

WEST TEXAS BAPTIST

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RAMBLING

EMARKS



By DICK O'BRIEN

When I was a kid someone was always saying, "Close your eyes and open your mouth, and I will give you something." Now I need someone to tell me to "Close my mouth and open my mind," and save myself a lot of embarrassment. Twice last week I said too much, and the wrong things and at the wrong time and to the wrong folks. But that is what a person who talks incessantly may expect. It usually indicates a flood of words and a dearth of ideas. I reminded myself of the little boy who asked his grandmother on his mother's side if she played football. "Why no, darling, why do you ask such a question?" answered the astonished eighty year old grandparent. "Well Daddy said we would get a lot of money when you kicked off," replied the innocent lad. This brought me to a state of mind which made the following incident seem natural. The twins were reading the funny paper flat on the floor in the front room, I was reading in the back room and the doorbell rang. They both rushed to the door together and I heard a male voice ask, "Is the head of the house in?" "No," chorused the twins, "no body is here except us and daddy." I kept on reading and the stranger went his way without an argument. I bet he is married too. Two or three weeks ago I mentioned my first day in school, and it brought back a flood of memories. Some pleasant and some I would like to forget. That was back in the days when we "said speeches on Friday evening." Later we "recited on Friday" afternoon, and now they "give readings." Well, my educational conquest began in the speech saying days. These so-called speeches were never rehearsed, and many of them were said over and over again by the same pupils. I still remember my favorite. It was about: There was an old man who lived in the woods,

As you can plainly see,
Who swore he could do more work in a day,
Than his wife could do in three.
"Let that be as it may," the old woman said,
"That's all that I'll allow,
You may stay at home today,
And I will follow the plow."
The old woman she took the staff in hand,
And went to follow the plow,
The old man he took the pail in hand,
And went to milk the cow.
Old Brindle she inched, old Brindle she flinched,
Old Brindle she curled her nose,
She gave the old man such a kick in the face,
The blood ran down to his toes.
He went to feed the little pigs,
Corn and other grain,
The old sow bit him on the arm
And made him yell with pain.
He went to watch the speckled hen,
(Continued on page 4)

EVENTS TO COME

February 16-18—Pastor's Retreat, Camp Lueders.
Feb. 17-18—Y. W. A. House Party, Hardin-Simmons University.
February 27-28—District 16 Convention, San Saba.
February 27-March 3—Annie W. Armstrong Offering for Home Missions.
February 28-March 2—District 7 Convention, Immanuel Church, El Paso.
March 6-7—District 17 Convention, Sweetwater.
March 7-8—District 9 Convention, Lubbock.
March 8-9—District 10 Convention, Amarillo.
March 10—District 11 Convention, Childress.
March 16-17—District 8 Convention, Odessa.
April 9—B. T. U. High Attendance Day.
April 11-13—State Sunday School Convention, Waco.
April 18-19—District 17 W. M. U. Convention, Ranger.

STATE WINNERS IN TRAINING UNION CONTEST

JUNIOR WINNERS, 1938



RULES AVAILABLE FOR 1939 COMPETITION

Rules for the Training Union Contests of 1939 may now be had from Dr. T. C. Gardner at the state B. T. U. office, 708 Burt Building, Dallas, Texas. Indications at this early date point to a larger number of entries than last year when the record number of 72 were announced state winners at the Training Union convention at Wichita Falls.

The state contests this year will again be one of the favorite features of the B. T. U. convention which will meet at Austin on Thanksgiving day, November 30, and the two days following.

INTERMEDIATE WINNERS 1938



LOVINGTON PASTOR PRAISES BROTHERHOOD

By LOYAL E. BROWN

(In Baptist New Mexican)

Our Brotherhood having been dead in the grave for many moons has been raised from the grave a glorious and very powerful being. It came about on this wise; two of the younger men who saw the revival of the W. M. U. and the general renewed impulse of the whole church said, "Pastor why can't we have a brotherhood?" The pastor said that he saw no reason to the contrary so called a meeting of the men with the result that we had fourteen on that night. Since then the number has been increasing and now we think it rather odd if we have less than twenty men present. And they are not coming to be fed! We have had one supper only since organizing. The amazing part is the fact that we have no trouble in getting unsaved and non-Baptists to our meetings. The fellowship is marvelous. Often we hear men say, "I didn't know it was anything like this—I'm coming to every meeting from now on." We have determined two things. First; our brotherhood is not to be made a collection agency for the church or denomination. We will discuss plans of the church but if we are to hold interest we must leave the actual money getting to the church proper. It is doing a very good job of it at that. Second; It is to be a program of men for men, not a lecture course by the pastor. It is a means then of enlistment!

Brother Herron, I have never had the joy of having a brotherhood in a church of which I was pastor and this is a new experience for me. I will say this—I fully believe that the Brotherhood means as much as any other organization in the church for the promotion of read good in the church. I am more than sold on the brotherhood. It makes a fellowship among the men that has been sadly lacking; it places in the hands of the men information that the average male church member has been more or less unconscious of; it stimulates a greater church financial program (I believe that I will not misstate when I say that our offerings have increased at least twenty-five per cent since organizing our Brotherhood); it doubles our prospects for church membership and actually encourages soul-winning. There are so many benefits that one can hardly conceive of all the splendid results of having a brotherhood in one's church.

MINISTER'S WIFE VICTIM IN FATAL ACCIDENT

Mrs. B. G. Richbourg, wife of one of God's noblemen of West Texas was translated to her heavenly home, Thursday evening, January 26, 1939. She was on her way home from service at West Side Baptist Church when she was hit by a speeding automobile.

A really great Christian worker is gone from us. Her influence for good in prohibition work, in helping the poor and unfortunate, and in her church cannot be known in this world.

The largest crowd ever to gather to pay tribute to a departed friend in Big Spring was at the First Baptist Church, Sunday, January 29.

Brother B. G. Richbourg and children are lonely now. In their hearts abides a memory of a good mother and wife who loved them and the Lord's work more than all else beside.

The Lord has used her death to his glory in reaching many people who are being saved and others rededicating their lives to Christian service. —Her pastor, E. E. Mason.

KNOX CITY DEDICATION OCCASION OF REJOICING

Six former pastors of Knox City Church were invited by Pastor H. E. East to have a part in the all day, Fifth Sunday service in which the beautiful house of worship of that church was dedicated, debt-free, unto the Lord.

The dedication sermon was delivered by Rev. Woodie Smith who led in the building campaign and other sermons were by former pastors, Charles A. Powell, Abilene; W. D. Green, Ovalo; and C. B. Stovall, Goodnight. Rev. Joe English, Truscott, whose heart is close to the Training Union work, brought a Bible lesson at that hour and Rev. C. E. Dick, Cotton Center, led the afternoon devotion.

Music for the day was in charge of Press Hitchcock. Mrs. J. J. Justis brought the morning devotion, Mayor Hoge welcomed the visitors, to which T. S. Robbins made response. The history of the church was read by Joe Smith. Missionary B. N. Shepherd also brought an inspiring message.

In spite of rain and disagreeable weather, three hundred and fifty registered during the day and shared in the service.

During the fall and winter the balance of \$2,050 of debt on the building has been raised together with enough additional to refinish the interior of the auditorium. The ceremony of framing the paid note was part of the program of the day.

There have been 27 additions at regular services during the past five months and the church is looking forward to a more constructive program under the leadership of the Master.

REVIVAL AT WEST SIDE CHURCH, BIG SPRING

The Lord in his wonderful way is giving us a great revival in our church. Since January 22 there have come into our church 16 for baptism and 18 by letter and statement. We had 112 in Sunday School on time Sunday, February 5.

Pray for us now that the Lord will go on with us to greater victory in our meeting, which is going into the third week. A fast by a few members was joyously broken Sunday night when a man and his wife were saved and came for baptism. With them came three others by baptism and five others by letter.

It is my testimony that greater evidence in answer to faithful prayer is shown in this meeting than I have ever witnessed in all my Christian life. God in his mercy is really visiting us in great saving and reviving power. Pray that we may never lose this blessed fellowship with the Lord and one another again. God bless all who read this.

A happy preacher in a happy work. —E. E. Mason.

ALUMNI COMMITTEES TO MEET

Representatives of Hardin-Simmons classes which are to have reunions at the June commencement are called by Mrs. H. A. Pender, alumni president, to meet for preliminary plans in the committee room of the educational building of First Church, Abilene, at two, Sunday afternoon, February 12.

Reunions will be held this year for the classes of '34, '29, '24, '19, '14, '09, '04, '99, and '94.

All Abilene alumni are requested by Lacy Beckham to meet in the prayer-meeting auditorium of the same building at 2:30 the same afternoon for making plans for Abilene observance of Founders Day, April 17.

SEMESTER STUDY COURSE IN BIG SPRING CHURCH

The East Fourth Street Baptist Church of Big Spring began in January a five months Teacher Training Course leading up to a special commencement program for Sunday School officers and teachers the first Sunday in June.

During this course of study, all of the books leading to the diploma will be offered and enough other books to obtain the gold seal. The goal set by the church is for every worker in the Sunday School to compete the requirements for a diploma by the commencement day in June.

Secretary G. S. Hopkins has accepted an invitation to deliver the commencement address. There were 85 enrolled in the January classes. Mr. Denver Yates is superintendent of the Sunday School, Rev. W. S. Garrett, pastor.

FISHER HAPPENINGS

The Fisher County Sunday School Meet at Roby last Sunday revealed a most healthy growth over the past several months. Brother Henley has dragged when he presides. He inspires us to want to do something and go somewhere. There were perhaps more than one hundred present Sunday. It looks as if every Sunday School in the county might be reached and enlisted for forward work.

The sectional programs seem to be deepening the Spiritual life. They are well thought out and rendered by the participants. The enthusiasm is contagious. The superintendent, teachers and pastors were much in evidence at this meeting. We were glad to have Brother E. B. Atwood of H-SU with us.

Home-Coming

The Home Coming of Highland Home Baptist church will be on the third Sunday, 21st of May. This year is her Fiftieth Anniversary. The church family urges that all who can and will, come. Especially do they want those who have had any connection with the church to come. Let the former pastors write Brother Alvin Smith, church clerk, R. 2, Rotan, Texas, whether they can come. They want you to have some part on this program. Also, if there is a charter member anywhere who can come let him hear from you.

There are some signs of progress with the church. The Spiritual life is growing. We have a large number of daily Bible readers in the membership. It is gratifying to see many children with their parents reading the Book. Some forty or fifty started out to read the Book through this year. Two came by letter and one for baptism last Sunday evening. We hope and pray that this is the beginning of a great harvest. "Thy word have I hid in my heart that I might not sin." —W. C. Taggart, Pastor.

RULE HAS ADDITIONS REGULARLY

The First Baptist Church of Rule is moving forward in His Kingdom's work with Pastor J. W. Partin leading. We are blest in having such a capable pastor.

On January 29 we had six additions, five for baptism, also three young ladies rededicated their lives to the Lord. On February 5 there were four conversions and two rededications.

Our men have organized a Brotherhood with 18 charter members. In the near future we will begin a Sunday School study course.

Pray that the revival may continue in our church.—Reporter.

A CALL TO ACTION ON LIQUOR LEGISLATION

We have before us the superb pronouncements of the Baptist General Convention and five Annual Conferences of the M. E. Church, South, in Texas passed at their 1938 fall sessions, against legislative efforts to increase the sale of intoxicating liquors and to re-legalize race track gambling in our state. We are heartened, further, by the solemn pledge of these bodies to use every honorable means to acquaint the Representatives and Senators of the Texas Legislature and the Governor with their views on these matters.

The time has now come for action. A bill to legalize the sale of liquor by the drink, and another to submit to the vote of counties the re-legalization of race track gambling in their territories have been introduced into the House of Representatives. There was little discussion of these matters in the recent campaign and, unless we are willing to see these bills passed, it is imperative that our people acquaint our representatives with our views.

We, your brethren, are, therefore, urging you to have the leading citi-

letters, or petitions acquaint your Representative, Senator, and Governor with the "unalterable" opposition to the bills introduced already, or to any others, that may be introduced. (Continued on Page 4)

TOURING WEST TEXTS WITH B. T. U. WORKERS

By T. C. GARDNER

At Corsicana: Dr. Era T. Miller, a graduate of Hardin-Simmons University, is pastor of the First Baptist Church, Corsicana. Dr. Miller is leading that great church in a marvelous way. He writes that a city-wide Baptist Training Union revival will be conducted there February 19-25, with Mrs. Carl McEachern of Austin directing it. Others who will teach in the school are as follows: Mr. Tommie Godfrey, Rev. S. R. Goff, Mrs. M. W. Simpson, Rev. E. T. Miller, Miss Jeanne Carroll, and Miss Sophia Curry.

At Abilene: The Elmdale Baptist Church near Abilene is one of the best churches in the Sweetwater Association. The Baptist Training Union work in this church is moving on in a fine way under the direction of Ralph Antilley. Three of the unions in this church constantly maintain all points in the standard of excellence. An effort is now being made to bring all of the other unions up to standardization.

At Del Rio: Rev. H. O. Morris is the aggressive pastor of the First Baptist Church, Del Rio. Bro. Morris is planning to enlarge the training union work in his church this year. He is now planning to have an all-church training union revival April 16-22.

Mr. and Mrs. Robert R. Patterson will represent the State Training Union Department and Rev. Don O. Covington of Kenedy will represent District Six. Books will be taught for all ages and all departments.

At El Paso: Mr. Lee A. Stulce, formerly of Abilene, is the Educational Director of the First Baptist Church, El Paso. He is making plans now for a training union revival to be held in El Paso at an early date. Dr. I. L. Yearby is pastor of the church.

At Odessa: District Convention No. Eight will meet with the First Baptist Church, Odessa, March 16-17. Rev. N. W. Pitts, Coahoma, is the president of the B. T. U. division of this convention. Bro. Pitts is now part in the week. (Continued on Page 4)

MEXICAN BAPTIST ASSN. HOLDS UNUSUAL MEETING

Scott Cotton, Big Spring, Texas. Never before Jan. 27-29, 1939 had Brownwood, Texas, had a Mexican Baptist Association. Never before had the First Baptist Church nor Howard Payne College resounded to gospel songs and sermons in Spanish; and never before had it been necessary to interpret the words of welcome and greeting from the pastor, Dr. Moore, to a congregation in his own church. But such has happened in these days to the great joy and benefit of the Mexican Baptist Association of West Texas.

When the little Mexican Baptist church in Brownwood could not seat the crowd which had gathered there, the First Baptist Church invited them to use their splendid building, kitchen service and all. And then on Sunday when the church needed its auditorium, Howard Payne offered its auditorium.

What a joy and pleasure to the Mexican people to have enjoyed these expressions of courtesy and fellowship. Wherever they go they will bear testimony to the Christian spirit of the Brownwood Baptists.

Two of the pastors in the Association, Pedro Hernandez and Loyd Corde, are ministerial students in Howard Payne. And are very active in all the Christian work of the College. And from expressions from some of the young people attending the association I judge that they expect to enter Howard Payne as soon as they finish high school.

We are delighted to have Mrs. Paul Bell of Bastrop and Sra. Gregoria Gonzalez of Austin with us. Sra. Gonzalez is the president of the W. M. U. department of the Mexican Baptist Convention of Texas. Her messages were an inspiration to all present. The moderator brought a helpful message on "The Baptist Church in History." Other themes given special emphasis were evangelism and Sunday School work. The pastors as a body rose to pledge themselves to the task of winning 100 souls to Christ in the next 90 days. During the quarter just past they reported:

From nine small churches we raised \$87.50 for missions during the last 90 days, and a total for all purposes of \$1,085. Some of our churches have adopted budgets and are meeting them.

Our churches report 4 ministerial students. How we wish there were means of multiplying this number! For we cannot supply the calls for pastors and missionaries. Within the last few months calls have come from three different American Associations asking for trained Mexican workers; but we have no one to send. Besides these outside calls, some of our churches in our own association now have all departments of church work. Such churches demand trained workers in order to carry on their departments. The churches see and feel the need. But where are we to get such workers? Our Mexican Seminary in Mexico has been closed; our institutions at Bastrop and El Paso are so limited in resources that a very limited number of ministerial students can attend—but 31 in 1937. What are 31 workers among 800,000 Mexicans? Unless the American Baptist Colleges will open their doors and help us train workers for the present need, I see no solution within a reasonable period to this growing problem.

Something could be done in local Bible Institutes, if funds were available to pay the expenses. The Home Mission Board supplies such an Institute for its workers among the Mexicans in Texas each summer. What a pity the other Mexican workers employed by the State Board and Associations could not be given the same opportunity!

BLACKWELL WOMEN PLAN ALL DAY STUDY COURSE

The W. M. S. of the Blackwell Baptist Church will have an all day Mission Study on February 20 with Mrs. A. L. Anthony of University Church, Abilene, teaching the book, Go Forward.

The Missionary Society of Nolan Baptist Church are to join them in the study for that day. A covered dish luncheon will be served at noon.

A city-wide Sunday School training school in Houston enrolled 2,964. Secretary G. S. Hopkins, Dr. R. C. Campbell and Brotherhood Leader R. A. Springer were among those having part in the week.

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R. E. DUDLEY

Editor

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JEWEL TREASURES

Every boy and girl of junior age should be encouraged to learn the sixty verses of scripture in the Training Union memory contest this year whether they are interested in the competition or not.

The Junior contest has always been worth while. In the first place, it is a competition where every one who begins early and who works faithfully has the opportunity to be recognized as a winner, regardless of the number entered. That is to say, every child who learns the assigned verses can have first place.

Junior leaders should always encourage memorizing these scriptures, for key verses learned during these years will be jeweled treasures stored beyond reach of theft and disaster.

But this year, in particular, the assignment is remarkably valuable. The list is a scriptural outline of the plan of salvation and Christian living, especially designed for this year of Evangelism.

Sin, punishment, repentance, salvation, faith, service, prayer and temperance are all outlined so clearly that any child learning the list will be able to give "thus saith the Lord" on any of these essential doctrines. Any young Christian with this series of scripture references at his tongue's end is equipped to be an active soul-winner.

The task of learning is not so difficult. Many of the passages are familiar texts which numbers of our children already know. By starting at once, it will be necessary to learn only a few each week to memorize all of them before the summer revivals start.

Children should be encouraged to commit these scriptural treasures to memory whether they intend to go to the State Training Union convention or enter any contest whatever. Junior teachers in Sunday School would do well to secure copies of these scriptures and to teach them to their pupils.

And it would not be amiss for a lot of the elders, including some preachers, to set themselves to this sacred task.

A FREE CHURCH IN A FREE STATE

imminence of government intrusion into religious affairs.

Alert Baptists will promptly register protest with their congressmen and senators. The boom of religious liberty, of separation of church and state, for which Baptists have ever contended—and suffered martyrdom—through the ages, was too dearly bought to allow the slightest breach to be made through the bulwark of our freedom.

The proposed action is distasteful enough to Baptists. It will require each church to contribute as an employer to a social security fund for the retirement of its pastor. The act prescribes heavy fines or imprisonment or both, plus cost of prosecution in Federal courts in addition to penalties, for wilful failure to pay the tax; to make a return; and for aiding and abetting in so doing.

Not only does it propose to supercede or overlap all denominational annuity plans but it proposes to tax preachers and churches, with the funds going into the Federal Treasury, and severe punishment is promised to someone for failure to comply with the law.

We ought to provide for the retirement of our ministers. The most satisfactory plan ever offered Baptists is now being widely received. But we emphatically do not want to be taxed by the Federal government, or by any state government, for this or any other purpose.

If the national government assumes the prerogative of taxing the churches for a retirement fund the next logical step will be a law fixing minimum pay. That happened in regard to other employees who are under the present social security taxes.

And it is a corollary of all industry that the authority which sets the wage may have a voice in the nature of the service rendered. So if this pending measure becomes law we may expect it to be only a matter of time until some bureaucrat will be telling our churches how to conduct their affairs and the preachers what to preach.

Baptists of every age, from John the forerunner down to the Roumanian brethren in the year of the Lord 1939, have resisted oppression and have suffered persecution for conscience sake. But it is easier and better to avoid these difficulties than to secure redress later on.

We need to guard our rights, not only from avowed enemies, but also from well-meaning persons who in blind pursuit of their own ends would heedlessly trample upon sacred rights purchased with blood.

Baptists, more than any other people, have been responsible for the public opinion which wrote into our Constitution these safeguards for the freedom of conscience and absolute separation of church and state. We will be ignoble heirs of our glorious heritage if we permit this first entering wedge aimed at the destruction of the ideal of a free church in a free state.

We can grow flowers only by combating weeds and insects; we can raise crops only by systematic cultivation; we can maintain fences only by regular repairs; we can uphold freedom only by unceasing vigilance.

Our fathers protested state control of religion at the risk of all dear to themselves on this earth. May we not out of our complacency protect ourselves at the cost of only a stamp or two?

News Notes

There were 253 baptisms and a net gain of 446 in First Church, Little Rock, Ark., in 1938. Dr. J. H. Hankins, well known in Texas, is pastor.

Evangelistic Singer Joe Trussell of Brownwood is in a revival with North Church, Houston, this week. He was with this church in a meeting last winter.

Dr. T. C. Gardner is in a Training Union revival at Calvary Church, Houston, this week.

There are between 33 and 35 thousand Spanish-speaking people in Houston, states Missionary James L. Navarro in an article in the Gulf Coast Baptist. Not over one fifty of them are Baptists. That equals 150 Baptists in a city the size of Abilene, San Angelo or Lubbock.

Rev. B. G. Richbourg of Big Spring gave a dramatic lecture on Ben Hur to a large audience at First Church, Abilene, Sunday evening, February 5.

State Student Secretary Bill Marshall is engaged in an eight days Youth Revival at Lubbock. In addition to daily services at First Church, and frequent conferences with the B. S. U. council, he will speak once or twice daily at other gatherings.

Something to Think About

By A. W. Blaine

The only Commandment in the Decalogue with the word, "remember" before it is the commandment in regard to Sabbath observance. That may be suggestive in the fact that it is the most violated of the commandments in this age.

Abraham Lincoln said, "As we keep, or break, the Sabbath Day, we nobly save or meanly lose, the last best hope by which man rises."

God said through His prophet Isaiah, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My Holy day and call the Sabbath a delight, holy of the Lord and honorable and shall honor Him in not doing thy own ways, nor finding thy own pleasure, nor speaking thyself in the Lord, And I will cause thee to ride upon the high places of the earth, for the mouth of the Lord hath spoken it." Isa. 58:13-14.

Paul said, "Casting down imaginations (reasonings), and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." 2 Corinthians 10:5.

Those who abuse the privileges of the Lord's Day sin against their own souls, against God and against those who have a right to look to them for a worthy Christian example. Those of the number who are parents sin against souls of their children.

Desecration of the Lord's day is certainly against the knowledge of God, and those who operate places of amusement or business on the Lord's day are sinning not only against God, but against every patron who has thus been tempted to compromise with the world in disobedience to God. There is no end to the harm that may be wrought by such disobedience and no end to the good that may be wrought by obedience on the part of those who are professed Christians. There is no substitute for obedience. The Lord said, "To obey is better than sacrifice."

We need to seek with Paul to bring into captivity every thought to the obedience of Christ. That will solve our problem in connection with observance of the Lord's Day. Obedience to the Lord is far better than the sacrifice of His holy day on the altar of selfish pleasure.

PROGRAM

Workers Conference Fisher County Baptist Association, Sardis Baptist Church, February 20, 1939.

10:00, Devotional—A. D. Ware.
10:20, Prayer in its relation to a South-west revival—J. C. Parker.
10:45, Training in its relation to evangelism—Lawrence L. Trot.
11:10, Sermon—W. C. Taggart.
12:00, Lunch.
1:15, Board Meeting.
2:00, Sunday Schools in their relation to evangelism—O. D. Henley.
2:25, The Brotherhood in its relationship to evangelism—C. B. Leech.
2:45, The place of the young people in evangelism—Byron Bryant.
3:10, Business—Adjournment.

Evangelism is the normal state of the Christian and the church.—Scarborough.

JUST TALK

By Elliott Dudley

After Spain, What?

Whether the remnants of the Spanish government will surrender adjacently or continue the hopeless carnage is of little importance, except to the unfortunate peoples who are engaged in the struggle.

Spain is, for all practical purposes, under the heel of General Franco, whom the Loyalists called "the Butcher" before this civil war began. And Franco is beholden to Mussolini and to Hitler for the victory which is his in name.

News reports have estimates that the two and one-half years of this "minor" war have cost eleven billion dollars and a million lives. And the end is not yet. Regardless of whose is the government in the future, the most backward nation in Western Europe will probably be a distressed people throughout our time.

No Intervention

While England and France talk of mutual solidarity, there is not the slightest prospect of intervention by either of them regarding any peace terms which Mussolini may expect. The time to stop Italy was when there was a formidable Loyalist force fighting in Spain.

Suggestions have been made that Franco, once free from Spanish opposition, will assert his independence. But he is surely not so dumb as to challenge a power which defied mighty Britain.

It may be that the hand of Il Duce will not show too plainly in the affairs of the cripple which is Spain, but none should doubt that his authority will be there. And France, knowing that it is there, may be expected to make marked concessions to Italy. A man with a gun at his back is usually inclined to open his cash register.

Laboratory

Throughout the Spanish struggle it has been recognized as the proving ground for modern implements of destruction. No doubt military experts have learned many lessons from the trial and error on the battle field, but there are several points which any layman may observe.

Craft guns are effective, even in such over crowded centers as Madrid and Barcelona, bombing planes are useful chiefly in the destruction of civilian property and that sometimes the cost exceeds the damage. In one recent raid on Barcelona two people were reported killed and ten injured in a rain of 465 aerial bombs.

It appears that the plane is still chiefly valuable for reconnaissance, superiority in the air giving complete knowledge of all movements and locations of the enemy and furnishing accurate range for artillery fire.

We have learned the definite superiority in the field of a highly mobile army fully equipped with trucks and speedy tanks. Battles are still won by cannon and foot soldiers who can be placed in the strategic locations at the proper time.

In China, too

These factors of mechanical advantage, together with superior training, are the means which have carried the Japanese to the Yangtze gates.

China has so little of an air force as compared with the squadrons of the invaders that Chiang has been like a blind man fighting a foe with two good eyes. Every move of the defenders, in that flat terrain, was in plain view of the enemy who was able to maneuver unseen.

The wanton destruction of life from the air has been due in China, as in Ethiopia, to the fact that the natives had neither the planes nor the anti-aircraft batteries to prevent the enemy from flying low enough to make accurate shots and even to use machine guns.

Silver Bullets

Missionaries have written that some of the Chinese cities, notably Canton, fell under a barrage of "silver bullets." But now the generalissimo, hidden in the fastness of Central Asia, has purged his organization of those who would make peace with the conqueror. Be it to his everlasting credit, he sent them out to join the enemy instead of following the savage methods of European dictators.

With an American loan, he is building a new China whose seaports are under French and British flags. There in fertile and populous lands which few of the Western world have even seen, he is constructing highways, factories and such modernization as would not have crept in with a century of peace. And with it all is a scattering of the seeds of Christianity.

SUNDAY SCHOOL LESSON

February 12, 1939

By Hight C. Moore

PETER HEALS A LAME MAN

Read Acts 3:1 to 4:22
Study Acts 3:1-10; 4:8-12.

It was perhaps a few weeks (though some think only a few days) after Pentecost that Peter and John on entering the Temple at the hour of prayer healed a lame beggar at the Gate Beautiful. Following this startling miracle came the second of Peter's recorded discourses, and the first persecution of the church in Jerusalem.

1. Ministers of Healing (Acts 3)

The praying apostles were the ministers of healing. Peter and John were probably the oldest and youngest of the Apostles. Intensively active, but not too busy to pray, they now attended service, not in the Upper Room, but in the Temple, probably because there was more room, or because of sacred association, or because the primitive believers were not ready to withdraw instantly and completely from Judaism. The appointed hour of prayer was 3 p. m., and doubtless many disciples assembled regularly.

2. Object of Healing (Acts 3)

The lame beggar was the object of healing. He was a well-known though unnamed beggar, lame from birth, and now about forty-years of age. His family or friends brought him daily to the Temple and laid him by the main entrance which was on the eastern side of the structure and called the Gate Beautiful. This gate was seventy-five feet high, made of Corinthian brass, and adorned with plates of silver and gold. Here the lame man was in the best possible position to solicit charity. When he saw Peter and John, whom he may have known personally, he asked alms of them. It was only one of a thousand similar requests which he made every day.

3. Act of Healing (Acts 3)

The great physician performed through Peter the act of healing. The act involved: (1) Attention, which must be riveted upon his benefactors before the lame man could be prepared for what was to follow; (2) expectation, for he was instantly alert though only for alms; (3) direction, for Peter was to give him no silver and gold, but something different and better; (4) command, for there was something the lame man could do—trust Christ and walk; (5) assistance, for the unaided faith of the lame man needed Peter's uplifting hand of help, supplementing and inspiring his moral and physical strength; (6) cure, for the invalid's obedience and divine power converged into soundness so that he leaped and walked for the first time in his life; and (7) gratitude, for his first act was an act of worship.

4. Effect of Healing (Acts 3)

The amazed people showed in their agitation the effect of healing. It was like an electric bolt. Occurring in the most public spot in the city and at the most public hour of the day, it created a tremendous commotion within a few moments. Everybody who frequented the Temple had long known the lame beggar, and so now a vast throng crowded upon Solomon's Porch around Peter and John to whom their beneficiary still clung in gratitude.

5. Defense of Healing (Acts 4)

The hostile rulers called the apostles to a defense of healing. This came not so much when Peter and John were arrested late in the afternoon, or during the night they spent in prison as when they were arraigned next morning before the Sanhedrin which included such prominent members as Annas the former high priest, and Caiaphas, the acting high priest, and John and Alexander, who were evidently influential in that supreme council of the Jews. Seated in the midst of the imposing court, Peter and John were asked the secret of the healing of the lame man. Under impulse of the Spirit, Peter replied that the miracle was wrought by Jesus Christ of Nazareth concerning whom he made two statements requiring consummate courage: (1) "Whom ye crucified"—a direct thrust at the court; and (2) "Whom God raised from the dead"—a straight blow at the Sadducees. He also accused the nation of setting at naught the Stone which had become the head of the corner. He declared that the crucified and risen Christ was the world's one and only Savior. Was ever a witness more brave and faithful?

Help Others

(1) Devout Help. "Peter and John went up together into the temple." Praying-men are the world's best helpers. Good worshippers are good workers. The spirit of service is oft-

en the best part of it. Is a heartless hand much better than a heartless heart?

(2) Instant Help. "The ninth hour." The hour of prayer was at hand and the preachers just entering the sanctuary; but here was something even more urgent. To delay a good deed is to chill it if not kill it. "Now is the day" of service as well as of salvation.

(3) Needed Help. "A certain man lame from his mother's womb." Forty years old and had never walked; assuredly the lame man needed help. And the multitudes in the world today are as bad off, one way or another. Have we eyes to see and hearts to feel and hands to help?

(4) Desired Help. "Asked an alms." It is hard to help those who do not desire it. But the beggar by the Beautiful Gate called for the lesser gift when the larger was in store for him. Is it not often so?

(5) Co-operative Help. "In the name of Jesus Christ of Nazareth rise up and walk." Peter did not pauperize the lame man. He meant to free him from beggary. He gave him something to do which he could do—believe in Christ, be healed by Christ, stand up for Christ.

(6) Uplifting Help. "Took him by the right hand, and raised him up." The lame man's friends "laid" him down at the Beautiful Gate—a kind deed, you say. But Peter "raised him up," and that was infinitely better. The helping hand is the uplifting hand.

(7) Glorifying help. "He entered with them into the temple." The new spirit was even better than the new strength. The healed man at once entered the house of God; he praised the name of God; he dedicated himself to the service of God.

Gold in the Golden Text

Then Peter said, Silver and gold have I none; but such as I have give I to thee. Acts 3:6.

The praying man finds his way to the house of God. He appears regularly and in right spirit before the Mercy Seat. He worships God who shares with us out of his infinite resources and mercy.

The penniless man need not be destitute. He may not have silver and gold. He may not have houses and lands. But he may have what is worth infinitely more. He may claim possession that is priceless. "All things are yours."

The philanthropic man is willing to give what he has whether much or little and whether in one form or another. And the spirit of giving often counts for more than the size of the gift. Money is not the only measure of philanthropy. Perhaps the greater gifts are those which the moneyless can make.

Home Daily Bible Readings

Feb. 6—Healed in His Name. Acts 3:1-10.
Feb. 7—The Energy of Faith. Acts 3:11-16.
Feb. 8—The Way to Salvation. Acts 4:8-12.
Feb. 9—A Workman for the Lord. 2 Timothy 4:1-8.
Feb. 10—Sharing Our Material Blessings. 2 Corinthians 8:1-5.
Feb. 11—Kindly Consideration for Others. Matthew 12:1-8.
Feb. 12—Testimony of Jesus' Work. Matthew 11:1-6.

SENTENCE SERMONS

O. D. Henley

If we have nothing here but wealth, we will have nothing there but poverty.

God wants His children to answer the first time He calls them.

We are God's sharecroppers.

Hell furnishes no sleeping quarters. Many are too busy to look for God's star in the East, or anywhere else.

People still clamor for the inns and relegate Christ to the manger.

What the devil furnishes we pay for.

It is better to get old and die than it is to get old in spirit and live.

'Tis a coarse life indeed that is not filled with fine feelings.

That which delights the devil distresses God.

Hogs have no regard for those who dine with them.

Heaven is harmony.

The devil can't give the horse-laugh to the church that is run by manpower.

Our minds are either growing or going. Many high proclaimers are low performers.

We do not appreciate anyone's presence unless we appreciate his presence.

DOCTRINAL

OTHER SIDE OF THE SUBJECT
By C. D. OWEN

Last week we discussed the Security of God's Saints and believe that we clearly proved that they were secure and would never be lost. However, there are many good Christians who believe and teach the opposite doctrine, I am not inclined to call in question their sincerity, for am sure, they think there are scriptures that sustain their position. It is my purpose in this article to give a clear exegesis of those scriptures, showing that they do not conflict with those I gave in proof of my position.

Bear in mind, my position. That God's Saints are those who are born of God by faith in Christ Jesus, thereby, becoming a partaker of His divine nature, therefore cannot so apostatize as to be lost. The first case given by those claiming apostasy of God's Saints is the falling angels and Adam and Eve (2 Pet. 2:4-11). They are not included in this proposition, for they were not born of God by faith in Christ Jesus. They stood before God on a different platform. The standing of those angels was only in themselves, and their fall was by themselves. The standing of God's Saints is in Christ, He is their security (2 Cor. 5:21). "For he (God) hath made him (Christ) to be sin for us who knew no sin; that we might be made the righteousness of God in him." See also Rom. 3:24-25. Paul said, "We are complete in Him." Christ said, "Because I live ye shall live also." We are kept by God's power. See 1 Pet. 4:19, 2 Tim. 1:12, 1 Pet. 1:1-5.

Adam and Eve stood in a covenant of works, under special law, requiring exact obedience, and fell by an act of personal disobedience of that law. Christ himself, "Became the end of law for righteousness to every one that believeth." Again, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every that hangeth on a tree." Therefore Christ is our security.

Next passage we notice is found in Ezek. 18:26, "When a righteous man turneth away from his righteousness and commit iniquity, and dieth in them; for his iniquity, that he hath done shall he die." Notice, the word righteousness here is "HIS RIGHTEOUSNESS," which is of the law. In this connection notice, two quotations from Paul. Phil. 3:9 "And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Quite a difference in their "own righteousness" which is of the law, and that "which is of God by faith." Now, notice, Rom. 10:1-3. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge, for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted the righteousness of God." Paul's prayer for this self-righteous people is, that they might be SAVED. Away goes Apostasy from Ezek. 18:25!

The next class of scriptures are those referring merely to backsliders. David may be put in this class, for he committed some grievous sins. But he said in 37th Psalm, "The Lord loveth judgment and forsaketh not his Saints, they are preserved forever." May they fall by backsliding? Yes, but he says, "The steps of a good man are ordered by the Lord, and he delighteth in his way, though he fall, he shall not be utterly cast down for the Lord upholdeth him with his hands."

Peter may be put in this class, He denied Christ and went so far as "to curse and to swear." If there ever was a child of God that fell from grace and was lost, certainly, that child was Peter. If, after such grievous sins, his soul was not lost, then all Christians are safe. If he was lost because of that sin, he could not have been renewed again to repentance (Heb. 6:4-6). "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost, if they shall fall away, to renew them again into repentance; seeing they have crucified the Son of God afresh, and put him to an open shame." It remains, therefore, if he was lost because of that sin, all that he said and did after that incident was from a lost sinner on his way to hell. No one will say he served his Master from that time as a lost sinner. Christ told Peter that he would deny Him, but that he would pray for him, that his faith fail not. If his faith did not fail, he was not lost. If it did fail, Christ's prayer was in vain. If His prayer was in vain, Christ, is a failure, Christianity is in vain, and we are all doomed forever! If my position concerning the above

scriptures is true, then there is not a passage of scripture in all the Bible that will contradict it.

In this connection, I will notice the passage as referred above (Heb. 6:1-9). Since it is rather a lengthy quotation, will not take space to give it here, but ask that you read it from your Bible and notice the following comment. The verses referred to in this chapter describe a genuine Christian. But the apostle is merely presenting a supposed case, as you will clearly see in verses 9 and 10. "But beloved, we are persuaded better things of you, and things that accompany salvation, Though We Speak Thus, for God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name in that, ye have ministered to the saints, and do minister." If you will read verses 17-20, you will see the apostle's climax in this chapter on the security of God's saints.

Next, notice Heb. 3:12, "Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." This verse refers to those who had merely professed faith in Christ, but having "in them an evil heart of unbelief" they departed from him, whom they professed to love and serve. They did so, because they had "in them an evil heart of unbelief." They were hypocrites and the apostle was here warning the brethren of them.

Take the case of Judas. Was he a child of God? If so, he was a partaker of God's divine nature. See 2 Pet. 1:4. But he was a thief of sacred money. John 12:6. He was a devil John 6:70. He was an unbeliever from the beginning. John 6:65. Christ said, "But there are some of you that believe not." For Jesus knew from the beginning who they were that believed not, and who should betray him. "He that believeth not shall be damned" Mark 16:16. He was called a thief and a devil long before he betrayed Christ. Was such a thief and devil a partaker of God's divine nature? If so, God would have the same nature! But you say, he 'fell,' yes, but from what? Not from God's divine nature, he did not have that, but fell only from his position as apostle. See Acts 1:16-21.

Take the case of the vine and the branches. John 15:2-6. You will observe that the question here is not one of salvation, but that of fruit bearing. A question of fruitfulness or fruitlessness. Those who bear fruit are those only, who abide in Christ, genuine Christians. Those who are fruitless, are those who do not abide in him. Therefore, not Christians. They are the ones that are cast into the fire and burned.

Take the case of Paul as a "castaway." 1 Cor. 9:27. "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be castaway." The word castaway here is from Gk. adokimos, meaning disapproved. The apostle here is speaking of service, not salvation. The thing that concerned the apostle as expressed here, was that he must keep himself humble as he preached to others, that he might not be disapproved of them.

We next notice I Tim. 4:1-2. "Some shall depart from the faith giving heed to seducing spirits." The context shows clearly, that the word faith here, refers to a system of doctrines as in Jude, 3, where he speaks of contending for "The Faith" (system of doctrines) which was delivered unto the saints." Not saving faith such as in Luke 7:50, "Thy faith hath saved thee." It would refer to the person who might depart from preaching the doctrine of the security of God's saints and preach apostasy.

I do not claim however that those who preach apostasy are lost. Take I Cor. 10:12-13. "Wherefore, let him that thinketh he standeth take heed lest he fall." This passage is very unfortunate for the advocates of apostasy. Read the next verse you will find that the apostle is speaking of falling into temptation, not from grace. He tells us that "God is faithful, who will not suffer us to be tempted above that we are able, but will with the temptation make a way for our escape, that we might be able to bear it." "Nuf sed."

Take the case of the dog and the sow. II Peter 2:20-22. Read the preceding verses and you will see clearly, that this refers to mere professors of religion who only "had the knowledge of the Lord." They knew the "way of righteousness." They turned from the holy commandments (not salvation) delivered unto them." Their turning away was like a dog turning to his vomit again, and like a sow that was washed (just the outside washed) to her wallowing in the mire." She went to her wallowing in

BROTHERHOOD NEWS

By R. A. SPRINGER

From Diboll

The following letter received from Rev. M. H. Smith, pastor of the First Baptist Church at Diboll, is so good that we are passing it on:

"On December 8, 1938, a Brotherhood was organized with 8 members. Mr. A. F. Vaughn is president and Mr. L. H. Holder, secretary-treasurer. On January 26, 1939 at a regular meeting, there were 42 members present. I have never seen anything grip my men so much as this movement has. In fact, men of other faiths, and men of no faith are asking permission to attend, which to my mind, speaks of a hidden power, challenging our men to the noblest task on earth."

"Shortly after the organization of the men, my young men asked if they might not organize, and on Jan. 10, 1939, we met with 6 present and perfected the organization. On January 23, we had 15 present, at which time they agreed to sponsor Buckner Orphan Home, and I feel sure they will make a good job of it."

"Yours for service,
(Signed) MARVIN H. SMITH.

Palo Duro Association

Mr. J. M. Oakes, president of the Palo Duro Association Brotherhood has sent us a copy of the January meeting. It is worthy of study and is a good suggestion for an associational program:

7:30. Song and Praise Service—Ira Powell, Borger.

7:45. The Evangelistic Challenge to the Men of the Church—J. W. Knox, Skellytown.

8:00. Special Music—Calvary Church, Pampa.

8:05. Responsibility of the Deacons to Lead in the Spiritual Program to the Church—J. M. Bulloch, San Jacinto.

8:20. Responsibility of the Men to Young Men and Boys—Judge A. J. Folley, First, Amarillo.

8:40. Remarks—J. N. Hunt, Borger.

9:00. Business—President J. M. Oakes.

Dr. C. E. Matthews writes the inspiring news that he was in Denton the other night at a county-wide Brotherhood meeting where there were between four hundred and five hundred present. He stated that they had a break-down—an old-fashioned revival—and expressed the belief that this thing is getting hold of our men.

News From a Half Time Church

The Brotherhood is working in large churches, small churches, fourth-time churches, and half-time churches. We print below a sample letter received from Brother Roy Seale and Rev. J. W. Wade, of the Rocky Creek Church in Brown County Association:

"God has certainly led us in a glorious way in the past few months that we have had our layman organization in the Rocky Creek Church. Men who never spoke in public are bringing splendid messages in our meetings. "The organization is locating talent, giving men places of responsibility, and drawing us closer to each other and closer to Christ."

"We met Monday night, January 30, with 23 present. This is only a half-time church, and our prayer is that this might inspire other part time churches to organize their men."

the mire because her hog nature had never been changed. A knowledge of Christ may in a measure, wash the outside, but does not change the hog on the inside, "Ye must be born again."

Take Gal. 5:4. "Christ has become of no effect unto you, whosoever of you are justified by law; ye are fallen from grace." Paul sets out two positions here. One of justification by law, the other by grace. He said, "Christ is become of no effect unto you who are justified by law." In Gal. 2:21. "I do not frustrate the grace of God: For if righteousness came by law, then Christ is dead in vain." Meaning, that a religion of righteousness by law is a Christless religion, and those who take that position, falls short or, from the position of salvation, as taught in Eph. 2:8.

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PROGRAM

Workers Conference Callahan Missionary Baptist Association Meeting with Baird Baptist Church 10 a. m. February 14, 1939.

10:00 a. m. Devotional, by Rev. Royce Gilliland, Baird.

10:20 a. m.—"Except Ye Repent Ye shall all likewise Perish," Luke 13:3, by Rev. C. E. Poe, Cross Plains.

10:50 a. m.—"Marvel not that I said unto thee, ye must be Born Again," John 3:7, by Rev. S. L. Tidwell, Abilene.

11:20 a. m.—Announcements, Recognition of Visitors, Music.

11:30 a. m.—Sermon: Evangelism, by Rev. A. A. Davis, Baird.

Noon.

1:30 p. m.—Devotional, by Rev. Ross Respass, Cottonwood.

1:45 p. m.—Board Meeting: Reports on Associational Sunday School, B. T. U., W. M. U., Laymen, Evangelistic, and Mission, work done the past month. (The Ladies may have a separate meeting at this time if it is desired.)

2:30 p. m.—Special Prayers for the Evangelistic Work in the Callahan Association.

3:00 p. m.—Inspirational Address, by Rev. H. D. Blair, Missionary of the Cisco Association, Cisco.

Benediction.

The Baird Baptist Church is looking for you.

COLEMAN PUBLISHES
NEW REVIVAL HYMN BOOK

"World Revival Hymns," published by Robert H. Coleman of Dallas, has come off the press in time to find a prominent place in the Southwest revival of 1939 and the evangelism around the world in 1940.

The most loved of the old songs and the best of the new are found in the 151 selections which begin with B. B. McKinney's "Lord, Send a Revival," and conclude with the majestic "Old Hundred."

The volume is a bouquet of stirring hymns from Luther's challenging "A Mighty Fortress Is Our God" and Isaac Watts "Am I a Soldier" to some beautiful numbers by Rev. A. H. Ackley and others which bear a 1939 copyright.

Prominent space is given to many of the newer choruses which are so popular in youth gatherings and junior choirs.

The work is a valuable contribution toward the evangelistic efforts of the year. Its variety makes it valuable for use in the Training Union, and the Sunday School. It will not be out of place in the church which can afford only one book.—E. D.

"The greatest Pentecost is not in the past but in the future.—Muirhead.

POSITIONS

Young people interested in early employment, with opportunities for advancement, should send for the inspiring story of how the Draughton Training and Placement facilities have proved the shortest and surest route to good incomes for thousands of young people. Call, phone, or mail coupon today for "Proof of Position" and special money-saving plan.

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Hardin-Simmons News

WITH STUDENT PREACHERS

By MELVIN BYRD

Clint Erwin has made arrangements for his revival at Vaughn, New Mexico, for the last of June. Elmer Holt will do the preaching and Charles Tarrance will be in charge of the music.

James P. Stinson was the speaker at the university religious hour last Thursday evening. He spoke on "Beliefs that inspire good living."

Allan Bennett is a new ministerial student from Pennsylvania. He has been going out with student pastors each Sunday to assist with musical numbers.

Charles Tarrance reports a good day at Fairview Sunday. They had eighty in B. T. U., after which Mrs. Bertha Barber of Abilene, brought an inspiring message from her Christian experiences.

Selby Aswell reported that he had the best day at Mt. Olive Sunday that he has had since he has been there.

Almond Norris has moved to Post where he is pastor. This is a half-time church near Stamford. Almond is also pastor at Content in the Runnels association.

S. L. Tidwell, Elmer Holt and Arlie McDaniel attended the pastor and laymen retreat at Plainview the first of this week. Tidwell and Holt are graduates of Wayland College of that city.

After more than three years of fruitful service at Nugent, Arville Richardson has resigned. The church plans to call another pastor soon. Cecil McBeth will preach there next Sunday.

E. L. Redden preached at Cottonwood Sunday. After a good service Sunday morning the church called him. He accepted and is planning a great year's work.

Rev. W. C. Ashford spoke at the Ministerial council Friday evening. It was one of the best meetings that we have had this school year.

The Sunday School Zone Meeting of the southern part of Jones association met at Shiloh Sunday afternoon. A good program was given by the 5th church. Noodle won the efficiency banner. The next meeting will be at Prairieview.

F. H. Porter preached at the First Church, Big Spring, last Sunday evening. Porter was there visiting and Dr. Lancaster insisted that he occupy the pulpit that night.

Faculty Offers
Extension Courses

Several extension courses are being lined up by the Administration for the Spring semester. At Haskell Dr. Collins will teach Education 383 B, Child Accounting, and Dr. Richardson will teach History 453 B, Twentieth Century American History. These will be taught each Monday from 6 to 10 p. m. at the Haskell ward School.

At Cisco visual education which is Education 413, will be offered by Dr. Collins. English 423, Shakespeare, will be taught by Professor Campbell. These classes will be conducted from 6 to 10 p. m. each Wednesday at the Cisco high school.

Professor Bond and Professor Stephens conducted classes at Roby during the fall, but it is not definitely known as yet if they will be continued.

Russell Day Named
Editor Of H-SU Brand

Russell Day, senior student whose home is in Anson, was named this week as editor of the H-S. U. Brand for the spring semester.

Day, who was managing editor of the Brand during the fall semester, succeeds Ray Davidson, Abilene senior, who resigned to accept a state-house legislative appointment in Austin.

Editor Day's official regime begins today, though he has been acting editor for issues of the Brand since the Christmas holidays. Staff appointments for the spring semester will be made next week, he said today.

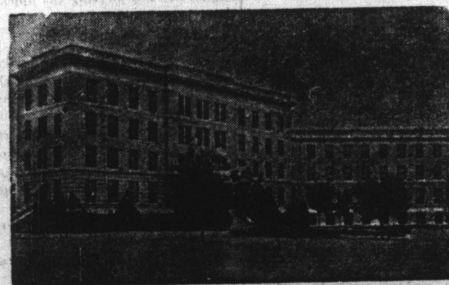
PRISCILLA HELPERS
MEET FEBRUARY 6

The Priscilla Helpers will meet next Monday, February 6, with Mrs. Clint Erwin.

At the last meeting of the club, new officers were elected for this semester. The officers are as follows: Mrs. Mary Erwin, president; Mrs. Sidney Cox, vice president; Mrs. T. F. De Bore, secretary; Mrs. Bryant, chorister; Mrs. Dandignac, pianist; and Mrs. Lola Williams, reporter.

Y. W. A. HOUSE PARTY
AT HARDIN-SIMMONS

February 17 and 18, Friday and Saturday, beginning at three Friday afternoon, we are preparing for and expecting all the senior girls in this district. We want the girls whether they have a YWA or not, if they are a Senior they are eligible. Whole cost meals and everything \$1.20. Hardin-Simmons University. Mrs. Dick O'Brien, District Young People's Leader.

HENDRICK
MEMORIAL
HOSPITAL

We are pleased to announce that the Hendrick Memorial Hospital offers a complete Clinic examination, which includes 24 hours hospital service, all X-Ray, all laboratory work, electrocardiograph, basal metabolism, and the services of our specialists for a cost of \$35 cash.

The purpose of this Clinic is to locate your trouble and advise proper treatment.

The Hendrick Memorial Hospital is a Baptist institution, ready to serve the sick and suffering at the lowest possible cost to the people.

For further information address the Superintendent.

E. M. Collier, Superintendent

A Threat to the Bill of Rights And to Baptist Consciences

By L. R. Scarborough, President

I call the attention of our people to a very serious situation developing in Washington. It ought to arouse the most emergent and strongest protest on the part of our people everywhere.

An amendment to the Social Security Act is offered by Representative Mrs. Carolyn O'Day of New York, and has been referred in the lower House to the Committee on Ways and Means, of which Hon. Robert L. Doughton of North Carolina is chairman, and to the Committee on Finance in the Senate, of which Hon. Pat Harrison of Mississippi is chairman.

The proposed amendment to the Security Act is known as Bill H. R. 101 and proposes to exclude the provision in the Security Act, Section 210 (b) (7), which reads as follows:

"Service performed in the employ of a corporation, Community Chest, fund or foundation, organized and operated exclusively for religious, charitable, scientific, literary or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual."

Now, this amendment proposes to cut out the exemptions provided in the original Social Security Act, and this would make all churches and religious organizations of every nature that have no benefits to individuals or stockholders open to the provisions of the Social Security Act. It would mean that all preachers and churches and religious organizations that employ individuals would be subject to this taxation, which organizations are now exempt from such taxation. It would practically destroy all of the relief by any Social Security or pension of all of the relief and annuity organizations of the churches. These organizations now possess a capitalization of approximately \$200,000,000, in addition to the annual incomes through contributions of churches.

Violates Bill of Rights

The passage of this amendment to the Social Security Act would make this law a violation of the Bill of Rights, the first article of which is the first amendment to the constitution of the United States, and which says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof or abridging the freedom of speech or the press," and so on.

It would be a definite congressional act in violation of the time-honored American doctrine of separation of church and state, would make the churches and their officers and their institutions subject to direct federal taxation for religious purposes.

It is announced that these two committees—the Committee on Finance in the Senate and Ways and Means in the lower House—are now conducting hearings on these amendments. There are other amendments offered to the Social Security Act, but I am authoritatively informed that none of these include the exclusion of the provision exempting churches and religious organizations except this one offered by the representative from New York.

Protest Imperative

In order to help the people everywhere to take immediate action and offer quick and vigorous protest, I include the names of both of these committees in this statement. It is hoped the preachers, laymen and all will offer resolutions and write letters and make vigorous protest to the passage of this Bill H. R. 101, and thus prevent the violation of the Bill of Rights and the doctrine of separation of church and state, and help to stop this movement toward a totalitarian state being formed in the United States.

The Executive Committee of the Southern Baptist Convention in December appointed myself, Dr. Crouch, and now, by a changed appointment, Dr. C. H. Bolton of Florida, as a committee to act for the Executive Committee and the Southern Baptist Convention in making protests against this serious and fateful matter.

Will our people consent to a violation of the first amendment of our constitution and an inauguration of the union of church and state in this land of the free? Urge your senators and representatives in the Lower House to vote against this movement and crush forever this Congressional Act proposing the destruction of our fundamental rights guaranteed us by the constitution and purchased to us by the blood of our heroic forefathers.

Committees in Charge

The Senate Committee on Finance is as follows: Pat Harrison, Mississippi, chairman; William H. King, Utah; Walter F. George, Georgia; David I. Walsh, Massachusetts; Alben W. Barkley, Kentucky; Tom Connally, Texas; Josiah W. Bailey, North Carolina; Bennett Champ Clark, Missouri;

Harry Flood Byrd, Virginia; Peter G. Gerry, Rhode Island; Joseph F. Guffey, Pennsylvania; Prentiss M. Brown, Michigan; Clyde L. Herring, Iowa; Edwin C. Johnson, Colorado; George L. Radcliffe, Maryland; Robert M. LaFollette, Jr., Wisconsin; Arthur Capper, Kansas; Arthur H. Vandenberg, Michigan; John G. Townsend, Jr., Delaware; James J. David, Pennsylvania; Henry Cabot Lodge, Jr., Massachusetts.

The House Committee on Ways and Means is as follows: Robert L. Doughton, chairman; Thomas H. Cullen, New York; Christopher D. Sullivan, New York; John W. McCormack, Massachusetts; Jere Cooper, Tennessee; John W. Boehne, Jr., Indiana; Wesley E. Disney, Oklahoma; Frank H. Buck, California; Richard M. Duncan, Missouri; John D. Dingell, Michigan; A. Willis Robertson, Virginia; Paul H. Maloney, Louisiana; Patrick J. Boland, Pennsylvania; Milton H. West, Texas; Raymond S. McKeough, Illinois; Allen T. Treadway, Massachusetts; Frank Crowther, New York; Harold Knutson, Minnesota; Daniel A. Reed, New York; Roy O. Woodruff, Michigan; Thomas A. Jenkins, Ohio; Donald G. McLean, B. W. Gearhart, California; Frank Carlson, Kansas; Benjamin Jarrett, Pennsylvania.

Taxing the Churches

An editorial in the "Watchman-Examiner" of January 5, 1939, headed "Taxing the Churches" says: "The passage of this amendment will mean that the churches will be subject immediately upon passage of this legislation to a graduation of taxes which by 1949 will amount to 6 per cent of all salaries—3 per cent paid by the church and 3 per cent to be paid by the church employees."

"Some states already have a Social Security Act, but not yet inclusive of the churches. What will be the total tax when states make a tax in addition to the federal tax? Nobody knows."

"There naturally goes with this the right to inspect church finances. Furthermore, the taxation will naturally become the primary obligation of the churches, since it will be compulsory by law. What will Baptists think of this? One of our fundamental tenets from the beginning of our history has been the complete separation of church and state. Shall we now become intricately involved with the government of our country by process of law, through letting the state solve for us a social problem, the responsibility for which rests solely with the providence of God and ourselves? We do not believe that Baptist churches have become so beggarly in their faith and their resources of generosity as now to desire to surrender their God-ordained freedom and their right of self-government."

"For, once we admit the right of the state to tax the churches for the support of its ministers, even under the benevolent guise of providing social security for them, a breach has been made in our defenses and we have prepared the way for a flood of oppression and regimentation later on. Germany, Roumania, Russia and other countries gave the world a terrible lesson in the union of church and state. We need to sound the tocsin and call the soldiers of Christ to the battlement of Zion in this country."

"Attempts to evade the Bill of Rights are not meeting the opposition that they should."

What Next?

"The question is not primarily one of financial importance, though, indeed it would be that to many individual pastors and to many small churches. It is rather of importance in its bearing upon the question of the separation of church and state. The proposal involves a state paternalism of the churches."

"If the government is to determine that the churches should benefit their employees and the degree to which they shall be benefited, what may be the next tax proposal?"

This is not the only effort being made to establish a state-church in democratic America, but it is now one of the most serious and should receive the heartiest consideration of freedom-loving people, and a challenge should be made to our lawmakers to stand in the breach and defend our constitution and keep America free and state and church separate.

There will necessarily be a penalty attached to the violation of this proposed amendment to the Social Security Act. Will it be fines? Will it be imprisonment? And the closing of our churches? This amendment is a reversion to a long gone age, and by its enactment the United States will join Roumania, at least towards an effort in penalizing freedom of the conscience and to union of the

RAMBLING REMARKS

(Continued from page 1)

For fear she'd lay astray,
And forgot to wind the bobbin thread,
His wife spun yesterday.
He swore by the royal oaks,
And the green leaves on the tree,
That his wife could do more work in a day.

Than he could do in three.
If you never heard a masterpiece like that delivered by a nine year old boy who never observed commas, periods or any thing else except to hesitate in his mad rush for the finish to get enough breath in his lungs to push out the last few words, which were usually finished about the time he reached his seat four desks from the rostrum, then you have missed a treat which the late elocution teachers, and speech arts instructors have never been able to approach. . . . Ed Pritchard, who later became a successful school teacher, then county judge, and is now a very eminent tax expert, really took off top honors with the following:

"The lightning flashed,
It thundered big,
The lightning flashed,
And killed my pig."
When I think of those days and then look at men, like Judge Pritchard, it gives me some hope for our four. As the chapel talker said to the group of school children, "Remember the mighty oaks were one time just little nuts like you."

A CALL TO ACTION--

(Continued From Page 1)

duced, looking to the extension of the sale of liquor, or the legalizing, by any method, of race track gambling in our state.

Our foes appear very confident and the first test vote in the House of Representatives seems to justify their confidence. Therefore, it is imperative that there should be statewide activity immediately.

Sincerely yours,
F. M. McConnell,
A. J. Weeks,
W. D. Bradfield,
Jeff Davis,
Edgar P. Haney,
D. D. Sumrall,
H. E. Fowler,
Z. Star Armstrong,
C. M. Simpson,
W. H. Reid.

church and state.
I would call on our people to now magnify the right of freedom of conscience and petition and protest to our law makers.

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PROGRAM

PASTOR'S RETREAT DISTRICT 8

At First Baptist Church, Big Spring.

February 13, 14, 1939

Theme: EVANGELISM.

Monday Afternoon

1:30—Song and Devotional, J. D. Riddle.

2:00—The Awakening We Need, E. F. Cole.

2:30—Special Music.

2:35—The Evangelism of Jesus, Dr. J. W. Bruner.

3:05—Song.

3:10—District Eight: Possibilities and Problems, J. J. Strickland.

3:40—Messages from Associational Chairmen: Big Spring Association, N. S. Garrett; Lamesa Assn., E. A. Phillips; Mitchell-Scurry Assn., T. A. Patterson.

4:00—The Denominational School and Evangelism, Dr. E. B. Atwood.

4:30—District Board Meeting.

Monday Evening

7:30—Song and Praise, J. D. Riddle.

7:45—The Christ We Preach, T. A. Patterson.

8:15—Enlisting Our Forces, Dr. J. W. Bruner.

8:45—Message, Dr. Fred Eastham.

9:15—Adjourn.

Tuesday Morning

9:00—Prayer Meeting, Aubrey Short.

9:30—Song.

9:35—A New Consecration of the Ministry, H. D. Bruce.

10:05—Testimony Meeting.

10:30—The Test of the Ministry, Dr. Fred Eastham.

11:10—Special Music, Misses Hughes.

11:15—The Use of the Bible in Winning the Lost, Dr. J. W. Bruner.

The First and East Fourth Street Baptist Churches will provide BED AND BREAKFAST to all preachers of our district.

This is a Pastor's Retreat, but it is hoped that many of our laymen and women of our district will attend. We will share entertainment with them also as far as possible.

Committee.

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CHURCH BULLETIN SECTION

FREE

If your church has the West Texas Baptist in the budget, or has a paid club which includes the active families of the church, it may have a space equal to this for local announcements of the church bulletin nature.

Larger churches may have more space if they like. The copy may be changed each week if that is desired.

ELMDALE

1939 Goals For Sunday School

1. Increase enrollment to 175.
2. Organize and standardize classes above Junior Department.
3. Enroll all resident church members in Sunday School.
4. Enlist unchurched Baptists in community.
5. Average attendance of 100.
6. Start a church library.

Finis A. Williams, pastor, Wendell Foreman, superintendent.

TOURING WEST TEXAS--

(Continued From Page 1)
making an effort to get every church in the district to send training union officers and workers to the convention.

At Dallas: There are almost 200,000 members of the Baptist Training Union in Texas. All of the members should complete one or more study course books during the year. Each member should read and study one of the accredited Soul-winning books during the months of February and March. Soul-winning books for the adults are "The Fine Art of Soul-Winning" and "A Winning Witness," for the seniors, the "Plan of Salvation" and "Winning Others to Christ," for the intermediates, "Witnessing for Christ," and for the juniors, "Studying for Service." The Juniors should be asked to memorize all the scriptures suggested for the State Memory Contest. They are soul-winning scriptures. All books should be ordered from the Baptist Book Store, 1019 Main Street, Dallas.

A man who says, "I will give as I feel like it," needs to be taught to feel right.—Truett.

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REGISTRATION FOR SPRING SEMESTER, JANUARY 30

For catalog, pictorial, or visit by representative, write Secretary-Treasurer

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