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WEST TEXAS BAPTIST

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S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE

Vol. 17

ABILENE, TEXAS, JANUARY 16, 1941

No. 3

RAMBLING



By DICK O'BRIEN

That fellow did not know what he was talking about when he said the best place to have a boil was on your wife. I tried that once and had to spank the children, wash the clothes and cook the meals for a week. The same thing goes for influenza. When I had my round just before Christmas I thought that was the worst that could happen, but this week the wife has it, and "the last state of the MAN is worse than the first." I never dreamed that there were so many details in running a house. If it was an afterthought with God when He decided to make a woman as a "help-meet" for man; then my opinion is that He had His best thought second. I went up to the hospital to get her this morning, and the doctor said she better stay a few hours longer. He said, "she is the type of woman who will go right back to work, cooking, washing, cleaning house and darning, so I think we better keep her right here until we know she is well." My answer was, "sure that is the kind of woman she is. What do you think I am so anxious to get her home for?" Some think I over drew the picture in last week's column. Of course they are the ones who have never had flu. . . Here is a comparative description of a typical day in bed with flu. . . "Oh, I ache all over. Maybe you better get a hot water bottle for my back." Ouch! That's too hot. "Put it a little lower." "No, further over toward the middle just below my shoulders." "Richard see what's on the radio." "Turn it up I can't hear a word." "Robert, come turn this radio down, it's running me crazy." "Marie, bring me another pillow." "No, I can't stand that. It's too high." "Now my head is too low." "I'm about to have a chill, get me more cover." "Thanks, that feels better." "Hey, somebody take some of this cover off, do you want to roast me alive." "Well not much alive at that." "Somebody come raise a drow in here, we'll all be sick if we do not have plenty of fresh air." "Say, pull down that window, that draft is liable to give me pneumonia." "Hey, somebody fix me a hot lemonade." "No, no sugar, I'll take it as it." "Here, I can't drink this. It's not only sour, it's downright bitter. What did you put in it?" "Yea, drop in a spoonful or two of sugar. That's about right." "Whew, I can't stand that, it is sickening sweet." "Who was that on the telephone?" "And what did they want?" "Who was that at the door?" And what was he selling? "Now, go away, and maybe I can sleep awhile." But, of course, you can't sleep. And so the routine goes on and on until you are well, and that will be a great deal longer than you expect. . . But all this reminds me of what my dad used to say about a gum boil or a sty, it feels awfully good when it gets well. . . After all the dutchess lost a whole tooth, the duke lost only a crown.

EVENTS TO COME

February 24-25—District 16 Convention, Brownwood.
February 28-March 1—District 7 Convention, Van Horn.
March 4-5—District 8 Convention, Colorado City.
March 6-7—District 17 Convention, Stamford.
March 17-18 — State Laymen's Rally, Dallas.
April 15-17—Texas Baptist Sunday School convention, Dallas.
March 25-26—District 9 Convention, Brownfield.
March 27-28—District 10 Convention, Pampa.
March 27-28—District 11 Convention, Paducah.
May 14-18—Southern Baptist Convention, Birmingham.
June 2-5—Evangelistic Conference, Seminary Hill.

VERNON DIRECTOR CALLED TO WORK AT TRAVIS AVE.



Volus N. Norsworthy, who has done an outstanding work as director of music and education at First Church, Vernon, has been called to take similar work at Travis Avenue Church, Fort Worth.

Dr. C. E. Matthews, state chairman of evangelism, is pastor of this fast-growing and energetic church.

Mr. Norsworthy has been quite active in the promotion of denominational work, not only in the Wilbarger-Foard Association and District 11, but in the state as well.

He has frequently appeared upon state-wide programs and is a team leader in the Training Union campaign this week, appearing in five associations in District 17.

LOYAL BROWN RESIGNS AS LOVINGTON PASTOR

The congregation of the First Baptist Church of Lovington was shocked last Sunday evening when Rev. Loyal E. Brown tendered his resignation as pastor of the church.

During the two and one-half years Rev. Brown has served as pastor of the church here, more than 300 additions have been made to the church and a considerable start on a new church building has been accomplished, with plans well matured to go forward with completion of one of the best church buildings in this section of New Mexico.

Rev. Brown stated that the health of Mrs. Brown was the moving factor in his decision to tender his resignation in order that she might have the benefit of a lower altitude.

The church board met Wednesday night and according to wording of a resolution sorrowfully accepted his resignation. However, in his resignation, Rev. Brown had specified January 19 as the time of resignation, the board extended the time to the first Sunday in February if Rev. Brown desired the additional time.

In a statement to the Leader, Rev. Brown said he planned to leave here for Kansas City, where he has a married daughter, immediately after January 19. He also stated that his stay here had been pleasant and that he reluctantly was leaving this field.

Rev. Brown leaves the church in good condition financially and in morale. He also leaves Lovington with the universal friendship of all, regardless of church affiliation.

So far no announcement has been made as to Rev. Brown's successor. That will be decided on later.—Lovington, N. M., Leader.

CALLAHAN W. M. U. BOARD HAS DAY OF FELLOWSHIP

Mrs. Ralph Fuller writes from Clyde of a delightful day the W. M. U. executive board spent with the society at Baird December 18, at the pastor's home with 20 or more ladies present. The morning hours were given over to a business session in which every associational chairman made report with recommendations. As usual, the publicity chairman had failed to hear from the local societies, and others had the same complaint to make that we are not reporting our work, so that much is omitted from our records that would improve the showing of the work.

At noon a generous turkey dinner with all the trimmings was served and in the afternoon a brief program and Christmas tree were enjoyed. Mrs. Fuller adds, "Even if we have no specific data to furnish you, please be sure we are really doing things in W. M. U. work."

WORLDLY LIFE COUNTERED BY TRAINING U. PROGRAM

By T. C. Gardner

"During the holiday season we planned an attractive program for the young people of our church and community. Our Baptist Training Union young people attended all of the socials that we provided and not one of them attended a dance. Again on New Year's Eve the young people were in the Watch Night Service and not at dances. They are as happy as we are over this victory. Our young people are coming more and more to appreciate a church-supervised social program and this is solving many problems for us. Our program during the holidays included the following:

1. Sunday Night Fellowship Hour at our pastor's home.
2. Monday Night Candy Pulling in the church basement.
3. Tuesday morning breakfast at 7:30.

4. Tuesday night caroling.
5. Wednesday night prayer meeting followed by interesting social.

6. Thursday night weiner roast out at the lake.
7. Friday night old time Christmas party.

8. Saturday night open house—for everybody.
9. Sunday night fellowship hour.

"We went to a good deal of expense to plan the socials and provide refreshments to take care of the interests of our young people, but we know that it pays and we are delighted over what was done."

The above mentioned program and activities was provided by one of the outstanding Baptist churches of the Southern Baptist Convention. All of us need to realize again and again that "people who play together stay together," and that all age groups like social activities.

It is my observation that churches that provide a well-rounded social program for their young people find it much easier to enlist their young people in religious activities. The churches that have the largest crowd of young people who are spiritually discerned are the churches that are doing the most for their young people socially, as well as intellectually and spiritually. We commend most heartily a church-supervised recreational and social program for our young people.

DISTRICT 17 BOARD TO STUDY PLANS FOR FUTURE

A committee to study the problems of the district convention and to make recommendations for the plan of future conventions was appointed upon vote of the board at the meeting of District 17 Convention Executive Board, held at Anson Friday, January 10. The committee is composed of J. M. Sibley, R. E. Dudley, L. L. Trott, Jones Weathers and Mrs. J. B. Buckley.

In the absence of Rev. Chas. A. Powell, chairman of the board, and Rev. J. S. Tierce, secretary; Rev. Philip C. McGahey, president of the District convention, and R. E. Dudley were chosen chairman and secretary pro tem. There were 17 members present representing all associations except Haskell.

Reports were read by District Missionary J. Henry Littleton and Treasurer R. E. Dudley. Verbal reports were given by E. S. Cummings for the Brotherhood, Lawrence L. Trott for the Training Union and J. M. Cook for the Sunday School.

Camp Manager J. Henry Littleton of the Lueders encampment gave a resume of the camp financial report, which showed that the camp last year paid current bills in addition to nearly \$1,200 expended on permanent improvements, including painting, re-roofing and new buildings.

Missionary Littleton reported that he had purchased at his own expense motion picture equipment for showing pictures of mission work and other matters of religious interest. This is the most complete portable machine available. The board voted to recommend that the churches take free-will offerings when pictures are shown, to assist in paying for the equipment.

The next meeting of the Board will be at the district convention at Stamford March 6 and 7.

The Word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there.—J. Hamilton.

DISTRICT 8 MISSIONARY ROUNDS OUT FIRST YEAR



By W. C. Harrison

With the closing of 1940, we rounded out our first year of district mission work in District 8. This is a comparatively new work for Texas Baptists but our leaders are laying out plans whereby they can use us as go-between men in bringing the State and South-wide work a step closer to the individual church member. No fixed rule is laid down for the 17 of us but we are gradually working into a more uniform effort to carry on both local and state work.

There have been many increases and improvements, for most of which we do not claim any credit. There was an increase in the district of 1,746 members during the year, 1,073 baptisms, an increase to missions of \$1,489.63. In the duration of district missions in this district mission offerings have more than doubled, reaching the past year \$17,444.48.

Much building has been done. On December 31, 1940, Garden City dedicated a \$10,000 building. Rev. Blair Morris is pastor. Forsan completed and occupied their new church and converted old building as Sunday School rooms, early in this year. Rev. T. Willis lead in this, but Rev. Arvin Leech is present pastor. First Church, Midland, erected a \$45,000 educational building, Dr. H. D. Bruce, leading. Lincoln Street, Big Spring, erected a nice stucco auditorium, Rev. C. L. Youngs, pastor. East Fourth, Big Spring, erected a mission building, R. S. Dunham, pastor. West Side, Big Spring, are in a building program now. Rev. E. E. Mason, pastor. Immanuel, Odessa, Rev. B. A. Rogers, pastor. Klondike, Rev. Ernest Phillips, pastor. Smith Chapel, Rev. A. B. Lightfoot, pastor, replaced burned educational building, these others building more room. First Church, Odessa, Rev. John T. Kee, pastor, Sparenburg, Rev. A. A. Watson, pastor, have built new pastor's homes.

Calvary, Midland, has erected pastor's home but is using it at present for auditorium. They expect to start a church soon. Loraine, Rev. M. H. Godfrey, also built more Sunday School room. First Church, Lamesa, Rev. E. F. Cole, pastor, has adopted plans for a \$65,000 church and educational building. Seminole, Rev. O. C. Curtis, pastor, has remodeled their auditorium and added to it and more Sunday School rooms.

All of our association organizations are much better organized than they have been and we are looking forward to a good year in 1941.

PEACOCK W. M. S. GIVES LIBERALLY TO CHARITY

The Peacock Woman's Missionary Society has closed the calendar year of 1940 with all apportionments and expenses paid.

During the last few months the small society has been doing things in spite of sickness. They have carried on the work that has been theirs to do. They have sent to Buckner Orphans Home a box valued at \$63.32; this box included can goods consisting of jams, jellies, preserves, fruit, and vegetables, also box of clothing. In addition to this we have sent our clothing for the twelve year old girl and a small cash offering.

The women have also sent 126 jars of vegetables to Hendrick Memorial Hospital, Abilene.

The educational chairman with the help of her group sent three boxes to the Baptist girls and boys away in college, and the group has also sent a love offering to a cripple in the hospital.

MRS. H. J. POWELL,
Publicity Chairman.

Douglas Carver Called At University Church



REV. DOUGLAS CARVER

Rev. E. Douglas Carver of Harlingen will preach at University Church, Abilene, at both hours Sunday, January 19, following the unanimous call of the church to become pastor succeeding Rev. Charles A. Powell, who resigned in October, after over 17 years of service.

The Harlingen pastor is no stranger in Abilene, having graduated from H-SU, then Simmons University, in 1926. Mrs. Carver is the former Ernestine Rosser, whose mother still lives in the city. She was a member of the H-SU class of '27 and was pianist at University Church during her student days. The couple were among the most popular students during their undergraduate days.

He was the preacher for the Hardin-Simmons spring revival in 1935. He has also held meetings at Mary Hardin-Baylor College and Baylor University and is a popular convention speaker, especially at youth meetings.

Brownfield claims the honor of being the home town of this popular preacher and he taught one year in the school there. Before attending Simmons he graduated at Wayland College and came to the university as a junior. He was president of the Baptist Student Union during his senior year at the university.

While still in college, he found time to be education director at Albany, leaving there to become pastor at White Deer, remaining to 1934. During his earlier years at that place he was a student at Southwestern Seminary.

In 1934 he accepted the call to be pastor at McPherson, Kansas, where he did a notable work. He has been pastor at First Church, Harlingen, one of the outstanding congregations south of San Antonio, nearly six years. He served as chief host pastor for the state Sunday School Convention last year.

He is a trustee of Mary Hardin-Baylor College and a member of the state Executive Board. He holds membership in the Rotary Club.

The Carvers have one child, Carolyn, age 6.

Upon the resignation of Pastor Charlie Powell, University Church appointed a pulpit committee of 15 who have been more than two months giving most careful consideration to approximately 75 preachers whose names were presented to them in one way or another. When they met a few days ago to make a report to the church, they found that they were unanimously in favor of recommending the Harlingen pastor to the consideration of the church. Upon hearing this report, the church called also without a dissenting vote.

STATE TRAINING UNION WORKERS AVAILABLE

All pastors and Training Union workers that would like to have trained and experienced Training Union workers to conduct Training Union revivals, training schools and enlargement campaigns should make an effort to secure one of the following: Miss Marie Sadler, Miss Nella Casement, Mrs. A. Adamick, Miss Gracie Knowlton, Miss Louise Villmain, Miss Belle Lazenby.

All of the above women are regarded as real Training Union specialists and will be a blessing to any church. Those who desire to secure their services should write T. C. Gardner, 708 Burt Building, Dallas, Texas, about them.

CROSS ROADS AND PLEASANT VALLEY

We had a good service at Pleasant Valley Sunday in spite of the sickness. We hope all those kept at home by the flu will soon be out.

At Cross Roads next Sunday we will try to do our part for Mexican and Associational missions. Let's all come and do our best for the Lord. And don't forget the Training Union Sunday evening. We can all learn to serve the Lord better if we will attend these meetings.

JOE R. MAYES, Pastor.

Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—John Ruskin.

FT. WORTH PLANNING FOR TRAINING U. CONVENTION

The Baptist Training Union Convention was organized in Fort Worth in 1890. It had its first convention there. At the 50th annual convention in Dallas in November, 1940, it was decided to go back to Fort Worth to begin the second fifty years' work there. It will meet there Thanksgiving day and the two days following.

Dr. W. L. Howse, educational director of Broadway Baptist Church, Fort Worth, has been chosen as general committee chairman. The other members of the general committee are as follows:

Rev. Jesse Garrett, Rosen Heights Church; A. D. Walters, Polytechnic Baptist Church; Rev. E. M. Agee, 3201 S. Jennings; Rev. Bradley Allison, Riverside Baptist Church; Rev. Jimmy Morgan, North Fort Worth Baptist Church; Rev. W. Douglas Hudgins, Broadway Baptist Church.

Dr. Howse has organized his committees with 16 committee chairman. They are as follows:

Registration, Wayne Murphy, Tabernacle Church; District Publicity, Rev. Jimmy Morgan, North Fort Worth Church; Local Publicity, Dr. Jeff D. Ray, Seminary Hill; Hotel Entertainment, Rev. C. E. Matthews, Travis Avenue Church; Attendance from Tarrant County, A. D. Walters, Polytechnic Church; Conference Rooms, Rev. W. Douglas Hudgins, Broadway Church; Reception, Rev. H. H. Cagle, Diamond Hill Church; Information, Mrs. Jesse Garrett, 2523 Prairie;

Exhibit, Mrs. Hyman Appelman, 825 Woodland; Ushers, Rev. W. Fred Swank, Sagamore Hill Church; Transportation, Rev. Pressley Hand, 2100 Avenue C; Finance, Rev. E. D. Dunlap, Polytechnic Church; Special Program, I. E. Reynolds, Seminary Hill; Entertainment in Homes, Cloyd McClung, Seminary Hill; Special Equipment, Rev. T. E. Durham, 3728 Camp Bowie Blvd.; Inter-Association, Rev. E. M. Agee, 3201 S. Jennings and Loyce T. Gary, 818 Center, Dallas.

ASSOCIATIONAL SUNDAY SCHOOL MEET, ZONE I, JAN. 23

At the monthly Sunday School meeting of Zone I, held with Stith Church recently, Rev. W. L. Daniel, Associational Sunday School Superintendent, outlined plans whereby all-day meetings might be held in each zone of Jones Association. These meetings are duplicates of those held throughout the seventeenth district December 9-13.

Quoting Rev. Daniels: "These meetings will be only miniature in comparison with associational meetings, but with out-of-county speakers, we hope to make these meetings worthwhile."

First of this series of zone meetings will be with Stith Church, January 23, beginning at 10 a. m. Covered dishes will be brought. Houston Smith, zone superintendent, and Associational Superintendent Daniels will serve as a committee to select out-of-county speakers for this occasion.

Remember the date is January 23. MRS. V. L. MERRITT, Secretary, Zone I.

Lord, keep me big enough to work with other people and let them get the credit.—I. J. Van Ness.

West Texas Baptist

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R. E. DUDLEY Editor

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THE TREE

Once there was a small and happy city which was set in the midst of a great and fertile plain. Although the city stood by a cross-roads in the plain, it was neither a great mart of commerce nor a hive for industry; but rather its fame was due to a certain great Tree which spread its branches in the midst of the city. And many citizens of the plain came to build their homes in the city that they might dwell in an atmosphere made pleasant by the fragrance of the flowers of the Tree and that their children might be nurtured by the fruits of it.

Now it came to pass that there was a time of a great going to and fro upon the plain, and men of the city began to say one to another, "Let us persuade these people who go to and fro to come into our city that we may buy and sell with them and get great gain." And it was so that when the city was crowded, that many jostled the Tree and the flowers and the fruit thereof were trampled in the dust of the street.

Now certain covetous men in the city had planted for themselves other trees and the fruit thereof was such that many men would spend all that they had to possess it. Nevertheless, the taste of it became in the mouth as ashes and wormwood.

Then the covetous men said one to another, "Why is our city cumbered with this spreading Tree, seeing that we may have no profit in its fragile flowers, neither are we able to sell any of its fruit. Moreover, while it stands we are hindered in the sale of the fruits of our own trees." So they began to hew down the branches of the Tree and to dig at the roots thereof. And the men of the city were so busy, each in his own plan for getting gain, that none seemed to care what these covetous citizens did with the Tree.

Now the name of the Tree was Righteousness; but the name of those other trees was Sin.

THIS IS A GOOD OLD WORLD

Of all the changing attitudes, and customs that have come in recent years to make up a modern world, the one most detrimental, and most undermining to faith in mankind, has been the breaking down of PERSONAL HONESTY.

The time was when if a man owed a debt he worried about it, now his creditor worries. He once would sacrifice to pay it, now the man he owes has to sacrifice to do without it.

The creditor has become the beggar.

The one who loaned was once honored and looked upon with gratitude; today he is scorned, shunned, and considered a personal enemy. Especially is this true if it ever becomes necessary to deny a request for another loan.

A Christian was once known as one who would pay his debts. Church membership gave credit rating almost anywhere, but it is sadly different today. The calamity of this age, in Christendom, is the seeming loss of conscious obligation. Otherwise good, men will deliberately default.

The most needed statesman in America today is one who can revise the laws of debts. Personal credit is a dead entity. Honor has become scant in monetary obligations. Men who would be truthful about other things deliberately lie about debts.

Maybe the demands of a modern world has created that situation, but unless honesty can be restored, business cannot thrive; faith cannot be restored; and peace can never reign.

Nevertheless, years ago, I deliberately decided to trust the people with whom I dealt. They may fail me and disappoint me, and cause me many heart aches, but I will trust them again, and again. God does me that way.—J. D. Brannon in The Gulf Coast Baptist.

LIQUOR KNOWS NO PATRIOTISM

The movies are now employed to exploit the gullible and feed its greed. This from the editorial page of one of our national journals:

"Anyone acquainted with the requirements of the nation's armed forces knows how completely false the screen presentations of martial heroes have been. A responsible national officer of the air force stated recently that it took a week or two of training to get the movie idea of an airman out of the recruits' heads. They join up with ideas in their minds/such as are found in 'The Dawn Patrol' and similar pictures, that it means flying in the face of death by day and carousing in a saloon at night. Life is portrayed as a gashly race with death, and the only relief alcohol and lust. The liquor industry knows how to employ the movies. Our soldiers, seamen, and airmen are again being depicted on the screen as roustabouts and booze guzzlers. It is all part of the brewers' device to exploit the national emergency. The army and navy air forces do not want drunkards. The official recruiting appeals call for men of character. It is so in Germany, for the young men there are urged to shun drink. It is equally so in Britain. The universal testimony is that drink makes bad soldiers. Strange is it not that Puritanism is advocated by militarists to produce a better fighting machine, while the churches raise no clamor for decency in the movie halls which their members frequent?"

—Watchman-Examiner (N. Y.)

News Notes

First Church, Wichita Falls, where Dr. Fred C. Eastham is pastor, has adopted an enlarged budget calling for \$900 per month for the Cooperative Program.

Rev. H. H. Summers, missionary for Central Association, New Mexico, has accepted the call for half-time work at Grants, N. M.

Dr. J. H. Humphrey, who recently was forced by the Japanese to close the hospital at Chengchow, Free China, is now at Buffalo, Okla. He has many motion pictures and lantern slides of the work in China.

Dr. and Mrs. A. B. Deter have returned from 39 years service to Brazilian missions and are at present located in Dallas, where their daughter and son-in-law, Dr. and Mrs. A. Ben Oliver, are spending their year of furlough. The health of Dr. Deter was the reason for their return from Curitiba, Brazil.

The Baptist Messenger carried three group pictures of brothers who are Baptist preachers in Oklahoma. There were three Bostons, four Stigers and three Daringes.

Porter Routh has been elected Brotherhood secretary for the Oklahoma Baptist Convention.

The Clyde Baptist Church, under the leadership of Brother Q. D. Welch, continues to advance. A religious census is being taken which is revealing some startling facts. The church is observing "Visitation Day" each Sunday afternoon through the month of February. A study course for Sunday School and Training service is being planned. To climax the whole thing a spring revival will be held.

—R. P. Adams.

Anson Church is redecorating the church auditorium.

Mrs. Dick O'Brien has been a hospital patient with the flu.

SENTENCE SERMONS

By O. D. Henley

To be forgot is life's saddest lot. Sinking sinners need a strong Saviour.

It is easier to get someone to back you out than it is to get someone to back you up.

A few make a business of religion, many make a religion of business. Inhumanity has a brighter future than humanity.

The proud often proudly advocate humility. Interpretations are often interpolations.

The world is more interested in profits than prophets. The tears of a friend are precious. Too many Christians are non-producers.

You can't blame the devil for wanting to rule the world. The devil uses the weapons surrendered to him against those surrendering them.

More have largeness of mouth than of mind. The only bad luck is to be bad. The thoughtless dislike the thoughtful.

God wants what man needs. Sorrow is no respecter of person. The selfish never do their best. Christ's demands are Christly demands.

Friendship is the best remedy for sorrow. The hours are long that separate loved ones. A pessimist is little missed. Sin sets out to win. Better smile when you have cause for a frown than frown when you have cause for a smile.

The absence of one good friend leaves a big void. Some are more durable than endureable. Deeds of which we are proud make us humble. If it's a bad habit it's bad to have it.

Thank God nobody ever receives what he deserves. Self-martyrdom is foolishness. A cheerful smile is always worthwhile. Only the present is usable.

The best evidence of the Bible's being the Word of God is to be found between its covers. It proves itself. —Charles Hodge.

Everything in the modern home is controlled by switches, except the children.—The Baptist Messenger, Ralls.

WHAT ARE YOU DOING ABOUT IT?

The Savior said: "Come ye after me and I will make you to be fishers of men." Brother Christian, just what are you doing about it? Have you selected your individual case, and are you working on that one? If not, why not?

I would call your attention to these facts about this kind of fishing. First of all, you will have to try. If you catch any fish, go a fishing. You just won't catch a thing if you never go and try. Then, when you have gone out, you must really cast in your hook. Just being along with the party does not mean that you will take any fish; you must put in your hook. Personal effort, that is the thing, and this sort of fishing is not done with big nets or traps, it is a one at a time business, fishing with the right sort of line, baited with the right sort of bait; that bait, there is perhaps the most important thing of it all.

We must use Jesus. You will remember He said: "And I if I be lifted up from the earth, I will draw all men unto me." Now we must lift Him up, as the poet has said: "Just lift Him up and He will prove the promise that He said, I'll draw all men unto me." So now, my brother fisherman and sister fisher women, let's go fishing with our hooks well baited with the old, old bait that has been used successfully all along, and let's every one cast in our hooks and wait patiently for the Lord to draw them, and lead them to bite. But while we wait let us not forget to pray and pray and pray, then one day we shall be coming in with a big fine catch of the men that our Savior is so much interested in and has sent us out to catch, when He said, "Come ye after me and I will make you fishers of men."

Please do not forget the plan suggested; pick out some one, and pray earnestly for that one every day, make it a point to contact and talk with the same, urge them to attend the service of the church and be in the Sunday School, and Training Union. Make it a point to let them know that you are interested in them. Now let's do this for the sake of our Lord, and for the rescue of the lost souls in the land. They are lost and let's do something about it.

—JOE R. MAYES

PROGRAM

Workers Conference, Lubbock Ass'n. at the Lorenzo Church, January 21

Rev. O. E. McGaw, Levelland, presiding.

10:00 Song and Prayer Service, Mr. D. C. Hamilton, Lubbock.

10:15 Sunday School Conference by Departments, directed by Rev. C. E. Roark, Idalou.

10:45 S. S. Conference reports and business.

10:55 The Liquor Menace and How to Meet It, Rev. B. B. Huckabay, Morton.

11:15 Open forum on the liquor problem.

11:25 Solo, Mr. D. C. Hamilton.

11:30 Sermon, Rev. W. F. Ferguson, Slaton.

12:00 Lunch.

1:15 Executive Board and W. M. U. sessions.

2:00 Song Service, Mr. D. C. Hamilton.

2:10 The 100,000 Club, Mr. L. E. Waite, Lubbock.

2:25 Every Christian a Missionary at Home and Abroad, Rev. C. R. Mathis, Lubbock.

2:45 The Obligation and Ability of Texas Baptists to Meet Their Enlarged Program, Rev. J. Lowell Ponder, District Missionary.

Note to Pastors: Did your church give to Associational Missions last month? If not, please send it to Mr. George Beakley, Levelland; or bring it to the workers meeting. Every church ought to remit monthly to the Cooperative Program and to Associational Missions.

IT'S A DATE

In 1941, if there be such a time, the Baptist General Convention of Texas will meet in Abilene, in western Texas. Hardin-Simmons will be celebrating a semi-centennial and the first anniversary of their being married to the convention. We are already planning to be there and to eat a meal with Editor Dudley of the West Texas Baptist. Was it in 1897 or 1899 that we occupied the pulpit for a service and took a collection for Baptist Bible work at Abilene First Church?—Office Editor, W. L. Robertson, in the Gulf Coast Baptist.

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

Sunday School Lesson

January 19, 1941

By HIGHT C MOORE

THE SLIGHTED INVITATION

Read Luke 14:15-35

Study Luke 14:15-24

In the parable of the great supper Jesus set forth the privileges of the Gospel which were first offered to the Chosen People but rejected by them, and then were graciously extended to everybody everywhere.

1. Fellowship in Prospect

THE DESIRABLE INVITATION involved the prospect of kingdom fellowship. At the sabbath feast in a Pharisee's home Jesus had just healed a man that had dropsy and then taught two very important lessons—one to guests on humility, and the other to hosts on hospitality to the poor, maimed, lame, and blind who could not repay, in view of the recompense in the resurrection of the just. Thereupon one of the guests, reclining at the table with Jesus, piously ejaculated: "Blessed is he that shall eat bread in the kingdom of God." He seems to have assumed that the Pharisee and his guests and the Jews generally would have that happy privilege as children of Abraham. But he was now to learn the invitation to the heavenly banquet must be accepted or it cannot be enjoyed.

2. Opportunity in Offer

THE EXTENDED INVITATION contained the offer of infinite opportunity. Here is a true and striking picture of a rich Oriental planning a great banquet for the entertainment of his friends and the display of his royal hospitality. In this instance it was supper that was provided, the afternoon meal being the principal one and the most suitable for the purpose. Vast preparations had been made and everything essential had been abundantly supplied. Moreover, the invited guests were numerous so that all things pointed to a magnificent banquet. The guests had been notified beforehand of their invitation to the supper and they were also aware of the making of extensive preparation for their comfort and enjoyment. In accordance with a custom of the time, at the moment the preparations were complete the guests were summoned to the house of feasting. Hence the host sent his servants to say to them that were bidden, "Come; for all things are now ready."

3. Rejection in Excuses

THE DECLINED INVITATION displayed the slight and scorn of careless and confirmed rejection. To decline an invitation without good reason was considered a discourtesy; to refuse at the last moment to come was nothing less than contempt. The invited guests knew this. Yet, "they all with one consent began to make excuse." It is not that they hated the host or would not have enjoyed the supper had they gone, but rather that they put other things before the acceptance of the invitation. There was nothing wrong in their employment; looking over a newly bought farm, the trial of the oxen, and the care of a wife. The wrong was in allowing these things to obscure the higher duties. The center of the landlord's excuse was pride, and it looked backward over the past. The herdsman's excuse was keyed to profit, and he looked to the future. The bridegroom's excuse was occupied with pleasure at the moment and showed total unconcern about the weightier matters. As a matter of fact, the excuses were worse than unavailing; they actually betrayed an icy indifference to the invitation and a lack of interest in him who extended it.

So two of the bidden guests asked to be excused, while the third declined positively and bluntly the generous summons. Of course, the servant came and showed his lord these things. Very naturally the master of the house was warmly indignant at such treatment. The guests had been invited some time previously and had had abundant time to arrange their business so as to come at the hour of summons. It was an honor which common sense and courtesy would gratefully accept. Yet these men had trampled it willfully, perhaps scornfully, under foot. They were not present for trivial reasons, and so in the eyes of the host the excuses did not by any means excuse. However, the feast had already been provided, and what now shall be done?

4. Expansion in Mercy

THE WIDENED INVITATION set forth the mercy of expansion to those who were receptive and responsive. Those who were first bidden may fail to come because of trifles, but every seat in the banquet chamber shall be filled. First of all, there was an invitation to the destitute within the city limits. The servant was bidden to go out quickly into the streets and

lanes of the city and bring in the poor and maimed and halt and blind. The task was performed and all the city's poor were assembled without crowding the spacious festive apartment. When the servant reported that the command had been carried out, and yet there was room, the invitation was still further extended into the highroads and hedgerows of the country roundabout.

5. Deprivation in Penalty

THE WITHDRAWN INVITATION featured the penalty of eternal deprivation. Those who had received notice of the feast had, when the time for it arrived, excused themselves from attendance. Now they have no other time given them in which again to decline. Their day of opportunity came and went without their seeing and seizing it. They had said they would not come; now, therefore, in judgment they shall not come. "For I say unto you, That none of those men which were bidden shall taste of my supper."

Accept and Extend the Gospel Invitation

The Invitation from God. "A certain man." He was God the Creator and Preserver of the universe, and therefore he had infinite resources. He was the giver of all good, and his grace was abounding to the children of men. Yet he was lord, and therefore entitled to respect and obedience.

The Invitation Through Christ. He "sent his servant." The servant primarily was Jesus who came into the world to seek and to save that which was lost. He was and is the Son of God and yet he was supremely the Servant of God. So he came on a divine and glorious mission to earth.

The Invitation Accepted—Alliance to Christ. "Lord, it is done as thou hast commanded." There is no higher allegiance to Christ than what is involved in the acceptance and extension of his invitation in mercy to man. The servants of Christ extend this invitation far and wide, in city and in country; the maimed and halt and blind and poor accept it, and are graciously blessed by it. The countryside far and near come in to the heavenly banquet.

The Invitation Declined—Affront to Christ. "The master of the house being angry." He had made infinite preparation. He had made the feast ready at infinite cost. The very Son of God had laid down his life in order that man might enter the gates into larger life. What greater affront could be given to Christ and to God than to decline for trivial reasons the invitation which he so graciously extended and in such mercy!

The Invitation Withdrawn—Alienation from Christ. "None of those men which were bidden shall taste of my supper." They had been sincerely invited. They would have been heartily welcomed. But those who will not accept the divine invitation shall not enjoy the divine blessedness. That is the law of God. The invitation, therefore, was withdrawn and will be withdrawn and those who do not accept Christ will be eternally alienated from Christ. No greater punishment is possible.

GOLD IN THE GOLDEN TEXT
Come; for all things are now ready.—Luke 14:17.

The Gospel feast is ready. It is a feast. It is a royal feast. It is a prepared feast. It is a feast for many. It is a ministered feast. It is a ready feast. "All things are now ready!" The Gospel invitation is extended. It comes through the Word of God. It echoes through the sanctuary. It is vocal through faithful ministers, loyal teachers, pious fathers and mothers. It reaches us through the dealings of providence and the voice of conscience. Who has not heard the Gospel invitation?

Let no one refuse. Profit, though the whole world were involved, does not justify rejection. Pride, whether in possession, position, or person, does not warrant the deaf ear to God. Pleasure, even in home and family, can never excuse indifference to the invitation which points the way to the home eternal with its treasures forevermore. "Come!"

DAILY BIBLE READINGS

Jan. 20—The Friend of Sinners. Luke 15:1-2.
Jan. 21—The Lost Sheep Found. Luke 15:3-7.
Jan. 22—The Lost Coin Recovered. Luke 15:8-10.
Jan. 23—The Lost Son Restored. Luke 15:11-24.
Jan. 24—A Publican Saved. Luke 19:5-10.
Jan. 25—A Publican Serving. Matthew 9:9-13.
Jan. 26—Christ's Concern for Jerusalem. Luke 13:34-35.

BAIRD BAPTISTS MEN ENTERING AR

Special services were First Baptist Church, Baird, January 12, for the men of Callahan who have been under the Selective Service a year of military training.

Pastor A. A. Davis made a special invitation to each in the call, inviting his at that service. A copy of follows:

Dear Friend:

Next Sunday morning, 12, at the 11 o'clock service, a special service in respect honor of the Callahan men who will answer the Select call on January 21.

As your name appears on our list, we extend to you a special invitation to be present at this service. We are deeply in these young men answerers of National Defense. It is like this the very best they should and will come to do. It is now that we will be thinking and arrive at the conclusions. The dramatic which now characterize us are very real, yet not so banish hope.

We assure you that this is a time of military atmosphere there will be no war propaganda. It will be a service will do you good and help you to assume in the affairs of society. God, in His infinite directs the affairs and destinies of men and nations. We believe in the literal truth and the present needs of man and the world to come. May we have the honor of your presence in this special service, which will be held Sunday morning, 12, at the 11 o'clock service. Very sincerely yours, A. A. DAVIS, First Baptist.

REPORT OF TREASURER JONES CO. ASSOCIAT

Receipts
Cash on hand Dec. 25
Receipts from churches:
Hamlin
Hawley
Hodges
Avoca
Corinth
Fairview
Stith
Boyd's Chapel
Anson
Stamford
Noodle
Tuxedo
Hebron
Total from churches
Collection for Bulletins

Total
Disbursements
For Bulletin
District Missions
Mexican Missions
Cash on hand, 12-25

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BAIRD BAPTISTS HONOR MEN ENTERING ARMY

Special services were held at the First Baptist Church, Baird, on Sunday, January 12, for the young men of Callahan who have been called under the Selective Service act to enter a year of military training on January 21.

Pastor A. A. Davis mailed a personal invitation to each of the men in the call, inviting his attendance at that service. A copy of the letter follows:

Dear Friend:
Next Sunday morning, January 12, at the 11 o'clock service, the First Baptist Church of Baird will hold a special service in respect to and in honor of the Callahan County boys who will answer the Selective Service call on January 21.

As your name appears on the list, we extend to you a special invitation to be present at this service. As a Church we are deeply interested in these young men answering the call of National Defense. It is in times like this the very best there is in man should and will come to the surface. It is now that we will do our best thinking and arrive at the most sober conclusions. The dramatic events, which now characterize world affairs, are very real, yet not so dark as to banish hope.

We assure you that this service will be void of military atmosphere and there will be no war psychology or propaganda. It will be a service that will do you good and help you in your new relationship which you are soon to assume in the affairs of human society. God, in His infinite mercy, directs the affairs and destinies of men and nations. We believe the Bible is literally true and adapted to the present needs of man in this world and the world to come.

May we have the honor of your presence in this special service which will be held next Sunday morning in honor of the young men of Callahan County, all of whom have been sent a similar letter and invitation to attend.

Very sincerely yours,

A. A. DAVIS, Pastor,
First Baptist Church.

REPORT OF TREASURER, JONES CO. ASSOCIATION

Receipts	
Cash on hand Dec. 25	\$20.45
Receipts from churches:	
Hamlin	9.60
Hawley	1.65
Hodges	3.25
Avoca	2.00
Corinth	4.00
Fairview	6.00
Stith	2.40
Boyd's Chapel	1.00
Anson	10.00
Stamford	15.00
Noodle	6.00
Tuxedo	3.40
Hebron	1.92
Total from churches	66.22
Collection for Bulletins	3.18

Total	\$89.85
Disbursements	
For Bulletin	2.50
District Missions	35.00
Mexican Missions	22.50
Cash on hand, 12-25	29.85

\$89.85
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Our Seminaries

By L. R. Scarborough

Delivered at Houston Convention. I am to give to the Texas Baptist Convention some facts about Southern Baptists' three theological seminaries: South, Southwestern, Baptist Bible Institute.

They are largely attended this session. Southern has about 470 preachers, Baptist Bible Institute about 235 preachers and other religious workers, Southwestern 621 preachers, missionaries, and religious education and gospel music workers. This makes 1326 God-called, consecrated men and women now in training for leadership in God's Kingdom in our Southern Baptist Convention, and for the most part they have come from colleges, denominational and state. This does not include the thousands of ministerial and missionary students in our denominational schools getting ready for the seminaries and their work in the Kingdom of God.

These bands of students, these faculties of scholarly teachers, these institutions are among our greatest assets.

These three institutions have good equipment in buildings, grounds, faculties and administrative forces.

These institutions have in endowments a little more than \$3,000,000, which is greatly inadequate for their needs.

They are supported by income from their endowments, by 4-5 per cent from the Cooperative Program, by some donations from individuals and churches. Their income-support now from the denomination is far too small. In some cases their great needs are increase of salaries for competent teachers, increase of aid funds for

their needy students, and improvements on their grounds and buildings, which is a growing, important item.

What Are These Institutions Worth?

I would say in the first place, they are worth what God and man have put into them in money, time and life, reaching back into the years.

They are worth all the time that the thousands of students have invested in their preparation for leadership in God's Kingdom.

They are worth many times more than the costs of their buildings and endowments through the years.

They are worth what these institutions, with their faculties and student groups, are doing for the Kingdom of God today—winning souls, building souls, growing the unity and solidarity and dependability of a great denomination.

What ought we to do for these institutions to make them worthwhile to the Kingdom of Christ?

1. Pray for them more.
2. Give the initial training and adequate advice to men who ought to be headed toward these institutions.
3. Furnish for these institutions larger aid funds for the expenses of students, making it possible for more of them to have advantage of the training, and more adequate loan funds to help further the education of these men and women.
4. Our supreme task in a financial way, and the superlative need of these institutions is adequate endowments. The Southern Seminary has the largest endowments of all, the Southwestern next, the Bible Institute the least.

What Is Self?

By Mrs. M. Baxter

It is the principle which governs us in our natural life, and which takes in our being the place God claims is His. It is self in a man which feels hurt and wounded when he does not get the credit he desires for that which he does; Christ in us gives all the credit to God. It is self in us which retaliates when we are unjustly treated; Christ in us when he is reviled, reviles not again.

It is the carnal mind, which "is not subject to the law of God. Neither indeed can be" Rom. 8:7, and which Jesus calls on us to deny. "If any man will come after me, let him deny himself" Matt. 16:24. Self, like King Saul, is always head and shoulders taller than anybody else.

Self in us pities itself, thinks it has a right to be noticed and sympathized with, when in physical suffering. When it cannot get room in the omnibus, when the car conductor won't stop, when some one opens a window and makes a draft, or shuts a window and it can't breathe, self thinks it is to be pitied. Self loves to relate all these circumstances in order to excite and receive the compassion it craves. Christ in us sees the hand of God in all these things, believes they are all working together for our good, and praises God for a little test of faith or patience.

Self in us feels hurt if other people are being praised, their work for God related, and their zeal and love admired; self thinks it loses too much ground, and seeks to turn the conversation to its own zeal and devotion or that of its parents, brother, uncle, aunt, or 20th cousin; so that the party spoken to shall feel that self has as much to boast of as anybody has. Christ in us is pained when anything is said about ourselves or our work, knowing that the Lord himself does

it all; but rejoices to hear that of others spoken of, and is glad of the grace of God in them.

Self is conscious of the impression it makes upon people in entering a room; Christ in us makes us unconscious of ourselves.

Self is always ready to exact its rights as regards honor, comfort, convenience, property, etc., and self has generally a somewhat magnified view of what its right are, Christ in us has no right but the will of God, and can, therefore, always and under all circumstances praise him.

Saul is an apt type of this rival of God in our hearts and lives. Self may be changed as Saul was, may have "another heart," and "turned into another man," but self is still self and not Christ. Self may be changed from sinful and worldly self to converted it, but the same self-seeking, self-esteem, self-pity, self-justification is there, only on another ground. Self may become sanctified (?) self, and the passion of life may be holiness; self may be the essence of consistency, and yet be self still and not Christ. There may be the greatest devotion, the greatest self-sacrifice, but it may be for the object of obtaining holiness in ourselves; for the satisfaction of being known as holy people; but this is self still. Christ seeks not his own glory, nor his own will, nor his own ideal, and speaks not his own words. Numbers of earnest Christians do not discern how much of self there is in their spirit, in their

RANGER PASTOR GIVES WEEK TO TRAINING U.



Rev. David I. Phillips, pastor of First Church, Ranger, is the Training Union-minded pastor of a Training Union-minded church. He is giving five days this week to work with the State-wide Training Union campaign, appearing in five associations of District 17.

work, in their aspiration after, and in their experience of holiness.

As Saul was rejected, so is self. God cannot mix with self, and so self must die; but die by its own hand it cannot. If we attempt to mortify self, the very attempt strengthens it; it is only as self is handed over to God and ignored, that its death comes about. Self although condemned, may linger on, constantly manifesting itself in one form or other where it is least suspected.

But how am I to get rid of self? Hand it over to Jesus. He tells us to deny ourselves, but it is in favor of another self, even Jesus. He is our new, our everlasting life, our eternal self. Instead of me—Jesus. "Not I live, but Christ liveth in me." It is not I that pray, but the Holy Ghost prays in me. It is not I that conquer sin, but Christ in me does it all.

Don't let this tract die, pass it on. Published by The Bible Treasury, P. O. Box No. 5, 42 Hsi Tsung Pu Hutung, Peiping (Peking) China.

The Bible is the most thought-suggesting book in the world. No other deals with such grand themes.—Henrick Johnson.

If we read the Bible aright, we read a book that teaches us to go forth and do the work of the Lord.—Theodore Roosevelt.

Better be three hours too soon than be one minute too late.—Shakespeare.

THE ROME-BERLIN AXIS

It is the confederation of nations which the Bible tells us will tread down the earth in the end days.

Read "From Rome to Jerusalem," by Dr. W. F. Tanner, and learn what the world is facing, and what America must soon experience. This is the only book on prophecy which foretold Mussolini's entry into the war on the side of Germany, and which gives an understanding interpretation of the world situation today and tells when the successive events will occur. Sent postpaid for 25 cents, five for \$1.00. Institute of Bible Prophecy, Box 819, Atlanta, Ga.

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How Baptists Work Together

This is one of a series of elementary discussions of facts concerning Baptist denominational work. In writing for the denominational press, in making announcements from the pulpit, many of the facts given here are usually taken for granted. Yet, because they are assumed to be so well known, it is not unusual to find members of Baptist churches who have little or no definite information concerning these details which are so familiar to the leadership.

THE BAPTIST ORDINANCES

Baptists are essentially a non-ritualistic folk. There is a large amount of freedom and spontaneity in all their services of worship. One familiar example is their universal practice of extemporaneous prayer.

They have two ceremonies, however, upon which they insist a strict observance, interpreting the Scriptures to teach that they were ordained by Christ Himself for definite ends, and maintaining that a change in the procedure would make them meaningless.

It has been said that Jesus, looking down through the changing ages, knew that, till the end of time, in every climate and civilization, human beings would eat and drink; they would die and be buried; and so He set the ordinances of His Church in the plane of these essential actions.

Entrance to a Baptist Church must be through the watery passage of baptism. Baptists do not believe that the rite has any efficacy in the salvation of a soul, but rather they see it with a twofold significance. The first is that it is a striking public confession, setting the candidate apart in his new relation as a member of the church and an avowed follower of Jesus Christ.

Then there is the nature of this confession, which is the candidate's belief of the atoning death, burial and resurrection of the Lord, vividly portrayed as one sinks to the watery grave and is lifted to live anew. It symbolizes, too, the death of the Christian to a life of sin and his resurrection to "walk in a newness of life."

Baptists believe that immersion is the only true form of baptism, because the Scriptures and history es-

tablish that such was the Biblical mode and because only immersion reveals the picture of burial and resurrection.

The Lord's Supper is the other ordinance. It was established by Jesus on the eve of His crucifixion as a memorial, "to show forth the Lord's death till He come."

The Baptist position is that it is only a memorial without any saving grace. Nor do they believe that the elements of the supper, upon being blessed, become anything other than the unleavened bread and the unfermented wine, which they were before—symbols of the broken, sinless body and the shed, righteous blood of the crucified Savior.

Much has been made of the Baptist position which does not invite other Christians to participate with them in this rite. They believe that the Supper was instituted by the Lord solely for His organized church, as shown by the fact that many other believers, including Mary, the mother of Jesus, were in the city but were not invited to participate in the original observance.

Baptists take the stand that all who repent and trust in the atoning death of Jesus Christ will be saved, but that only those who are Scripturally baptized are members of the church. Hence they really believe in "close communion."

This position in regard to the ordinance and church government has been the distinguishing mark of Baptist people through the ages, though the surrounding peoples have known them by many different names.

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E. M. COLLIER, Superintendent

HENDRICK MEMORIAL HOSPITAL

TREASURER'S REPORT,
DISTRICT SEVENTEEN

From June 28, 1940 to Jan. 10, 1941

Receipts
Balance June 27 \$ 110.05

July	
Haskell	8.00
Cisco	44.98
Fisher	15.00
Callahan	9.25
Stonewall	8.00
Callahan	2.00
Sweetwater	66.00

August	
Jones	2.50
Jones	70.00
Special, Lamar St.	5.00
Stonewall	1.00
Haskell	11.00
Callahan	18.50
Fisher	14.00
Cisco	16.00
Callahan	1.00
Stonewall	1.00
Special, Jayton	22.00
Sweetwater	66.00

September	
Callahan	9.12
Jones	70.00
Callahan	5.75
Cisco	50.50
Callahan	2.00
Stonewall	1.00
Callahan	2.55
Haskell	15.00

October	
Callahan	27.00
Cisco	5.00
Jones	32.50
Sweetwater	66.00
Haskell	11.00
Callahan	16.75
Fisher	20.00
Callahan	5.00
Stonewall	2.00
Cisco	21.83
Haskell	49.00
Fisher	20.00
Callahan	4.00
Cisco	15.00
Sweetwater	66.00

November	
Jones	35.00
Callahan	13.40
Training U. Bible Fund	3.00
Stonewall	1.00
Cisco	19.42
Fisher	20.00
Jones	35.00
Sweetwater	66.00

December	
Stonewall	4.00
Cisco	11.00
Callahan	7.35
Haskell	62.50
Callahan	4.50
Stonewall	2.00
Cisco	32.50
Fisher	20.00
Jones	35.00

January, 1941	
Sweetwater	66.00
Callahan	16.65
Haskell	10.00

Disbursements	
Checks to J. Henry Littleton, Missionary, 7-3-40 to 1-1-41, Seven Months	\$1,360.80
Annuity payments a-c J.H.L.	56.70
Annuity payments a-c District Board	42.49

Balance in F. & M. Bank, Abilene, 1-10-41	
	12.61
	\$1,472.60

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CONTACT

Luke 22:36-37. And he said unto them, when I sent you without purse and scrip, and shoes, lacked ye anything? and they said, nothing. Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

The "Fireside chat" of the president a few days ago will go down in history as one of the greatest speeches of all time, it is indicative of the times. And marks the beginning of a new era in the life of Christianity and of Democracy. It shows how closely interwoven every phase of life on this continent, has become, how dependent one is upon the other, and how great the necessity of adequate protection. And how vital and close is the contact of Christianity, upon the life of a nation. It cannot be narrowed down to the select few, but goes out into ever widening circles until it embraces the welfare of every people of every nation.

He also called attention to the American citizen who is unwittingly, giving aid to enemy powers, the need for self sacrifice, and cooperation, against enemies at work within our boundaries. What a close parallel there is today in the need of Church and State, separate, yet closely dependent one upon the other.

This day in history calls forth some of the most revolutionary ideas concerning the church as we know it today. Charges against established principles of Christianity. We wonder just how much of these charges are true, and if the church today has not somehow lost part of its vital contact with life.

Christianity is progressive and demands reproduction in kind, keeps alive by constantly reaching out for lost men. Yet there was sixty thousand churches in this country, without a conversion this year. The church should be the active social center, of community, village, and township, yet a very small majority ever go to church or are interested in its welfare. Fewer and fewer young people go to Church. Is the church less attractive, is the time of the great falling away at hand, or have we Christians drifted into that lazy state of ease and contentment, that has marked the downfall of nations. Lost that spirit of self denial self sacrifice, and consideration for the welfare of others, robbing God of his glory and losing vital contact with life. Have we dropped our guard, laid aside the armour of our protection, and let the devil and hisimps of hell run rampant, over everything held sacred and dear in the world.

The devil is ultra-modern. He uses every new invention, every discovery of science, to carry out his schemes of misery, death, and destruction, dead faith is his fertile working ground. Leave a bank vault unlocked, and it will be looted by bandits. Cast your pearls before swine and they will trample them under foot. Everything dear in the world must be safeguarded.

Our right to live as free men, our right to worship God in our own way, and our peace and security, was bought and paid for with human blood. Men have fought and died on many bloody battlefields for our security. For our salvation men have suffered privation and death, hidden away in the caves and dens of the mountains. Salvation, bought with the human blood, the divine blood, of Jesus on the cross.

At no time in history has the devil been more active in fighting the church. At no time in history has he found it easier to plant "Trojan horses" and "Fifth columnists" if not directly on church rolls, as a working part of a congregation, members, deacons, even preachers professing to know him, deny him by their filthy corrupt lives. Disgusting, sickening, stumbling blocks, they are, turning away the honest sinner from church and the hope of life disgusted. There are men on the church rolls, whose daily lives are so putrid and corrupt, they sicken and disgust even their own cohorts.

Ask any young man why he does not go to church and nine times out of ten he will point out just such a man, "there's a man goes to church every Sunday, and is undermining some man's home," and living a life of complete debauchery. Most young men are realists, they judge a man by the way he lives. They hate treachery, unfaithfulness, hypocrisy, and simply will not be associated with them. Are we by our lack of discipline losing one of our most vital points of contact.

The life of Jesus was always in close vital contact with life around him. He came not to condemn, but to seek and save lost men. He had only the tenderest love and sympathy for the lost honest sinner, but a hypo-

ARE YOU DEALING FAIRLY
WITH GOD?

Stewardship is a great big word, and often has a very little meaning. The word is so often linked with tithing that it is easy to confuse the two words and think of them as one and the same.

Tithing, of course, is simply the faithful stewardship of one-tenth of ones income, but has no reference to the other nine-tenths of the income nor to the material by means of which one has an income.

The Christian farmer, for instance, is a steward not only of one-tenth of the income from his farm, but also of the other nine-tenths and of the farm itself. That is to say, the farmer holds his farm for God, the Owner, and has both the responsibility and the privilege of caring for it in such a way that the Owner will be pleased with his steward's management. It ought to be possible to identify the farm of a Christian by its very appearance—buildings and fences in good repair, fence corners clean, fields cleared of non-productive bushes and undergrowth, crops properly rotating and well cultivated, the whole view giving the impression of a sense of readiness for the Owner's inspection at any hour of the day or night.—John L. Hill.

A GIANT OF FAITH

By Edward B. Jenkins

George Muller was perhaps the greatest man of faith of his day and generation. By prayer and faith he raised over \$7,000,000 for the building of the greatest orphanage in Bristol, England. With only two shillings (50c) he, without asking any man for a cent, built this orphanage that is the most noted orphanage in the world. Today it has over 2,000 orphan children, all supported by faith. (We trust the Lord will protect the buildings and children there from the German bombs as they raid Bristol).

When Muller was 70 years of age he made evangelistic tours around the world and in the United States and went the length and breadth of our country preaching the Gospel with power.

He raised a fund for missionaries and sent out 1,500,000 Testaments and 282,000 Bibles, 112,000,000 religious books, tracts and pamphlets. Over 10,000 orphans were cared for by him in his orphanage.

Muller prayed for one man 62 years, and this man was converted at the grave just as they were lowering Muller's body into the grave.

"For God is not unrighteous to forget your labor of love, which yet have shewed towards his name, in that ye ministered to the saints and do minister."

"And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end; That ye be not slothful, but followers of them who through faith and patience inherit the promises."

—(Hebrews 6:10-12).

crits always brought forth bitter, scathing remarks of denunciation. In our text, speaking to his Disciples, he recalled to them the time he sent them forth without anything for their journey, a special mission. But he says now all this is changed, carry everything necessary, and above all a means of protection.

C. R. DOSSEY.

R.F.D. 2, Colorado City, Texas.

MEMBER OF EARLY FAMILY
LOSES LIFE IN TRAGEDY

Mrs. Emma Walcott, who was drowned in a small creek on her recently purchased ranch near Center Point, Kerr County, on December 12, was the daughter of a pioneer Baptist minister in Texas, and had been affiliated with churches in the West from childhood.

Moving to the new home on Friday, she took her two young sons, Edward, 15, and Eldon, 13, to school in the little town, four miles distant, the following Thursday, crossing the creek on dry ground. Thirty minutes later she drove in and the small amount of water which had come down, killed the engine. Two men who were working near-by were attracted by the honking of the horn, and ran to her assistance, but a wall of water which had collected in the foothills from a downpour of rain a few minutes previously, swept the car downstream 50 yards or more. She got out of the car and swam quite a distance, but was unable to reach the bank.

Mrs. Walcott moved to Haskell with her parents, Rev. and Mrs. J. T. Nicholson, when a small girl, later graduating from the Haskell High School. She attended Simmons College one year and spent some time in the State University. For many years she had held a permanent certificate, having taught in Rochester, Stamford, Sweetwater, Lamesa, and the Baptist Academy, San Marcos.

She was married to E. R. Walcott, in the family home in Hamlin, in the fall of 1924, going immediately to their ranch home near Stanton, where she lived until September, 1939. One year was spent in Colorado Springs, Colorado, when the family came back to the place 14 miles southeast of Kerrville.

Mrs. Walcott loved young people and while living on the ranch north of Stanton; spent a great deal of time coaching the boys and girls in the neighborhood school, for the District Oratorical contests, often writing the poems or articles which they gave. She possessed a gifted voice and used it when needed as a soloist or choir director, singing only for the glory of the Master.

Funeral services were held in the First Baptist Church in Big Spring on Saturday morning, December 14, with the pastor, Rev. Lancaster, conducting the services. She had been a member of this church for years, and reference was made to her faithfulness and regular attendance, though she had lived quite a distance away. Interment was made in the Stanton cemetery, beside the grave of her husband, who preceded her in death more than eight years.

The two sons, Edward and Eldon, and all the living brothers and sisters, Miss Mary Nicholson, who has lived with the family for a number of years, Mrs. Agnes Summers, Los Angeles; Mrs. B. M. Whiteker, Haskell; Rev. J. E. Nicholson, Edinburg; A. A. Nicholson, Sweetwater; G. E. Nicholson, San Angelo; and John D. Nicholson, Big Spring, were present for the services. Also many nieces and nephews and a host of friends mourn her going.

—Mrs. B. M. Whiteker.

The present rulers of Germany, Russia, Italy, Ireland and Rumania have all served prison terms.

"Growth is the only evidence of life."

WHY I TITHE

First, because it's the only way I've ever found to do what God wants us to do—give joyously. Until I began tithing I had to be driven by my conscience to give even the small amount I contributed to his cause. Once I accepted his plan, however, it became a real joy to give. His tenth was set apart—it was his, not mine. I hadn't figured on using it, therefore, laying it on his altar involved no struggle. Just the opposite. Giving became a joy. And as I realize that the money given, representing a part of my very life, was being used by him to carry his gospel to the ends of the earth, thereby making me literally a "laborer together with God," that joy deepened.

Second, because tithing begets and fosters spiritual growth and development. Giving is the acid test of a man's love for his Lord. The natural man is inherently selfish. His instinct is to get and keep for himself. When by God's grace he conquers self and begins to regularly and joyfully lay his tithe on the Lord's altar, that victory over self opens the way for spiritual growth that could never take place so long as money stood in the way.

Does tithing pay? Ask the man who tithes, and he will tell you yes—richly. No man who has tithed for a reasonable period of time has willingly stopped doing so, or has been really happy again until he began tithing again. It's God's plan. No human being has ever improved on any of God's plans yet. — Ollie B. Webb.

Church Bulletins

COLORADO CITY SECOND

The church was happy to start the New Year right by hearing Deacon Edmon Nowell at the morning service and Rev. Boles Altman preach his first sermon at night. The pastor supplied for First Church, Stanton, that day.

"Lost" will be the morning sermon subject and "Found" the evening subject, next Sunday.

A religious census will be taken Sunday afternoon by a large corps of workers under the direction of Superintendent Clyde Lee Wilson, Sr. SCOTT W. HICKEY, Pastor.

AND YOU ARE THE CAPTAIN

"Who then is that faithful and wise steward?" (v. 42).

For a number of weeks a class of boys had studied stewardship. As they concluded their study of the subject, the teacher asked them to write what they thought stewardship meant. One boy wrote this: "Stewardship means that life is a great ship, loaded with a rich cargo of many things to be delivered to many people in many places. God is the owner but I am the captain of the ship."

How do you think of yourself? As owner or captain of the things you possess? Are you faithfully delivering the goods? — Stewardship Stories by Guy L. Morrill; quoted in Sunday School Times.

"Faith is the stimulus of all human energy."—Gloria Young.

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Little Stories about
GREAT HYMNS"ALMOST PERSUADED"
"P. P. Bliss

"Almost persuaded now to believe;

Almost persuaded Christ to receive;

Seems now some soul to say:

'Go, Spirit, go Thy way,

Some more convenient day

On Thee I'll call!"