

WEST TEXAS BAPTIST

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Temple Baptist Church Has Called Rev. C. D. Owens As New Pastor

RAMBLING REMARKS



By DICK O'BRIEN

Well, my source of supply for material out of which to make up this weekly (or weakly) column grows smaller by the day. My erstwhile friend, pastor at Vernon, and the typewriter for which he was offered a tidy sum by the Smithsonian Institute, was always good copy, but I am forbidden to enter this field. Now Joe Riddle comes along and all but commands me to leave my family out of it, so there I stand. . . . However, I had about said all I could afford to say about the family anyway, and tell the truth, I have often said that I do not use any of them as an illustration in a sermon except when I am trying to illustrate some phase of the doctrine of depravity. . . . I notice where somebody has written a story about twins and got it printed in the American Magazine, and probably got paid for it. He titled it, "Double Trouble." Now why didn't I think of that? For these ten years I have had a gold mine in my hand and didn't know it. . . . Sam Crawford stopped me on the street the other day and asked me if I knew what two things we were never prepared for, and I had to admit that I didn't. He said "twins." As Conrad Brady, of Crazy Sugar Cane and February says, "ain't that the truth?" . . . I came very near sending a letter which I just received from Joe Mayes, of Baird, and use it for rambling remarks this week. But I was afraid the publisher might ask Joe to take over the column which would be a terrible blow to my literary aspirations. . . . Joe admits in the letter that he felt like doing something mean, and he thought of me. So he sits down and writes me a crazy letter and encloses a crazier valentine. The picture is of a fellow playing the ancient and honorable (?) game of golf. He is dressed to look like a golfer is supposed to look, and has just finished a terrific swing in which he has taken what golfers and baseball players call "a healthy cut" at the ball, but has missed it completely. Behind him is a husky caddy punching away at a portable adding machine. Below the picture is a little verse as follows:

If you were half the golfer,
That you think yourself to be,
You'd make the course in sixty-eight,
And not one sixty-three.

I want to dedicate the poem to Truett Barber of Colorado, who labors under the delusion that he is a golfer. . . . When the principles of golf are a little more universally understood I think I shall preach a sermon on "The Gospel of Golf." Golf is more like life than any other game I have ever played. In each case you must keep your feet firmly on the ground, your head down and follow through. Keep your temper, never press and stay in the fairway. Play the game by the rules and practice the principles of good sportsmanship at all times. . . . I am glad the picture Joe sent me is not a talking picture. The president of the Oklahoma City chamber of commerce once told a banquet crowd that he had played golf with me, and that I did not use bad language when I made a bad shot, but that I would stop dead still, turn red in the face and spit, and where I spit the grass never grew again. . . . But I pay Joe Riddle this compliment. He told two new stories at a banquet over at our town last week. Which reminds me of a cartoon I saw one time. A fellow was running down the street as fast as he could, with a large cardboard box under his arm. A neighbor asked him why the rush, and he replied without slowing down, "I have bought my wife a new hat and am trying to get home before the style changes." . . . A cultured lady told me at the Hardin-Simmons faculty and trustee banquet the other night that she was afraid to speak to me for fear I would

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The Trinity Baptist Church of Abilene has changed its name to Temple Baptist Church and has called Rev. C. D. Owens to become its pastor.

Brother Owens is one of our best preachers and is as safe a man as can be found in the denomination, a great leader in the right way. Temple Baptist Church is located in a part of Abilene that needs to be cultivated for the Master, and under the able leadership of Brother Owens we predict a glorious future.

The membership is not large, but every member gives a tithe and that means much for the future of the church. A Christian whose consecration is deep enough for he or she to give a tenth of their income to the cause is usually sound every other way.

Sunday morning, February 13, Trinity Church extended a hearty call to Rev. Owens to become pastor. At the evening service he presented the following conditions upon which he would accept, and the conditions were enthusiastically accepted:

First, that the church elect and have ordained in its membership five deacons to serve the church in that position.

Second, that the church change its name from Trinity to such name as it may select.

Third, that the church put on an enlistment campaign in its territory, using the family survey card system.

Fourth, that the church adopt the budget system of finance in local and denominational causes.

Fifth, that the church secure, at the earliest possible date, a new location for its place of worship.

Sixth, that the church and pastor conduct a revival meeting at an early date.

The conditions were unanimously accepted by every member present pledging to assist the pastor in promoting the service in the church.

The church voted unanimously to change its name from Trinity to Temple Baptist Church. It will continue to worship at same location until another is secured, but it shall hereafter be Temple Baptist Church.

BARNETT TO CONDUCT YOUNG PEOPLE REVIVALS

Rev. Kelley Barnett, a graduate of Hardin-Simmons University and at present a student in the Southern Baptist Theological Seminary at Louisville, Kentucky, will return to Texas in May with a view of doing evangelistic work during the summer. It is Brother Barnett's desire to conduct young people's revivals. He would like to begin these meetings on a Sunday night and close the next Sunday morning. An effort will be made to build up the organizations within the church, to strengthen all the young people by using them in the choir, to do personal work and to serve as ushers.

Brother Barnett is a young man with wide experience. He has served as pastor of some of our very best churches and is thoroughly capable of leading in a young people's revival. It is our hope that the churches in Texas will keep him busy every week during the summer months.

T. C. Gardner.

JONES COUNTY WORKERS CONFERENCE PROGRAM

Meeting with First Baptist Church, Anson, February 22, 1938.

10:00—Song and Prayer Service, Spurgeon Reeves.

10:20—Devotional, W. L. Daniels.

10:45—"The Great Commission," J. H. Littleton.

11:20—Exposition, Rom. 8th chapter, H. R. Whatley.

12:00—Lunch.

1:30—Board meeting.

2:30—Inspirational Sermon, Chas. T. Tally.

3:15—Adjourn.

Anson is making extensive preparation to entertain the conference and urges the attendance of representative groups from all the churches in the association. You will do us good by being present and worshipping with your brethren from all the county.

Pastor.

The Dedication of Life

(Abstract of a sermon preached Thursday night, January 13, at Tulsa, Okla., and published without revision in Oklahoma Baptist Messenger, January 20, the occasion being in charge of the Men's Bible Class and the theme being life dedication).

By DR. GEORGE W. TRUETT

Pastor First Baptist Church, Dallas and President Baptist World Alliance

As I scan the faces of this great throng, I am wondering how much each life here means to Christ's cause and, furthermore, how much each life could mean to His cause if such life were lived at the maximum for Him. If this question were put to you, "Would you have your life count for the highest and best in the work of God?" what would be your answer? If each life is to be lived for the highest and best, that life must be trustfully and obediently linked with Christ.

Christ asks for life above all things else. In the ringing words of the Apostle, Christ is saying to us, "I seek not yours, but you." There can be no substitute for life. Christ asks for life. If one were to come to Christ with a pile of money and cast it at His feet, saying, "Leave me alone, but here is my money," He would say, "I seek not yours, but you." Nothing can take the place of life—of manhood and womanhood dedicated to His service.

Paul puts this matter before us in these words, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." In the Old Testament in the days of Hezekiah, we read, "And when the burnt offering began, also," the song of the Lord began, also.

Both of these Scriptures concur in the teaching that God wants lives dedicated to Him. When life is dedicated to Him, as symbolized in the burnt offering, then begins the song of the Lord. The behavior of young Hezekiah was nobly praise-worthy. He set out to correct conditions which had become very bad in the reign of his father. He lost no time temporizing or compromising. Men lose out by parleying, temporizing, compromising. There are times when the little word "Yes" or "No" should be spoken with all positiveness. The young king Hezekiah put first things first. All plans for social and economic progress fail ultimately unless we put first things first and base all plans for social and economic progress on morality and religion.

"Ill fares the land, to hastening ill a prey,
Where wealth accumulates, and men decay."

Rugged old Carlyle said, "Religion is the determining factor of any and every civilization." These expressions are based on the great teaching of the Scriptures, "Righteousness exalteth a nation, but sin is a reproach to any people." Sin is not only a reproach, but it is a mistake. Never will sin pay ultimately. In my own city some time ago I was preaching a series of sermons to young people, and one day I said, "If, by telling a lie, a man could make a million dollars, he had better tell the truth and keep his conscience clear." I received one anonymous letter which took me to task for that statement. The next Sunday I repeated that statement and said, "Evidently, I did not get my message across. I will say again, if a man by telling a lie could have all material wealth, he had better tell

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History of The North Roby Missionary Baptist Church

Given at the dedication service of the Church January 30, 1938.

As the results from the preaching, praying, and planning of Rev. D. G. Reid, Rev. John Cobb, Rev. John P. Hardesty and other pastors of the Fisher County Association that there should be a meeting held in every community, where there was no church organization, during the summer, where people might gather to hear the message of Jesus.

Rev. Edwin Mitchell and Rev. D. G. Reid came to North Roby community to plan for such a meeting. It was decided to build a brush arbor on Mr. R. H. Weatherby's land, and that Brother Mitchell do the preaching.

Brother Paul Burk was to lead the singing. The meeting began the third Sunday in July, 1934, lasted one week. Results, people who were spiritually hungry were fed and revived. There were two little girls that exercised their faith in Jesus as their Savior.

Juanita Whitehead, age 11, of Odell, Okla., who was visiting in the home of A. M. Josey, Mary Jeanette Boiles of North Roby, age eight years, who later joined the church at Roby, was baptized by Brother D. G. Reid, and have lived faithful Christian lives since. Rev. H. C. Bristow and wife attended this meeting some, and it was decided later that Brother Bristow hold a meeting here also. This meeting was held in August, 1934.

Brother Neely Morton, a faithful member of the Methodist Church, kindly consented to lead the singing. The revival spirit that was started in the first meeting began to glow, and there were ten waiting for baptism at the close of this meeting, and every one could see and feel the need of a church at this place. After much prayer, it was decided to organize a church. In the absence of Brother Reid, our associational moderator, whom we all wanted to help with the organization, Rev. J. D. Brannon (district missionary), Rev. Charles R. Smith, pastor of Highland Home Church, and Rev. H. C. Bristow, were asked to organize the church. There was 25 to come by letter, 10 for baptism when the church organization was completed.

Rev. H. C. Bristow was called as

pastor. The church was accepted into the fellowship of the Association August 30, 1934, at Rotan. A Sunday School, B. T. U., W. M. U. were organized at once. The church continued to meet at the arbor for all the services. After the arbor had fallen down they would build a fire of the brush and have the services most all winter. A building of adobe was put up and the church met here for about two years.

Rev. John T. Taylor of Rotan held the summer meetings of 1935 and '36, both with good results. Rev. Fields held a winter meeting in 1937 with good results, regardless of bad weather.

Two deacons have been ordained in this church. Brother R. L. Smith and Olen Cooper. Brother Bristow resigned in July, 1936.

Rev. Jim Noles, a young preacher, was then called as pastor, and has done a good work. Under his leadership the church has gone steadily upward. A lumber building has been finished. There has been some by letter, and some for baptism all along.

Rev. Aubrey Short of Forsan held the summer meeting of 1937 with fine results. The church has been cooperative in every respect with the denominational work, giving to missions, benevolence and helped in many ways, besides all the building and work that has been done at home. The church has carried on a Wednesday nights prayer meeting almost continuously. The church has put up two buildings, bought three pianos. There has been two Sunday School superintendents, two pastors and six revival meetings. We are planning to go forward in a greater way calling on God to help us as He has so wonderfully helped in the past. We never could have pulled through without the help of other brethren and sisters and friends, and we want to thank every one who has so willingly helped either in word or deed. May God bless you all.

Resident members 58
Non-resident members 16
Removed by letter 9
Death 3
Total 86
Rev. Jim Noles, Pastor.
Allen Barnes, Ch. Clerk.

Drs. Richardson and Campbell 're Honored by Faculty and Office

FOURTH STREET CHURCH IN BIG SPRING, ELECTS EDUCATIONAL DIRECTOR

Rev. W. S. Garrett, the good pastor of Fourth Street Baptist Church, Big Spring, furnishes us the following interesting news from that fast growing city in Howard County:

"Our church elected Mr. Ewel Bone as educational director at the close of the service last night. He will begin his work with us this week. He comes to us from Tucumcari, N. M., where he has been teaching school. He is a graduate of H-SU, and his wife is an accomplished pianist and organist.

"Brother C. E. Lancaster and the First Baptist Church here are in a good meeting. Brother Jimmie Ray of Fort Worth is leading the singing. "Pastor George Rickles and the Midway Church near Big Spring have just closed a good meeting, with seven for baptism.

"The Mexican church at Big Spring, Brother Scott Cotton, pastor, baptized six converts Sunday. They are doing a good, constructive work among the large Mexican population. The work has grown continuously through the years."

DEDICATION PROGRAM FOR NORTH ROBY CHURCH

Following is the dedication service of the North Roby Missionary Baptist Church, given January 30, 1938, Pastor Rev. Jim Noles in charge:

Sunday School.
Singing, led by Brother Paul Burk. Prayer, by Brother Kingfield, Cross Roads Church.

Reading Church History, Mrs. A. M. Josey.

Talk by Pastor Jim Noles.
Dedication sermon, by Rev. H. C. Bristow, who was the first pastor of the church, now pastor of Rotan Springs. The sermon was great. Song, "The Nail Scarred Hands." Invitation for rededication of the life of the membership. Members came, the deacons then came forward for the dedication prayer, led by Pastor Jim Noles. It was indeed a great spiritual hour.

Lunch served at 12 o'clock.
Song service, led by J. Joplin, Jr., Pleasant Valley. Prayer, Paul Burk. Devotional, Rev. O. D. Henley, Sylvestor.

Song—"When the Roll is Called up Yonder."
Sermon, Rev. Aubrey Short, Forsan. Song; closing prayer, by Bro. Short.

POTOSI CHURCH

We had a good day last Sunday. There were 73 in Sunday School, a good B. T. U., and as it was our regular preaching day, Brother Tidwell preached at 11 o'clock on the subject, "The Test of Christianity." It seemed to be the opinion of all that heard him that it was one of the best sermons they have heard in a long time. I know that it was as good as I have ever heard. Sunday night he preached a great sermon on "The Blessed Man."

We are to have a week of inspirational addresses by some of the most able speakers in this part of the state in the near future. The announcement will appear in the West Texas Baptist, and we cordially invite all who will to come and be with us at that time. It will be a treat to hear these speakers.—E. N. McCoy.

NEWS NOTES

President J. D. Sandefer of Hardin-Simmons University, who is spending a few weeks with Mrs. Sandefer in Florida, writes that he is greatly enjoying the stay in that state. Mrs. Sandefer went to Florida early in January and the president joined her the early part of the month.

The Magnet, published by the Baptist Bible Institute of New Orleans, is again on our desk. It is a neat little paper and we are glad to have it come to see us again.

Rev. C. D. Owens, the new pastor of Temple Baptist Church, is very much on the job and reports things moving out nicely. The church is hoping to be in a new home soon.

Dr. R. N. Richardson, the executive vice-president of Hardin-Simmons University, and Dr. I. A. Campbell, the new assistant deans, were honored Saturday night by the faculty and officers of the institution at a banquet given in the cafeteria.

A large number of the trustees and their wives were present. Prof. Arrant was toastmaster and speeches were made by Rev. Dick O'Brien, pastor of the First Baptist Church, Stamford, Rev. Millard A. Jenkins, pastor of the First Baptist Church, Abilene, and Dr. Julius Olsen, dean of the university.

The fine arts department, under the direction of E. Edwin Young, head of the department, assisted by Mrs. Lola Gibson Deaton, director of voice, and Herbert M. Preston, director of stringed instruments, rendered numbers pleasing to all present.

Toasts were given and the entire audience, including the faculty, officers and trustees, promised hearty support to Drs. Richardson and Campbell.

NEWS ITEMS FROM DISTRICT SEVENTEEN

By B. N. Shepherd, Missionary
The Putnam Church is making progress with 14 additions since the first of the year. Five of that group are for baptism. Every department of the work is moving in the right direction. They report the Sunday School has the largest enrollment in the history of the church, 142.

Brother C. E. Poe is moving on the field as the pastor at Cross Plains this week. He has been the very successful pastor at Meridian, Texas, for several years. We found him ready to do his part in every phase of the work. We are glad to welcome you, Brother Poe, into our western fellowship.

Brother Van Pelt reports the largest crowds in several months, and the work progressing in a fine way. He

will soon call a pastor and be ready to carry on for the Lord.

Rising Star is still moving on for the Lord. Brother J. T. King has led that church for nearly six years from victory to victory. That is a good, interesting church. It has some 500 loyal, intelligent members. Well, Brother King always makes a good record.

Last Sunday, February 13, we found 76 B. T. U. members in a zone meeting at Scranton, with five visitors. Cross Plains presented a very interesting program representing every department of the B. T. U. Scranton is interested to organize a B. T. U.

Carroll Holtzclaw seems to be leading his church, Sunset, Abilene, in a fine way. During the past month or so there have been 11 or 12 additions for baptism and several by letter.

The program of the Callahan Association was well attended, in spite of the rain, Tuesday, meeting with the church at Baird. The well planned program was well carried out. The Workers Councils are becoming more and more real Workers Councils over the district.

This is the week for the Preachers' Retreat at Camp Luaders. We are looking for a goodly number there.

The Callahan workers are planning for the whole executive board to be interested members of the evangelistic set-up. They all pledged their interested support by beginning now to make contact, looking to having revivals for soul winning, in every community. They are to work around their own churches.

Every one is interested in the coming district convention meeting with Hardin-Simmons University March 31-April 1. The program will be in the mails in the next very few days. Please make plans to attend.

Do not forget the camp dates. Girls' Camp July 6-9. The encampment for every body July 18-29. The boys are to have their camp August 8-11.

Dr. George J. Mason has just informed me that Dr. Campbell will remain with us as secretary of the Executive Board of the Baptist General Convention of Texas. Our hearts are made happy. He, certainly, is the Lord's man for that place.

Rev. Chester M. Savage, young people's evangelist, P. O. Box 213, Dallas, Texas, is in a revival this week and next with Rev. J. C. Trawick and the First Baptist Church, Devo, Okla.

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SAM MALONE Editor and Publisher

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DO THE CHILDREN KNOW ABOUT GOD WHERE YOU LIVE?

Dr. Ruth, editor of the Oklahoma Baptist Messenger, used the front page of his splendid paper February 10 to publish an editorial the first two paragraphs of which are as follows:

"Down at Idabel last Friday, Pastor W. E. White of Hugo told the story of a little 12-year-old girl who lived in the Kiamichi Valley above Hugo, and went up to visit her father at McAlester before his electrocution at the state prison. Before her return she attended a religious service and heard the Gospel story for the first time. Some good people in Hugo met her at the bus station when she came back from McAlester. She told them about her experience then asked the heart-searching question, 'I want to know why we can't get that man, God, I heard about up at McAlester, to come down to the Kiamichi country?' And that in Oklahoma!"

"We have multitudes of boys and girls, men and women, who have never heard about the Savior of the world. Many of them live far away from any church; others live almost within the shadow of Baptist churches and never learn about Jesus. We call ourselves Missionary Baptists! Our Lord, in His last Commission, gave us the command, 'Go ye into all the world.' There are more than two hundred thousand Baptist church members listed in Oklahoma—almost one-tenth of the entire population of the state. Within 30 days we could carry the glad tidings to every unsaved individual in Oklahoma. Never again, in Oklahoma, should a twelve-year-old girl voice the plaintive appeal, 'Can't we get that man, God, to come to our community?' Not if we take our religion seriously."

Dr. Ruth never penned a statement that contained more serious truth. In Abilene, a city of churches and schools, there are hundreds of children, and perhaps as many grown people who know nothing of God or Jesus Christ. Abilene has a population of 30,000. Ten thousand hold membership in some church in the city. What about Abilene as a mission field?

In every city and town in West Texas the cry of the little girl in Oklahoma is heard. Just as Oklahoma Baptists face the challenging opportunity for evangelism, so Texas Baptists must account to their God. The cry comes from somewhere from those whose hearts bleed for help: "I want to know why we can't get that man, God, to come down where we live?"

A GREAT PAPER

The Golden Jubilee issue of the Baptist Standard is truly a great paper. Dr. F. M. McConnell, the editor, and his staff of assistants, including the members of the board of directors, are to be congratulated.

Every issue of the Standard is worth a year's subscription price and it should have 100,000 subscribers. We hope that the present campaign results in just that thing. The Standard is owned by our Baptist State Convention and serves the entire state in all of our denominational affairs. A great paper serving great Kingdom movements.

A HAPPY ENDING

The resignation and re-election of Dr. R. C. Campbell as general secretary of missions for Texas has had a happy ending. Dr. Campbell has announced that he will remain as secretary.

Thousands of Texas Baptists will rejoice over the news. Dr. Campbell is a wonderful executive and a still more wonderful leader of men. May God's richest blessings be upon him and our work.

BROTHER POWELL SPEAKS

Rev. Chas. A. Powell, popular pastor of University Baptist Church, delivered a 15 minute address at the meeting of the Baptist Brotherhood at the First Baptist Church Tuesday night that every Baptist in the south should have heard. Brother Powell is a strong believer in debt paying and he speaks out in meeting about Baptists paying their debts, especially denominational debts. He admits that some mistakes may have been made in the past, but contends that fact is an additional reason why every Baptist who is able to do so should contribute to the debt paying campaign known as the Baptist Hundred Thousand Club, the greatest blessing our southwide causes ever had.

The Why Of It

The debts upon the Convention agencies resulted from an honest effort to enlarge the missionary, educational and benevolent work of the denomination at home and abroad. A careful survey of needs had been made; subscriptions more than sufficient to meet these needs were made; the work was enlarged upon the assumption that these subscriptions would be paid; hard times came, many could not, others did not, pay their subscriptions. The work of our mission boards and institutions was curtailed everywhere and as rapidly as possible. But the expenses could not be cut as rapidly and as greatly as the receipts fell off, without destroying the work itself. The result was a great debt, approximately six million dollars. (The wonder is that it was not several times as large).

Where the B. H. T. C. Funds Have Gone

Foreign Mission Board\$203,841.73
Home Mission Board 185,722.95
National Baptist Mem. 6,581.29

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Devotional Thoughts

THE PROMISES OF GOD

A promise is a promise. Some time or other every human being finds himself caught in its net. The highway of history is strewn with broken promises. A promise is the partnership of faith, hope and love.

How rich the Bible is in promises. Paul covered a wide field when he said in Gal. 4:28, "We are the children of promise." Recently in the course of our visiting, we read Psalm 34 in company with a dear old lady who has been under the hand of affliction for a long time. What comfort we found in the promises that gazed out on us from verse after verse! "I will bless the Lord at all time." I do not find that difficult, she very innocently said, for he never breaks his word.

Sometimes the way of life is dark. It seems as if you could go no farther. Then you wait for the voice. So it was with Moses in Exodus 33:14, "if thy presence go not with me carry me not up hence," and the voice was very clear "My presence shall go with thee." The time equation is a strong factor in human experience. Is there any possible way out of your problems? Jesus says, "Your heavenly Father knoweth."

Promises are of different kinds. Sometimes they are very general and comprehensive, "I will guide thee with mine eye"; against it is definite as in Acts 13:23, "God according to his promise hath raised unto Israel a Savior"; and again it is particular and individual in its application as in the promise of the Holy Spirit, John 16:13. As a Christian you live within the circle of promise. It is indeed a land of promise fertile and inviting.

There must be right understanding of the promises for they are in keeping with the Lord who gives them. They are fore-shadowings of his blessed purpose of love. In contrast read Matt. 14:7, Herod's promise to his dancing woman, rash, irresponsible, fruitless. You must consider the character of him who makes the promise. "He is faithful" (Heb. 10:23) and his promises are yea and amen. His word is final. There are conditions to be observed also, "Abraham after he had patiently endured, obtained the promises" (Heb. 6:15). We are told in Hebrew 4:20 that "He staggered not at the promises." The disciples also were bidden to "wait for the promise of the Father." Your impatience does not match God's faithfulness. His plan will not be hurried. God works on a vast scale.

We must learn to enjoy the promises. A promise is a partnership, for it is a covenant between two parties as Paul found it in his fellowship with Jesus. It means strength and encouragement for all who take it seriously for it is God's guarantee that life does not end in despair.

Know that his promises are eternal. "You are sealed with the Holy Spirit of promise" (Ephes. 1:23) and "The Lord is not slack concerning his promise." Such words of testimony are enough to reassure you. You can stake your life on his word.

Remember, then, a promise is your meeting place with God—*Remember, then, a promise is your meeting place with God—* Robert MacGowan in The Presbyterian Banner.

"GO TO THE ANT"

"Go to the Ant," we read. But the ant came to me.

He came to explore my cupboard—one of those big little fellows that venture out bravely alone. I watched him hurry here and there, investigate various corners with pulsating antennae, and taste of bread-crumbs. Interesting, that little member of a clan known for its wisdom!

I put a finger in his path. He stopped. He saw the finger. He didn't see me. He avoided the finger, running around it. Again I interfered with his plans. Again he went around it, and hastened on his way.

But he quickly found a drop of honey I let fall for him! How clever of him to find such a treasure! He would tell his kin about that! Whence it came? Why, it was there! He simply found it! Hastily he takes all his stomach can carry. And then away, with speed.

But there is that annoying obstacle again. Strange, how that appears in his path wherever he goes. And bothersome, too. There it is again. For a moment he considers running up the finger to investigate. But something—perhaps a sinister foreboding—makes him turn away.

And then the finger pushed him, tipped him over. He scrambled frantically to his six feet, and fled.

I wondered. He didn't see me at all. He only saw my finger as an obstacle in his path. Was I too big to be seen? Is it because God is so much greater than man that men fail to see Him? Ant wisdom doesn't reach unto man. And human wisdom . . . ?

Arriving home, he probably told his fellow ants of the strange adventure. With waving antennae, and gesticulating fore-legs, he told of the uncanny obstruction, quite beyond ant wisdom to explain. But they, no doubt, assured him that he had been imagining or dreaming. "You just didn't see through the thing. There must be a rational explanation!" And after a day or two he probably believed them.

Poor blind creature!

He couldn't see much farther than his antennae can reach, and he hadn't the least suspicion of things greater than himself influencing his important life. With all his wisdom and skill, for all his cleverness and speed, in spite of his delicate antennae and marvelous eyes, he failed to see that a being far greater than he stooped over him, watched him amusedly, dropped honey for his pleasure, put trouble in his pathway. A being (had he but known it) who could have crushed out his busy throbbing little life with the pressure of one finger!—M. M. S. in The Calvin Forum.

BIBLE MASTERY BY CHRISTIANS

Take a magnifying glass, concentrate the rays of the sun, see what happens! Take a Bible book, read it through. Go back and read it again. Once more read it for its united message. Let this be (Continued on page 3)

SUNDAY SCHOOL LESSON

HIGHT C. MOORE

February 20, 1938

CHOOSING COMPANIONS IN SERVICE

Mark 3:7-19, 31-35. Golden Text: "For whosoever shall do the will of God, the same is my brother." Mark 3:35.

The great Galilean ministry of our Lord reached its apex in the summer of 28 A. D. His fame spread throughout Syria, and from every quarter the diseased and demonized were brought to him for cure. From the crowded streets of Capernaum to the open spaces by the sea he soon withdrew for his healing ministry. And since his widening work called for helpers he went up into a mountain where he chose the twelve Apostles to be with him in training and service. A little later at his home in Capernaum he declared that any one who does his will is akin to him.

By the sea Jesus utilized his disciples. Multitudes were attending upon his ministry. They came from all quarters of the immediate district of Galilee; from Judea and Jerusalem in the center of the nation; from Idumea and other regions east of the Jordan; and from the country of Tyre and Sidon on the north. Close around him thronged the people from every quarter and every moment was crowded with incessant oil. To relieve the jam around him Jesus retired from the street to the seaside nearby, his disciples accompanying him and the crowd following. To make himself more accessible to the people he had the disciples secure a little boat which, with him and his disciples aboard, could be pushed a little way off shore so that the multitudes should not throng him, but leave him free to do his gracious work of teaching and healing. The scene was one of great interest. He performed many miracles of healing. Those who were troubled with plagues had pressed upon him so that they might touch him or he might touch them. No sooner did unclean spirits behold him than they fell before him and cried out in recognition of him as the Son of God. But he charged them to be silent, since he would have recognition from devout men rather than from dementing demons.

2. Companions in Upbuilding

On the mount Jesus selected his apostles. The mountain was probably the Horns of Hattin near Capernaum. The selection of the Twelve and their ordination to apostleship came after Jesus had spent a night in prayer. It was witnessed by a multitude that assembled in a level spot near the crest. Jesus called his disciples close about him from the crowd. He selected from them twelve men as his associates and witnesses henceforth. He entrusted them with power to heal the sick and to cast out evil spirits. He ordained them solemnly to their specific work. He preached to them the Sermon on the Mount which was the inaugural address of his Kingdom thus emergent for the first time in organized form.

The list of the Twelve is here given. Later they were paired for service afield. The contracts in these companionships as sketched by various writers are very instructive; Impetuous Peter is paired with cautious Andrew; ambitious James with spiritual John; slow-witted Philip with quick-witted Bartholomew; skeptical Thomas with believing Matthew; practical James with doctrinal Jude; enthusiastic Simon, the Zealot, with business-like Judas Iscariot. So each man found a temperamental complement in his associate. Hence each pair would have sufficient conservatism to shield them from mistakes and sufficient aggressiveness to insure the widest possible influence.

3. Companion in Brotherhood

In the home Jesus described his kindred. So absorbed was Jesus in helping the throngs which hung around him that he had no time to eat. His relatives at Nazareth (Matt. 13:55-56) heard of it and came down to Capernaum to get him away, thinking he was out of his mind. Upon arrival they found that he was even busier than reported, for they could not get to him in the house where he was thickly surrounded by a listening crowd. Standing outside they sent in a messenger who threaded his way through the crowd with the news for the circle and for Jesus that his mother and brothers and sisters (he had four brothers and at least two sisters) were outside and wished to see him. Without depreciating but rather evaluating and accrediting his human relationships Jesus declared first interrogatively and then affirmatively that whoever does or shall do the will of God, that one is "my brother, and sister, and mother"—not separately but all together. Closer to Christ are his spiritual kindred than those bound to him by the sum total of tenderest family ties.

Cultivate Comradeship in Christian Service

(1) **Learn of Jesus as Teacher.** "He spake to his disciples." His gracious words are preserved to us. We may meditate upon them even more intelligently than the men who heard those very words fall from his lips. He is now instructing a wider audience than he could on earth. Learn of him. Nor can better service be rendered the world than to make disciples of all nations.

(2) **Accept Jesus as Savior.** "Jesus with his disciples." Small was the group of those closest to Jesus but they looked to him to save them from the power and consequences of sin. They relied upon him to save them to a good life on earth and a yet happier life in heaven. May no heart be closed against him today!

(3) **Acknowledge Jesus as Lord.** "A great multitude—came unto him." It is not enough merely to know about Jesus or to think well of him. It is not enough even to profess acceptance of him as Savior. We must bow before him as the Lord of our lives entitled to sway his gracious scepter over our hearts. Is he our Lord as well as our Savior?

(4) **Look to Jesus as Leader.** "A great multitude from Galilee followed." Many of them followed from curiosity. Many followed with no higher thought than to secure healing for themselves or some of their friends. But some followed him as their great spiritual lead-

er in the larger

(5) Trust Jesus pressed upon him his might. Ever conserved and p upon him. Is it without him tod

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But these invest more than millions i and brick, in mortar. They represent the h who have worked s institutions, carrying fice which few can these debts I can see sician bending over r of soldiers and civi hospitals which we I can hear our miss Atlantic seaboard plains preaching t riches of Christ; I ca fessors interpreting to hundreds of young in our seminaries; words of praise fro of patients in our leans hospital, wher ences and prayer w with the finest med Visualizing all of vestments, witness the Master, I resol be saved, that the from the shackles the burden which cr ly thank God for a p that very thing, an thousands who hav Baptist Hundred Th

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Our Father v

Beyond it all, b

er in the larger life of love and service. Is he our leader?

(5) **Trust Jesus as Healer.** "He had healed many—many—pressed upon him that they might touch him." In mercy he showed his might. Everybody knew that no sickness could baffle him. He conserved and perfected human life. No wonder the people pressed upon him. Is it not amazing that our sick world is willing to do without him today?

(6) **Follow the Guidance of Jesus.** "He goeth up into the mountain." The true disciple takes Jesus as teacher first of all; but also as Savior; and finally as Lord. So he is not only a learner but also a follower. And the straight path leads definitely upward. Are you a follower of Christ?

Daily Bible Readings

Feb. 14—Jesus Chooses the Twelve. Mark 3:7-19.
Feb. 15—The Apostles Choose Helpers. Acts 6:1-6.
Feb. 16—God Chooses Paul. Acts 9:10-19.
Feb. 17—Paul's Helpers. Acts 18:1-11.
Feb. 18—God's Family. Mark 3:31-35.
Feb. 19—God's Fellow Workers. I Cor. 3:1-9.
Feb. 20—Divine Companionship. Isaiah 55:6-13.

DEVOTIONAL THOUGHTS

(Continued from page 2)

continued in many repetitions till the message of the book becomes the song of the heart.

"By repeated rereading a book begins to live in the mind like a magnetic current. To get the benefit of the Bible one needs not a snap shot but a time exposure." Such a method of repeated reading stores truth in the memory, but more than that feeds it into the subconscious. It is possible to steep and saturate the mind and personality in the message and spirit of a Bible book.

Eventually, the united message of the book in all its connections begins to stand out. Then isolated texts take on new meaning and richness, errors are corrected, every detail stands out in relation to the whole. This is the basic idea of Bible Mastery.—Christianity Today.

Proper Motivation In Paying Debts

By EVERETT GILL, JR.
New Orleans, La.

For those who possess spiritual insight, the paying of debts becomes a glorious adventure, particularly when those debts concern the far-flung battle lines of the kingdom of God. In that light, they cease to be cold, heartless, crushing financial debts, but rather, become spiritual investments, from which we have been receiving priceless dividends, but in investments for which we have not yet fully paid.

Our Spiritual Investments

These investments represent the prayers and sacrifice, the blood and tears of those engaged in following out the command of our Lord who came "preaching, and teaching, and healing." These investments in hospitals, in schools, in churches, and in seminaries, did not vanish into thin air with the millions on Wall Street. They have continued to serve gloriously through these recent years in spite of heart-breaking experiences.

But these investments represent more than millions invested in stone and brick, in mortar, and equipment. They represent the heart-beat of those who have worked so nobly in these institutions, carrying on with a sacrifice which few can equal. Back of these debts I can see a Christian physician bending over the broken bodies of soldiers and civilians in China's hospitals which we helped to build; I can hear our missionaries from the Atlantic seaboard to the western plains preaching the unsearchable riches of Christ; I can hear gifted professors interpreting the Book of books to hundreds of young men and women in our seminaries; I can hear the words of praise from the thousands of patients in our great New Orleans hospital, where Christian influences and prayer go hand in hand with the finest medical attention.

Visualizing all of these spiritual investments, witnessing their work for the Master, I resolve that they shall be saved, that they shall be freed from the shackles which bind them, the burden which crushes—and silently thank God for a plan which is doing that very thing, and for the faithful thousands who have enrolled in the Baptist Hundred Thousand Club.

Our Friends Who Trusted Us

There is another group to which we are equally responsible, a group which has sometimes been represented as cold and heartless, the men and institutions, friends who came to our rescue when we needed money to advance the cause of Christ all over the world. Among them are warm-hearted Christian business men, thousands of investors who trusted us, widows and orphans whose income depends on our faithfulness. We must not fail them. Christian honesty demands it.

Our Father Who Loved Us

Beyond it all, beyond boards, and

institutions, investors, and plans, I see a Father's love—an infinite love which we have seen in the "face of Jesus Christ." It is for him, for his kingdom that we labor, and pray, and give, and go. It is for him that we rally our forces to pay for debts. He gave his Son to live and die for the millions who suffer, and sin, and sorrow and die, a war-torn, weary world so in need of his love. It is for him that we must wipe out all indebtedness, and when that glad day shall have come, I am persuaded that there will be joy in the presence of the angels of God.

SOME WIDOWS

J. E. Dillard

The poor widow gave her two mites. Jesus declared that she had given more than the rich because she made a sacrifice to express her love and loyalty. It was a widow in Zarephath that helped the prophet Elijah in time of great need, and in turn she was cared for in her own distress.

I have known some mighty good and helpful widows in my day; here are a few:

Widow Dew has been a member of the Baptist Hundred Thousand Club from its beginning. She has taken another membership as a memorial to her lamented husband, Evangelist J. H. Dew who led many thousands to our Savior.

Widow Brown had an income of \$40 a month. She cut her living expenses to the core and took eight memberships in the Baptist Hundred Thousand Club. She said she wanted to see her denomination out of debt before she died. (I think she will).

Widow Darden said all her children liked pie, but they voted to do without it on Sunday so she could take a membership in the Baptist Hundred Thousand Club.

Widow Johnson said she had decided to go without dinner one day each week and give the four quarters saved each month to the Baptist Hundred Thousand Club.

Widow Rudolph said she would put a tin box on her ice box and then drop in it the odd pennies received in change. (This more than pays for a Baptist Hundred Thousand Club membership).

Widow Bush told me she didn't tithe the way I taught it. It hurt me at first. Then I learned that she lived on one-tenth of her income and gave away nine-tenths. Then I was ashamed of myself.

Widow "Bountiful" put a big check in my hand and said, "Pastor, you let me know when you need some money for the Lord's work and I will help you, if I can." And she always did, and does.

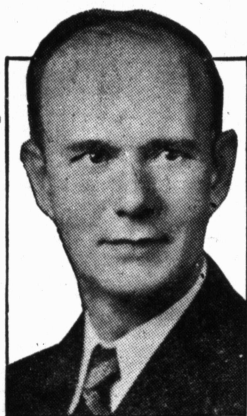
Love and loyalty always find a way, or make one.

Dr. Richardson Named Executive Vice-President

Board of Trustees Places Administration Of School Under His Hand Recently

Dr. Rupert N. Richardson, vice-president of Hardin-Simmons university since 1928, and head of the department of history, has been newly named executive vice-president of H-SU.

The action was taken by the university board of trustees on recommendation of President J. D. Sandefer. Dr. Richardson will have charge of administrative affairs, taking over many of these from Dr. Sandefer, president of the institution since 1909, and dean of the senior college and university heads in the state of Texas.



DR. R. N. RICHARDSON

Dr. Richardson, widely known as a historian and authority on Texas and southwest plains history, has been professor of history at Hardin-Simmons since 1917. He is an alumnus of the school, graduating in 1912. He is author of "The Comanche Barrier to South Plains Settlement," and co-author of "The Greater Southwest," and has contributed many articles to historical publications.

The H-SU trustees also elevated L. Q. Campbell, head of the English department, to rank of assistant dean. Dr. Campbell came to Hardin-Simmons last fall following ten years service as dean of Mississippi Woman's College. He takes his place with Dr. R. A. Collins, dean of students, and Dr. Julius Olsen, dean of arts and sciences, as administrative officers.

Program For Worker's Council To Be Held At Gilliland Baptist Church, Thursday, February 24

Theme—Seeing the Multitudes. Scripture, Matt. 9:36-38.

2:00—Song and Praise Service, Tom Pennington.

2:15—Condition of the Multitude as Jesus Saw Them, Rev. R. O. Barker.

2:35—How Seeing the Multitude Affected Jesus, Rev. John E. Evans.

2:35—What Jesus Did for the Multitude, Rev. Shad Stevenson.

3:15—Song.

3:20—Sermon, Rev. Dale Thorn.

3:50—Intermission.

Sunday School Meeting

4:00—Song.

4:10—Echoes from the Sunday School Conference.

4:30—Setting Goals—by Sunday School Superintendents of the Association.

5:00—Sermon, Rev. A. W. Blaine.

5:30—Evening Meal and Social Hour. B. T. U. meeting.

7:00—Song Service.

7:10—Devotional (Isaiah 55:1), Rev. E. G. New.

7:20—Roll Call, Business, etc.

7:35—Special Music, to be arranged.

7:40—Winning the Lost, Rev. J. R. Balch.

8:00—The Training School for March, Rev. J. M. Riddle.

8:20—Song.

8:25—Sermon, Rev. Joe English.

These meetings are for the benefit of the local church therefore should be well attended.

On Sunday, February 6, the First Baptist Church of Vera, Texas, dedicated its new church building. The principal speakers were Dr. R. C. Campbell and Rev. J. R. Balch. Rev. John Evans is the progressive pastor.

Committees Are Already At Work On Spring Programs

Prexy's Party, Senior Day Founder's Day, Banquet Commencement Schedule

Some four different programs scheduled during the spring term at Hardin-Simmons should hold especial interest for the alumni and ex-students. President J. D. Sandefer's birthday celebration, Founder's Day, high school senior day, and the commencement banquet are included in the spring festivities.

Prexy's Party

As is the usual custom, a special celebration honoring Prexy will be held in Abilene March 13. Byron England is chairman of the committee in charge of plans for the local program of entertainment.

Founder's Day

Plans are underway this year to initiate a new standard or procedure for celebrating this annual event on April 17 with a special ritual and unit meetings to be held each year by the alumni in various localities throughout the country. Rev. E. D. Dunlap, pastor of the First Church, Sweetwater, is chairman of the committee to formulate a suggested plan for local chapter observances of this date by the H-SU alumni. Other committeemen are W. Buel Irvin, Lubbock, Roy Skaggs, Jeanette Jennings, Thelma Andrews, Mrs. M. M. Ballard, and Mrs. Dan Gallagher, all of Abilene.

High School Senior Day

A special committee meeting has been called for tomorrow afternoon at the First Baptist Church to further plans already begun for the annual high school senior day on April 30. Food for Senior Day will be prepared and served by women of the combined W. M. U. organizations of the Baptist churches in Abilene. Special invitations are to be mailed out to high school seniors throughout this entire area within the next few weeks from Harry Hayes office.

Commencement Banquet

Annual commencement banquet by the alumni, honoring the graduating seniors, will be held this year on Saturday night, May 28, before commencement on Wednesday. Reunion classes to be honored on that occasion are the graduates of 1933, '28, '23, '18, '13, '08, '03. Solon Featherston has notified us that he has already sent out letters to the class of '18 in preparing for the big reunion.

Dr. E. E. Dale To Speak At H-SU February 26

Dr. Edward Everett Dale, head of the department of history of the University of Oklahoma, will speak in Abilene and on the Hardin-Simmons campus February 26.

His address here will include a special assembly talk, a speech to the history group, and an address to the American Auxiliary of University Women.

Dr. Dale is a nationally known authority in his field. He has been a member of the University of Oklahoma faculty since 1914. He is a former cowboy, home-steader, deputy sheriff, and itinerant teacher of the plains country. He is a native of Texas, having been born at Keller on February 8, 1879.

He was graduated from the University of Oklahoma and later received the master of arts and doctor of philosophy degrees from Harvard. While a student at Harvard he was known as "Two Gun" Dale because he worked his way by serving the police force.

His favorite hobby is camping. His knowledge of the cattle business has made him an authority on the history of the industry. His keen interest in this section and his extended researches into its history make him especially well fitted to speak to the groups here.

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Deaton Announces Fourth Annual Voice Festival

Fourth annual high school song festival and the West Texas voice contests will be held at the Hardin-Simmons university School of Fine Arts Saturday, April 2, 1938.

The voice tournaments are under the direction of Lola Gibson Deaton and have as their aim the advancement of music in Texas, and the promotion of greater interest and higher standards in chorus and solo singing.

Announcements have gone out to high schools all over West Texas this week, inviting them to prepare the songs which are specified in the programs, and to make their plans to attend this festival. Loving cups and gold medals are to be given winners.

POLITICAL ANNOUNCEMENTS

For County Judge:
LEE R. YORK

For County Clerk:
VIVIAN FRYAR

For District Clerk:
ROY SKAGGS
BELLE WELLBORN

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Secretary, Hardin-Simmons University
Abilene, Texas

Jefferson D. Sandefer, LL. D., President

SOMETHING TO THINK ABOUT

It is just as necessary for Christians to withstand those who would pervert the Gospel today as it was for Paul and other Christians of their day. He said, in writing to the churches of Galatia, "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9). John said, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 10-11).

Jude exhorted Christians to "Contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3).

This does not sound like a lot of "Gambalianism" that is practiced today. If that doctrine was practiced as much, in dealing with disease and pests as it is in dealing with heresy, the human race would soon be exterminated. Diseases tend to destroy the body, but error tends to destroy the soul.

A peddler of heretical literature (?) came to my door a few days ago. He immediately began to talk of the churches as institutions of the devil and the preachers as his agents. Upon being informed that he was talking to a member and pastor of one of the institutions to which he referred and in no uncertain terms as to my

opinion of his perversion of the Gospel, he immediately took refuge behind the age old argument of Gamaliel. "If it is not of God it will come to naught, and if it be of God it would be foolish to fight against it."

All heresy will come to naught finally, but the tragic thing is that it will, if it isn't withstood, lead to the destruction of souls and the crippling of those who would be otherwise fruitful Christians. Then he argued that Christians should come out of the church using as a text: "Come ye out and be ye separate." Evidently the only part of that passage which he had read was the part quoted by the author of the books which he was selling. He said he thought it was in Isaiah. The passage is found in 2 Cor. 6:17. A careful reading of the context, beginning with the 14th verse, shows the fallacy of such interpretation. As simple and plain as this passage is many people are deceived by a false interpretation of it.

It fell my lot recently to conduct a series of services in a rural community of one of our neighboring states. There were many people unchurched and others who had never belonged to the church because they had listened to such a malicious interpretation of this passage. It is time that people should become more noble like the Bereans and "Study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth."

PROTHER POWELL SPEAKS

(Continued from page 2)

New Orleans Hospital	15,378.53
Education Board	39,003.83
Southern Baptist Theological Seminary	132,622.27
Southwestern Baptist Theological Seminary	117,065.92
Baptist Bible Institute	77,857.17
American Baptist Theological Seminary	1,249.74

Total Disbursements \$779,323.43

How the B. H. T. C. Funds Are Divided

The basis of division of the B. H. T. C. funds is the relative debt-needs or maturities of the agencies themselves, the percentages may vary slightly from year to year. For 1938 the distribution is as follows:

Foreign Mission Board	18 per cent
Home Mission Board	12.97 per cent
Southern Seminary	16 per cent
Southwestern Seminary	18 per cent
Baptist Bible Institute	10 per cent
Southern Baptist Hospital	1.3 per cent
Education Board	5 per cent
National Baptist Memorial	2 per cent
Total	100 per cent

How Much Do Our Southwide Agencies Owe Now?

The agencies of the Southern Baptist Convention on January 1, 1938, report \$280,363.21 paid upon the principal of their debts since May 1, 1937. This leaves a total debt balance of \$3,601,451.24. Our liabilities December 31, 1932 (S. B. C. Annual, 1933, p. 61), were \$5,880,351.45.

RAMBLING REMARKS

(Continued from Page 1)

ter and not give away her identity. put her name in the paper. This aroused in me the same streak that caused Joe Mayes to write me that letter and send me that valentine. But I shall respect her desires in the mat-

But I think the recent articles her husband has been writing in the Abilene Daily Reporter, on the subject of fishing, are very interesting and instructive, and that he is the best English teacher I ever had. May he live long to instruct and inspire young men and women in Hardin-Simmons University. See, Mrs. Bond, I do keep my word.

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Percentage Report For January 1938

Texas Missionaries

Below is the District number, the Missionary, No. churches, No. churches giving, per cent Churches giving January, per cent Churches giving December, and No. Churches not giving first quarter, in the respective order:

1. M. A. Roberts	174	357	32.8	33.3	94
2. Frank Gayer	213	65	30.5	32.4	113
3. J. B. Oliver	129	69	53.4	27.6	48
4. J. D. Brannon	184	111	60.3	53.5	49
5. N. B. Moon	98	56	57.1	53.1	28
6. H. M. Smith	164	113	38.9	72.6	21
7. J. A. Kidd	42	26	61.9	81	1
8. J. J. Strickland	82	28	34.1	59.3	23
9. Missionary Resigned	180	68	37.8	46.9	72
10. J. C. McKenzie	95	70	73.7	70.8	10
11. John M. Riddell	120	53	44.2	40.8	41
12. W. R. Hornburg	327	104	31.8	28	167
13. E. W. Marshall	381	140	36.7	36.1	181
14. V. M. Cloyd	223	92	41.3	38.7	92
15. W. A. Hancock	243	87	35.8	36	107
16. J. P. King	209	91	43.5	51.7	46
17. B. N. Shepherd	176	70	39.8	44.3	73

Totals 3040 1300 42.8 43 1166

Gambrell Association and Medina River Association are 100 per cent for the month of January. The following associations are 100 per cent for the first quarter: Gambrell, Medina River, Gonzales, El Paso and Trans-Canadian. 61.7 per cent of all churches in Texas gave during the first quarter.

—R. C. CAMPBELL.

The Dedication of Life

(Continued from page 1)

the truth, even though he were to make a million dollars or a billion dollars by telling a lie." Righteousness exalteth a city, a state, a nation. Let the young man went away sorrowful. He could not meet that demand. Christ knew that the supreme concern of that young man was for property. All ages attest to the fact that, where and when life is offered to Christ, the song of triumph follows. Over here in the last book of the Bible is given the secret of the devotion of the early Christians to our Savior: "And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death." That is our conquering message. We must take care that we build on righteousness, and not on the sinking sands of sin.

Young King Hezekiah understood this great truth. He opened the doors of the House of God and called the people to repentance. He led the way, and first of all offered the beasts as a sacrifice for sin, thus prefiguring the sacrifice on the Cross when Christ offered Himself for sin once, the just for the unjust, that He might bring us to God. "Your sins have separated between you and your God, and your sins have hid his face from you." Sin is an insulator to come between you and God. "Blessed are the pure in heart for they shall see God." That is true here in this life as well as in the world to come. "Who shall ascend into the hill of the Lord and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully." If America would take this great injunction and walk in the truth of it, we would speedily come to better days. The words of God to His people of other days are applicable to us today: "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." We do not know anything that America needs so much as this. The surest way to get economic adjustment is to come penitently before God and on bended knees confess our sins and turn to God.

The people followed the young king. After the sin offering came another offering, the burnt offering symbolizing the dedication of life. We are to bring our bodies as living sacrifices to God. In this ancient and dramatic experience there are certain lessons, but I would stress just one lesson: Where life is unreservedly dedicated to the cause of Christ, that cause will be carried forward triumphantly. Let men and women as they go about their daily tasks, go with a song in their hearts because, first of all, they have dedicated their lives to God. Give the best of your life to your work with a zest and the loyalty that will enable you to bear burdens and crosses. We will be taught how to behave ourselves when life's burdens

are pressed upon us. We are not to be bitter and rebellious when such burdens come. But we are to have the spirit of George Matheson who, when he was going blind, wrote:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

If we will do as the Bible bids, we will be able to say with him:

"O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

When life is dedicated to God we will be able to say, whatever the difficulties or adversities, "I have learned in whatsoever state I am, therein to be content." Paul had learned how to be master of the situation. We have an old saying, "Make the best of it." Paul made the best of it with a thorn in his flesh and in his prison experiences. He made the best of it in every experience. With life dedicated to God we may make the best of it in so-called accidents. I am thinking of Helen Keller, who made the best of the afflictions in her life. In my own home city is a judge with no arms. His arms were ground off in a mill, but with steel arms that he fashioned, he can dress himself. He can write better than most of us can write. Never a whimper comes from his heart. He is a great and trusted friend of Christ. He could have sat down in the dust and bemoaned his fate; but not so with him, for he had given his life to God and he makes the best of life's trials.

The principle of compensation is one of the clear teachings of the Bible. Emerson's essay on "Compensation," which I think is his chief message, is borrowed from the Bible. "For our light affliction, which is for the moment, worketh for us more and more exceeding an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." The principle of the Cross runs all through life. We are to hold steadfast to the will and way of Christ. We will be able to say with Paul, "We know that all things work together for good to them that love God, to them who are the called of God according to his purpose." We are to apply this teaching through all the realm of life. When we make the burnt offering, when we dedicate life, the song of the Lord will begin.

Christ asks for our lives. Just here is the acid test. The rich young ruler came to Jesus asking, "What must I do to inherit eternal life?" Christ, who searched his heart, said, "Sell that which thou hast, and give to the poor and thou shalt have treasure in heaven, and come, follow me." And walk in the steps of those men and women of faith who overcame by the

word and by the word of their testimony and who loved not their own lives unto death. In the last two years I have been in lands where men and women were beaten down because of their faith, but there was not a whimper. Gladly are they willing to suffer. They have won as those early Christians won. I am thinking of Livingstone down in Africa, one of the most heroic figures in the world. When he left his home in Scotland and went down to the Black Continent for Christ, he said, "I will attach no value to anything except in its relation to the Kingdom of God." All privileges and powers are to be regarded as a stewardship. Back yonder, around 40 years ago, when General Booth was in my city, a reporter followed him around and asked the old hero, "What is the secret of your power over men?" General Booth replied, "If I have any secret, it is this, 'Let Jesus have all there is of me.'"

Whether men have one talent or two talents or five talents, the giving of life, completely and unreservedly, is the secret of victory.

Do we want Christ to have His way with us? We must choose one of two interests in life. The first is that of selfishness. The self-centered life is doomed. Selfishness is the negation of God. Selfishness is the apostasy of human life. It is the precursor of the downfall of individuals, of churches, of states, and nations. When proud and recalcitrant nations forget God, they will come down to ruin. Well may we take to heart the words of Kipling:

"God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

"The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

"Far-called, our navies melt away;
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!"

"If, drunk with sight of power, we
loose
Wild tongues that have not Thee in
awe,
Such boastings as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

The self-centered nation is doomed; the self-centered organization is doomed; the self-centered church is doomed. I have lived to see some families, once leaders in their respective cities, whose homes are dismantled and broken because they had not

followed God, because they were self-centered.

But there is another center of life—Jesus Christ. The Christ-centered life will win. He who sides with God will always win. We have just one chance at life. Fancy Christ coming into this room this hour and interrupting the speaker, and as He raised His hand, saying, as He said so often while on earth, "Peace be with you." Then suppose He should say, "I have come to ask every man and woman in this room for the unreserved dedication of life. Do you wish me to have my way with you? My way is safe. My way is best." What would our answer be? He does ask that question of everyone of us. Are we willing to have Him come before the dearest possessions of life, before our work, before everything else? He will be Lord of all or will not be Lord at all. Christ asks that question of us. What will be our answer?

President Poteat, who died yonder in Carolina a little while ago, told the story of a young girl who in a Christian college found her Savior. In the glow and glory of her great experience, she wrote to her parents, who were not Christians, telling them about her decision. The parents were disturbed by her letter. They insisted that she should put that fanaticism out of her life. When she came home for a brief vacation, she found them greatly disturbed. They said to her, "We are ready to give you a good time, to give you a fortune, but you must put that foolishness out of your life." But the brave child, modest and unswerving, bore faithful testimony to her Savior. Again and again they came back to her with their demands that she renounce Christ, but she faltered not. In his anger, her father said to her one night, "Go to your room. Tomorrow morning at 8 o'clock you must give us your answer." She went to her room, not to sleep, but to pray. Neither did her parents sleep. In the morning a few minutes before eight she came down the stairway. Calmly, with an assurance that only Christ can give, she went quietly to the piano and began singing:

"Jesus, I my cross have taken,
All to leave, and follow Thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be:
Perish every fond ambition,
All I've sought, and hoped, or
known;
Yet how rich is my condition,
God and heaven are still my own!"

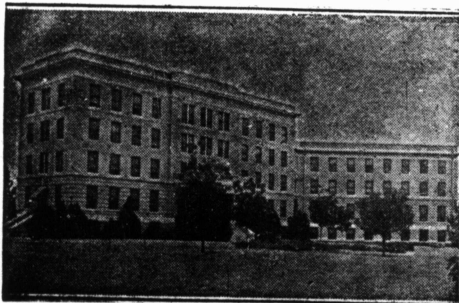
By the time she had finished the first verse, the father, sobbing, fell on his knees by her side, the mother, too, and said to her, "You have won. Tell us the secret of your life and faith."

Oh, strong men and gentle women, won't you, this hour, give Christ the first place in your life and risk all in His hands?

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