the hearts of men.

A seed is planted in the ground and it begins to grow under normal conditions and no man can account for its different stages of growth, first the blade, then the ear and finally the full corn in the ear. Without the seed having been planted none of the stages of progress would be reached

regardless of how much cultivation might have taken place; the full corn in the ear would never have resulted without the seed. The seed is the conversion experience which comes about through faith. When the seed of faith is planted in the heart one can go about the daily tasks of life, sleeping and rising and the Kingdom of God will begin to grow in that heart.

The common experiences of everyday life furnish the nourishment for the growth of the seed. The Christian reaches maturity through joy, sorrow, trials, victories, tribulations, and perseverance, all mingled together. Upon such fare together with an earnestness of purpose the Christian grows into a spiritual giant.

The Christian is greatly encouraged by this parable in that he knows when the lusts of Satan get in his heart that the seed of faith has already been planted there. Christ is bound to win out over Satan in the heart where the seed has been sown in spite of all manner temptations. The seed when once sown will GROW.

to gain seems to have short-circuited the current of supply. There is something practical about not letting the left hand know.

But he who gains that he may give, he indeed has learned to live. And to him that hath friendliness, graciousness, thoughtfulness to help, shall be given more of the worth while values of life.

Robert Louis Stevenson revealed how well he had learned life when he wrote: "So long as we love we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend."

(From "You Were Meant to Win," by John Edwin Price, \$1.50, John Edwin Price, 73 West 88th St., New York, N. Y.)

SENTENCE SERMONS

By O. D. Henley

Quality is more essential than equality.

That which comes easy goes easier. Ignorance is no inspiration. Shame stays and stays.

He is the most perfect artist who can draw friendships.

There can be no perfect crimes because there are no perfect criminals. Goodness is no gamble.

Saints are needed worse here than anywhere.

If life has no purpose death has no promise.

Those nearest the cross saw Jesus best.

He who makes one day pleasant for one person has a right to be proud of himself.

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Music a Vital Part of The Education Program

By J. D. RIDDLE

Delivered at Southwestern Religious Education Conference.

The three key words that express the crux of the task in Religious Education are: teaching, training and service.

I insist that in so far as the subject of music in our churches is related to teaching, training and service, it is educational and should be considered as a part of the Educational Program of the church and should be so treated in all our churches. I shall take this as my major premise and try to show from this discussion that music is a vital part of the religious educational program of a local church and also a part of our south-wide denominational program and of our state educational program as well.

1. What kind of music program should the church have?

(a) It should nourish the spiritual hunger of the soul for worship. It should prepare the heart for reception of the gospel truth be it Sunday School, Training Union or Worship service. It should appeal to the entire congregation.

(b) It should enlist the greatest number possible in worship and in service to God and it should unite in heart and mind the worshippers.

(c) It should utilize as much of the gifts and talents of the church members as is possible.

2. Prevailing types of music found in churches today.

My observation is that there is a big variety of types of music in our churches today. To name all the isms and methods used and to describe the various orders of service would take hours, but I believe they can be grouped in the main under four main heads.

(a) Churches where there is complete neglect and lack of care and concern for development of music.

(b) Churches where there is plenty of talent and where the need for its use and development is great but the use of it is spontaneous. They have no planned program.

(c) Churches where the music is of the jazzy, swing music type where leaders plan nothing but songs of sentiment and swing and where there is no depth of worship nor effort to create such atmosphere.

(d) Churches which recognize good music and utilize talent and who make an effort to enlist it, train it and use it to glorify God.

3. What is the cause of this condition?

When we make a survey of a condition and make a discovery we naturally ask (especially if the condition is bad) what is the cause contributing to the condition? I desire to group the causes under four heads.

(a) Kind of a minister the church has. (The Minister of Religious Education is included under this point). His cultural background, his training, his childhood and life, his knowledge of music—many things enter into the minister's degree of appreciation of music.

(b) The location of the church. In or near educational centers the music is usually of a higher type. In the rural communities and away from educational centers it is frequently

left to the desire of the people and they have what they are accustomed to hear.

(c) History of the church or its background enters in as an influence on the music.

(d) What the denomination has done toward helping churches in establishing music programs, furnishing hymn books, chorus and anthem books and other music materials properly edited and distributed.

4. What can we do to help the bad condition and to encourage the good to become better?

I say frankly I believe this is an educational problem. If it is, then it must be a part of the educational responsibility of the church and as such becomes a duty of the educational director. If the cause is ignorance, then the remedy is education.

If every church music leader could have a thorough gospel music course the problem would soon be adjusted, but there are only two small schools in the entire southland for the purpose of training such church leaders and there are some 25,000 churches. Some way must be devised whereby we can get to them with help.

There was a time when churches had poor Sunday Schools, unorganized Women's Missionary Societies, poorly functioning Training Unions. Now we are happy to say all of us are working along the same lines. We all have Standards of Excellence, six or eight point record systems, standard literature and hundreds of other agencies toward efficiency, with out work graded and classified.

Did all this just happen? No, we worked at it. Our Convention organized boards and employed those who knew how to go to the churches and work and teach and train those in leadership places. Those who were thus trained taught others and they in turn became leaders all in the same direction and so "In unity there is strength."

I believe the way to attack this problem is outlined in the above illustration. Our Sunday School Board has one lone man thus employed. The Texas General Convention has looked with favor on such a worker, but no definite step has been taken as yet to put the worker on the field.

While we are waiting for denominational leadership in this field to lead us in a plan let us not sit idly by and claim that the work is no responsibility of ours, but instead let us tackle the task. I suggest:

(1) Let us conduct study courses in church music. There are text books available on practical church music, Musical Forms, choir and choral work and similar subjects which all our Sunday School and Training Union leaders should take whether musical or not. Credits will be given for many of these courses.

(2) Organize, promote and teach, or have taught, classes in music for interested musicians in our churches. Such subjects as: Theory of music, Sight Singing, Group Voice Lessons, Choir Organization and Conducting, Hymnology, etc.

(3) Have once a year or more often a general Music Institute, conducted for a week or ten days with invited outside help as the leader. In the two or three hour session each evening have a period of study by classes and a general lecture period on such subjects as "Hymnology," "Practical Church Music," "Music in the Bible," etc. Invite the entire church membership to attend.

(4) Make special effort to enlist, train and use all the musical talent of the church. Junior or intermediate choirs, boys quartets, girls quartets or ensembles, men's choruses, in addition to the regular choir of the church and let us see to the type and quality of the music given all these groups for use.

In conclusion: When we agree about the type of music our churches need and when we see what they have and wherein they are lacking and if we admit the causes for this condition as outlined in the above discussion we must admit that the great need in the field of Church Music today is for better "Teaching" and for better "Training" for the performing of music and when this teaching and training results in a better and higher type of Service to the Master, then we must admit that Music in our churches and in our denomination is a vital part of our Religious Education program.

BELTON COLLEGE CHOOSES YOUNGEST WOMEN'S DEAN



MRS. GEORGE STEWART

With the appointment of 22-year-old Mrs. George Stewart, Charlotte, as dean of women at Mary Hardin-Baylor College, President Gordon G. Singleton begins an "Experiment with Youth," which will be of interest to many educators.

To Mrs. Stewart probably goes the title of "youngest dean of women in a senior college in the United States." However, the work is not entirely unfamiliar to her because she was closely associated with the dean of women during her four years in Mary Hardin-Baylor, particularly during her senior year when she was unanimously elected president of the Student Government Association. As president, she was a member of the Dean of Women's Council. Her term of office was one of the most successful the college has ever known.

Mrs. Stewart, the former Eloise Moss, San Antonio, was graduated in 1940 with the B. A. degree and married, within a month of graduation, the Rev. George Stewart, a graduate of Baylor University and a student of Southwestern Baptist Theological Seminary, whom she had met through Baptist Student Union inter-college assemblies. As a graduating senior, Mrs. Stewart was awarded the Frank Baldwin cup, which goes annually to the senior judged "The Thoroughbred" of her class, most coveted honor at the college.

Mr. Stewart will continue his graduate studies at Southwestern Baptist Theological Seminary, while Mrs. Stewart directs the social and extra-curricular program at the oldest woman's college west of the Mississippi river.

PROGRAM

Workers Conference, Callahan Association, Meeting with Eula Church

Wednesday, September 10

Theme: "God's Plan of Salvation." 10:00—Song Service, R. P. Adams. 10:15—Devotional, Bill Bell. 10:30—"Salvation as Taught in O. T.," Edward Jenkins. 11:00—Announcements, recognition of visitors, etc. 11:10—Remarks of Summer Work, Henry Littleton. 11:25—Song Service. 11:30—Sermon: "Salvation brought in N. T.," E. Douglas Carver. 12:10—Noon, lunch at church. 1:30—Board meetings. 2:00—Devotional, A. G. Purvis. 2:15—Reports from Summer Meetings in Callahan Association. 2:30—"The Work of the Holy Spirit in Soul Winning," A. A. Davis. 3:00—Adjournment. Pastor Strauss Atkinson and Eula Church extend a warm welcome to all to attend this meeting. The association clerk calls attention of Workers and churches to the fact that this is last Workers Conference meeting before the annual association meeting at Cottonwood, October 7, 8, 1941. Association letter forms will be distributed to all the churches at this Eula Conference. Have your representative at that meeting.

Sunday School Lesson

(Continued from page 2) with joy unbounded and wear it in bliss forevermore.

Daily Bible Readings Sept. 8—The Lord God, Rev. 4. Sept. 9—A Vision of God, Isa. 6: 1-6. Sept. 10—Invincible in God, Jer. 1:13-19. Sept. 11—Divine Security, Jer. 17:5-8. Sept. 12—A Source of Help, Isa. 40:27-31. Sept. 13—The Strength of Life, Psalm 27:1-3. Sept. 14—The Everlasting Arms, Deut. 33:25-27.

This is no time for flowery sermons. Every message should be a fire alarm to awaken people out of their moral and spiritual lethargy. —William H. Joyner.

This Changing World

(Continued from page 1)

back with one of his typical quips that the Senator had been "sold down the river"—that he didn't know what he was talking about—that his facts were all wrong, except in the case of the production of planes. Later disclosures indicate that the Senator was much too near the truth to give anyone any satisfaction about the progress of our national defense program of production.

Washington reports that no crude oil has gone to Japan since August 1. Ambassador Nomura, commenting on the rigid attitude of the U. S. since the Churchill-Roosevelt conference, said: "The gap between the positions of Japan and the U. S. must be bridged. It will be folly of the worst kind otherwise."

"There must be no recriminations, and no ill will," declared the Federal Shipbuilding and Drydock Company, of Kearney, N. J., in full-page newspaper advertisements following the opening of the strike-bound plant by the Navy.

Francis Biddle of Philadelphia filled the vacant chair in the President's Cabinet last week as Attorney General of the United States. Direct descendant of Edmund Randolph, first Attorney General of the U. S., Biddle is rich, a graduate of Harvard, and a dyed-in-the-wool New Dealer. His first job, after leaving Harvard, was secretary to Justice Oliver Wendell Holmes. In 1934 he was named chairman of the NLRB. In 1939 he was rewarded with Circuit Court of Appeals judgeship for his handling of the famous TVA investigation of 1938. Later he accepted appointment as Solicitor General, and now, as was generally expected, he enters the Cabinet as Attorney General.

Greatest speech of the present world war was that of Winston Churchill, Sunday, August 24, in which he reported to Britain and the world on his conference with the President in the North Atlantic. One must read and reread this speech to grasp its sweep. Demosthenian in eloquence, the speech enables one to glimpse the mind of Britain as no other public utterance during the war. Its effect on the subjugated nations is already seen in the riots in France. Take this paragraph, for example: "Yield not an inch. Keep your souls clean from all contact with the Nazis. Make them feel, even in their hour of brutish triumph, that they are the moral outcasts of mankind. Help is coming. Mighty forces are arming in your behalf. Have faith. Have hope. Deliverance is sure."

The Quartermaster Depot at Boston last week invited bids for 1,250,000 pairs of tan blucher oxfords suitable for off-duty wear for privates so that they will be presentable on dance floors and drawing rooms.

What will happen when this thing is over? That question haunts every thoughtful person. Already a bill has been introduced in Congress, calling for a commission to study post-war plans of dealing with unemployment. Last week Adolf Berle, Jr., assistant Secretary of State, said: "It is the plan of this government when the tide of barbarity shall be rolled back, to turn the full measure of its economic strength to bringing help, relief, and sustenance to the tens of millions of families in many countries who are now hungry, cold, homeless, sick, separated, or in prison by the ruthless act of a group of tyrants."

Mayor La Guardia, of New York, observes: "What good is it if we spend billions and billions of dollars and center all our energies and effort in defending ourselves because we believe in our institutions, and yet ignore the certainty of a complete collapse unless we take necessary precautions now and prepare to gear right into a new American order? The cost of readjustment is going to be just as great as the cost of national defense."

Book of the week: The Red Decade, by Eugene Lyons, Bobbs-Merrill, three dollars. Lyons is editor of The American Mercury, a thoroughly cured devotee of Communism.

The supreme art above all others is the art of living together, justly and charitably. There is no other thing that is so taxing, requiring so much education, so much wisdom, so much practice, as how to live with our fellowmen.—Henry Ward Beecher.

Love lasts longer than lust.

CONTRIBUTOR DISCLOSES SECRET OF AUTHORSHIP

By O. D. Henley

Many have asked me where I get my "Sentence Sermons" which appear in the West Texas Baptist. To satisfy curiosity, I will answer that question as best I can.

For one thing, I don't get them by copying. I may have received ideas from books and people, but so far I have never sent forth a "Sentence Sermon" without putting it in my own words, or phraseology.

I have been writing such short sayings since boyhood. Many have come to me as I would be working, or walking, or meditating. Any time, day or night, some idea may come. Perhaps some of the most worthwhile have come like that.

Then, I have read books, or articles, and from them I have coined my own expressions.

In preaching, maybe I will use sentences that can be formed into "sermons" later.

Sometimes I intentionally write them. To try to think of them at any given time is hard to do and of uncertain outcome.

Perhaps, I get the larger part of those suggested by others from listening to others talk or preach when I attend conventions and such meetings. What the other fellow says often sets my own mind to moving. If my mind approves what is said, likely my "Sentence Sermon" will sum up a long talk in a few words. If I disagree with the speaker, or feel that what he said was poor in thought, or expression, I will give the opposite idea, or make a contrast.

Whatever virtue my "Sentence Sermons" may have, I give God and loved ones and friends credit for impressing me in such a way to give them to the world.

I am giving to the world in permanent book form one thousand of what I consider the most striking and useful "Sentence Sermons" I have written. I have written thousands of others.

The book will soon be off the press and will be offered to the public.

As long as we practice the principle of vengeance, we sow the seed of another war. Only by absorbing hate in love can we break the vicious cycle of destruction.—Kelley Barnett.

WETS WEEPING AND WAILING

By Ethel Hubler

"The dries are thoroughly organized." That's what a wet in Northern California says in a recent letter.

We hope they are. We hope those "rocking-chair" dries, those "dry" loafers that we've met on our speaking tours will awaken and now become a part of the "well-organized" dries, about which this wet so glibly talks.

He refers to a million and a half dollar war chest of the dries. We have not heard of any dry organization having that amount. However, it is going to take that, and more, to combat this wet propaganda.

But the "choice gem" of his letter is these words: "We definitely lack the goodwill, respect and friendship of the public who are the voters."

Mr. Wet, if you actually believe this, how can you stay in the liquor business? If your business is a "legitimate" one, as you would have us think, why do you not have the respect and good-will of the people? Any business, to succeed, must have the respect and good-will of the public. Is it because the public knows that alcohol is a narcotic, a drug, a poison? Is that the reason they do not respect your business? Is it because your business lives and thrives on the downfall of its patrons? Is that the reason you do not have what you call the "friendship" of the rank and file of the people?

The fact that 90 per cent of the prisoners in a federal penitentiary were visited, are there because of liquor, could this fact be a reason that you "definitely lack" the good-will and respect of the voting public?

That which we are, we shall teach, not voluntarily but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head.—Ralph Waldo Emerson.

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