

WEST TEXAS BAPTIST

Vol. 13

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No. 49

FOREIGN MISSION BOARD MAKES STATEMENT ABOUT CONFLICT IN FAR EAST

At the annual meeting of the Foreign Mission Board of the Southern Baptist Convention, a committee of which Dr. E. B. Willingham of St. Louis, Missouri, was chairman, was appointed to prepare a statement setting forth the position of the Board with regard to the conflict now raging in China. The following statement was adopted:

That the work of Christian Missions should go forward even under conditions of war in the Far East is the conviction of the Southern Baptist Foreign Mission Board. As followers of Christ and as members of a world-wide Christian fellowship, the Board regards with apprehension and deep sorrow the Sino-Japanese hostilities and the physical and moral horrors which follow in their train. However, this Board and, it is believed, the churches it represents are confident that the present conflict between Japan and China emphasizes the Christian obligation. The task of the Christian church in Japan and China, and indeed in the whole world, is far from completed. We are servants of a Master for whom seeming disaster is the door to larger opportunity. The proclamation of the Gospel must go on. It is the Word of God to suffering, distraught humanity. To witness to that Gospel now in every land with renewed devotion is a call to all the followers of Jesus Christ.

The Board, in prayerful and deliberative session, adopts the following guiding principles for carrying on under the present abnormal conditions:

We express our profound sympathy with the peoples in China and Japan as they face the testing and suffering of war. We pledge to our Christian brothers and sisters there our continuing prayer and support as they seek to live as Christians in this difficult time.

We shall endeavor in cooperation with others to maintain all possible activities and attitudes which make for reconciliation, which minister to the relief of human suffering and which exalt the Person and purpose of Jesus Christ.

We are convinced that all activities in China in connection with hospital and nursing service, schools, and churches, which are deemed essential and which can be maintained, deserve and should have the utmost support of the Board. The emergency will present opportunities for special and extended service, and will call for an unusual degree of initiative and discretion on the part of Christian agencies on the field.

We realize that the continuance of American citizens in China is fraught with hazards. In view of the advice of the United States government that Americans immediately evacuate

(Continued on page 4)

"CHRIST ALONE, THE HOPE OF THE WORLD" IS B. T. U. CONVENTION THEME



DR. MARSHALL CRAIG,
Dallas pastor who will bring B. T. U.
Convention Sermon.

B. T. U. Convention Questionnaire

We wish to answer several questions concerning the State Training Union convention:

1. When and where does the State B. T. U. convention meet?

Answer: November 25-27, 1937, in Beaumont, Texas.

2. Who should attend the Beaumont convention?

Answer: All people who wish to receive inspiration and information. Every Baptist church in the State should send large groups.

3. How is the State B. T. U. convention financed?

Answer: By small registration fees. All sessions of the convention are open to all people regardless of whether or not they register and pay the fee. Each year many attend the convention but do not register or pay the registration fee.

4. What is the registration fee used for?

Answer: To take care of all expenses of the convention including printing, postage, traveling expenses, etc.

5. Has the registration fee been reduced to ten cents each?

Answer: No! District 3, with Beaumont at the center, has guaranteed the convention \$400 cash to be used on convention expense. The leaders in that district will raise the \$400 by inspiring four thousand of their members to register for ten cents each before the convention meets. Any other district or association that will guarantee the convention as much as \$200 may register their members in

(Continued on page 4)

The citizens of Beaumont, through Mayor P. D. Renfro, extend a cordial and urgent invitation to all Texas Baptists to spend Thanksgiving day and the two days following in Beaumont. The invitation has also been extended to Louisiana, Arkansas and Oklahoma Baptists. We hope that each of the 3,153 Baptist churches in this State will send several representatives to attend the convention which will meet at that time!

"Christ Alone, the Hope of the World," is the general convention theme. "Look unto me, and be ye saved, all the ends of the earth: For I am God, and there is none else," (Isaiah 45:22) is the convention scripture. The convention will have its opening session Thanksgiving morning. The first song that will be sung is "All Hail the Power of Jesus' Name," the convention song. The keynote address will be delivered by Dr. Will C. McClung, Wichita, Kansas, and the convention sermon by Dr. W. Marshall Craig, Dallas.

Thursday afternoon the convention will meet in nine sections. The most successful Training Union workers in the world will appear on the sectional programs. Training Union workers

who are looking for new ideas, new plans, new programs and new suggestions will find them at the Beaumont convention. We really believe that every church in Texas should send large groups to that great convention. Below is the program for Thursday morning, November 25.

8:00-10:00—Registration,
9:45—Organ Prelude by John Josey, Amarillo.

10:00—Convention called to order by President R. A. Springer, Amarillo.
10:05—Music directed by J. D. Riddle, Abilene, John Josey, organist.

10:20—Welcome address by Mayor P. D. Renfro.
10:30—Response by Rev. J. R. Grant, Childress.

10:40—Music.
10:45—Keynote address, "Christ Alone, the Hope of the World."—Dr. W. C. McClung.

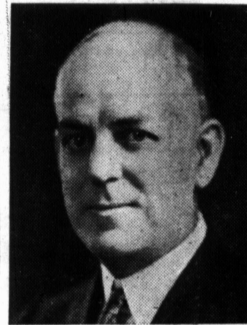
11:15—Music.

11:20—Presentation of conference leaders by T. C. Gardner.

11:30—Announcements and music.

11:40—Convention sermon, "A Thanksgiving Message."—Dr. W. Marshall Craig.

12:10—Adjourn for Thanksgiving dinner.



ROBERT JOLLY
B. T. U. Convention speaker

DID YOU KNOW THAT

1. The Travis Avenue Baptist Church, Fort Worth, plans to send all of its B. T. U. departmental officers to the convention in Beaumont?
2. District 2 is planning to send two thousand of its B. T. U. members to Beaumont?
3. The Baptist Church at Huntington is going to send forty B. T. U. workers to Beaumont?
4. Each union in a church is entitled to five messengers, that a church with five unions and the general B. T. U. organization is entitled to thirty messengers?
5. Large numbers will attend the convention from Lubbock and Amarillo?
6. Louisiana, Arkansas and Oklahoma have been invited to attend the convention?
7. Beaumont is ready to entertain eight thousand messengers?

CARLSBAD CAVERNS TO BE SCENE OF JOINT MEET OF THREE-STATE BAPTISTS

EL PASO, Texas, Nov. 6.—A joint session of the Baptist Conventions of Texas, Arizona and New Mexico 750 feet underground in the arched recesses of Carlsbad Caverns, New Mexico, will climax the Baptist General Convention of Texas which opens here Sunday.

The solemn underground services will be held Friday, Nov. 12, following adjournment of the week's sessions here.

Rev. Roy S. Holloman of El Paso announced today speakers for the im-

(Continued on page 4)

China—The World's Great Mission Field

Editor's Note—Church people of America are anxiously and prayerfully watching the terrible conflict in China. For this reason our readers will read with interest the following enlightening article on China, written by Edward B. Jenkins, D. D., nephew of Dr. Millard A. Jenkins of Abilene, on China as a mission field.

All Christians in America should be interested in the outcome of the war in China. Upon the outcome of the war may in a way depend the future of Christian missions in that great land and country. When it is to be remembered that the Protestants and Catholics of America and Europe have invested in this country \$100,000,000 in churches, hospitals, clinics, colleges, universities, schools, and mission stations it will be seen the large investment that has been made for the Kingdom of God in that heathen land.

The area of China is 4,200,000 square miles. China is as big in area as the United States and Mexico combined. China is the world's oldest na-

tion and when Abraham was in the E of Chaldea, China was a nation old in her civilization as China dates back to 3,000 B. C. There are 21 provinces in China, or states as we would say. The population is about 490,000,000 people, or one in every four of the world's population. There are 400,000 foreigners and 6,000 Americans in China. Shanghai is the New York of China and Nanking is the Chicago.

There are three great religions, or rather four, in China: Buddhism, the predominant religion, Confucianism, Taoism and Mohammedanism. There are 20,000,000 Mohammedans in China. Christianity numbers a million souls in China, with 650,000 evangelicals, or Protestants, and there are 2,500,000 Roman Catholics. The Catholics are the first religious faith outside the heathen religion to enter China. The Nestorians entered China in the seventh century, but after two hundred years of work were driven out as the priests interfered

(Continued on page 3)

Things I Remember and Love to Tell

J. B. Cranfill, Dallas, Texas
In Western Recorder

Editor's Note: In this intensely human interest story, written by Dr. Cranfill, which appeared in last week's Recorder, an incident connected with the early history of the First Baptist Church, Abilene, will be read with interest. Col. J. H. Parramore and Col. C. W. Merchant, mentioned in the story, who for so many years were staunch supporters of the First Baptist Church and Simmons College, will be remembered by all old timers in this section. Dr. R. T. Hanks, who served this section so nobly for many years, became a staunch friend of the Parramores and Merchants, which friendship lasted throughout the lives of these three Kingdom builders of West Texas.

Dr. J. T. Harrington, who will be 80 January 7, next, is President of the Board of Trustees of Baylor University at Waco. I met him first 43 years ago, when he was practicing medicine at Abilene, the seat of Hardin-Simmons University, which then was Simmons College. By the way, this excellent institution, when O. C. Pope was president, conferred upon me the honorary title of Doctor of Laws.

It was slightly before that time that the Abilene church became pastorless. Dr. Harrington was a great friend of R. T. Hanks, long time pastor of the First Baptist Church of Dallas. He had resigned here and Dr. Harrington championed him as the proper man to fill the pastorate at Abilene. The vote for Hanks was not quite unanimous, his chief opponent being Brother Parramore, a rich cattle man and the leading contributor in the church. The next step after the selection of Hanks was raising his salary, which was \$1,200 a year. That was about as much as \$3,600 would be now.

When Brother Parramore was asked how much he would give to the pas-

torate of Brother Hanks, he said he would give nothing at all. Then the small group who had opposed Hanks, two of whom were well-to-do cattlemen, followed Parramore's lead and said they would give nothing. It was thus that Parramore thought the selection of Hanks as pastor was safely checkedmate. When they came around to Dr. Harrington and asked him how much he would give, he said: "I will give the entire \$1,200."

The Conference was astounded, one member saying, "But, Doctor, you are not able to do that," to which the doctor replied: "Well, I guess I know my own affairs. I have enough money in the bank to pay the first month's salary, and I'll pay Brother Hanks \$100 a month for twelve months." The Conference then adjourned, but the incident was by no means closed. Next day Brother Merchant, a leading member of the church and one of the well-to-do who had said, "I pass," at the Conference the night before, came to Dr. Harrington and said: "You can't afford to pay all this salary, Doctor. Put me down for half

(Continued on Page 3)

Gardner's Letter From Europe

By T. C. Gardner

HEIDELBERG, Germany.—"This is Heidelberg," announced our guide, Miss Wilfrid Muller, a German girl, who speaks French, English, Italian, German and Dutch. She was born in Italy but moved to Germany with her parents at the beginning of the World War in 1914. "This city was founded in 1368 and has been a center of culture and education since the founding of our great university in 1368," she said. There are 85,000 people living in Heidelberg now. It is one of the most influential cities in all of Germany. Every town has its own features which are the result of its many and varied component parts, the landscape, the climate, the character of the population, its history and culture. Heidelberg is so much a part of the landscape, the surrounding country and the past, that one must study it all to understand the full charm of the individuality of the town.

People Live to Ripe Old Age

The people live long and useful lives in Heidelberg. "The fountain of youth is here," remarked a native. "The older people who visit here drink our spring water and bathe in the Neckar river, soon observe that their wrinkles are smoothing out, their youthful spirit returning, their gray hair turning to light brown and their outlook on life, in keeping with the

new day in which we live," he said. The enthusiasm was all taken out of some of the members of our party when we learned that one must live here at least six months before the desired effect would be realized.

A Great Educational Center

The foundation of the university in 1368, by Ruprecht I, was the most momentous event in the history of the city of Heidelberg. The school has been known for its scholarship for hundreds of years. Many of our world renowned scholars were educated here. As I visited the university buildings this morning I realized that many of the greatest lawyers, doctors, teachers, preachers, and statesmen were educated here. There are at present approximately 2,500 students in the university with more than 900 of these taking "pre-med" work. Ten per cent of the students are foreigners, the majority of whom are Americans. Only 25 per cent of the entire student body is girls. We were told that only about 20 per cent of the students in all the colleges and universities in Germany are girls. The university, education, learning, if you please, is the one thing that has made Heidelberg famous. "Some of the scholars who have gone out from this university who are known around the world are: Hausser and Schlosser, the historians; Bunsen, the chemist;

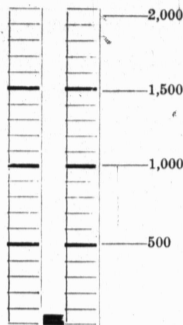
(Continued on page 3)

from THE WATCHTOWER

editions of the Editor As He
Watches the World Go By

SUBSCRIPTION THERMOMETER

Read About It
Below



I have been receiving some encouragement on my subscription effort to secure 2,000 paid-in-advance subscriptions between this time and January 1. Anyway, the die is cast (whatever that means) and the subscription thermometer will tell the tale as to whether or not the goal will be reached, and just what progress is being made. I realize that I must depend on my subscribers and preacher brethren over West Texas to put it over. If you haven't already done it, write in and let me know how many subscriptions you will secure for the paper during this campaign. Remember the price is, single subscriptions \$1.00 per year, in clubs of ten or more, 75 cents and clubs of 20 or more 60 cents. We will give anyone securing one of these clubs for a year's subscription just to show our appreciation.

By the way, the first issue in December will begin our fourteenth year as editor of the West Texas Baptist. I've always heard that the first 13 years are the hardest. At least I hope so. These years are certainly rolling by in a hurry. It reminds us that if we ever expect to accomplish anything worth while we had best be at it. Some of these days we will have to check out to the other world, and we ought to be concerned about the record we leave.

When this paper goes to press the editor will probably be in El Paso attending the convention. We will try to have something worthwhile to tell our readers about the meeting in the next issue. In the meantime, those of you who couldn't go to the El Paso meeting should make preparation to attend the B. T. U. meeting at Beaumont November 25-27.

The Kindness of God

II Samuel 9

Editor's Note: This sermon, preached by H. E. East, pastor, Bethel Baptist Church (Jones Association), and Trent Baptist Church (Sweetwater Association), at Jones County Workers' Conference meeting with Nugent Baptist Church, Oct. 19. A motion picture carried that this sermon be submitted to the West Texas Baptist for publication. The message is an unusual presentation of the subject of "Grace"—in fact, it is so good we cannot refrain from publishing it in its entirety, although it may be necessary to run it in two installments.

To use an Old Testament story as an illustration to make clear New Testament doctrines, is often an unwise thing to do. In our search for a message, it is easy for the busy pastor to read meaning into the scripture when he ought to devote himself to reading meaning out of the scripture. On this occasion, however, I am going to take the dangerous route by using this Old Testament account of King David and Mephibosheth as a simple illustration of the kindness or grace of God in salvation. Truly, this marvelous chapter does present a beautiful picture of salvation by grace.

In this account we are told that King David remembered a covenant that he made with his friend, Jona-

than, long before David became king. The covenant provided that David should care for the descendants of Saul and Jonathan after David should become king. So David, in this chapter, was inquiring if there was any left of the household of Saul to whom he might show the kindness of God for Jonathan's sake. Ziba, a former servant of Saul's, informed David that a son of Jonathan, Mephibosheth, a man lame on both feet, was alive and resided in the house of Machir in Lodebar. Ziba was sent to bring Mephibosheth to David, and when this poor man, who had been made a cripple in both feet by a fall he received while a small child, was brought into David's court, he bowed himself before David and exclaimed, "What is thy servant, that thou shouldst look upon such a dead dog as I am." David, for Jonathan's sake, gave to Mephibosheth all that pertained to Saul; he made him as one of the king's sons, and Mephibosheth ate at the king's table continually.

This glorious account pictures very vividly three things concerning God's grace. First, we see a picture of what grace is; second, we see a picture of the position grace gives the believer; and third, we catch a vivid picture of the endurance of grace.

What Is Grace? Our definitions of grace, like our definitions of God's

(Continued on page 4)

West Texas Baptist

SAM MALONE Editor and Publisher

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NOB KNOCKERS

Under the cover of darkness, on Friday night of last week, some prowlers entered Roy Cooper's Garage, broke into the safe and pilaged the contents. These marauders got only \$25.00 for their booty, but they damaged beyond repair a safe that cost approximately \$300.00. Of course this type of criminal never stops to take into consideration what the cost might be to the other fellow. He is in the knob knocking business for personal gain.

There is another type of knocker that is just as pernicious and as destructive as is the knob knocker. As a rule, you will find him on the street corner or in the by places. He knocks on the town; he knocks on the school system; he knocks on the churches and the preachers. In fact, he is in the knocking business and as far as society is concerned, he is far more detrimental than the fellow who would enter a place of business under cover of darkness, and crack a safe.

This latter knocker never spares the character of an individual nor considers the influence of an institution when once he takes up his hammer and begins to knock.

When we think of street knockers we are reminded of the policeman who, while traversing his beat early one morning, saw a bald-headed man lying asleep with his head in a window near the street. The cop rapped the man over the head with his billet and then went on about his business. Next day when he was hailed before the corporation judge and was asked why he had struck this peaceable citizen, he replied that the bald-head was so tempting that he just could not resist hitting it.

So it is with some individuals: the temptation is so great that they just go around knocking on something or someone. They are continually trying to tear down what others are building up. However, it does not take wisdom, courage or patience to do this kind of work. An unskilled workman, a boy or even a half-wit could tear down a mansion or palace, but it takes a skilled mechanic to erect even a cottage.

"A fine thing to remember;
 A better thing to do,
 Is to work with the construction gang,
 And not with the wrecking crew."
 —Rev. W. R. Derr, Ralls, Texas.

PROGRAM

WORKERS CONFERENCE OF THE SWEETWATER BAPTIST ASSOCIATION

With Blackwell Baptist Church, Nov. 18, 1937

10:00—Song ServiceMrs. P. L. Ullom
 10:15—DevotionalRev. T. J. Sparkman
 10:30—Preparation of the Church BudgetJ. D. Riddle
 10:50—Subscribing the Church BudgetRev. C. A. Powell
 11:10—The Worth of the Budget System Over Other MethodsRev. Finis Williams
 11:30—Sermon, "Tipping Christ"Dr. C. R. Shirar, First Baptist Church, Temple, Texas
 12:15—Lunch.
 1:30—Board Meetings—Associational and W. M. U.
 2:00—Song ServiceMrs. P. L. Ullom
 2:10—Business.
 2:15—Echoes from Baptist General Convention, which met in El PasoDr. M. A. Jenkins
 2:45—Inspirational AddressP. D. O'Brien, Stamford, Texas
 3:15—Adjourn.

BUILDING THE SHIP FOR THE STORM

When a shipwright builds a vessel, does he build it to keep it upon the stocks? Nay, he builds it for the sea and the storm. When he was making it, he thought of tempests and hurricanes; if he did not, he was a poor shipbuilder. When God made thee a believer, He meant to try thee; and when He gave thee promises, and bade thee trust them, He gave such promises as are suitable for times of tempest and tossing. Dost thou think that God makes shams like some that have made belts for swimming, which were good to exhibit in a shop, but of no use in the sea?

We have all heard of swords which were useless in war; and even of shoes which were made to sell but were never meant to walk in. God's shoes are of iron and brass, and you can walk to heaven in them without their ever wearing out; and His life-belts, you may swim a thousand Atlantics upon them, and there will be no fear of your sinking. His Word of promise is meant to be tried and proved.

O man, I beseech you do not treat God's promises as if they were curiosities for a museum; but use them as everyday sources of comfort. Trust the Lord whenever your time of need comes on.

—Spurgeon.

"Now to him that worketh is the reward NOT reckoned of grace, but of debt. But to him that worketh NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:4-5.

"Christianity is not suffering from aggressiveness; it is suffering from supineness."

Think On These Things

C. C. Andrews, Baird, Texas

The way of life, compared with what is NOT the way, or the affirmative and negative of salvation spoken or written in the same verse or verses. Without comment I quote a few of the many:

"He came unto his own, and his own received him NOT. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:11-12.

"He that believeth on him is NOT condemned: but he that believeth NOT is condemned already, because he hath NOT believed in the name of the only begotten Son of God."—John 3:18.

"He that believeth on the Son hath everlasting life: and he that believeth NOT the Son shall NOT see life; but the wrath of God abideth on him."—John 3:36.

"If any man hear my words, and believe NOT, I judge him NOT: for I came NOT to judge the world, but to save the world."—John 12:47.

"And by him all that believe are justified from all things, from which ye could NOT be justified by the law of Moses."—Acts 13:39.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath NOT the Son of God hath NOT life."—I John 5:11-12.

Devotional Thoughts

CONSECRATION

By Mrs. J. H. Epley, Abilene, Texas

Hebrew 10; Exodus 32:29

What is consecration? It means to set apart—dedicate or devote to the service of God; and a surrendered will is about the same thing. We make a complete surrender of our lives and all we have to God, to go where he wants us to go, do or say, or be used by Him in any way He wants to use us. It is to be in a submissive state like a piece of clay in the Potter's hands; to let God work in us, and with and through us at His perfect will, and say "Dear Lord, thy will be done, not mine." We will study the Bible to find out God's will and we will pray often for guidance and for Christ's spirit to be in our hearts and direct us to do that which is right. We will not neglect God's work for our own selves or for worldly things, or have too much of anything on our minds to the neglecting of our duty to God and His service. The cares of this world and the deceitfulness of riches will find our hearts so full at times, if we are not very careful, that Christ will have no room to dwell in them, and the Bible says for us to abstain from even the appearance of evil, so if we are in any kind of business or doing anything that has the appearance of evil we should be willing—and not only willing—but give it up. So if there is anything in our lives that the world is looking at and thinking evil of us we should quit it, because the world is watching the Christians very closely—closer very often than we realize—and it causes people to either become Christians or be lost, and we are God's agents here on earth to lead people to Him. He could have saved them in other ways instead of through us but He did not choose to do so, and oh! what a privilege we ought to feel that we have work to do for our dear Savior.

I do not call a consecrated life a sanctified or holiness life, or to go into fanaticism as some people seem to think. I do not think that we ever become sanctified here in this world. There is too much evil in it and in us. Jesus said there was not but one that was good and that was God, and I don't think it is the kind of feeling that we should have. We should feel our unworthiness and weakness for it is so little that we do when we even do our best. Oh! How seldom do we do our best and when we do even our best then we wish we could live more perfect lives and nearer our Savior and do more for Him. I think sometimes that people go into fanaticism, that is, imagine they are good when they are not. I think a consecrated or surrendered life is the most happy life to live. We feel God's nearness and he blesses our lives in so many ways that our hearts just run over with joy at times. A converted Christian is not a consecrated one. We have to go a little further with Jesus, and as I read a piece where one woman said to another one "I would give all this world to be as good as you are and live such a consecrated life," and the other woman answered, "That is just what I gave—I gave up the world and the ways of the world."

We see those around us that we feel are living consecrated lives by their actions; they are kind, loving, tender spirited toward everyone—they visit the sick, help the widows and the orphans, sympathize or help any one in distress or trouble and always willing and ready to do what Jesus would have them do, and we feel that they are living a consecrated life, or they could not do that way. We all love Brother Truett and feel that he lives a consecrated life. And why do we feel that way about him? Because his life reveals it to us through his actions. Sometimes we have to go through the Garden of Gethsemane with Jesus before we reach that state. This road is straight and narrow and but few follow it. That is what is the matter with our churches today. If we had consecrated men and women they would attend the services and take an active part in carrying on all the church work and throwing in money to help carry it on, or do anything in any way to be like Christ and to do His will.

WORKING TOGETHER FOR GOOD

"We know that all things work together for good to them that love God, to them who are the called according to his purpose."—(Rom. 8:28).

All things work together for good to them that love God. Everything from the thunder that awakens to the child's cry that touches the hard heart! Everything, from the flood taking life with it, to the spring leaving the mountainside and hurrying into the valley to quench the thirst of man and beast; from the dewdrop hanging on the cheek of the rosebud, to the tear on the eyelid, pressed from a grief-stricken heart! Everything, from the cyclone leaving death in its wake, to the breeze blowing through yonder bough, rocking the bird, and her young to sleep; or the cooling zephyrs, stealing through the broken window shutter at eventide to kiss the face of a dying child! Everything, from the Boxer's blade to the surgeon's knife;

SUNDAY SCHOOL LESSON

HIGHT C. MOORE

November 14, 1937

THE CHRISTIAN MINISTER

Read I Timothy 4:2; Timothy 2:1-4; Study I Timothy 4:6-16; II Timothy 2:1-4

Paul desired that Timothy, his son in the Gospel, should be "a good minister of Jesus Christ" and he gave him inspired counsels which Christian ministers and everybody interested in them, would do well to heed today.

1. A Good Minister's Doctrine (I Timothy 4)

Testify for truth. Stand squarely by Scripture. Declare sound doctrine. Expose error. Denounce fictions and myths that masquerade under the banner of religion.

(1) **Expose error.** False doctrines were being taught and the people were being deceived and deluded by them. Timothy was told to "put the brethren in mind of these things;" or point out these errors to them, and put them on their guard. To this day nothing is more dangerous than false religious teaching. The "good minister" must guard his flock against it by sound teaching and solemn warning.

(2) **Nourish yourself.** As there is poison in error so there is nutriment in truth. So Paul thinks of Timothy as "nourishing yourself in the precepts of the faith and that noble teaching which you have followed" (Montgomery). There is strength and stamina in living on the principles of faith and teaching. Who can be strong without nourishing himself on the milk and meat of the Word of God?

(3) **Reject old wives' fables.** They are "profane and old wives' fables." They are "worldly fiction and old wives' tales" alleging to be religious and claiming sometimes to be biblical. Let them alone. Have nothing to do with them. Reject and reprehend them. Let the brethren know and bid them beware!

2. A Good Minister's Discipline (I Timothy 4)

Train for godliness. As men train for industrial and professional life, so Paul urges Timothy to "train for religious life." What an appeal and challenge to a young man who wishes to invest his life where it will count for most! Two things are outstanding in such a program:

(1) **Service.** Think a moment of physical training in proper appraisal: It is not useless; indeed, it is of some small service; but it is not superlative service, though profitable in its place. In comparison, or contrast, think of the training for godliness which is profitable unto all things, or "useful in every respect," or "of service in all directions." The secret is not far to seek, "since it carries with it a promise of life here and hereafter" (Montgomery). That is, godliness makes life most worthwhile here and now in every way; and it leads directly into the larger and lasting life hereafter.

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(3) **Cultivate your gift.** Timothy had a great gift. It was within him, interwoven with his heart fibers. There was good material for the making of a great minister. He must not neglect it. Let him discover, and develop it, and dedicate it to God. The ordaining hands laid upon his head forecast a ministry of wide influence and usefulness.

Golden Text

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The gift is a gift from God. It is the talent that can be used for the glory of God. It is entrusted not for hiding away but for use every day.

It may be neglected, and so lie in total disuse. It may be used only on occasion, and so shine or serve but for a moment now and then. It may be diverted to inferior purposes, and so miss the large service it was meant to render.

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West Texas Baptist

SAM MALONE Editor and Publisher

Published on Thursday of each week at 241 Hickory Street, in the interest of Kingdom Work in the West.

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KNOB KNOCKERS

Under the cover of darkness, on Friday night of last week, some prowlers entered Roy Cooper's Garage, broke into the safe and pilloled the contents. These marauders got only \$25.00 for their booty, but they damaged beyond repair a safe that cost approximately \$300.00. Of course this type of criminal never stops to take into consideration what the cost might be to the other fellow. He is in the knob knocking business for personal gain.

There is another type of knocker that is just as pernicious and as destructive as is the knob knocker. As a rule, you will find him on the street corner or in the by places. He knocks on the town; he knocks on the school system; he knocks on the churches and the preachers. In fact, he is in the knocking business and as far as society is concerned, he is far more detrimental than the fellow who would enter a place of business under cover of darkness, and crack a safe.

This latter knocker never spares the character of an individual nor considers the influence of an institution when once he takes up his hammer and begins to knock.

When we think of street knockers we are reminded of the policeman who, while traversing his beat early one morning, saw a bald-headed man lying asleep with his head in a window near the street. The cop rapped the man over the head with his billet and then went on about his business. Next day when he was hailed before the corporation judge and was asked why he had struck this peaceable citizen, he replied that the bald-head was so tempting that he just could not resist hitting it.

So it is with some individuals: the temptation is so great that they just go around knocking on something or someone. They are continually trying to tear down what others are building up. However, it does not take wisdom, courage or patience to do this kind of work. An unskilled workman, a boy or even a half-wit could tear down a mansion or palace, but it takes a skilled mechanic to erect even a cottage.

A fine thing to remember;
 A better thing to do,
 Is to work with the construction gang,
 And not with the wrecking crew."
 —Rev. W. R. Derr, Ralls, Texas.

PROGRAM

WORKERS CONFERENCE OF THE SWEETWATER BAPTIST ASSOCIATION

With Blackwell Baptist Church, Nov. 18, 1937

- 10:00—Song ServiceMrs. P. L. Ullom
- 10:15—DevotionalRev. T. J. Sparkman
- 10:30—Preparation of the Church BudgetJ. D. Riddle
- 10:50—Subscribing the Church BudgetRev. C. A. Powell
- 11:10—The Worth of the Budget System Over Other MethodsRev. Finis Williams
- 11:30—Sermon: "Tipping Christ"
Dr. C. R. Shirar, First Baptist Church, Temple, Texas
- 12:15—Lunch.
- 1:30—Board Meetings—Associational and W. M. U.
- 2:00—Song ServiceMrs. P. L. Ullom
- 2:10—Business.
- 2:15—Echoes from Baptist General Convention, which met in El PasoDr. M. A. Jenkins
- 2:45—Inspirational AddressP. D. O'Brien, Stamford, Texas
- 3:15—Adjourn.

BUILDING THE SHIP FOR THE STORM

When a shipwright builds a vessel, does he build it to keep it upon the stocks? Nay, he builds it for the sea and the storm. When he was making it, he thought of tempests and hurricanes; if he did not, he was a poor shipbuilder. When God made thee a believer, He meant to try thee; and when He gave thee promises, and bade thee trust them, He gave such promises as are suitable for times of tempest and tossing. Dost thou think that God makes shams like some that have made belts for swimming, which were good to exhibit in a shop, but of no use in the sea?

We have all heard of swords which were useless in war; and even of shoes which were made to sell but were never meant to walk in. God's shoes are of iron and brass, and you can walk to heaven in them without their ever wearing out; and His life-belts, you may swim a thousand Atlantics upon them, and there will be no fear of your sinking. His Word of promise is meant to be tried and proved.

O man, I beseech you do not treat God's promises as if they were curiosities for a museum; but use them as everyday sources of comfort. Trust the Lord whenever your time of need comes on.
 —Spurgeon.

"Now to him that worketh is the reward NOT reckoned of grace, but of debt. But to him that worketh NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:4-5.

"Christianity is not suffering from aggressiveness; it is suffering from supineness."

Think On These Things

C. C. Andrews, Baird, Texas

The way of life, compared with what is NOT the way, or the affirmative and negative of salvation spoken or written in the same verse or verses. Without comment I quote a few of the many:

"He came unto his own, and his own received him NOT. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:11-12.

"He that believeth on him is NOT condemned: but he that believeth NOT is condemned already, because he hath NOT believed in the name of the only begotten Son of God."—John 3:18.

"He that believeth on the Son hath everlasting life: and he that believeth NOT the Son shall NOT see life; but the wrath of God abideth on him."—John 3:36.

"If any man hear my words, and believe NOT, I judge him NOT: for I came NOT to judge the world, but to save the world."—John 12:47.

"And by him all that believe are justified from all things, from which ye could NOT be justified by the law of Moses."—Acts 13:39.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath NOT the Son of God hath NOT life."—I John 5:11-12.

Devotional Thoughts

CONSECRATION

By Mrs. J. H. Epley, Abilene, Texas

Hebrew 10; Exodus 32:29

What is consecration? It means to set apart—dedicate or devote to the service of God; and a surrendered will is about the same thing. We make a complete surrender of our lives and all we have to God, to go where he wants us to go, do or say, or be used by Him in any way He wants to use us. It is to be in a submissive state like a piece of clay in the Potter's hands; to let God work in us, and with and through us at His perfect will, and say "Dear Lord, thy will be done, not mine." We will study the Bible to find out God's will and we will pray often for guidance and for Christ's spirit to be in our hearts and direct us to do that which is right. We will not neglect God's work for our own selves or for worldly things, or have too much of anything on our minds to the neglecting of our duty to God and His service. The cares of this world and the deceitfulness of riches will find our hearts so full at times, if we are not very careful, that Christ will have no room to dwell in them, and the Bible says for us to abstain from even the appearance of evil, so if we are in any kind of business or doing anything that has the appearance of evil we should be willing—and not only willing—but give it up. So if there is anything in our lives that the world is looking at and thinking evil of us we should quit it, because the world is watching the Christians very closely—closer very often than we realize—and it causes people to either become Christians or be lost, and we are God's agents here on earth to lead people to Him. He could have saved them in other ways instead of through us but He did not choose to do so, and oh! what a privilege we ought to feel that we have work to do for our dear Savior.

I do not call a consecrated life a sanctified or holiness life, or to go into fanaticism as some people seem to think. I do not think that we ever become sanctified here in this world. There is too much evil in it and in us. Jesus said there was not but one that was good and that was God, and I don't think it is the kind of feeling that we should have. We should feel our unworthiness and weakness for it is so little that we do when we even do our best. Oh! How seldom do we do our best and when we do even our best then we wish we could live more perfect lives and nearer our Savior and do more for Him. I think sometimes that people go into fanaticism, that is, imagine they are good when they are not. I think a consecrated or surrendered life is the most happy life to live. We feel God's nearness and he blesses our lives in so many ways that our hearts just run over with joy at times. A converted Christian is not a consecrated one. We have to go a little further with Jesus, and as I read a piece where one woman said to another one "I would give all this world to be as good as you are and live such a consecrated life," and the other woman answered, "That is just what I gave—I gave up the world and the ways of the world."

We see those around us that we feel are living consecrated lives by their actions; they are kind, loving, tender spirited toward everyone—they visit the sick, help the widows and the orphans, sympathize or help any one in distress or trouble and always willing and ready to do what Jesus would have them do, and we feel that they are living a consecrated life, or they could not do that way. We all love Brother Truett and feel that he lives a consecrated life. And why do we feel that way about him? Because his life reveals it to us through his actions. Sometimes we have to go through the Garden of Gethsemane with Jesus before we reach that state. This road is straight and narrow and but few follow it. That is what is the matter with our churches today. If we had consecrated men and women they would attend the services and take an active part in carrying on all the church work and throwing in money to help carry it on, or do anything in any way to be like Christ and to do His will.

WORKING TOGETHER FOR GOOD

"We know that all things work together for good to them that love God, to them who are the called according to his purpose."—(Rom. 8:28).

All things work together for good to them that love God. Everything from the thunder that awakens to the child's cry that touches the hard heart! Everything, from the flood taking life with it, to the spring leaving the mountainside and hurrying into the valley to quench the thirst of man and beast; from the dewdrop hanging on the cheek of the rosebud, to the tear on the eyelid, pressed from a grief-stricken heart! Everything, from the cyclone leaving death in its wake, to the breeze blowing through yonder bough, rocking the bird and her young to sleep; or the cooling zephyrs, stealing through the broken window shutter at eventide to kiss the face of a dying child! Everything, from the Boxer's blade to the surgeon's knife;

SUNDAY SCHOOL LESSON

HIGHT C. MOORE

November 14, 1937

THE CHRISTIAN MINISTER

Read I Timothy 4:2; Timothy 2:1-4;
 Study I Timothy 4:6-16; II Timothy 2:1-4

Paul desired that Timothy, his son in the Gospel, should be "a good minister of Jesus Christ" and he gave him inspired counsels which Christian ministers and everybody interested in them, would do well to heed today.

1. A Good Minister's Doctrine (I Timothy 4)

Testify for truth. Stand squarely by Scripture. Declare sound doctrine. Expose error. Denounce fictions and myths that masquerade under the banner of religion.

(1) **Expose error.** False doctrines were being taught and the people were being deceived and deluded by them. Timothy was told to "put the brethren in mind of these things;" or point out these errors to them, and put them on their guard. To this day nothing is more dangerous than false religious teaching. The "good minister" must guard his flock against it by sound teaching and solemn warning.

(2) **Nourish yourself.** As there is poison in error so there is nutriment in truth. So Paul thinks of Timothy as "nourishing yourself in the precepts of the faith and that noble teaching which you have followed" (Montgomery). There is strength and stamina in living on the principles of faith and teaching. Who can be strong without nourishing himself on the milk and meat of the Word of God!

(3) **Reject old wives' fables.** They are "profane and old wives' fables." They are "worldly fiction and old wives' tales" alleging to be religious and claiming sometimes to be biblical. Let them alone. Have nothing to do with them. Reject and reprehend them. Let the brethren know and bid them beware!

2. A Good Minister's Discipline (I Timothy 4)

Train for godliness. As men train for industrial and professional life, so Paul urges Timothy to "train for religious life." What an appeal and challenge to a young man who wishes to invest his life where it will count for most! Two things are outstanding in such a program:

(1) **Service.** Think a moment of physical training in proper appraisal: It is not useless; indeed, it is of some small service; but it is not superlative service, though profitable in its place. In comparison, or contrast, think of the training for godliness which is profitable unto all things, "or 'useful in every respect," or "of service in all directions." The secret is not far to seek, "since it carries with it a promise of life here and hereafter" (Montgomery). That is, godliness makes life most worthwhile here and now in every way; and it leads directly into the larger and lasting life hereafter.

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Things I Remember and Love to Tell

(Continued from page 1)

of it. I'll pay \$50.00 a month. Moreover, I'll go and see Brother Parramore and the others who opposed the selection of Brother Hanks, and see if I can get them straightened out." And the salary was raised in the regular way, with Dr. Harrington paying his due proportion. So far as I know, this incident has no parallel in Baptist history.

B. H. Carroll had a beautiful daughter, Kate, who later was a missionary to Brazil. When she was 23 years old, she said to Dr. Carroll: "Father, I have never heard you say an angry word in all my life." He smilingly replied: "My dear, I am glad that no angry word from my lips ever fell upon your ears, but I don't want you to think I haven't been angry since you were born. I resolved many years ago that when I got angry, if I ever did, I would keep my lips closed, and I have." That was a fine example for the rest of us, but one quite difficult for some of us to follow.

That reminds me to tell that I have prepared the manuscripts of two new B. H. Carroll books of sermons, and they will, I hope, soon appear. One has the title "Jesus the Christ," and the other, "The Holy Spirit." I have rather a unique plan on these books of sermons, and if you won't tell it, I'll divulge the secret to you—I am hoping to give outright a copy of each of these books to every Theological and Training School student in every Southern Baptist institution. Yes, I know it will cost a good deal of money, but somehow I believe God will provide the money. I hope you won't broadcast it, but I haven't the money to do it with all by myself. I sent out double postcards to the Baptist pastors of Texas and many of them have subscribed for the book at \$1.50 a copy. If others throughout the South will follow suit, it will make it easy on me; but if I don't get enough subscribers to justify the outlay, I'll manage to put this over in some other way. I believe God's hand is in it. If I can crown my life with this service, I shall be very happy indeed. I am going along pretty strong in my eightieth year, but I haven't ceased to love the Master's work, nor am I conscious of any failing of my mental powers, or my ability to take collections. The truth of it is that I am asking every reader of the Recorder who wants to read two of the greatest books of sermons ever published (and these will be among the greatest ever put to print) to send me a subscription on a postcard for one of the books. I don't want any money now, nor will I want any money until the books appear, but if you will promise to buy copies of them—and this invitation is not limited to preachers—write me pronto and I'll enroll your name, and that will push along one of the most vital enterprises I have ever undertaken. Don't all speak at once! It might give my secretary nervous prostration!

There's a true story of W. A. Jarrel, a long time Texas pastor, who, at a particular time, was pastor at Weatherford, Texas. The pastor had preferred charges against a lawyer member for violent language and profanity. The pastor was passing this man's cow lot when it was a few inches deep in mud and the lawyer was milking the only cow. Somehow he got tangled up in the rope with which he tied off the calf, and was precipitated face down into this mud, slush and offal. But that offal wasn't the only awful thing in the incident. He had on his Sunday clothes. When he scrambled to his feet, he said words that ought not to appear in a religious paper of the dignity and character of the Western Recorder. The pastor was passing and heard it all and preferred the charges. In due time, a committee waited on the lawyer brother and asked him to come and make acknowledgment to the church. He said: "I'll be at the conference and appear to make my statement in person." He was at the conference and told the incident in a very artful way and passed the word to the assembled members: "Now, brethren, you have heard my story. It is true and the pastor will testify to the truth of it. I leave my case in your hands with this word—is there a man here that wouldn't have said the things I said under similar circumstances? If so, let him vote against me." A brother arose and moved that the charges against the lawyer offender be dismissed, whereupon the pastor interposed thus: "If you dismiss this case, I'll resign." It was fatal. There were some in the church that thought

Jarrel ought to resign any way, so they passed the motion unanimously, thus opening the way for a change in pastors.

No preacher knows the effect of any sermon he preaches. Many years ago, I preached the closing sermon in a revival at Rockwall, Texas, which was being conducted by J. W. Brice, the pastor. The other day a man wrote me that he was present in that meeting that night, and while he did not come out for the Savior publicly then, he was converted under my sermon. That's a far cry, isn't it? It has been more than 45 years since I preached that sermon, and here is now a man telling me that my words, feeble as they were, led him to Christ. We never know what will be the fruitage of bread cast upon the waters.

That reminds me that I recently heard of two preachers, not Baptists but brothers, who were very active in another denomination until they were blessed, or cursed, whichever it be, by becoming rich from old worn land they had somewhere which had proved to be oil land. Strange to tell, both quit preaching. I wonder how many of our preachers in the various denominations would give up the work for Christ because of a little temporary prosperity. I believe if our Baptist pastors got rich they would preach right on.

When I was discussing pastorates with a prominent Baptist recently, he

China—The World's Great Mission Field

(Continued on page 4)

in the politics of the country. As for Baptists in China there are 65,000 of various Baptist denominations, and 41,000 Southern Baptists. They have 118 schools with 15,000 students, and 28 hospitals accommodating 150,000 patients a year. At Shanghai, the Baptist University down on the Woosung river has been bombed and missionaries have been driven out. There were some 500 Chinese, Korean students in the university before the war came. There have been 93 colleges, universities, hospitals and schools bombed in the city of Shanghai since an attack began on Shanghai. The missionaries of all denominations have been ordered out by the consults of their various governments. They have gone to Macao, Hongkong and Manila to wait for passage home or to return to China in case hostilities should cease soon.

The Chinese are a patient, a stoic, and persevering people. They take their sufferings without complaint or murmurings. The writer was talking with a Chinese professor of Shanghai, there during the war in 1927. We told him that when we came up Woosung river (where the great Japanese battleships are anchored now and shelling the city) that we counted 82 battleships, gunboats, and torpedo boats. We asked him that in case the guns of these warships should be turned on the city if there would be great destruction of property. He agreed so. Then we asked him if there would not be a terrific loss of life. He agreed, but added this significant reply that shows the Chinese trait of character: "O, yes, there would be a great loss of life—but we have plenty more."

Amid all this carnage, and devastation, and death there will come good. The Chinese Christians will be put to the test. The rice Christians (the ones who profess Christianity for relief purposes) will be thinned out, and only those who are pure gold will stand. It means that these Chinese Christians will have the responsibility of carrying on the work. It means that they can testify to the heathen Chinese of the good, and comfort of the Christian religion. Since Chang Kai Shek is a Christian and his wife a Christian (a Methodist, both of them, and she graduated from a Methodist woman's college in Macon, Ga.) will add to the prestige of the Christian religion. Chang Kai Shek showed the Christian spirit when he was kidnapped by the Communistic general, and held a prisoner. While in prison he called for his Bible and read it daily, and then when he was released he refused to demand revenge, but rather permitted his captor to go free without punishment. How many men in America today would have done a thing like that? They would have said let the captor be shot like a dog. So out of all the turmoil and disturbance let us pray that good may come, and the cause of Christ may increase.

Hardin-Simmons University News

(From The Brand, Oct. 16)

Gipsy Pinch Hits For Piano; Puzzled by Yankee Slang

Gipsy Smith, world famed evangelist, made another public appearance in Abilene Monday night when he dedicated a new \$3,000 Mason & Hamlin piano at Hardin-Simmons university.

The dedication program also included the fourth annual concert of E. Edwin Young, dean of fine arts at Hardin-Simmons. The evangelist was introduced by Dr. J. D. Sandefer, university president, who explained he was "pinch hitting" for C. M. Caldwell, called out of the city unexpectedly.

When Gipsy got up, he inquired blandly what "pinch hitting" meant. Sandefer, by this time in the audience, explained he was "taking Mr. Caldwell's place."

"Your American slang," Gipsy, a British subject, shook his head, then told his audience "since the piano is really to supply the program tonight, I'm just pinch-hitting for the piano a moment."

"Music," he said, "is for the children of God. To be used in his praise."

Gipsy Smith arrived here Thursday for a few days' visit in the home of Mr. and Mrs. Young, who traveled with him many years. Mr. Young was his accompanist.

Mr. Young opened his concert with five short English classics, composed for the virginal, one of the forerunners of the piano. Charming little things, they were followed by two Italian selections, written for the clavichord, another predecessor of the piano. One, "The Cat's Fugue" by Scarlatti, was one of the most popular of the group of early numbers. It was followed by MacDowell's arrangement of Rameau's "Trois Mains."

Working down toward more modern composers, Young next played Beethoven's "Sonata, Op. 28," playing the andante movement with smooth legato touch. The pronounced rhythms of the scherzo and rondo movements were particularly well done.

Gipsy Smith made his second appearance on the program for a group of three songs. Despite his more than 70 years, Gipsy's voice was full and strong, at times soft with emotion. He gave two Romany love songs, his own compositions, and one other number. Applause of an enthusiastic audience brought him back for an encore, an English ballad.

Mr. Young's last group of selections included two Chopin selections, both well received, Schumann's "Romance in F Sharp," and the colorful, feiry "Rhapsody No. 2" by Liszt.

Science Magazine To Publish Article By Prof. Stephenson

Word was received this week that a special article prepared by W. A. Stephenson, government professor, has been accepted for publication in the December issue of the "Southwestern Social Science Quarterly."

Prof. Stephenson read the article, entitled "Appropriation of Water in Arid Regions," before the government section of the annual social science convention meeting last April.

J. J. Rhyne is editor-in-chief of the quarterly publication.

Featherston Improved

The "Little Rock Church on the Corner"—the Heavenly Rest Episcopal—was the setting last week for the early afternoon marriage of Billie Gambill, only daughter of Dr. and Mrs. William Gambill, and Walter Ely, only son of Judge and Mrs. W. R. Ely.

ANSWER TO THIS WEEK'S PUZZLE

- | | |
|------------|------------|
| Across | |
| 1—CAIAPHAS | 16—ENDS |
| 7—HIT | 17—PERSONS |
| 8—YET | 19—IE |
| 10—UR | 20—TIS |
| 11—ERA | 21—FA |
| 12—L R | 22—LUL |
| 13—BREVITY | 23—SOL |
| 15—SEA | 24—PAS |
| 25—MARS | |
| Down | |
| 1—CHUN | 12—LTP |
| 2—AIR | 13—BER |
| 3—IT | 14—INS. |
| 4—PYRE | 15—SEE |
| 5—HEAVENS | 17—PIT |
| 6—AT | 18—OIL |
| 9—CRYSTALS | 21—FOR |
| 11—ERASTUS | 22—LA. |
| 28—S. A. | |

Hardin-Simmons To Be Scene Of Next BSU Confab

The next state-wide B. S. U. convention will be held here at Hardin-Simmons, it was decided at the B. S. U. convention held at Lubbock last week.

A telegram was received by the state B. S. U. president, Lattimore Ewing, last Saturday morning from the Abilene Chamber of Commerce, urging that the next convention be held here. A motion was made to that effect and accepted by unanimous vote of some 500 delegates.

The next state-wide convention will not be held until 1939 because a south-wide convention will be held next year in Memphis, Tennessee.

Carpenter Attends Fine Arts Meeting

Miss A. M. Carpenter, head of the art department, left yesterday morning for Austin and the annual meeting of the Texas Fine Arts association. The confab opened last night and holds through tonight.

The Hardin-Simmons artist was recently elected vice-president of the state organization. The sessions are being presided by Judge McClendon of Austin. The meeting was climaxed last night by a dinner and will be closed today by a luncheon given by the Waco Chamber of Commerce.

Dr. Sandefer will board a train this morning for Wichita Falls to attend the game between the Cowboys and the Emporia State Hornets.

GARDNER'S LETTER

(Continued from page 1)

Helmholtz and Kirchoff, the physicists.

Just as the medieval town was dominated by the pointed roofs of the monasteries and the new town of Heidelberg that arose after the fire in 1693, by the buildings of the Jesuits, so is the appearance of the town today being influenced by the buildings of the university which is continually expanding.

Student Prison

It was very interesting to visit the student's prison where literally thousands of students have spent an hour, a day, or a night. They were placed in prison for some silly act or deed, often times premeditated. It was the ambition of every student to be placed in the prison for a time. If they could not get in by some naturally silly act they would deliberately throw a brick through a window or push some student down the steps, anything to get in prison. The occupants have expressed their feelings, or explained the reason for their detention behind barred doors in humorous verses and drawings on the walls.

University Faculty Changes

Up until a few years ago the faculty of the university was composed largely of Jews who were among the greatest scholars in the world. At one time 90 per cent of the faculty members were Jews, but in recent years all the Jew professors have been replaced by other professors. The university is owned and controlled by the German government and is considered one of the very best schools in all of Germany.

The Castle

A visit to Heidelberg is incomplete until you visit the castle overlooking the city, the old bridge connecting the old town with the residential quarter on the opposite bank of the Necka, the church of the Holy Ghost, the bridge gate, the war country, and the amphitheatre dedicated to the men who fell in the war.

A Program for Youth

The youth in Germany are marching on, directed by Hitler. They sing the songs he approves and likes. They are loyal to him and his program. Germany has the compulsory school law. All boys and girls must go to school between the ages of six and fourteen. The play life of the children is supervised by approved play ground directors. They are training their youth to love Germany and to be loyal and true to their leader, Adolph Hitler.

Mexico Is Topic Of Program For H-S Round Table

Mexico was studied by the Hardin-Simmons university Round Table at a Wednesday meeting held in the home of Mrs. W. A. Stephenson, with Mrs. Stephenson and Mrs. Hoyt Ford hostesses.

Mexico before 1910 was topic of a talk by Mrs. Ford, while personal observations of Mexico were given by Mrs. G. B. Sandefer, who spent several weeks there last summer. Mrs. R. A. Collins, vice-president, directed the meeting.

Yellow and purple—university colors—were favored in flowers used in room decorations and other appointments.

Refreshments were served to Mes. D. W. Arnette, H. R. Arrant, E. B. Atwood, O. E. Baker, W. C. Beard, W. D. Bond, J. E. Burnam, L. Q. Campbell, R. Collins, O. H. Cooper, Harry Hayes, E. M. Landers, R. N. Richardson, Sandefer, J. Carlton Smith, Otto O. Watts.

President J. D. Sandefer went to Dallas yesterday morning to visit with J. G. Hardin, ill in a Dallas hospital.

Scientists Elect Faculty Members

Richardson, Watts, Olsen Named Officers Of State Society

Three members of the Hardin-Simmons faculty were elected officers of the Texas Archeological and Paleontological Society when the organization convened here last Saturday.

Dr. Julius Olsen was elected vice-president; Dr. Otto Watts, secretary-treasurer; and Dr. Rupert N. Richardson was chosen as a director. Dr. Cyrus N. Ray, Abilene, became president for the second term.

Principal speaker for the afternoon session was Dr. J. C. Pearce of Austin, head of the department of anthropology at the University of Texas and one of the oldest workers in his field in the Southwest. He presented a report on last spring's Philadelphia symposium on early man.

Solon Featherston, who recently underwent a major operation on one of his eyes, was scheduled to return home this week. Dr. Collins, who visited Featherston on his recent trip to Dallas, reported that the Wichita Falls ex was considerably improved



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