"Above All -- Christ"

WEST TEXAS BAPTIST

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ALAMO CITY HOST TO TEXAS BAPTISTS

RAMBLING REMARKS



By DICK O'BRIEN

In my search for atmosphere to stimulate my creative imagination I have this week traveled three hundred miles south through the most picturesque scenery in the Southwest, especially in the fall season. Mother Nature has dipped her brush in the colors of the rainbow and has apparently strode across the landscape in seven league boots, splashing those colors extravagantly on tree and shrub. You can have spring time in the Rockies with the yodeling cowboy, or the Antarctic in the summer with Dick Byrd, or Florida in the winter with the jitterbugs, but give me Texas in the fall and there will be no argument. When we arrived in the city around noon yesterday the poetic fervor was at boiling point and the imagination was exuding literary nectar and shedding silver star dust. If I could have taken pen in hand or Corona in lap at that moment the column this week probably would have reached the heights of immortality for which it has been climbing, and from which it has been slipping back for seven years. But alas when our machine glided out of the maze of hills and valleys which the above mentioned artist had used for a canvass, and into the steady stream of traffic on the narrow, crooked streets of this city of Crockett, Travis and Bowie, indicated on the map as San Antonio, the star dust turned into alkali dust and the sweet nectar into venom directed against other drivers who seemed unwilling to share the narrow streets with us. That far-away, dreamy look had to be recalled and focused on the street signals, and the uncertian woman driver who was window shopping just ahead of us. During these first twenty-four hours in the city we have probably driven thirty or forty miles, and seriously considered changing the name of the column this week to "Zig-Zag Remarks." . . . Marie wanted to know who laid off the streets here, but I would like to know why he didn't. If General Santa Anna had waited until now to attack the Alamo he probably would have given up in disgust long before he found it. . . . I am writing the remarks in the editor's room on the twelfth floor of the Gunter hotel, and on his typewriter. He has just told me an experience Dr. Atwood had when got to town last night. It seems that he drove into one of those puzzling spots peculiar to this peculiar city where all the streets seem to converge, all coming in and none going out. In his perplexity he followed the philosophy of our New Deal president, that is, if you do not know a single thing to do, then do two or three things at once. He engaged his gears, raced his motor, released his clutch and shut his eyes. In a moment he felt the strong arm of the law on his shoulder, but the reverend doctor got in the first word, he

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EVENTS TO COME

November 19—District 11 Training Union elimination contests, Electra.

November 20—Training Union contests, in districts.

November 20—District 16 Training Union elimination contests, Howard Payne College.

November 20—District 17 Training Union elimination contests, First Church, Stamford.

November 30-December 1—Hardin-Simmons Homecoming.

November 30—State Training Union contests, Austin.

November 30-December 2—Texas B. T. U. Convention, Austin.

January 10-11—Statewide Associational Sunday School officers meeting, Cliff Temple Church, Dallas.

February 12-15—West Texas Bible Conference, Hardin-Simmons U.

March 5-7, annual state Sunday School Convention, Harlingen.

March 28-29—District 17 convention, Breckenridge.

June 17-23—West Texas Assembly, Camp Lueders.

Austin is Preparing For 10,000 At Training Union Convention

STATE TRAINING MEETING SESSIONS BEGIN NOV. 30

Texas Baptists by the thousands are planning to spend November 30, December 1 and 2 in Austin. The Training Union Convention will be in session at that time.

The opening session of the convention will be Thursday morning, November 30 at 10 o'clock. Mayor Tom Miller of Austin and Governor W. Lee O'Daniel will deliver addresses at the opening session. Dr. George W. Truett will preach the convention sermon that same morning..



Dr. R. Alton Reed, pastor of Lamar Avenue Baptist Church of Wichita Falls, is director of the Senior Oratorical Contest. This contest will be held in Austin Thursday afternoon, November 30, from 4:30 to 5:30. All seniors who expect to participate in this contest must be in Austin at the time the state elimination contest is held. Dr. Reed will also deliver an inspirational address at the convention.



RAY ROZELLE

Gov. Lee O'Daniel will deliver the welcome address at the Training Union Convention in Austin, Thursday morning, November 30, at 10 o'clock. Mr. Ray Rozelle, above, educational director of First Baptist Church, San Angelo, will respond.

All who plan to attend the convention should make their reservation in advance. All who do not care to stay in a hotel or tourist camp may stay in a home. The rate in a home is 75c a day. The chairman of the homes committee is Rev. J. L. Holcomb, 812 Elizabeth, Austin.

All people who attend the convention are given the privilege to register and pay a small registration fee. This is the method used to finance the convention. All who pay the registration fee are simply having a part in making the convention possible. We only desire to receive enough money to pay expenses. The registration fee for those who have not taken advantage of the pre-registration plan will be as follows: Adults, $1.00; seniors, $1.00; intermediates, 50c; juniors, 25c; primaries, 25c; beginners, 25c.

Special convention trains and buses will go to Austin Wenesday night

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CHINESE BAPTISTS PLAN FOR FRONTIER MISSIONS

By Floy Hawkins

Two weeks with the flu, two weeks in the hospital, then two weeks more and still I could not gain my strength. My doctor said I was very anaemic, so I started on another tonic. He said I ought to go to Baguio where it is cool and I could build up. Miss Dodson had already suggested it, but I'd had my heart so set on going to Shanghai for the Y. P. M. O. and W. M. U. meetings that I had no desire to go to Baguio. Then I had sort of gotten some clothes ready and hadn't the energy to unpack and renovate the winter things I'd have to use in Baguio. Miss Alexander and Dr. and Mrs. Hayes thought it would be fine for me to go to Shanghai (the physician you see), so by getting them all to encourage me I concluded it might do me as much good to go where I could have good fellowship as to go alone to Baguio where it is cool. So Inez and I went home with Miss Alexander July 16th.

How very thankful I am that my decision was thus, or the meetings in Shanghai were certainly splendid. To me they were a great blessing. I met many of the missionaries and leaders whom I had heard about, and it was an inspiration to hear the devotionals by Peter Lee, Pastor Chow, Pastor Wong, Miss Lide, etc. Then it so happened that the weather was surprisingly cool there this summer and the first two weeks I gained ten pounds. The doctor put me on iron capsules, cod liver oil tablets and butter milk between meals, so I gained in strength, too.

Miss Jane Lide of the Seminary at Wong Wen brought several fine messages. At prayer meeting she brought a message to the missionary group on

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TRAINING UNION CONTEST MERGED WITH FEDERATION

Elimination contests for Sweetwater Association were held at the meeting of the Taylor County Training Union Federation at South Side Church, Abilene, Sunday afternoon, November 12, Rev. Charles N. Gilbert, associational director, presiding. Attendance totaled 307.

Representatives from the association to the district contest at First Church, Stamford, November 20, include: Bobbie Copeland, senior oratorical; Perla Hudson and Winnie Dudley, intermediate sword drill; and Lockilou Bynum, junior memory; all from First Church, Abilene. From University Church, Abilene, are Dorothy Eileen Kincaid, junior memory; and Ruby Jane, Mary Kathleen and Jean Eileen Kincaid, primary story telling.

Annual federation banners were awarded to Immanuel Church, Abilene, for attendance and senior; to Elmdale for adult, intermediate and primary; to Neill for junior.

PRISCILLA HELPERS MEET THURSDAY, NOVEMBER 9

The Priscilla Helpers met Thursday afternoon, November 9, at the home of Mrs. Posey and Mrs. Porter. Mrs. Du Boss brought the devotional after which Rev. Charles Tarrance read El Christo. A Christmas party honoring the husbands of the members was planned for December. The following members were present: Mrs. N. A. Moore, Mrs. E. B. Atwood, sponsors; Mesdames Brian, Russ, Campbell, Atkins, Tidwell, Redden, Du Boss, Cox, Dillard, Posey and Porter.

IMMANUEL COMPLETES FOUR-WEEK STUDY COURSE

Immanuel Church, Abilene, has just completed a four-week study course with 44 earning the diplomas. Superintendent J. M. Martin and Pastor D. G. Reid are planning for a special service at which diplomas will be given on November 26, for which time a goal has been set for 300 in attendance.

Laymen, WMU Meet Monday Sessions End Friday Noon

PAGEANT WITH 200 YOUTH FEATURES WMU MEETING

"Tidings of Peace," a pageant performed in Municipal Auditorium, San Antonio, by two hundred young people was a high light of the 59th annual session of the Women's Missionary Union of Texas, meeting Monday and Tuesday, November 13 and 14, in the Alamo City.

"Always Abounding in the Lord," meeting theme, was carried through reports of both days and dominated the thought of all the sessions.

Foreign mission fields were represented by Mrs. A. C. Donath, Africa; Mrs. Clem D. Hardy, Brazil; and Dr. Walter H. Judd, medical missionary, China.

The needs of the homeland were given by Mrs. I. E. Gonzales of Austin and Mrs. J. L. Moye of San Antonio. Out state work was presented by Dr. R. C. Campbell, executive secretary; Christian education by President Thos. H. Taylor of Howard Payne College; hospitals by Superintendent Robert Jolly of Memorial



MRS. E. F. LYON, Dallas, Executive Secretary, Texas W. M. U.

Hospital, Houston; Buckner Orphans Home by Dr. Hal F. Buckner.

The Tuesday morning program closed with an address by Mrs. F. W. Armstrong of Flattsburg, Mo., Southwide W. M. U. president. Mrs. E. F. Lyon, W. M. U. executive secretary, presented Our Activities; Mrs. Olivia Davis, treasurer, Our Gifts; Mrs. R. L. Mathis, young people's leader, Our Youth. Mrs. B. A. Copass delivered the annual president's address.

Routine business concluded the Tuesday afternoon session.

ABILENE FIRST OBSERVES PASTOR'S ANNIVERSARY

November 12 was observed as the 24th anniversary of the pastor, Dr. Millard A. Jenkens, who began his notable service with this outstanding church on the second Sunday in November, 1915.

During these years 8,479 members have been received and a total of $1,171,837.91 has been contributed. For the year just closed there have been 689 additions, bringing the present membership to 3,436. Total offerings for the year have reached $36,418.87.

Prominent features of the church during the past year have been the Hyman Appelman revival and the marvelous development of the Community Center mission.

MISSION RECEIPTS FOR VIOLA HUMPHREYS FUND

At the time of the death of Miss Viola Humphreys, friends of the missionary asked the West Texas Baptist to act as a custodian of additions to the fund which Miss Humphreys was raising for the war orphans in China.

Mrs. Willie D. Kenedy of First Church, Anson, sent in $2 and University Church, Abilene, members contributed a total of $19.78. Relief agencies in China estimate that one dollar in American money will keep an orphan alive for a month.

STATE BUDGET FOR 1940 EXPECTED TO EXCEED ONE MILLION DOLLARS

A total of $808,000 or $112,,000 more than Texas Baptists contributed last year, is the report of Treasurer R. A. Springer to the Baptist General Convention in session November 13 to 17 at San Antonio. Although the goal set for the year was a million dollars, many leaders felt that



DR. C. E. MADDRY, Executive Secretary, Foreign Mission Board, Richmond, Va., tells Texas Baptists of Mission Problems in a Warring World.

due to drought conditions over much of the state and to economic uncertainty resulting from the outbreak of war in Europe, that contributions might fall short of last year.

As the convention goes into the main sessions which close Friday at noon, indications are that Houston will be host in 1940. Both Mineral Wells and Huston are bidding for the next meet, but the centennial observance of the founding of Union Association, first cooperative Baptist

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MOVING ADDRESSES FILL PASTOR-LAYMEN SESSIONS

A doctrinal session Monday afternoon, climaxed with a masterful pronouncement on the Baptist position regarding church union by Dr. J. B. Tidwell; a laymen's night concluding with a moving appeal to the "powerful minority" around the Cross to



DR. GEORGE J. MASON, Dallas, Treasurer, Baptist Foundation

direct the world to Christ by Cartoonist Charles A. Wells; a morning session on Living the Christian Testimony and a second afternoon for discussions on Building Christian Character filled the program of the Pastors and Laymen's Conference, November 13 and 14 at First Church, San Antonio.

Dr. Thomas H. Taylor of Howard Payne College discussed "Christian Education as a Character Builder." Other speakers in the closing session were Dr. Wallace Bassett of Cliff Temple, Dallas, and Leslie W. Rogers, Mart.

Pastors Chas. A. Powell, Abilene; Milton L. Rhodes, Houston; W. W.

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MISSIONARY MESSAGES



By B. N. Shepherd
Missionary, District 17
1528 North Twentieth, Abilene

Didn't our hearts rejoice as we saw and heard that great group of young people from the colleges of Texas, the B. S. U. group, as they swarmed out on Hardin-Simmons campus? They left a contribution that will be revealed only by eternity. Pastors and church leaders, let's join them in making "Christ first" in everything.

The workers conferences of last week were extra good. The crowds were above par and the programs were excellent.

We are looking to the coming of Miss Itsuko Saito, Hawaii, the Japanese young lady who is coming to our several associations next month. She will speak in each workers conference. That will be during the week following the first Sunday in December. All of our young people, as far as possible, should attend the workers conference. The Lottie Moon Christmas offering should be kept in mind.

A day in the Cottonwood Church, Callahan Association, studying Stewardship, with around 100 attending, and a week studying "What Baptists Believe," brought great blessings to the Missionary's heart. We hope it will help the church. We averaged more than 60 each night during the week. Brother E. L. Redden is their fine pastor.

We are having a good time attending the Pastors' and Laymen's Conference and the W. M. U. meeting. Large crowds are here and we look for hundreds of others to arrive today, Tuesday. San Antonio is a lovely convention city.

We rejoice to see so many columns by missionaries of the other districts. The West Texas Baptist is becoming more useful and better in every way.

It looks mighty fine to see so many of our people from District 17. Brother C. A. Powell brought the house down with his message at the Pastors' and Laymen's Conference. Dick O'Brien is strutting around just like he knew what it is all about.

We are anticipating a helpful week, the first week in December, when the young lady from Japan is to be in our workers' meetings throughout the district. She is a good speaker and a consecrated Christian.

A CONVENTION MESSENGER WRITES THE HOME FOLKS

Dere Ma:

I do so wish you an the gals mite be at this here convenshun. Ef yu dont git lost in them zigzag San Tone streets yu kin see nigh onto as menny big guns about this convenshun as there is on the western front. That there First Church—they took a good size cow pastur an run a floor on it up a little slope an set walls an put on a real purty roof an thar it is. You set on cane bottom chairs like Aunt Sissie had in her parler. Up on a bluff at one end is where the preachers stand and the quire sets. The funniest thing is that there aint no lights around to speak of but it is all brite as day most like the Book says about the New Jerusalem. Speakin of the New Jerusalem—after hearin some of these big guns we most feel like all we need to git thar is to buzz our wings a little an dry em off some. Ma as you an the girls cant be here I hope we kin all go next year but anyway I here em talkin about comin to Abilene in 41 to sorter top off the thing for this HSU jubilee an we kin all take it in then.

Love to all,

PAW.

West Texas Baptist

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R. E. DUDLEY ..... Editor

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IT IS YOUR CONVENTION

When the West Texas Baptist reaches its readers this week, the 1939 sessions of the Baptist General Convention of Texas will be drawing to a close.

In spite of the impressive thousands in attendance, only about one Baptist in each hundred in the state will be present. But the deliberations of the body will be of the keenest interest to each of the perhaps 700,000 members who cooperate in convention activities, and to vast numbers beyond its bounds.

Texas Baptists own colleges, hospitals, a great orphanage. They share in missionary enterprises around the world. They maintain cooperatively with each other a mighty mission work within the state, including supplementary salaries to a great many pastors of weak churches in strategic locations. In all these things every one of us who gives as much as a penny to the Cooperative Program has some share.

Most of us should have a greater share in all these things. If more of us took more interest in our annual convention we would be more deeply interested in these missionary labors.

WEEK OFF

The editor is taking this week for the fellowship, the information and the inspiration of the Baptist General Convention of Texas. Only through unexpected and deeply appreciated assistance is this convention trip possible.

Any excellence in this edition of the paper may be credited to the most loyal and lovable of helpmeets and to capable cooperation in the printing office.

The editor takes this method of expressing gratitude to each of these and to all, including contributors, advertisers and subscribers, who have had a part in the success of this medium of Kingdom publicity. Thank you for the trip, the paper and a place of service.

UNIFICATION WITHOUT UNITY

A news item, which we repeat this week from the Baptist New Mexican, illustrates one of the dangers of attempts at outward unification in churches without spiritual unity.

Baptists living in a village in New Mexico, not being able to have a church of their own, did what seemed to them to be the next best thing and cooperated in building a community church.

Now that a hard-working, sacrificial Baptist missionary has come their way, these Baptists want an old-fashioned revival. They want to hear the Gospel proclaimed as they believe it. They want spiritual food for hungry souls. But it seems that denominational messages are taboo in the community church.

Being Baptists they found a way to worship according to the dictates of their own consciences and their understanding of the Scriptures. But their contributions to the community church building must be charged to community spirit, or to profit and loss. At any rate they did not provide themselves with a house for worship.

THEY WENT TO WORK

In the Baptist Messenger last week, Secretary R. S. Bassell, Sunday School and Training Union secretary for Oklahoma, tells the story of a Baptist family who moved into an oil town where there was no Baptist service whatever.

These working Christians did not droop the corners of their mouths and say, "It is too bad, but we just don't have any church to attend so we will stay home or go visiting or picnicking." They got out and made a house-to-house canvass, finding fourteen families in the town of 361 people who wanted a Baptist service.

Then, having done the ground work themselves, the missionary was called in and on the next Sunday, morning and evening preaching with Sunday School and Training Union were all conducted in a home. Nor did they stop with that one Sunday. Wednesday night there was prayer meeting. Thursday, the women met for Bible study.

The Sunday School Board contributed literature for one quarter for both the Sunday School and the Training Union. First Church, Ponca City, was glad to lend song books and has promised aid so this determined band may have preaching every Sunday.

Unless this dynamic Baptist family moves again, it is a safe prediction that this baby mission will soon be a strong, self-supporting, cooperating church.

Yet in practically every city, town and community in the Southwest there are Baptist families who have moved in without bringing their church membership along and great numbers of them live on, drying up spiritually, missing the blessing of fellowship and the joy of service. They become soured because 'they" have not visited them, or because "they" do, or fail to do, this or that down at the Baptist church. Such people, and thousands of others with a half-hearted interest in their churches, should be shamed into action by such an example.

If every Christian family were like that Baptist family at Marland, Oklahoma, the world, in spite of all the strife and confusion, could be won to Christ in a decade.

News Notes

Rev. Cecil McBeth preached at Crystal Falls, November 5.

Rev. W. T. Sparkman has accepted the call of the Norton Church.

Rev. A. E. White, formerly of Panhandle, has accepted the call of College Avenue Church, Lubbock.

Evangelist Hyman Appelman is now in West Point, Mississippi. There were 321 additions during his meeting at First Church, El Paso.

Some fifty high schools of West Texas were represente at a press clinic at Hardin-Simmons last weekend.

Prof. Donald B. Gragg of H-SU has arranged to send reports on freshmen to the high schools from which they came.

Rev. Harold Russ preached at Wingate Baptist Church Sunday. There were five additions to the church by letter.

Rev. L. G. Moseley, pastor at Rodner Church, Nashville, Tennessee, and member of the H-SU class of 1929, visited his parents and former West Texas friends last week.

The East Side Mission, sponsored by First Church, Breckenridge, with Rev. Clyde Lewis as mission pastor, is now having weekly prayer meetings and has passed the 80 mark in Sunday School attendance.

G. A. Carlton, education director of First Church, Oklahoma City, and formerly with Columbus Avenue, Waco, has accepted a similar position with First Church, New Orleans. Dr. L. A. Meyers is leaving New Orleans to become editor of the Arkansas Baptist.

Rev. L. B. Reavis has resigned as pastor of Memorial Church, Temple, to accept the call to First Church, Plainview. His wife, Dr. Mabel Reavis of the Mary Hardin-Baylor faculty has resigned to help her husband in the Plainview work.

Rev. H. H. Summers is in a meeting at Grants, N. M. The New Mexican reports that the community church to which resident Baptists contributed is closed to Baptist services and the meeting is being held in a lodge hall.

RESOLUTIONS ADOPTED BY BSU CONVENTION AT ABILENE MEETING

On behalf of the state B. S. U. convention of Texas, in session at Hardin-Simmons University, November 3-5, 1939, the resolutions committee submits the following report:

We are exceedingly grateful to the following who have been untiring in their efforts to make this convention the best in the history of B. S. U.:

To the Abilene Chamber of Commerce, the hotel managers, the Abilene churches and the citizens of Abilene who have so graciously opened their home to us.

To the local daily newspapers, the Harin-Simmons Brand, the West Texas Baptist, and the Baptist Standard, for their most generous publicity given the convention, both preceding and during its convening.

To Lem Paul Henslee and the Hardin-Simmons B. S. U. Council, Miss A. M. Carpenter, Dr. Rupert N. Richardson, and the hundreds of Abilene students who have served on various committees.

To Mr. Woodrow Harris, Miss Opal Hiner, Miss Orine Hughes, and all those who have contributed in any way to the most inspirational musical program.

To Mr. Lacy R. Keele, who provided the Book Store exhibit.

To the entire program personnel, and especially to Charles Myers, who has presided so graciously, and to Rev. and Mrs. J. W. Bill Marshall, whose efforts to make the convention a spiritual success have been untiring.

To Dr. J. D. Sandefer, who in spite of serious illness, has shown his usual interest in student Christian activities, and the exemplification of Christ on the college campuses of Texas.

Bob Barnett, Howard Payne, chairman;
Roy Chambliss, Texas Tech;
Melva Cook, North Texas State Teachers College.

The world is grasping after a cheap Christ, for ours is a cheap world, and a cheap Christ does not condemn its sinfulness and superficiality.— Dr. William Ward Ayer.

Arch Foe of Youth

By ANTHONY M. LOWELL,
Assistant Statistician, New York Tuberculosis and Health Association

Over half the tuberculosis deaths in the United States occur in the age period 15 to 45, the main ages at which the individual is economically most productive and socially important to his family and the community. Tuberculosis strikes down those who are young and those in whom their elders have invested long years of cherishing care. This peculiarity, that it kills in the young adult years, makes tuberculosis a far greater social evil than those illnesses which take lives at later years when family responsibilities are less heavy.

Although tuberculosis is the seventh leading cause of death at all ages, it ranks first in number of deaths from 15 to 45 years. In 1937, of the more than 250,000 deaths from all causes in this age group, tuberculosis accounted for 15 per cent, heart disease 11 per cent, pneumonia 9 per cent, cancer 6 per cent, kidney disease 4 per cent and cerebral hemorrhage 2 per cent.

It is interesting to note that between the ages 15 and 45 the tuberculosis death rates for both the male and female colored population are three to six times those found among the white.

An unusual characteristic of tuberculosis in the 15 to 30 age group is that in the early years it is of greater danger to the young woman than to the young man. During these years tuberculosis kills about 50 per cent more women than men. In this period tuberculosis may well be called a young woman's disease. After this age the number of male deaths exceeds that of the female.

No specific reason is assigned as the sole cause for the high rates among young women; however, these years are the strenuous years of a woman's life. The physiological, as well as the psychological, changes that take place in the growing female tend to make her unusually susceptible to tuberculosis. Childbearing and care of the child by the young mother are additional hazards that may contribute to an elevation of the tuberculosis death rate. It has been shown that this variation of tuberculosis mortality rates is essentially biological. After the age of 30 there tends to be a change in the woman's manner of living. The frequency of childbearing is less and in the main the woman's life takes on a more leisurely tempo.

Among males the situation is reverse. It is after thirty that greater demands are made upon the physical reserve of the young man. As the provider for the family his efforts are expended upon holding his job. The demands of his work, continued physical and mental strain, combined with the fact that he too often is unwilling or unable to keep in optimum physical condition, tend to decrease his power of resistance to disease. At this time of life he fails to heed the subtle signs of approaching illness.

Tuberculosis creates the greatest havoc among those least able to afford prolonged illness and results in a lowered standard of family life. Statistical studies show that the highest tuberculosis rates are found among the lower economic groups. If the patient is a dependent, it means hardship to the parents to bear the heavy expense of prolonged periods of invalidism. The tangible effect is reflected in the fact that there is a curtailment of earning power during the years when under normal conditions this earning power should be greatest. For those in the younger age group it brings about a drastic alteration in the manner of living, as the entire social aspect of life must be abruptly reversed. Preventable tuberculosis deaths among young people are a devastating and unnecessary blow to social morale.

REVIVAL AT OPLIN

We have just closed a week's revival at Oplin, and are thanking the Lord for a gracious demonstration of His power. We had seven conversions and six additions to the church.

Sunday morning was a great day for our people; there were 60 re-dedications. We thank the Lord for workers like Brother Dean Elkins and Brothers J. Q. Collins, and for the prayers of our fellow-workers in Christ.

H. W. MARTIN, Pastor.

In placer mining the miner takes a large quantity of gravel and washes it carefully to find one fine grain of gold. He is happy if he finds a grain in each washing. Life is like that. We hear much and read much and see much to get one fine grain of gold that will contribute to the richness and the beauty of living.—Miles Messenger.

SUNDAY SCHOOL LESSON

November 19, 1939

By Hight C Moore

WARNINGS AND PROMISES
Read Matthew 7—Study Matthew 7:1-14

The Sermon on the Mount concludes with the Golden Rule as the keystone in the arch of our duties to one another and with a vivid contrast between good and bad in character and destiny.

The Golden Rule (1-14) regulates the good life. (1) The Golden Rule in spirit forbids censoriousness. (2) The Golden Rule in philanthropy requires prudence. (3) The Golden Rule in prayer includes intercession. (4) The Golden Rule in action summarizes our duty to man. (5) The Golden Rule in outcome points the way onward and upward through the narrow gate into the larger life.

The Fate of the False (15-29) terminates a bad life. (1) The false prophet appears in the garb of the good, but is black at heart. (2) The false tree stands in the orchard and is treated like the good trees around it, but bears bad fruit and therefore cumbers the ground. (3) The false professor will stand poor chance in the day of judgment, for he never was a disciple of Christ, but a worker of iniquity. (4) The false foundation exposes a life structure to the adversities of flood and tempest so that the undermining waters and the overturning winds leave it an absolute wreck.

1. Probity: A Rule for Guarded Tongues

Follow the Golden Rule in Fellowship. Not self-judgment which involves self-discipline and development; not moral judgmnnt which discerns and denounces sin, both public and private; not censorious judgment that is arrogant and unkind to others: This is condemned here. And why? (1) It is loveless. It is fault-finding with a torch that burns. It is probing with a sting that poisons. It may be an assumed frivolity, but it smarts and hurts. In any event it implies a sense of superiority and exclusiveness. Yet "your own judgment will be dealt—and your own measure accorded—to yourselves" (Weymouth). Will not the loveless be unloved? (2) It is **inconsistent.** Indeed, he is blind who has eyes to see the faults of others, but cannot, rather will not, see their virtues. More than that; he is a hypocrite, as Jesus declared. "The censorious man is a hypocrite because his unkind criticism disguises itself as a kindly act" (Peake). So he deigns to offer to pluck the minute mote (a small splinter or speck of dust) from his brother's eye while in his own eye there bulges a mudsill or a great roof-beam. Is the man who is marked and marred by outstanding sin fitted to reprove and rectify the tiny fault of a neighbor? Out with his sawlog, first; then he can deal better with his brother's grain of sawdust!

2. Prudence: A Rule for Generous Souls

Follow the Golden Rule in Philanthropy. Christian forbearance with human faults and failings must be co-ordinate and coupled with prudence in philanthropy. Generous souls must not be too generous. Devotion to God must be discriminating in its dealing with men. Piety must not be profaned. Things divine must not be exposed to hostility and contempt. What desecration it would have been to take from the Temple altar and throw to the dogs on the streets the sacrifices which were to be consumed in the fire or eaten by the priest! And what desecration it would be for an officiating pastor to take the elements from the Lord's Table and toss them into a kennel or pigsty! Moreover, it is worse than waste to litter a hogpen with pearls or with them attempt to adorn the snouts of swine! Human animals that are spiritually unclean and morally ferocious would be bittered rather than bettered by indiscriminate love. Expose no holy things to their ridicule and blasphemy.

3. Prayer: A Rule for Yearning Hearts

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Follow the Golden Rule in Action. That rule must be put first of all in our hearts. Otherwise we shall be critical and censorious and inconsistent. It will help us to think kindly of others and deal both discreetly and generously with the unappreciative and the hostile. It will inspire us to pray sincerely and effectually for others. It will prompt the helping hand at every opportunity. And it will feature and flavor the whole life on the pilgrimage to the Better Land. Follow the Golden Rule. As Irwin says: "The negative part of this command has been taught by others. Our Lord here puts it in a positive form. Not only avoid doing to others what you in their position would dislike, but do to them whatever you would reasonably wish them to do to you. For this we need heavenly grace; and nothing short of it is the 'fulfilling of the law'."

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Follow the Golden Rule in Objective. Here a solemn assertion is made. There are before us only two gates: One is strait or difficult, the other is open and easy. There are two ways extending onward: One is narrow and the other is broad. There are two destinies: One is life and the other is destruction. There is also a gracious invitation and divine urge to enter the gate and pursue the path that leads to life. There is insistent warning against entering the wide gate and pursuing the broad way to destruction. Yet the responsibility rests upon each pilgrim, and he alone is to make the choice between good and evil.

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Junior: Dragons We Must Conquer. Younger Juniors: Jesus Died for Us.

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West Texas Baptist

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R. E. DUDLEY ..... Editor

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IT IS YOUR CONVENTION

When the West Texas Baptist reaches its readers this week, the 1939 sessions of the Baptist General Convention of Texas will be drawing to a close.

In spite of the impressive thousands in attendance, only about one Baptist in each hundred in the state will be present. But the deliberations of the body will be of the keenest interest to each of the perhaps 700,000 members who cooperate in convention activities, and to vast numbers beyond its bounds.

Texas Baptists own colleges, hospitals, a great orphanage. They share in missionary enterprises around the world. They maintain cooperatively with each other a mighty mission work within the state, including supplementary salaries to a great many pastors of weak churches in strategic locations. In all these things every one of us who gives as much as a penny to the Cooperative Program has some share.

Most of us should have a greater share in all these things. If more of us took more interest in our annual convention we would be more deeply interested in these missionary labors.

WEEK OFF

The editor is taking this week for the fellowship, the information and the inspiration of the Baptist General Convention of Texas. Only through unexpected and deeply appreciated assistance is this convention trip possible.

Any excellence in this edition of the paper may be credited to the most loyal and lovable of helpmeets and to capable cooperation in the printing office.

The editor takes this method of expressing gratitude to each of these and to all, including contributors, advertisers and subscribers, who have had a part in the success of this medium of Kingdom publicity. Thank you for the trip, the paper and a place of service.

UNIFICATION WITHOUT UNITY

A news item, which we repeat this week from the Baptist New Mexican, illustrates one of the dangers of attempts at outward unification in churches without spiritual unity.

Baptists living in a village in New Mexico, not being able to have a church of their own, did what seemed to them to be the next best thing and cooperated in building a community church.

Now that a hard-working, sacrificial Baptist missionary has come their way, these Baptists want an old-fashioned revival. They want to hear the Gospel proclaimed as they believe it. They want spiritual food for hungry souls. But it seems that denominational messages are taboo in the community church.

Being Baptists they found a way to worship according to the dictates of their own consciences and their understanding of the Scriptures. But their contributions to the community church building must be charged to community spirit, or to profit and loss. At any rate they did not provide themselves with a house for worship.

THEY WENT TO WORK

In the Baptist Messenger last week, Secretary R. S. Bassell, Sunday School and Training Union secretary for Oklahoma, tells the story of a Baptist family who moved into an oil town where there was no Baptist service whatever.

These working Christians did not droop the corners of their mouths and say, "It is too bad, but we just don't have any church to attend so we will stay home or go visiting or picnicking." They got out and made a house-to-house canvass, finding fourteen families in the town of 361 people who wanted a Baptist service.

Then, having done the ground work themselves, the missionary was called in and on the next Sunday, morning and evening preaching with Sunday School and Training Union were all conducted in a home. Nor did they stop with that one Sunday. Wednesday night there was prayer meeting. Thursday, the women met for Bible study.

The Sunday School Board contributed literature for one quarter for both the Sunday School and the Training Union. First Church, Ponca City, was glad to lend song books and has promised aid so this determined band may have preaching every Sunday.

Unless this dynamic Baptist family moves again, it is a safe prediction that this baby mission will soon be a strong, self-supporting, cooperating church.

Yet in practically every city, town and community in the Southwest there are Baptist families who have moved in without bringing their church membership along and great numbers of them live on, drying up spiritually, missing the blessing of fellowship and the joy of service. They become soured because 'they" have not visited them, or because "they" do, or fail to do, this or that down at the Baptist church. Such people, and thousands of others with a half-hearted interest in their churches, should be shamed into action by such an example.

If every Christian family were like that Baptist family at Marland, Oklahoma, the world, in spite of all the strife and confusion, could be won to Christ in a decade.

News Notes

Rev. Cecil McBeth preached at Crystal Falls, November 5.

Rev. W. T. Sparkman has accepted the call of the Norton Church.

Rev. A. E. White, formerly of Panhandle, has accepted the call of College Avenue Church, Lubbock.

Evangelist Hyman Appelman is now in West Point, Mississippi. There were 321 additions during his meeting at First Church, El Paso.

Some fifty high schools of West Texas were represente at a press clinic at Hardin-Simmons last weekend.

Prof. Donald B. Gragg of H-SU has arranged to send reports on freshmen to the high schools from which they came.

Rev. Harold Russ preached at Wingate Baptist Church Sunday. There were five additions to the church by letter.

Rev. L. G. Moseley, pastor at Rodner Church, Nashville, Tennessee, and member of the H-SU class of 1929, visited his parents and former West Texas friends last week.

The East Side Mission, sponsored by First Church, Breckenridge, with Rev. Clyde Lewis as mission pastor, is now having weekly prayer meetings and has passed the 80 mark in Sunday School attendance.

G. A. Carlton, education director of First Church, Oklahoma City, and formerly with Columbus Avenue, Waco, has accepted a similar position with First Church, New Orleans. Dr. L. A. Meyers is leaving New Orleans to become editor of the Arkansas Baptist.

Rev. L. B. Reavis has resigned as pastor of Memorial Church, Temple, to accept the call to First Church, Plainview. His wife, Dr. Mabel Reavis of the Mary Hardin-Baylor faculty has resigned to help her husband in the Plainview work.

Rev. H. H. Summers is in a meeting at Grants, N. M. The New Mexican reports that the community church to which resident Baptists contributed is closed to Baptist services and the meeting is being held in a lodge hall.

RESOLUTIONS ADOPTED BY BSU CONVENTION AT ABILENE MEETING

On behalf of the state B. S. U. convention of Texas, in session at Hardin-Simmons University, November 3-5, 1939, the resolutions committee submits the following report:

We are exceedingly grateful to the following who have been untiring in their efforts to make this convention the best in the history of B. S. U.:

To the Abilene Chamber of Commerce, the hotel managers, the Abilene churches and the citizens of Abilene who have so graciously opened their home to us.

To the local daily newspapers, the Harin-Simmons Brand, the West Texas Baptist, and the Baptist Standard, for their most generous publicity given the convention, both preceding and during its convening.

To Lem Paul Henslee and the Hardin-Simmons B. S. U. Council, Miss A. M. Carpenter, Dr. Rupert N. Richardson, and the hundreds of Abilene students who have served on various committees.

To Mr. Woodrow Harris, Miss Opal Hiner, Miss Orine Hughes, and all those who have contributed in any way to the most inspirational musical program.

To Mr. Lacy R. Keele, who provided the Book Store exhibit.

To the entire program personnel, and especially to Charles Myers, who has presided so graciously, and to Rev. and Mrs. J. W. Bill Marshall, whose efforts to make the convention a spiritual success have been untiring.

To Dr. J. D. Sandefer, who in spite of serious illness, has shown his usual interest in student Christian activities, and the exemplification of Christ on the college campuses of Texas.

Bob Barnett, Howard Payne, chairman;
Roy Chambliss, Texas Tech;
Melva Cook, North Texas State Teachers College.

The world is grasping after a cheap Christ, for ours is a cheap world, and a cheap Christ does not condemn its sinfulness and superficiality.— Dr. William Ward Ayer.

Arch Foe of Youth

By ANTHONY M. LOWELL, Assistant Statistician, New York Tuberculosis and Health Association

Over half the tuberculosis deaths in the United States occur in the age period 15 to 45, the main ages at which the individual is economically most productive and socially important to his family and the community. Tuberculosis strikes down those who are young and those in whom their elders have invested long years of cherishing care. This peculiarity, that it kills in the young adult years, makes tuberculosis a far greater social evil than those illnesses which take lives at later years when family responsibilities are less heavy.

Although tuberculosis is the seventh leading cause of death at all ages, it ranks first in number of deaths from 15 to 45 years. In 1937, of the more than 250,000 deaths from all causes in this age group, tuberculosis accounted for 15 per cent, heart disease 11 per cent, pneumonia 9 per cent, cancer 6 per cent, kidney disease 4 per cent and cerebral hemorrhage 2 per cent.

It is interesting to note that between the ages 15 and 45 the tuberculosis death rates for both the male and female colored population are three to six times those found among the white.

An unusual characteristic of tuberculosis in the 15 to 30 age group is that in the early years it is of greater danger to the young woman than to the young man. During these years tuberculosis kills about 50 per cent more women than men. In this period tuberculosis may well be called a young woman's disease. After this age the number of male deaths exceeds that of the female.

No specific reason is assigned as the sole cause for the high rates among young women; however, these years are the strenuous years of a woman's life. The physiological, as well as the psychological, changes that take place in the growing female tend to make her unusually susceptible to tuberculosis. Childbearing and care of the child by the young mother are additional hazards that may contribute to an elevation of the tuberculosis death rate. It has been shown that this variation of tuberculosis mortality rates is essentially biological. After the age of 30 there tends to be a change in the woman's manner of living. The frequency of childbearing is less and in the main the woman's life takes on a more leisurely tempo.

Among males the situation is reverse. It is after thirty that greater demands are made upon the physical reserve of the young man. As the provider for the family his efforts are expended upon holding his job. The demands of his work, continued physical and mental strain, combined with the fact that he too often is unwilling or unable to keep in optimum physical condition, tend to decrease his power of resistance to disease. At this time of life he fails to heed the subtle signs of approaching illness.

Tuberculosis creates the greatest havoc among those least able to afford prolonged illness and results in a lowered standard of family life. Statistical studies show that the highest tuberculosis rates are found among the lower economic groups. If the patient is a dependent, it means hardship to the parents to bear the heavy expense of prolonged periods of invalidism. The tangible effect is reflected in the fact that there is a curtailment of earning power during the years when under normal conditions this earning power should be greatest. For those in the younger age group it brings about a drastic alteration in the manner of living, as the entire social aspect of life must be abruptly reversed. Preventable tuberculosis deaths among young people are a devastating and unnecessary blow to social morale.

REVIVAL AT OPLIN

We have just closed a week's revival at Oplin, and are thanking the Lord for a gracious demonstration of His power. We had seven conversions and six additions to the church.

Sunday morning was a great day for our people; there were 60 re-dedications. We thank the Lord for workers like Brother Dean Elkins and Brothers J. Q. Collins, and for the prayers of our fellow-workers in Christ.

H. W. MARTIN, Pastor.

In placer mining the miner takes a large quantity of gravel and washes it carefully to find one fine grain of gold. He is happy if he finds a grain in each washing. Life is like that. We hear much and read much and see much to get one fine grain of gold that will contribute to the richness and the beauty of living.—Miles Messenger.

SUNDAY SCHOOL LESSON

November 19, 1939

By Hight C Moore

WARNINGS AND PROMISES

Read Matthew 7—Study Matthew 7:1-14

The Sermon on the Mount concludes with the Golden Rule as the keystone in the arch of our duties to one another and with a vivid contrast between good and bad in character and destiny.

The Golden Rule (1-14) regulates the good life. (1) The Golden Rule in spirit forbids censoriousness. (2) The Golden Rule in philanthropy requires prudence. (3) The Golden Rule in prayer includes intercession. (4) The Golden Rule in action summarizes our duty to man. (5) The Golden Rule in outcome points the way onward and upward through the narrow gate into the larger life.

The Fate of the False (15-29) terminates a bad life. (1) The false prophet appears in the garb of the good, but is black at heart. (2) The false tree stands in the orchard and is treated like the good trees around it, but bears bad fruit and therefore cumbers the ground. (3) The false professor will stand poor chance in the day of judgment, for he never was a disciple of Christ, but a worker of iniquity. (4) The false foundation exposes a life structure to the adversities of flood and tempest so that the undermining waters and the overturning winds leave it an absolute wreck.

1. Probity: A Rule for Guarded Tongues

Follow the Golden Rule in Fellowship. Not self-judgment which involves self-discipline and development; not moral judgmnnt which discerns and denounces sin, both public and private; not censorious judgment that is arrogant and unkind to others: This is condemned here. And why? (1) It is loveless. It is fault-finding with a torch that burns. It is probing with a sting that poisons. It may be an assumed frivolity, but it smarts and hurts. In any event it implies a sense of superiority and exclusiveness. Yet "your own judgment will be dealt—and your own measure accorded—to yourselves" (Weymouth). Will not the loveless be unloved? (2) It is **inconsistent.** Indeed, he is blind who has eyes to see the faults of others, but cannot, rather will not, see their virtues. More than that; he is a hypocrite, as Jesus declared. "The censorious man is a hypocrite because his unkind criticism disguises itself as a kindly act" (Peake). So he deigns to offer to pluck the minute mote (a small splinter or speck of dust) from his brother's eye while in his own eye there bulges a mudsill or a great roof-beam. Is the man who is marked and marred by outstanding sin fitted to reprove and rectify the tiny fault of a neighbor? Out with his sawlog, first; then he can deal better with his brother's grain of sawdust!

2. Prudence: A Rule for Generous Souls

Follow the Golden Rule in Philanthropy. Christian forbearance with human faults and failings must be co-ordinate and coupled with prudence in philanthropy. Generous souls must not be too generous. Devotion to God must be discriminating in its dealing with men. Piety must not be profaned. Things divine must not be exposed to hostility and contempt. What desecration it would have been to take from the Temple altar and throw to the dogs on the streets the sacrifices which were to be consumed in the fire or eaten by the priest! And what desecration it would be for an officiating pastor to take the elements from the Lord's Table and toss them into a kennel or pigsty! Moreover, it is worse than waste to litter a hogpen with pearls or with them attempt to adorn the snouts of swine! Human animals that are spiritually unclean and morally ferocious would be bittered rather than bettered by indiscriminate love. Expose no holy things to their ridicule and blasphemy.

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DOCTRINAL

By C. D. Owen

WHAT SHALL WE CALL THEM?

There is a religious organization that calls itself "The Church of Christ." They claim that no one can be a Christian accept they be a member of that church. They insist that every one call them by that name and consider it a breach of courtesy if they fail to do so.

We wish to be courteous to every one, but if it must be done at the sacrifice of truth, as in this cace, we kindly forbear. There is much in a name when rightly applied, but when misapplied, or merely assumed, it really becomes disgusting.

A rose would smell just as sweet by being called some other name, for the sweetness is not in the name, but in the rose; the name does not affect the nature of the rose. A druggist might label a package of arsenic as sugar, or a groceryman might label a package of sugar as arsenic, but it would not be wise to attempt to sweeten your coffee with arsenic, nor kill rats with sugar. The nature of each would be the same, regardless of the name they might be called.

To be a Christian in the true sense, is to be a "partaker of the divine nature" (2 Peter 1:4), not by merely being called a certain name.

As a matter of fact, this so-called "Church of Christ" is of human origin, having begun with Thomas and Alexander Campbell in 1811. I shall prove this statement by one of their own greatest historians and authors; namely, Dr. Robert Richardson, son-in-law of Alexander Campbell, nad author of "Memories of Alexander Campbell."

Speaking of Thomas Campbell this author said, "On landing in the United States, Mr. Campbell found the Associate Reform Presbyterian Synod in session, and on presenting his credentials as a minister of the same faith from Scotland, was heartly received and assigned a field of labor in a Presbytery in Western Pennsylvania" (Memoirs of A. C. pp. 79-88). It was soon discovered that Mr. Campbell's preaching did not conform to that of the Associate Reformed Presbyterian Church. So charges were preferred against him, whereupon he was permitted to withdraw his ministerial connection from them. Dr. Richardson, speaking of this incident said, "His withdrawal from the Seceders occasioned no interruption of his ministerial labors" (Memoirs Vol. I, p. 230).

Having withdrawn from the Presbyterians, he organized what was called the "Christian Association of Washington, Pennsylvania." Dr. Richardson gives Mr. Campbell's words concerning this organization as followers: "That we form ourselves into a religious association under the denomination of the Christian Association of Washington. That this society by no means considers itself a church, nor does at all assume to itself, the power peculiar to such a society; nor do the members as such, consider themselves as standing in that relation" (Mem. A. C., Vol. I, pp. 243-4). Later he decided to resolve this association into a distinct church. Dr. Richardson said, "They clearly anticipated the probability of being compelled, on account of the refusal of the religious parties to accept their overtures, to resolve the Christian Association into a distinct church in order to carry out for themselves the duties and obligations enjoined on them in the Scriptures" (Mem. A. C., Vol. I, p. 342).

Again, "Being fully convinced that on account of the continued hostility of different parties, it was necessary that the Christian Association should assume the character of an independent church in order to enjoy these privileges and the performances of their duties which belong to the church relation. It was with great reluctancy that he finally concluded to take this step, and to separate himself from those whom he desired to recognize as brethren" (Mem. A. C., Vol I, p. 342). Notice the above words, "being compelled," and "it was with great reluctancy that he finally concluded to take this step."

Speaking of this new church of Mr. Campbell, Dr. Richardson said, "At the next meeting of the association accordingly, the matter was duly considered and agreed to—James Foster happened not to be present at the above meeting and when on Saturday the fourth day of May (1811) he with other members assembled at Bush Run for the purpose of perfecting the organization. . . . At this meeting, Thomas Campbell was appointed elder and Alexander Campbell was licensed to preach the Gospel. Four deacons were chosen, namely, John Dawson, George Sharp, William Gilcrest and James Foster. . . . They rejoiced that all uncertainty being now at an end, they could proceed without delay or hindrance in the field of labor to which they had been called" (Mem. A. C., Vol. I, pp. 365-6-7-8). On these pages full account of this new church is given. **It was organized on Saturday, May 4, 1811, at Bush Run.** On the following Sunday, it held its **first communion service**, and Alexander Campbell preached the first sermon in the church. Dr. Richardson said, "On the following day, being the Lord's day, the church held its first communion service. Alexander Campbell preached from John 6:48" (Mem. of A. C., Vol. I, p. 368).

Later, Thomas Campbell became its pastor. Our author, speaking of him, said, "He resumed the pastoral care of the Bush Run Church **which he had planted** some ten years before" (Mem. of A. C., Vol. I p. 489).

Now, notice, here was the first Campbellite church, which Campbell "resolved" into a church from his "Christian Association" with great reluctancy." The next step of the Campbells was to have their church identified with the Red River Baptist Association. Dr. Richardson, speaking of it, said, "The proposition to unite with the Red River Baptist Association was discussed at the association, and after much debate, was decided by a considerable majority in favor of our being received" (Mem. A. C., Vol I, p. 441). He claimed that his purpose for bringing his church into the Baptist Association was to reform it. Failing to do so, his next step was to organize another church at Willsburg, that this church might elect him, with others, as messengers to the Mahoning Baptist Association. Dr. Richardson, speaking of it, said, "In September, 1824, Mr. Campbell was sent, in conjunction with John Brown and George Young, as messengers from the church at Wellsburg. . . . He was very kindly received. Upon the minutes, it was entered as the sixth item. 'At the request of the Church of Christ at Wellsburg it was received into this (Mahoning) Association" (Mem. of A. C., Vol. II, p. 100). This is the first time that the Campbellite Church was ever called "The Church of Christ." He and his followers created so much disturbance in the Association that it was soon dissolved.

Here we have Campbell's second church with its **new name, "The Church of Christ."** In Dr. Richardson's memoirs of Campbell, Vol. II, p. 548, is found a commendatory letter written by the great statesmen, Henry Clay, in which he makes the following statement: "Mr. Campbell is among the most eminent citizens of the United States, distinguished for his great learning and ability, for his successful devotion to the education of the youth, and as the head and founder of one of the most important and respectable religious communities in the United States."

So, he is the **"head and founder"** of this so-called "Church of Christ." Their preachers had considerable trouble in agreeing upon their name. Some years ago, one of their leading preachers by the name of Martin, writing on this subject in American Christian Review (one of their papers) said, "There is perhaps no question about which our people are more divided than that of the name. We believe the name is a vital question, and yet, we have come to no general conclusion as to what the name is. In Kentucky and in the south, we are the Christian Church. In the west we are the Christian Church and the Church of Christ. In New England, we are the Disciples and the Church of Christ."

Who gave them their name? Why should Baptists, Methodists, and Presbyterians, whom they consider to be lost sinners, call them "The Church of Christ"? Why should we concede to them their claim, as being the only Christians in the land, since their church originated with the Campbells, and is therefore purely of human origin? Excuse us please, for we have a conviction that is deep, and dear, as life.

Finis Williams New Greek Club Prexy

Elections were held at the first New Testament Greek club meeting last Monday. Finis Williams was named president, other officers including James Howell, vice-president; Fernetta Foley, secretary-treasurer; Vernon Bliss, chairman; Fred Malkenthin, sergeant; Frances Clark, reporter.

Dr. Moore gave an interesting lecture of the translation of the Greek New Testament.

The club will meet on every first Monday in the month, at 10 o'clock.

B. T. U. Convention Speakers, Austin, November 30-December 2



A. D. FOREMAN, JR., San Angelo Inspirational Speaker, Training Union Convention



Miss Verna Lee Carson, Training Union director of the First Church, Abilene, will lead conferences and assist with the contests at the Training Union Convention at Austin.



Mr. W. E. Young, educational director of the First Baptist Church, Shreveport, La., will direct the music at all the general sessions of the Training Union Convention in Austin November 30 and December 1 and 2.



Dr. J. R. Hickerson, pastor First Baptist Church, Commerce, will appear on the Training Union Convention program in Austin.

SENTENCE SERMONS

By O. D. Henley

Performance is preferable to promises.

God needs no alibis.
God never argues.
God never surrenders.
God never deceives.
God never exaggerates.
God never bribes.

It takes a lifetime to make a life.

Since I've been forgiven, I've been forgiving.

Advice is too often a command.

Old age brings supreme pain or supreme pleasure.

Wild animals are not as bad as wild aims.

He who serves self alone will find himself alone.

Evil cannot be civil.

Satan never fights fair.

Responsibility is non-transferable.
Responsibility is never negligible.
Responsibility is always proportionate.

The gang is more important than the game.

That which exalts God does not debase man.

Dead wood makes no lumber.

THIS LITTLE GIRL WILL HAVE A HAPPY CHRISTMAS *but*



Tuberculosis is still the greatest killer of youth . . . and takes *fifty per cent more girls* than boys between the ages of 15 and 25!

Two modern aids that help the physician detect tuberculosis in its earliest, *curable* stage are the tuberculin test and the chest X-ray.

Your purchases of Christmas Seals make it possible, not only to teach people that tuberculosis is preventable and curable, but to look for early stages of this dread disease among children who *seem to be* in good health.

So from now 'til Christmas, mail no letter—send no package—unless it is decorated with the Christmas symbol that saves lives!



BUY CHRISTMAS SEALS

The National, State and Local Tuberculosis Associations in the United States

Higginbotham - Bartlett Company
GOOD LUMBER
802 Pine Phone 7117

Austin Preparing--

(Continued From Page 1)

and Thursday morning. The trains and buses referred to will go from Fort Worth, Dallas, Houtson, Waco, and San Antonio.

The state contests for seniors and adults will be held Thursday afternoon, November 30 from 4:30 to 5:30. All other contests will be held Friday morning, December 1, from 9:00 to 10:00.

The convention will close its 49th annual session in Austin Saturday, December 2, at noon with addresses by Dr. Homer P. Rainey, president of Texas University, and Dr. T. L. Holcomb, secretary Sunday School Board, Nashville, Tennessee.

Dr. S. G. Posey, pastor First Baptist Church of Austin, is general chairman of the convention committee. Letters to him about any phase of entertainment will be answered promptly.

Every church in Texas should send representative groups to the Austin convention. It will be a great privilege for boys, girls, and young people to see and hear the Governor of Texas, to see the State Capitol, the governor's mansion, and other institutions of interest. Now is the time to make preparation to go.

Moving Addresses--

(Continued from page 1)

Chancellor, Mineral Wells; and Tilson Mayard, Hearne, discussed phases of Christian Living.

Other speakers of laymen's night were George J. Mason, Dallas, who took the place of Ollie B. Webb, railway executive who was unable to attend; Judge F. M. Ryburn, Dallas; A. B. Mayhew, Uvalde, and R. A. Springer, Dallas.

The doctrinal program also included Dr. W. T. Conner, Southwestern Seminary; Dr. I. L. Yearby, El Paso; Dr. Karl H. Moore, Brownwood; and Dr. T. A. Gray, Conroe.

Song services were conducted by James L. Tucker, Waco, with Harry Lee Spencer, Waco layman accompanist. George W. McCall, Dallas, was Scripture reader.

Truth is ageless and deathless. That is why the truths that Christ uttered are true today, will be true ten mimllion years hence and were true ten million years before He uttered them. They are not true because Christ taught them. He taught them because they were true.—Miles Messenger.

Alamo City---

(Continued from page 1)

body in Texas, appears to give the tidewater city the edge.

Abilenians and other friends of Hardin-Simmons are letting it be known that they will be bidding for 1941 as a crowning event of the H-SU golden jubilee observances.

Appropriations for cooperative Baptist work in Texas are expected to be set at over a million dollars in the budget report to be submitted to the General convention by Dr. Wallace Bassett of Cliff Temple Church, Dallas, who is chairman of the budget committee. This figure reflects, not increasing Baptist wealth so much as the splendid growth shown in reports from the 3,156 churches.

Highlights of the main convention will include a report on mission fields abroad by Dr. Chas. E. Maddry, Richmond, Virginia, executive secretary of the Foreign Mission Board of Southern Baptists. Other noted figures in mission work will also thrill the messengers.

Peak attendance is expected for the address of Dr. George W. Truett who will give the masterful deliverance on "Baptists and Religious Liberty" which was heard by 5,700 at the Baptist World Alliance.

Keen interest is manifested in the report of Treasurer R. A. Springer, Dallas, on account of the unprecedented goal of one million dollars set for Texas Baptists this year.

Great interest will also be shown in the report of Dr. George J. Mason treasurer of the Baptist Foundation of Texas, investment agency for many Baptist institutions. Prime interest will also be shown in the report of Executive Secretary R. C. Campbell, who has general direction of mission activities in Texas.

Baptist growth will be reflected in reports of institutions. Dr. Gordon Singleton of Mary Hardin-Baylor will speak for the colleges and Dr. E. D. Head of First Church, Houston and Superintendent E. M. Collier of Hendrick Memorial Hospital will speak for the hospitals.

Buckner Orphans Home will be represented by Dr. Hal F. Bucker, son and successor of the founder.

Twenty-four Baptist churches in San Antonio had guest convention visitors as guest speakers on Sunday, November 12.

There would be no heathen if we were such Christians as we ought to be.—Chrysostom.

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Milk — Ice — Butter — Ice Cream
"They Taste Better"

HENDRICK MEMORIAL HOSPITAL

Controlled by Texas Baptist General Convention



The Hendrick Memorial Hospital is the only Baptist or Protestant Hospital west of Fort Worth. It is strictly modern in every detail, has the highest rating given by the American College of Surgeons, maintains a first class Nurses' Training School, and has the largest body of medical workers in West Texas to serve you.

Since we have the only Church hospital in West Texas, let it be known for its scientific skill, its service to the poor, and its testimony for Christ. Your gifts will help.

E. M. Collier, Superintendent

Exes Help Grads Find Positions

The Ex-Students Association offers free service in assisting students who wish to find work in their chosen field as soon as they graduate at mid-year or in the spring. Files in the ex-student offices list 20,000 names of exes who are now in all walks of life and all types of work. These exes will be prevailed upon to lend assistance and suggestions to H-SU graduates in finding the type of work they desire.

All grads who plan to teach are advised to see Mrs. Emmett Landers before the last of school. The Hardin-Simmons teacher placement bureau has done a splendid job for the past fifteen years in placing graduates in desirable positions. A one-dollar fee is charge to cover mailing and printing. Hundreds of exes have found that this office offers the finest and most reasonable method of finding employment.

Seniors who are interested in fields other than teaching are asked to see Harry Hayes at their earliest convenience and give him their preference. Hayes will supply a list of exes who are now in that profession. In addition, the ex-student offices will write to these individuals telling about students, their grades, and ability. No charges will be made for this service.

SEVEN-FOLD PURPOSE TO TRAINING UNION MEETING

By T. C. Gardner

Like a might army mobilizing for battle, Texas Baptists will begin marching into Austin by the thousands Wednesday, November 29, 1939. They will be assembling there for the 49th annual session of the Texas Baptist Training Union convention, presided over by President H. O. Rothell of Dallas.

The purpose of the convention that will meet in Austin during the Thanksgiving season is seven-fold:

(1) To challenge Texas Baptists to win Texas youth to Christ, ad to train them for heroic Christian service;

(2) To arrest the attention of the adults to a new consciousness of the need to bring Christian ideals into every cross-section of human life;

(3) To inspire Baptist Training Union workers to make a place for every member of the family in the Baptist Training Union;

(4) To encourage Training Union workers to adopt high standards and to major on efficiency;

(5) To magnify the church of Christ Jesus by calling on all Training Union members to attend all preaching services, and to give a tenth of their income, and one-seventh of their time to the Lord's work;

(6) To magnify the whole program of Jesus by urging all Training Union members to make a worthy place in Training Union programs for missions, Christian education, the cooperative program, and all denominational institutions and causes;

(7) To make plans for the fiftieth anniversary convention year by choosing a suitable place to meet at Thanksgiving time in 1940, and by adopting challenging goals and inspirational programs to guide all Training Unions during the year of 1940.

RAMBLING REMARKS—

(Continued from page 1)

said, "Now, officer, I am just trying to get to the city auditorium. I am a stranger in your beautiful city and if you will kindly direct me there, I shall be no more bother to you." The red faced cop looked him over and said, "Baptist preacher, eh? Well, go left around that next corner, go two blocks to the right and there you are." Doctor Atwood followed, as he thought, the instructions to the last detail. But the farther he drove the less and less did the buildings around him look like a convention hall. He ventured a few turns not indicated in the instructions and about fifteen minutes later his speedometer registered an extra ten miles and he smilingly drove smack into the same traffic vortex and up against the same unsmiling cop. . . . This had been repeated three times as we go to press. We may be able to give furher details next week. . . . I was always under the impression that there were only four cardinal directions, but six of us, supposed to be sound in mind and members, came together in the same car and the first time we stopped after getting down in town someone asked what direction was North and each of the six pointed a different way. . . . We are pooling our funds to hire a guide to pilot us out of town, but that is none too certain as I understand the guides here often get lost themselves. . . . q.e.d.

REV. CHARLES TALLY IN CHARGE OF CONTESTS



Rev. Charles Tally, pastor of the First Baptist Church, Ranger, Texas, will conduct conferences and deliver addresses at the Training Union Convention in Austin. Brother Tally is president of the District Training Union convention No. 17. He will have charge of the district contests to be held at Stamford next Monday evening at 7:30 in preparation for the state contests at Austin.

STUDENT-PASTOR TRAVELS OVER 1000 MILES WEEKLY

By L. R. Scarborough

Southwestern Seminary has a large number of preachers who preach every Sunday and do a fine work in their churches and also carry a full Seminary load. But here is a case that is especially interesting.

One student, in his second year here, is pastor of a church 575 miles away. He preaches every Sunday at this church, and in order to do this spends 36 hours every week on the train. He has traveled so far 35,000 miles to get this little more than one year of theological education. His grades will run above an average of 90. He has had 38 additions ih nis church this year. He has standardized his Sunday School, and has had to standardize his building, and he sends an offering every week to the Cooperative Program. His church has adopted the Preachers Retirement Plan, and he stands four-square for all the forces of the Kingdom of God. His wife and daughter are living on the field in this far-distant church and are cooperating with him in the carrying on of the work and finishing his education. He is well and happy.

A record like this would go into the second edition of the eleventh chapter of Hebrews. This is the kind of men our seminaries are building for the leadership of the Kingdom of God.

But this sort of thing ought to be changed. It is too much strain on this preacher, and we ought to be able to take care of all of our Seminary students without such a strain on their nerves.

But thank God for such a preacher as this!—and we have hundreds here like him. I am withholding his name, but he has one, and it's a good one.

H-SU CLASSES PLAN HOMECOMING EVENTS

Committees from Hardin-Simmons classes of years ending in five and naught are making preparations for the alumni gatherings of this college year which begin with the fall homecoming on the occasion of Howard Payne game, December 1 and 2, states Mrs. Herman Pender, alumni prexy.

Mrs. P. G. Stokes, 1034 Highland, Abilene, represents the class of 1935; Mrs. John R. Hutto, 1809 Sandefer, Abilene, the class of 1900; and C. J. Woodward, Brownwood, 1910. Dr. W. T. Walton, president of Ranger Junior College, heads the class of 1920, assisted by H. R. Arrant, H-SU, Abilene; Mrs. J. M. Chandler, Fort Worth; Mrs. Tom Roberts, Abilene and J. D. Sandefer, Jr., Breckenridge.

Mrs. J. C. Hunter, Jr., Abilene (Mary Balch) is calling a meeting of the reunion committee of the class of '35 for Tuesday, November 14. Members of the committee are writing their classmates urging them to attend the homecoming on December 1.

Other members of the '35 committee are J. L. Desmond, Lubbock; Loyd Parmelly, Abilene; Pauline Patterson, Abilene; Lonnie Briggs, Abilene; Mrs. J. A. Beard, Abilene; Mr. and Mrs. Ivan Flynn, Lubbock; Mrs. G. L. Hardin (Myrtle Eugenie Haggard), Lamesa; Mrs. Roland Kelley (Emma Rose Crockett), Rule; N. J. Westmoreland, Seminary Hill.

Mrs. Pender will announce other class committees in the very near future.

SEMINARY FACULTY MEN AT MANY CONVENTIONS

Dr. L. R. Scarborough, president of the Southwestern Baptist Seminary, is covering much territory in a short time this week in speaking before five state conventions in the South. He has addressed the Kentucky Convention at Harrisonburg, the Tennessee Convention at Chattanooga, the Mississippi Convention at Jackson, the Louisiana Convention at West Monroe. He brought the closing address of the Texas General Convention at San Antonio.

Other members of the faculty of Southwestern have been engaged in various activities. Dr. Jeff D. Ray conducted the devotional periods at the Texas Convention, emphasizing the reading of the Scriptures.

Dr. B. A. Copass recently addressed the Illinois Convention at Carbondale.

Dr. W. W. Barnes is in a revival meeting at Louisburg, North Carolina. He will speak at the North Carolina Convention at Winston-Salem and also to the students at Wake Forest and Meredith Colleges. Before his return he will do some research work in the Furman University Library on Southern Baptist history.

Dr. T. B. Maston spoke to the Oklahoma Convention at Muskogee.

Dr. J. M. Price has recently conducted a Sunday School Training School in the First Baptist Church of Pine Bluff, Arkansas.

Professor I. E. Reynolds has just recently assisted in a revival meeting and music emphasis week at the First Baptist Church of Prescott, Arkansas. On the closing day of the convention in San Antonio, Texas, he spoke at the annual choir banquet of the First Baptist Church of that city.

Professor R. T. Daniel is representing the Seminary at the Alabama Convention in Montgomery and the Georgia Convention in Augusta. He is also speaking at several of our Baptist schools in those states.

Facts To Ponder

By J. E. Gwatkin

The following facts are taken from authentic sources.

Before repeal the liquor folks claimed that licensing liquor would soon pay our public debt, empty the prisons of most of their inmates and greatly reduce crime, most of which they charged to prohibition.

But now we find the debt has been increased from thirteen billion to forty billion dollars, that seven new Federal prisons have been built and now 152,000 persons, of whom 20 per cent are youths in their teens, are in such prisons, and yet there are over 150,000 murderers who have not been caught. A prominent F. B. I. man stated that if the present trend continues 230,000 people now living will be murdered.

In the United States there is a major crime every 29 seconds, an automobile death every 15 minutes and a murder every 29 minutes. There are 439,000 women in American colleges but there are 1,359,000 women helping dispense liquor in various places. Every sixth marriage ends in divorce. The beer bill for the average family is $55 per year, the total being $2,-200,000,000 for beer alone.

One plea for repeal was the abolition of the bootlegger, but a wet representative told Congress that now the U. S. "is a bootlegger's paradise" and the magazine "Business Week" says that 40 per cent of liquor sales are by bootleggers, even though enforcement officers have been increased by two thousand men.

All of the more than six billions spent for liquor of all kinds is taken out of legitimate business. How can there ever be prosperity in this country as long as these staggering sums are spent for liquor and $15,000,000,-000 spent for crime, a very large portion of which results from the liquor consumed?

Is it not time that Christian people, through their churches, were giving more attention to this astounding condition? If they are allowed to continue, constantly growing worse as they are, our civilization will be destroyed. How can the Kingdom of God ever be realized unless these evils are corrected?

Each one should prayerfully consider what his or her duty is respecting this condition. And then act. It is not so much lack of conviction on the part of good people as it is inactin that gives the forces of evil their power.

The preacher's task is to cry, as did John the Baptist, "Behold the Lamb of God," and not to attract attention to himself to gather a clique around himself.—Erling C. Olsen.

Chinese Baptists—

(Continued from page 1)

"Being of One Mind in Christ." She says it is possible to be of one mind in Christ and yet hold opinions which are not identical because each may be seeking the will of God. Two people might each be wrong in their opinions and yet despite their wrong opinions may be of one mind in Christ. At a vesper service she brought a splendid message on "Loyalty to Christ as Head of the Church." In thus being loyal we will acknowledge His deity and confess Him as Redeemer. Then she brought a report on Frontier Missions, showing on the map where there are missionaries only on the borders of Mongolia, Tibet, and Sinkiang. She showed how that every great revival in history has been followed by a mission movement, so that many have been watching for the time such a movement will begin following the revival in the north in 1932.

Several of the volunteers for service in the frontier fields were present and made a touching appeal to one's heart as they told of their call and consequent experiences with the Lord. One fellow said when he volunteered he wanted to go "right now" but had no funds; he hadn't enough to buy fare half way to Mongolia. He said those waves of enthusiasm and the urge to "go' would come over him upon reading the Bible; he would recount the difficulties in the way and feel impatient. Then it came over him suddenly why he wasn't allowed to go at once. Why, Paul spent three years in the desert preparing after he had surrendered before he was ready to "go."

A young Dr. Hui surrendered just as he finished medical school. He said God had called him out to a land he knew not, so he took the name of Abraham.

There are already some 80 on the list of young lives surrendered to this special service. Most of them are still in primary and high school or college, and the two or three who have finished their academic work feel they need some intensive Bible study. Already $2,000 national currency has been given to a fund for Frontier Missions but the pastors and churches have not yet been stirred up sufficiently to effect a feasible plan and organization for sending out those who are ready, so it was recommended to await the awakening of the churches and be active in prayer and works in the meantime. A year ago the young people in their convention appointed a promotion committee to encourage the awakening of the churches and to hold the funds which have been given. The fields truly are white unto harvest and the reapers and their salaries are getting in readiness.

Mr. Peter Lei, who has been back two years from the Seminary at Fort Worth, brought some stirring messages. One especially good one was on the aspects of the work Jesus did—teaching, preaching, healing, and calling out individuals for service. He emphasized that the "called" must deny self, come out from the world, forego personal effects, and put the service of Christ above home and loved ones.

Pastor Chan followed Peter Lei with a message on "Being an Ambassador for Christ." He in a teacher of Greek in the Seminary at Wong Yuen. He is also a volunteer. He says when he reads the Bible his pulse beats faster and at times he feels the urge to turn loose and go at once, then he realizes he needs a great preparation of heart in patience and in understanding the methods and means of presenting the Gospel. He says that unless we are prepared to present the Gospel well and with patience the people to whom we go will look lightly on it.

A high note was sounded by Pastor Dong on "Being Witnesses"—we cannot be true witnesses without the Holy Spirit dwelling within. Much time must be spent in the secret of His presence and then we can go out in power to extend His Kingdom in other places. "Abide in me: without me ye can do nothing," "Not by might, nor by power, but by my Spirit sayeth the Lord."

The reports of the work being carrie don in occupied territory and in unoccupied territory were all very thrilling. The name of the young people's organization had to be changed in occupied territory for the Japanese have a patriotic organization of that name, so now they are carrying on under the name of "Help the church preach the Gospel group."

The women in their meeting decided to cooperate with the Seminary and be a part of it like a "department" in a college, the head to be called the "dean," who is to be nominated by the W. M. U. She will consult with the advisory committee to determine the use of funds from special contributions for the W. M. U. department. She will be in charge of the women's dormitory and have charge of their discipline unless it has to do with the whole semiary. The advisory committee is a group of 15, each of the six associational W. M. U.s to elect two members, and the general secretary, president, and vice-president of the All-China W. M. U. to be ex-officio members. This body will elect three of their number to be on the Seminary Board of Trustees. Since it will be some time this fall when the Associational W. M. U.s will meet and elect their representatives and then some more time before those can meet to elect trustees, the WMU elected three trustees to serve the first year—Mary Alexander, Miss Jane Lide, and Miss Lucy Yaw. Those suggested for the deanship were Mary Herring, Ola Lee, Jane Lide, and Josephine Ward. Ola Lee was elected.

One afternoon of the W. M. U. meetings the W. M. U.s of Shanghai presented a pageant of the needs of the nations after which a goodly offering was made to add to the $2,000 "nest egg" for Frontier Missions.

I do pray the Lord to help me be a better witness this year, and that His Kingdom may be enlarged in places where now there are few who acknowledge Him.

The Church Bullenin

HATCHELL

Surely we will not forget that we are to make our special offering to Buckner Orphans Home this Sunday. Every man, woman, boy and girl should bring an offering. This is "pure religion and undefiled before God," James 1:27.

There will be preaching Saturday night, 7 p.m., Sunday School Sunday, 10 a.m., Preaching at 11 a.m., Training Union, 7 p.m., Preaching at 8 p.m. I would like to see all of you at these services.

Harold Russ.

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Football—H-SU Cowboys against the Howard Payne Yellow Jackets—Friday, December 1.
See West Texas Baptist November 16 and 23 for details of Alumni gatherings.
DR. JEFFERSON DAVIS SANDEFER, President
For Catalog write J. T. Haney, Secy.-Treas., Hardin-Simmons University, Abilene, Texas