

THREE ASSOCIATIONS HOLD MEETINGS DURING WEEK

The Christian's Fond Anticipation

The following splendid sermon on the Second Coming of Christ was preached last week during the revival meeting at the First Baptist church, Stamford, by Rev. Sam Morris. At the close of the meeting Brother Morris, who for the past year has been field secretary for Simmons University, left for Providence, Rhode Island, where he will enter Brown University. He expects to receive his master's degree from that institution this school year:

All Bible truth in both the Old and New Testament relates itself to Christ. From Genesis to Malachi, He is the coming Messiah; in the Gospels, He is the Christ who has come; and from Acts through the Revelation, He is the Lord who will come again. The attitude of the Old Testament saint was one of expectancy; the attitude of the New Testament saints was one of expectancy; and our's should be an attitude of expectancy. We are taught to wait, look for, and to love "His appearing."

Consequently, this message concerns the Lord's return. That is the Christian's Fond Anticipation. Our text is Revelation 22:20: "Surely I come quickly. Amen. Even so, come, Lord Jesus."

It is impossible to discuss in one message, all of the facts connected with the second coming of Christ so I shall confine my discussion to His return, as it is related to the Christian. It will discuss with certainty, the Manner and the purpose of His return. Christ is Coming to Earth a Second Time

1. On this point the New Testament leaves no room for doubt. On the night that He was betrayed, Jesus plainly said: "If I go, I will come again." He went. He will return. At His ascension the heavenly messengers declared: "This same Jesus shall so come in like manner as ye have seen him go into heaven. (Acts 1:11) Paul's charge to young Timothy was before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." (2 Timothy 4:1) John asserted: "When He shall appear, we shall be like him: for we shall see him as He is." (1 John 3:3) Jesus said: "The coming of the Lord draweth nigh." (James 4:8) Peter reminds us: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." (2 Peter 2:16) Jude's statement is: "The Lord cometh with ten thousands of His saints." (Jude 14) "And unto them that look for Him shall He appear the second time." (Heb. 9:28).

These quotations are multiplied many times for there are in the New Testament over three hundred references to it. It is mentioned in one out of every thirty-five verses. Almost every sermon recorded from the apostles, every doctrine expounded, every exhortation written, every hope expressed, every warning sounded and every comfort extended, relates itself in some way to the second coming.

2. The Old Testament is just as emphatic. It gives us two lines of prophecy. One deals with His first coming and the other is related to His second advent. Both lines have their beginning in Genesis 3:15, where it is stated: "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel."

In this first prophecy, two bruising are mentioned: the bruising of the woman's seed and the bruising of the woman's heel. The bruising of the woman's seed points to the first coming and crucifixion of Christ when He was "bruised for our iniquities." The bruising of Satan's heel refers to the second coming.

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WHAT SOUTHERN BAPTISTS NEED

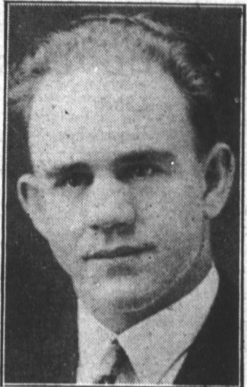
Southern Baptist are not falling down in giving to our denominational work. They are giving more at this time than they have ever given in all their history. They gave more during 1928 than they gave in 1921, which was the high peak of the 75 Million Movement. What then is the difficulty? The difficulty is that we are making a different division of our gifts from what we did in 1921. We are now giving far less to Missions and much more to home expenses.

This is true in practically every Southern State. Indeed it appears to be true in every State. Even Virginia, which is giving far more than any other of the Southern States, had radically changed the proportion of her gifts. In 1921 Virginia gave \$3,125,354.34 to all objects. Of this amount \$1,927,328.83 went to home purposes and \$1,198,025.51 went to Missions. In 1928 Virginia's total contributions were \$3,430,793. Of this amount \$2,780,694 went to home purposes while \$650,099 went to the Co-operative Program.

Dr. C. A. Jones recently made a statement that South Carolina Baptists are giving more money now than they gave in 1921; that the difficulty is that our churches are spending vastly more of it on themselves than they are upon outside kingdom interests. This is an alarming situation. It seems that we are becoming fearfully self-centered.

—Exchange.

GOES TO BROWN U.



REV. SAM MORRIS

to the second coming of Christ as was pointed out by the apostle Paul when he wrote to the Romans (16:20): "And the God of peace shall bruise Satan under your feet shortly."

Now these two threads of prophecy, sometimes interwoven as here, and sometimes separate and distinct, are prominent throughout the Old Testament. One line of this prophecy has already been fulfilled by His first coming.

He was born in Bethlehem (Micah 5:2), of a virgin (Isaiah 7:14), and that event was followed by sorrow over the slaughter of the children in Bethlehem (Jeremiah 31:15) which led to Joseph and Mary fleeing into Egypt from which they returned to fulfill the Scripture, "Out of Egypt have I called my son" (Hosea 11:1) and settled at Nazareth in keeping with the prophecy "He shall be called a Nazarene." (Isaiah 11:1).

His public ministry was foretold by Isaiah 61:1-2. He preached to the poor, liberated those that were bound, proclaimed the acceptable year of the Lord and entered into Jerusalem upon an ass as was predicted by Zechariah (9:9).

He was betrayed by a familiar friend (Psalm 41:9; 55:12-14) for thirty pieces of silver, the money was later used to buy a potter's field (Zechariah 1:12-13) and His disciples were scattered as a flock of sheep without a shepherd (Zechariah 13:7).

At His crucifixion He was forsaken of God, His hands and feet were pierced, He was mocked, His garments were parted (Psalm 22:1, 7, 16, 18) and He was given gall and vinegar to drink (Psalm 69:12); but not a bone was broken (Exodus 12:46 and Psalm 34:20). His death was with the wicked between two thieves (Isaiah 53). He was buried with the rich and rose from the grave (Psalm 16).

Now these prophecies, concerning His coming to be bruised, were all literally fulfilled. Their minute and minute fulfillment assure the literal fulfillment of those prophecies concerning His coming to bruise Satan's head. If He fulfilled those prophecies concerning His first coming we are justified in expecting Him to fulfill those that concern His second advent.

Enoch, the seventh from Adam (Judge 14), and Moses (Deut. 33:2) said it would be "with ten thousands of His saints." According to Job (19:26-27) they will be in their "flesh" their "eyes shall personally behold Him" and they will not be strangers. (Zech. 14:15) It will be in keeping with what Daniel wrote when he said:

"I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." (Daniel 7:9-10).

He came the first time: He will come a second time. At His first coming He was bruised by Satan; at His second coming Satan will be bruised. His first coming was in keeping with prophecy and prophecy demands that He come again. His return is certain. His message is: "Behold, I come."

3. Let us notice another fact that certifies His return. He must come to fulfill His three-fold office. The Bible reveals Him as Prophet, Priest and King. These offices are separate and distinct. He occupies no two of them at the same time. While here He was Prophet; He is now serving as Priest; He will come again to be King.

As Prophet He fulfilled the prediction of Moses who said: "The Lord thy God will raise up a Prophet like unto me from among thy brethren." (Deuteronomy 18:15)

STAMFORD CHURCH HOLDS GREAT REVIVAL WITH 58 ADDITIONS

The First church, Stamford, closed one of the greatest revivals in years on Sunday, October 6. The church seemed to be ready for a meeting, as shown by additions for baptism for many Sundays before it began. The attendance, both morning and night, was unusually fine, the best in years. There was a spirit of interest and cooperation all through the meeting which was very encouraging. There were 58 additions, 35 for baptism and a number of conversions and reconsecrations besides.

The preaching was done by Rev. Sam Morris, evangelist and field man for Simmons University. Though Brother Morris is still young man and not get through with his education, it is the opinion of this writer and of his church also, that he is already a truly great preacher. He is gifted in body, mind and heart, and is now a great spiritual power.

Lee Stulce led the music. West Texas knows he is among the very best. He is tactful, spiritual and trained for his work. Morris and Stulce make a great evangelistic team. Brother Stulce has recently resigned at First Church, San Angelo, as educational director and music leader. Several of our largest churches are now in conference with him looking to securing his services.

In spite of the drought in our section our church made an unusually large and easily secured offering for the meeting, a portion going to Simmons University—W. C. Moffett.

SPUR PASTOR IN REVIVAL AT CONE

Just a word concerning our Cone meeting. I spent two weeks with Pastor J. M. Harder and the saints at Cone. The Lord blessed us in a great way. We found a fine response in the hearts of all the people, because Brother Harder had his people ready for the meeting. They were in a spirit of prayer. Both young and old were willing to give themselves into the hands of the Lord. They had a mind to work. The Lord saved 78 during the meeting and there were sixty additions to the church. There were also two young men who surrendered to the ministry. I have been with many preachers for meetings, but I have never experienced a happier two weeks with any man than I did with Pastor Harder and his splendid wife, who has been a life time stay to Brother Harder and his work. They were almost like father and mother to me in that they were always ready with that fatherly and motherly advice to a young man.

The church at Cone is wonderfully blessed in having this great man as their pastor. They are reaping from this rich life of experience and also from his wonderful ability to teach God's Book. May God cause his face to continue to shine upon this happy union of church and pastor, in the columns of religious papers and in very many private conversations. Two years ago a very prominent Baptist preacher in his address before one of the largest religious assemblies that ever convened in Hot Springs, Arkansas, passed the whole thing up as a joke. God only knows just how many young boys and girls went from that tabernacle that night repeating the great big damns of that Baptist preacher. That man made Israel to sin and then passed it up as a joke. Alas, alas!

The word "sense" comes from a Latin word, "sensus," feeling, perception. It means to feel, to see, to detect sin. Someone said that to lose the sense of sin evinces blindness, great depravity and hardness of heart. It means the abuse and outrage of human faculties, of human appetite, passions and desires. It means the abuse and outrage of the law, the love, the mercy and goodness of God. This is a condition that is appalling and staggering in the superlative degree. And yet such is the condition that actually confronts the people of God today.

Testimony Introduced and Examined Sabbath Desecration Thousands of God's people see no

EVANGELISTIC CAMPAIGN CLOSES

The Colonial Avenue Baptist church, Dallas, Texas, closed their all-summer evangelistic campaign having received 69 members. The church secured a tent and held revival meetings in every part of her territory. At every place we had many additions and large crowds. This experience has given the church people a close contact with all her field and is bearing much fruit in the follow up work of the church. All departments of the church are showing rapid gains.

TABERNACLE BAPTIST TENT REVIVAL

Beginning Sunday night, October 6, Tabernacle Baptist church, led by Pastor A. Reilly Copeland and ably assisted by Mr. and Mrs. C. H. Ward, two noted musicians, formerly of Galveston, will launch a four-weeks' revival under the church's large new tent at 1516 Clay avenue, Waco, Texas.

The music will be by a large gospel choir and special music by the Waco featured each night. Thousands of gospel tracts will be given out and group prayer meetings will be held in the community. All parents are urged to bring their children each night. Service begins at 7:30 and runs until 9:00 o'clock. Mr. Ward will yodel for the children each Monday and Saturday night. The public is cordially invited to attend.

State Evangelist J. B. Rowan has just closed a fine meeting with Highland Heights Baptist church, Wichita Falls. There were 70 additions to the church, 60 by baptism. Alton Brady, employee of the West Texas Utilities Company of Ballinger led the singing. He is a son-in-law of Brother Rowan. Evangelist Rowan left Friday of this week for Houston where he is to be with Pastor W. E. Smith in a meeting. He goes from there to Dallas for a meeting with Pastor W. O. Barnett.

WHO MADE US?

E. E. Dawson

God made us. His genius wrought the first pair, and put in effect an everlasting law of generation through the working of which we came to be here. God made us.

Our ancestry made us. Some of them were good and some were bad; some were Nordic and some Celtic and others Slav stock; together they made us in so far as tastes and trends of character go. Like a choir invisible they sing in our human nature, each trying to express his character again in ours. Our ancestry made us.

Our parents made us. They are the last link in the generations stretching from Adam that fashioned us. They worked at closer range than any of the others and by their words and ideals and discipline and pressure of will made us. Our parents made us.

Our community made us. Its tides ran and caught us and lifted or crushed us, boosted or beated us, gave us our chums and sweet hearts and set a pace for our life's stride. Our community made us.

Our church made us. Its ministry and gospel and the pressure of its demands and standards, its examples and personalities, its consistencies and inconsistencies, its warmth and its dearth of zeal. Our church made us.

Our books and papers and magazines made us. Ambitions were stirred, longings kindled, purposes fired, new vistas of thought and possibility opened, the world brought to us as such and through His law of generation bring us into existence, but in kindly care He watched the workings of the law and in providential ways shaped our ends, and lavished upon us His tender mercies and loving kindnesses, and grace and redemption. As we cooperated with Him and made it easy for Him to work, His blessing increased and life's fulness was enjoyed; as we pulled back and with wicked will withstood His grace, we marred His plans and retarded His work. Oh, all of good and worth in us is after all the work of His skill and might and love. Who made us? God.

To Him be glory and worship and honor forever for grace and salvation and providence, the instruments of His fashioning power. "Jesus paid it all; all to Him I owe; Sin had left a crimson stain; He washed it white as snow." —Del Rio, Texas.

Is the Sense of Sin Fading Out

The author of the following powerful sermon on "Sin" has passed to his eternal reward, but the message will live on as a signal warning to Christian people to lift high the standard of Christian living. You may differ somewhat with the writer, but you will not fail to be gripped by his earnestness and faithfulness in dealing with the sins of this generation:

By the late Rev. W. L. A. Stranburg.

A great many good things may be truthfully said about the past, present and future of the people of God. A great many good things may be truthfully said about conditions which surround in this our day. But the one central, dreadful fact is that an awfully black tide of iniquity is right now upon us and that the sense of and feeling against sin is fast fading out. God's people should hate sin because of what it is and because God hates it, but alas, such is too seldom the case. A wart on the finger, a freckle on the face, will often occasion more real anxiety than any thought of sin. Not unfrequently (by many of God's people) the awful, the dreadful fact of sin is passed up as a joke, and saluted with a great big hearty laugh. These awful, these dreadful facts reach us through pulpits, through public platitudes, in the columns of religious papers and in very many private conversations. Two years ago a very prominent Baptist preacher in his address before one of the largest religious assemblies that ever convened in Hot Springs, Arkansas, passed the whole thing up as a joke. God only knows just how many young boys and girls went from that tabernacle that night repeating the great big damns of that Baptist preacher. That man made Israel to sin and then passed it up as a joke. Alas, alas!

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Makes Appeal For Missions

September has passed. Eleven months of the present convention year have gone, and we are still on a cash basis. During this time we have paid on an average of \$20,000 per month on debts and interest. All praise to Him.

October is fall round-up month. It is also the last month of the present convention year. We need at least \$100,000 this month, in order to close the year in a worthy way. This sounds large, but it is not at all impossible, if every pastor, missionary and evangelist will put himself into the work wholeheartedly.

In our disbursements we have rigidly followed the financial schedule adopted at the Mineral Wells convention. I want to assure you that every dollar above the amount absolutely necessary to take care of the board's obligations for the month, will go to Foreign Missions, Old Ministers Relief and the other great South-wide causes.

I am sure that you are vitally interested, and I want to ask you, therefore to join me in earnest prayer and faithful endeavor, that October will be the crowning month of all the year.

Our books must close on the night of October 31. Please do your best, and send in your offering promptly.

May God give us grace to be faithful to Him. Sincerely yours, T. L. Holcomb.

Sweetwater Association Meets With View Church

The Sweetwater Association held its annual meeting with the Baptist church at View on October 10-11. The session was one of the best in many years. There were a number of high hours at the meeting, the attendance was large and there was much optimism in regard to the future of the work in spite of the fact that the association closed its work with a rather large indebtedness.

The W. M. U. of the association held its annual meeting on Wednesday preceding the meeting of the association. At this meeting the women pledged \$20,000 to the Simmons University endowment campaign.

At the board meeting on Friday the matter of our future work of missions was discussed with committees from the Jones County and Callahan County Associations. It is planned to have a joint meeting of the boards of these three associations to meet in Abilene within a few days to discuss a cooperative plan for mission work in the three associations.

It is not possible to publish the entire proceedings of the Sweetwater Association in this issue, but the next issue of the West Texas Baptist will feature the year's work of the association. The issue will be off the press October 24.

CISCO ASSOCIATION MET WITH RANGER CHURCH OCT. 9-10

A digest of letters from the churches of the Cisco Association read at the annual meeting of that body Thursday afternoon showed a total of 1,230 additions to the churches during the past associational year. Of this number 547 came by baptism, 586 by letter and 97 by statement. The association at the beginning of the year set the goal at 1,000.

The digest of letters also showed that the association had raised over \$82,000 for local purposes and over \$16,000 for the cooperative program of the denomination.

The Cisco Association began on Wednesday morning with a large attendance. The meeting was held with Pastor Johnson and the First Baptist church, Ranger. The introductory sermon was preached by Pastor A. C. Miller of Cisco. The Wednesday afternoon session was devoted to the reading of reports on the different phases of the work.

The Thursday morning session closed with a great address by Editor F. M. McConnell of the Baptist Standard. The speaker stated in his address that the Standard had operated the past year with a deficit of only about \$800, and that the paper's indebtedness had been reduced the past year by about \$12,000. This was made possible by the fact that the paper had received over \$13,000 from the cooperative program.

One of the outstanding reports of the association was the report of its missionary, Rev. H. D. Blair of Cisco. The report showed eleven revivals held with 106 additions to the churches, with 58 of the number by baptism. There were 86 professions in the meetings. The missionary also held eight study courses with 100 awards. He preached during the year 266 sermons and held 201 night services. He also preached twice a day for 89 days without missing a single service. The entire association was gratified with the missionary's report and the new board re-elected him, unanimously for another year.

The treasurer's report showed an indebtedness for the year of about \$500, but arrangements were made to take care of this deficit within the near future. A finance committee composed of Pastors H. H. Stephens of the Central church, Ranger, Ross A. Smith of Breckenridge, and Neil Greer of Rising Star, was appointed to work out a budget for the coming year's work.

The 1930 session of the association is to meet with Pastor Smith and the Breckenridge church on Wednesday before the second Sunday in October.

The Cisco Association has been greatly strengthened during the past year by the coming of Pastors W. T. Turner of Eastland, H. H. Stephens of Central church, Ranger, and Ross A. Smith of Breckenridge. These men are veterans in associational mission work and they are entering the work on this great field in a telling way.

The Cisco Association is composed of Eastland, Stephens and Shackelford counties. There are 45 churches with a membership reported last year of 6,889. Rev. A. C. Miller of the First church, Cisco, is moderator of the association, Rev. R. Nell Greer of Rising Star, clerk D. D. Lewis of Cisco, treasurer.

G. W. TANKERSLEY IN MEETING AT LONE OAK

The great Shamrock evangelist, Will Tankersley, who was reared at Lone Oak held one of the greatest revival meetings ever held here.

There were many converted and baptized and everybody who attended was strengthened in the cause of the Master.

Services were held in the Baptist tabernacle with the greatest attendance on record.

Reverend Tankersley is a forcible speaker and holds up the Christ to the people.

People came from miles around and all were evidently benefitted. The meeting continued for three weeks and the good accomplished will extend through the years.

—Greenville Messenger.

"The Sunday School pays me bigger dividends than any investment I make."—H. J. Heinz.

BIG SPRING WORKERS HOLD ANNUAL MEET WITH 4TH ST. CHURCH

The annual meeting of the Big Spring Association was held Wednesday and Thursday of this week with the Fourth Street church, Big Spring. Rev. L. B. Owens of Big Spring, was elected moderator, succeeding Rev. D. H. Beard of the First Church, Big Spring, who has served the association during the past three years. Will Arnett of the Greenwood church was elected clerk and Walter Robinson of the Robinson Chapel church, corresponding secretary-treasurer. The annual sermon was preached Wednesday morning by Rev. J. C. McGraw of Midland.

The Wednesday afternoon session was devoted to the Orphan's Home report, the W. M. U. report and the report on Associational Missions. Dr. R. C. Pender, field secretary for Buckner's Orphan's Home was present and spoke to the report on the orphan's home, read by Mrs. S. K. Beckett of Big Spring. About \$800 in cash was received for the home, with a promise of a shipment of 125 items to be received before Thanksgiving.

On April 31 of the present year Rev. Carson Taylor was elected missionary of the Big Spring Association, and in his report he gave a good account of his stewardship. During the time he has been on the field he has held eight training schools, conducted eight revivals with 42 additions to the churches by baptism and by letter. He conducted 200 services, distributed 720 tracts and sold 40 books and collected on the field five hundred fifty dollars.

The editor was present for the Wednesday's session, was given a good hearing and secured several subscriptions. We were not able to remain over for the Thursday session and have not been able at this time to receive a report of the day's session.

Judging from improvements being made both the churches in Big Spring are keeping space with the remarkable growth of that city. Pastor Hughes and the Fourth Street church are in a building program, and a beautiful three-story church building is under construction and will soon be completed.

Pastor D. H. Beard and the First church, Big Spring are just finishing up the most magnificent as well as the most beautiful church buildings in all Texas. The first service in the new building will be held on October 20. Pastor Beard has promised a cut of the building with details of its construction which we hope to give our readers in the near future.

The Big Spring Association composes a large territory covering several counties in that section of the great west. There are fifteen churches with a membership of 2,498 reported last year.

"Safety First" owes no life but its own. "Service First" lets the globe with love, and tells all men that Christ is Savior.

THE PENDULUM MUST SWING BACK

There is a better day coming. The pendulum will swing back, it has swung too far towards a commercialized, materialized, politicized ministry. We need preachers who believe the Gospel is great enough, true enough, broad enough, large enough to engage all their powers. We need preachers who believe the salvation of men is a supreme concern.

Preachers who think that nothing is more important than Gospel truth. We need preachers who dare not stand up in the pulpit and preach negotiations or any thing else that leaves men to sit in the shadow of death. We need preachers who will have in every sermon, gospel truth and directions sufficient to save every sinner who hears them, if that were the only sermon they should ever hear. We need preachers called of God to be men who will take their calling seriously and find enough in the Gospel to occupy their time and energies as long as they live.—F. C. McConnell.

THE WEST TEXAS BAPTIST

SAM MALONE, EDITOR AND PUBLISHER

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OUR SUBSCRIPTION CAMPAIGN

The West Texas Baptist will be five years old on November 21. To celebrate this event we are making an appeal to our friends for 2,000 subscriptions, either new or renewals by that time. In order to encourage our friends in this campaign we are making the following attractive offers:

To all our old subscribers who send in their subscriptions by November 21 for \$1.00 we will mark their subscription figures up to December 1, 1929, and will send them free a copy of Judge Moffett's little book on the "Second Coming of Christ." This book sells for fifty cents and should be in the hands of every Baptist home in all the West.

To all new subscribers we will send the West Texas Baptist for fifteen months and will give a copy of Judge Moffett's book free. There are thousands of Baptist homes in West Texas that are not receiving a denominational paper of any kind. Certainly it would be a worthy work to help place the West Texas Baptist and this fine book on a subject that is of vital interest to every Christian who loves the appearing of our Lord and Savior Jesus Christ.

We have a very attractive clubbing rate with our denominational paper, the Baptist Standard. At the meeting of the Cisco Association this week we promised Editor McConnell 1,000 subscriptions for the Standard between this time and the holidays. We are offering both the West Texas Baptist and the Baptist Standard one year for \$2.25. And in addition to this offer we will give a copy of Judge Moffett's book free to those subscribing for the two papers provided this offer is accepted before November 21. In this we are offering \$3.50 worth of literature for only \$2.25.

We have about 350 Baptist pastors on our mailing list and we are mailing to each of them this week a special offer for this subscription campaign. We are asking these pastors to send us by November 21, at least ten subscriptions on one of the above offers. If half the pastors will come to our aid in the campaign we will go over the top in a great way.

The West Texas Baptist has been trying to serve this great section of Texas for the past five years. We expect our friends to render a verdict as to whether these efforts have been worth while by the way they respond to this request for subscriptions. If we can secure the 2,000 subscriptions the paper will be placed in fine shape for another year's run.

A CHRISTIAN SCHOOL WITH CHRISTIAN STANDARDS

We have frequently said that there is no justification for maintaining Baptist schools unless the following three things are true of such schools: 1—They must be definitely and positively Christian; 2—They must be genuinely Baptist, true to Baptist faith and Baptist work; 3—They must have scholarship of a high grade in the faculty and they must impart such scholarship to the students. We believe every Baptist school is under inescapable obligation to maintain these three characteristics. All talk about the impossibility of maintaining such characteristics in our Baptist schools is just twaddle—doing the baby act. If the administration makes up its mind to do it, they can be maintained; if they can not, then we have no right to ask the followers of Christ to give the Lord's money for the maintenance of such schools.

Along this line we were very greatly cheered by a forthright message from President J. D. Sandefer of Simmons University, Abilene, Texas, which was published in a recent issue of the West Texas Baptist.

CATHOLIC CHURCH AND SCHOOL FOR NEGROES IN NORTH LITTLE ROCK

Did you know the Catholics are making a strong bid for a following among the negroes—and getting it?

According to announcement in the Catholic paper, The Guardian, there was to be opened in North Little Rock last Sunday "the new church and school of St. Augustine's Parish for colored." The Guardian says further: "Mission activities in the diocese in behalf of our colored people are now in evidence, with full parochial church and school foundations at Little Rock, North Little Rock, Pine Bluff, Fort Smith and Helena."

We have commonly considered the negroes as belonging to the Baptists, and the vast majority of them who are religious at all are Baptists. But it is not at all certain that this will continue to be the case. Suppose the figures should be reversed. How would you like to see negro Catholics as numerous as negro Baptists are now, and negro Baptists as few as negro Catholics are now?

Well, that is exactly what the Catholics are working for, and they are actually working at the job. Our notion is that they have a rather long hard job ahead of them; but Catholics are noted for long-headedness and persistence and the patience to wait for results from careful seed-sowing and diligent cultivation.

It will do no good to fuss at the Catholics for trying to win the negroes. Our fight ought to be against Catholicism as such and not against their activities in trying to win others. It is an open, free country, and Catholics have as much right to win negroes as Baptists have. If we do not care enough about it to expend money and effort in winning and training negroes, it will be altogether out of order for us to complain at the Catholics for winning and training them.—Baptist Advance (Arkansas).

THE BOOTLEGGING WOMAN

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And as they come, accept all joy or sorrow.

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Today is quite enough for this small life to fill
How sweet it is to know that Thou art guiding
In Thee I rest—my heart is calm and still.

No fears, no doubts, may enter where Thy Spirit reigneth,
No lurking cowardice shall halt my willing feet,
Though Satan may confront me with his dread temptation,
I trust it all to Thee, my Lord, content, complete.

I beg of Thee the courage needed day by day
And wisdom Thou has pledged to those who lack and ask,
A loving heart, both patient and forgiving
With strength and power for every daily task.

And so, as time speeds on, I shall not seek to know,
Each day a new beginning, touch Thou with hallowed fire
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Near the place of worship, there lived a Sister Brown,
And for her splendid cooking, she'd gained great renown;
Her yellow-legged chickens, her luscious cakes and pies,
Oft times made that circuit rider roll up his weeping eyes.

And her delicious coffee, in the circuit all around,
The preacher oft admitted, its like could not be found.
So when he preached a sermon of extra power and length,
He loved at Brother Brown's table to rectify his strength.

But Sister Brown was a Baptist, the strongest in the land,
And oft reproved the Methodist for changing God's command.
She heard Brother Jones' sermon, and thought the subject o'er,
And asked him home to dinner, as she'd often done before.

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"Why, Sister, you surely forgot to put the coffee in!"

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And put it 'at' the kettle, 'close up to' it, 'near by';
Yet by the logic of your sermon—though I thought it rather thin—
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"But if you will strictly promise no more such error to teach,
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—Selected.

"BUTTON UP YOUR LIPS"

If you hear a bit of gossip,
Whether false or whether true,
Be it of a friend or stranger,
Let me tell you what to do.
Button up your lips securely
Least the tale you should repeat,
Bringing sorrow unto someone
Whose life now is none too sweet.

If you see a careless action
That would bring its author woe
If it were construed unkindly,
Let me tell you what to do.
Button up your lips securely,
All unseeing pass it by,
'Tis far better to keep silent
Than to cause a tear or sigh.

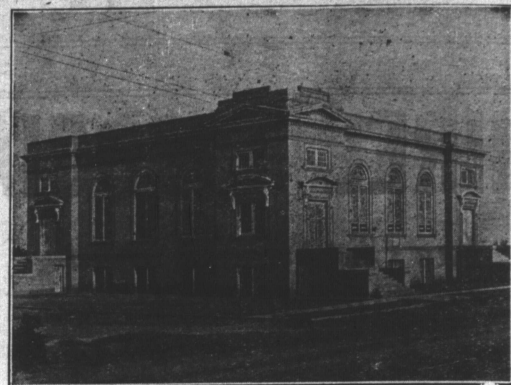
If you know of one who yielded
To temptations long ago,
But whose life has since been blame-
less,
Let me tell you what to do.
Button up your lips securely;
His the secret; God alone
Has the right to sit in judgment.
Treat it as to you unknown.

Sometimes life is filled with trouble;
Oft its burdens are severe.
Do not make it any harder
By your careless word or sneer.
Button up your lips securely
'Gainst the words that bring a tear,
But be swift in words of comfort,
Words of praise and words of cheer.
—Harriet Allen of California.

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And smiles for the sometimes guest,
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The bitter tone
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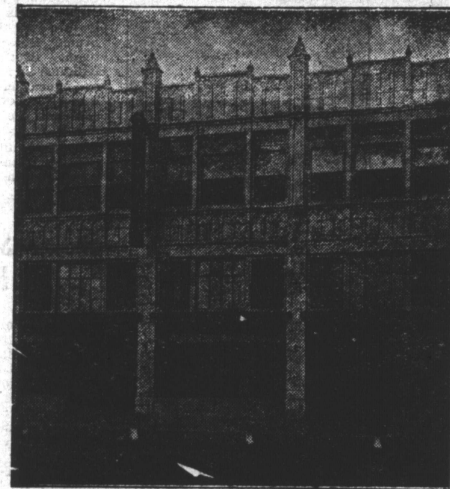
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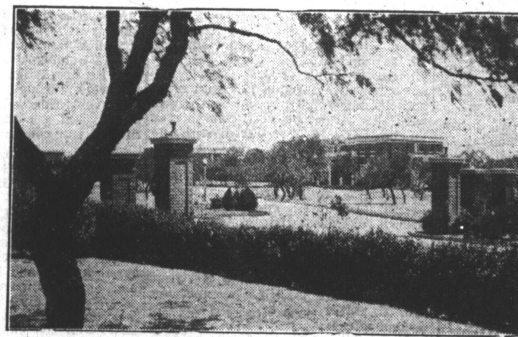
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THE WEST TEXAS BAPTIST

SAM MALONE EDITOR AND PUBLISHER

Published Semi-Monthly at 1274 North Second Street, Abilene, Texas, in the interest of Kingdom work in the West.

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OUR SUBSCRIPTION CAMPAIGN

The West Texas Baptist will be five years old on November 21. To celebrate this event we are making an appeal to our friends for 2,000 subscriptions, either new or renewals by that time. In order to encourage our friends in this campaign we are making the following attractive offers:

To all our old subscribers who send in their subscriptions by November 21 for \$1.00 we will mark their subscription figures up to December 1, 1929, and will send them free a copy of Judge Moffett's little book on the "Second Coming of Christ." This book sells for fifty cents and should be in the hands of every Baptist home in all the West.

To all new subscribers we will send the West Texas Baptist for fifteen months and will give a copy of Judge Moffett's book free. There are thousands of Baptist homes in West Texas that are not receiving a denominational paper of any kind. Certainly it would be a worthy work to help place the West Texas Baptist and this fine book on a subject that is of vital interest to every Christian who loves the appearing of our Lord and Savior Jesus Christ.

We have a very attractive clubbing rate with our denominational paper, the Baptist Standard. At the meeting of the Cisco Association this week we promised Editor McConnell 1,000 subscriptions for the Standard between this time and the holidays. We are offering both the West Texas Baptist and the Baptist Standard one year for \$2.25. And in addition to this offer we will give a copy of Judge Moffett's book free to those subscribing for the two papers provided this offer is accepted before November 21. In this we are offering \$3.50 worth of literature for only \$2.25.

We have about 350 Baptist pastors on our mailing list and we are mailing to each of them this week a special offer for this subscription campaign. We are asking these pastors to send us by November 21, at least ten subscriptions on one of the above offers. If half the pastors will come to our aid in the campaign we will go over the top in a great way.

The West Texas Baptist has been trying to serve this great section of Texas for the past five years. We expect our friends to render a verdict as to whether these efforts have been worth while by the way they respond to this request for subscriptions. If we can secure the 2,000 subscriptions the paper will be placed in fine shape for another year's run.

A CHRISTIAN SCHOOL WITH CHRISTIAN STANDARDS

We have frequently said that there is no justification for maintaining Baptist schools unless the following three things are true of such schools: 1—They must be definitely and positively Christian; 2—They must be genuinely Baptist, true to Baptist faith and Baptist work; 3—They must have scholarship of a high grade in the faculty and they must impart such scholarship to the students. We believe every Baptist school is under inescapable obligation to maintain these three characteristics. All talk about the impossibility of maintaining such characteristics in our Baptist schools is just twaddle—doing the baby act. If the administration makes up its mind to do it, they can be maintained; if they can not, then we have no right to ask the followers of Christ to give the Lord's money for the maintenance of such schools.

Along this line we were very greatly cheered by a forthright message from President J. D. Sandefer of Simmons University, Abilene, Texas, which was published in a recent issue of the West Texas Baptist.

CATHOLIC CHURCH AND SCHOOL FOR NEGROES IN NORTH LITTLE ROCK

Did you know the Catholics are making a strong bid for a following among the negroes—and getting it?

According to announcement in the Catholic paper, The Guardian, there was to be opened in North Little Rock last Sunday "the new church and school of St. Augustine's Parish for colored." The Guardian says further: "Mission activities in the diocese in behalf of our colored people are now in evidence, with full parochial church and school foundations at Little Rock, North Little Rock, Pine Bluff, Fort Smith and Helena."

We have commonly considered the negroes as belonging to the Baptists, and the vast majority of them who are religious at all are Baptists. But it is not at all certain that this will continue to be the case. Suppose the figures should be reversed. How would you like to see negro Catholics as numerous as negro Baptists are now, and negro Baptists as few as negro Catholics are now?

Well, that is exactly what the Catholics are working for, and they are actually working at the job. Our notion is that they have a rather long hard job ahead of them; but Catholics are noted for long-headedness and persistence and the patience to wait for results from careful seed-sowing and diligent cultivation.

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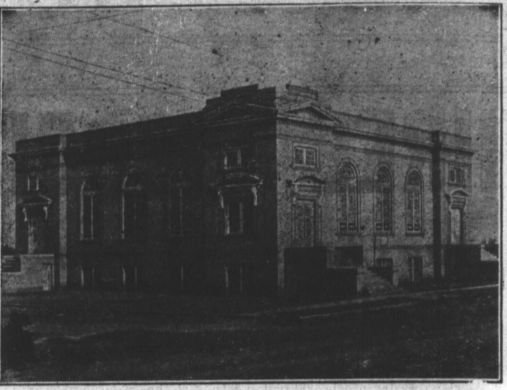
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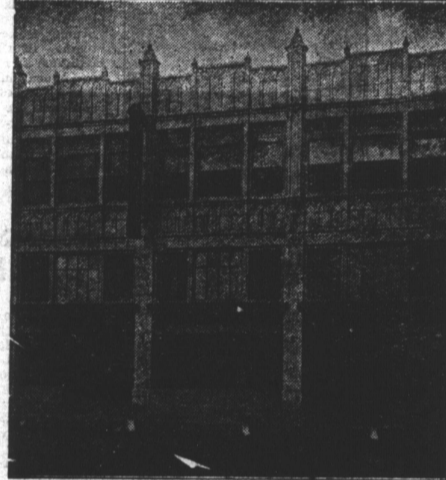
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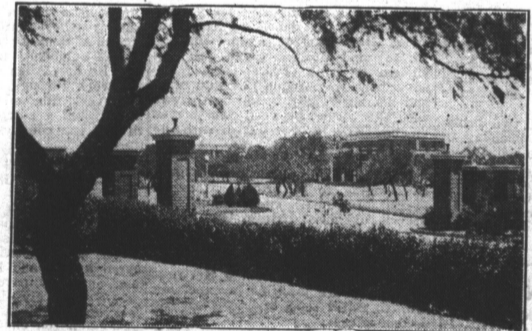


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News Notes

Encouraging reports come from the First Baptist church, Hamlin. There were 317 in Sunday school on the first Sunday in this month, and an attendance of 79 in the B. Y. P. U. There were 19 additions to the church during the month of September. The month closed with money. Our treasurer and Pastor Henry Littleton and this good church are happy and encouraged over the progress being made.

In writing of the annual meeting of the Mitchell-Scurry Association, Missionary W. D. Green says: "The association closed its work for 1929 on Thursday, September 5. The Union Baptist church entertained the association in a great way. Most all our churches made fine reports, reporting over 450 baptisms. Our treasurer reported all bills paid with a balance in the treasury. We have at present a few pastorless churches, but feel sure God will soon supply all our needs. We regret to say we are losing Brother N. E. McGuire of Lorraine, as he is one of our most lovable preachers. We trust that God may lead some good church to lay hands on this noble brother. I have helped him in three meetings, and I can say to the brotherhood that I know of no finer spirit anywhere among our preachers than N. E. McGuire."

The Lamar Street Baptist church, Sweetwater, has extended a call to Rev. Henry Weldon of Seminary Hill to become its pastor, and we understand he has accepted the work and will be on the field by November 1. Rev. E. K. Daugherty who has been pastor of the church for the past four years will move to Seminary Hill where he will enter the Southwestern Seminary. Brother Weldon who received his A. B. degree from Simmons three years ago has just finished his work at the Seminary. We welcome him back home.

Pastor W. H. Hughes of Levelland has been called as pastor of the First Baptist church, Portales, New Mexico, but we have not learned his decision in the matter. He has done a fine work at Levelland, and we are sure the brethren there will protest any decision to leave that field.

A new gymnasium has recently been completed for Wayland College, Plainview. The new building, fully equipped, comes to Wayland as a gift from Lindsay Nunn and wife of Amarillo. Mr. Nunn is one of the leading newspaper men of the Panhandle and controls a large number of newspapers in that section. He is a son of Dr. J. E. Nunn, capitalist and Baptist leader of Amarillo.

Mrs. J. Pat Horton, wife of the pastor of the First Baptist church, Plainview, was operated on recently at the Wayland hospital.

Pastor W. C. Ashford of Colorado was with Pastor E. V. May and the Brownfield church in a revival in which there were thirty professions and additions to the church. John W. Cobb of Colorado had charge of the music.

Rev. J. R. McCorkle, for the past twenty-three years an associational missionary in the Coleman and Baptist associations, has retired from that field and is now pastor of the church at Novice and two other Coleman county churches. This good man has done a great work as missionary throughout all these years and we are sure he will serve his churches in a worthy way.

A little encouragement is always in order and sometimes helps a great deal. This week the editor received these kind words from a good pastor who through the years has been a friend and supporter of the West Texas Baptist: "These lines are to let you know that I am still for you and the West Texas Baptist. Ten years from now you will be called a prophet. Things are getting better, but such men as Sam Malone and such papers as the West Texas Baptist are doing a mighty work in making things better."

Some time ago we received an announcement from J. Manly Reynolds of Goliad to the effect that he is now engaged in the work of B. Y. P. U. training and young people's evangelist. He is available to conduct B. Y. P. U. training schools for one or two weeks in West Texas churches. "All my work and plans," Brother Reynolds states, "are in full cooperation with our State B. Y. P. U. Department, but I am not on salary of this department. I ask no guarantee, except one way fare to your city and entertainment while with you; but I should expect a free will offering at the close of my work, or remuneration by any plan your church favors." Manly is a son of Rev. J. M. Reynolds of Goliad, who served this section for a long time as pastor.

Mr. Earnest Keathley, recently of Colorado, Texas, who has been in the W. O. W. sanitarium at San Antonio for some time, is returning to Abilene within a few days where he will make his future home. Brother Keathley was for several years clerk of the Sweetwater Association, and was for many years a prominent layman in the Colorado church. The following statement from him will be of interest to his many friends in this section:

Dr. C. J. Koeth, manager of the W. O. W. hospital, told me today all six tests of symptoms were negative, but I had T. B. in my right lung, but not very bad. Of course any T. B. is bad but not extremely serious. Said my bronchial asthma was incurable so far as he knew. Since they do not treat bronchial asthma here and have no dietician, I deemed it best for me to check out, which I did, to take effect Sunday, October 6, 1929—even five weeks here. I shall spend a few days with my father at Cisco, Texas, home on Route 4, Box 85-A, Abilene, Texas, soon. I shall take the rest cure at home until I get an arrested case. Shall be glad to see or hear from any of my friends.

FATHER HOLDS MEETING FOR SON — REMARKS GIVEN BY THE SON

If my readers can forget that it was my father who helped me in a meeting I would like to say some words about his work here. This church is in one of the best little cities in Oklahoma and only one Baptist church in the town. For the past three years about all the church has done has been to disagree, but that they did more than any other denomination in the town for they were too dead to even have a fuss. Some of the outstanding preachers of the country have come here for revivals, among them a leading Baptist pastor. Also a union however for a man soon to be 77 years of age to come and preach to seal the hearts of the members of this church in one united bond of fellowship. Without any show of egotism I am glad to say that man was my father. You older Texas preachers know that 20 years ago he was the leading evangelist for Texas. But now because of his age the younger preachers are trying to shove him. I don't know of but two churches in west Texas that are larger than the church of which I am pastor and yet in and around Abilene where my father lives, the pastors don't want him because of his age and yet I say to you that these churches are missing a great opportunity and their pastors are losing valuable aid in their ministry. Certainly if he is capable of doing what he did in as large a church and town as this is, he is able to accomplish much elsewhere.

What I am trying to say is this: if we younger preachers kick these older preachers out, we can put it down that we are going to get kicked out. God said so for he said "Whatsoever a man soweth that shall he also reap." I'll not be a party to shoving any of them for if our Lord shall tarry in His coming and I want to be treated right in my old age. Read Leviticus 19:32. So far as I am concerned I shall use the older men in my work as well as the younger brethren. I expect to use both J. M. Carroll and T. T. Martin and one of these is older than my father. Churches starve for a young preacher to death when he is young and then kick him out when he is old and then call that Christianity.

We had 31 additions and 28 of the 31 were adults. In other words only three children in the number and one of these three was a boy about 14. Most of the big meetings that you read about are of the "booster" type. Most of the baptisms are of children, so small to even understand what baptism means much less what salvation is. No use to preach against infant baptism on the part of methodists and others when we are almost practicing it as Baptists. If you doubt what I am saying just sit down and write to pastors who have had big meetings during the past three months. I am sure had we worked the children here as some do that we might have had 117 additions also. Or, "258 rededications, reconsecrations, conversions, additions and baptisms." Wanted: a young generation of BAPTIST pastors and BAPTIST evangelists.

Lots of pastors and churches closed their doors to me in Texas because I preached what Baptists believe. In other words because I was a doctrinal evangelist I was not wanted. I never expect to use any but the doctrinal preacher in my church for Baptist doctrine is the only thing that will save Baptists. I only thing that will save Baptists. (Continued on Page 4)

THE SENSE OF SIN

(Continued from Page 1)

judge shall have been indicted by the grand jury and shall have paid your fines and costs, then will I deal with the pool hall operators, the objects of your supreme hatred," said the judge. The court records of that county show that the women who gambled were indicted and paid their fines and costs just the same as the other gamblers. God save our mothers, wives and daughters from white-washed gambling; for in so doing the manhood of the future (to a great extent) will be saved from this awful sin.

Improper or Indecency of Dress Every garment worn suggests one of two things, decency or indecency. Dress has a moral effect upon the thoughts and conduct of mankind. In the matter of dress the apparel worn constitute the jury, the jurors, by women the evidence. Someone said the body is the shell of the soul, and dress is the husk of that shell; but the husk tells what the kernel is. The index tells the contents of the book you read; likewise is dress the table of your contents. It tells the color and character of the wearer's thought.

Men have such a delicate regard for the gentler sex that they will not appear in their presence with any part of their bodies (save their heads, hands and faces) exposed undressed. So if it be a fact that dress is essential to decency, then men have the women bested in the race. There is no doubt but what the improper, immodest indecency of dress (upon the part of many thousands of women) have led many a mother's darling son and many a pure, chaste husband astray. See Gen. 37; Deut. 22:5.

Promiscuous Bathing means a mixing up or mingling of the sexes in pools, creeks or rivers.

The bathers have on bathing suits, many of which emphasize very prominently every part of the body. Hand in hand both married and single walk to the diving board and plunge in. Once in the water, then the handling and ducking of each other begin. If it be right and proper for our wives and daughters to entertain other men in the water dressed in tight is it not right and proper to do so in our parlors? What is the difference?

Promiscuous bathing is not only the order of the day also of the night. It is not only the order of the world but also of many Christian assemblies and encampments for young people. Here the churches walk hand in hand with the world. And yet there is not a college president, professor, secretary, Christian layman or an infidel in all this broad land but what knows that it is wrong and leads to wrong doing. Just how great denominational leaders and preachers who pretend to be ambassadors for Christ and bishops of souls can get their consent to encourage and participate in this popular and rapidly growing evil I cannot understand. Names of not a few can be given (both girls and boys), including two ministerial students, whose lives have been blighted, ruined, in the water of promiscuous bathing, and that too at religious encampments for young people.

Seven or eight years ago two Baptist deacons and the writer saw the body of a bright, promising young man, which had been shot to pieces by an enraged husband, dragged from a pool where promiscuous bathing was the order of the day. The improper handling of the married woman in the water by the young man was the cause of the shooting. Oh that God will open wide the eyes of all great denominational leaders that provide promiscuous bathing for our young people, and God grant that they may put a stop to it right now; if they will not, then let the denomination rise up in Jehovah's strength and demand their resignation. This is not Greek.

my brethren, it is just plain English. It is high time for some one to speak out in school.

A pastor never have I, never will I, give one cent nor encourage one person to attend any assembly or encampment for young people where promiscuous bathing is permitted. Dear reader, you know, God knows, I know, the world and every infidel thrown in know, that promiscuous bathing is wrong and in many, many cases leads to grievous wrong doing. Then in the name of God, I ask, why not — it right now? If we are to give of our means to support assemblies and encampments for our young people, then why not do as we are commanded—avoid the very appearance of evil? If we are to have and pay the salaries of men and women to lead, teach and train our boys and girls in summer assemblies, then in the name of God let the churches rise up and demand that they lead, teach and train as Jesus would have it done. This is some more plain English; but listen, my brethren: it is high time for somebody to speak out and call a spade a spade. As I see it, it is high time for God's people to stop playing hands with the devil. Don't you think so? If you do, then stand until you are counted.

Many thousands of men and women see no sin whatever in breaking marriage vows and in blighting pure, chaste and innocent lives. Many, many thousands of both men and women see no sin whatever in oppressing the poor, robbing the laborer of his just wages, in demanding unjust interest and profit on their goods. This, my brethren, is not an age of honest, fair and faithful dealing. It is an age of greed, graft and unjust gain. Feeling against sin is fast fading out. But listen, thank God all unjust gain will one day fall out of the profiteer's dead hand and his poor, dish-nest soul will go up before God and there atone for it all.

God's Remedy The way to turn this awfully black tide of iniquity back is to close the door by which it was admitted. This will necessitate a declaration of war with the devil.

Someone said that wherever Paul went he had a revival or a riot. I think if Paul were here now he would attend some of our big summer assemblies, where promiscuous bathing was indulged in he would raise a general insurrection. A preacher that has not the grace, courage and grit to raise a row with the devil and put Baptist preachers (you know) have even suffered behind prison bars for starting a fuss with the devil.

If feeling against sin is to be revived, it must be done by preaching and teaching the Bible view of sin. Sin must be named, pointed out, uncovered, exposed and denounced. My brethren, this is not time to mince matters. The world, the flesh, the devil and the church federalists are all doing their dead level best to put Baptists out of commission. This is no time for playing on the soft pedal. God's call is a call for men, for real men, for men who are willing to die (if needs be) rather than to let the blood-stained banner of Jesus trail in the dust in their hands.

If man does not have a watchman in his own bosom to restrain him, he will not be restrained. We must revive a living conscience against sin. This old world cannot be saved from sin, vice and crime by learning, by law, nor by prisons. Unless this world is saved by a living conscience, permeated and saturated with the gospel of Jesus Christ, it is lost, forever lost. In our homes, in our Sunday schools, in our pulpits, let us teach that sin is sin and that sin is a crime against God.

Cup of God's Wrath Full My brethren, I am not an alarmist, neither am I a pessimist, but somehow I have a very, very serious impression that in spite of our 75 Million Campaign, and if God's people (I

mean God's people) do not give up their sins and turn to God, the hour of hope and pardon will soon be a thing of the past. Looking at things just as they really are, from our churches even down to our state and federal government, it does seem to me that the cup of God's long deferred wrath is almost full. O my brethren, how can God much longer bear with our sins? I mean the sins and rebellion of God's people everywhere. We (I mean God's people) are guilty of much sin; there is no use to deny it. The Bible in many Christian homes is a closed book and the family altar a thing of the past. The mid-week prayer meeting is attended only by the faithful few, while the great masses of the members of all denominations are down town, at the park, the picture show, the boxing match, or some dirty, low down vaudeville (all of which are wide open gates of hell) and then wonder why the pastors cannot successfully handle the young people of the day. O horror of horrors! How blind! Echo answers why?

It is a fact that many, many thousands of God's people of every name have forsaken God, their best friend in every time of trouble. The pleadings of His love they have despised; His counsel they have spurned and His warning against sin and sinners they have ridiculed.

God's Judgment Due Jesus saw in Jerusalem a symbol of the world hardened in unbelief and rebellion against Him, hastening on to meet the retributive judgment of Almighty God, and cried out, "O Jerusalem, Jerusalem, how oft would I have gathered thee as a hen gathers her brood, but ye would not." Alas, alas. Must this be our fate? Must our country again be deluged in another bloody war? Must old mother earth open wide her mouth and swallow up many of our cities and rural districts because of their sins and rebellion against Him? Must that terrible disease called the flu hang crepe on other hundreds of thousands of doors because of sin and rebellion against God? These things are not impossible with God. Must our own country be swept with an awful famine and must we die by the millions with foam upon our mouths because of our sins? This is not impossible with God. O God our Father, wilt thou not revive in us, thy people, a strong feeling against sin, a perfect hatred of sin? Lord, help us, thy people, to again see the sinfulness of sin; for Jesus' sake.—Hot Springs.

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BROTHER CONNELL COMES AGAIN

We have received another article from Friend Connell over at Elbert in which he endeavors to set the editor on the right track in regard to present day conditions. We are going to let him have the last word in the little controversy, so we will close our part of the argument by calling his attention to Paul's charge to Timothy as recorded in II Timothy 4:1-4.

Brother Connell's article follows: "Just to keep the records straight will say that the reply of our good editor reminds me of a toast that an old friend of mine used to recite: 'It was up to my lips and down it slips, the further it goes the better it gets. As usual when a man's backbone becomes enlarged the further he goes the further he gets from the right.'

"First, he says that Brother Connell was peeved at the article by Brother Heath and by the editorial. He could not have been further from the facts; I was amused. The editor and Brother Heath are my best friends and I do not believe they could peeve me. I was amused at Brother Heath because he gave an opportunity for the editor and myself and himself to demonstrate the truth of his peace.

"Second, the editor is wrong when he said I misquoted him, and as usual his backbone stuck out with condemnation. The preacher who handed out the chunk, I said was absolutely correct; I did not quote, but endorsed the statement that 'every person who is well informed on present day conditions will admit that lawlessness is rampant, etc.' I endorsed the statement and commented that it always had been. Now I have lived from the time when whiskey was sold in grocery stores with sugar and coffee, and I tell you that things are not nearly so bad now as they were then. With the congested conditions of our country, had we the same conditions as we had then, times would be perilous.

"Third, he said I misquoted him again when I quote him as saying that 'all drink the same brand of home brew, patronize the same bootleggers, attend the same dances, gamble at the same bridge parties, and desecrate the same Sathas.' The word all may not be in the article he wrote but it does not in the least change the meaning of the sentence. To charge that men are guilty of a crime is to accuse all men; to charge that women are guilty of a crime is to accuse all women; to charge that church members are guilty of a crime is to accuse all church members.

"Then to cap the climax he jumps on my famous sermon on lying and says that is about the easiest way out of an argument, and he said that I insinuated that he had lied. Wrong again! I explained that I did not mean if the things in my territory were as he says they are in his, and for me to denounce my people without information, or on the bare assertion of others, I would be peddling out either first hand or second hand falsehoods. I said he had not lied, that he knew what he was talking about, but that I should not be accused of not having a backbone because we did not have conditions as he suggested.

"Then he comes again and said that I accused him of hanging around immoral places. Wrong again! I said an old preacher told me that, and quoted some scriptures to sustain the argument. And marvel of marvels! He said I quoted the scriptures out of their connection. I deny the allegation and defy the allegator. I quoted it in its connection, and the Bible and human experience will sustain my interpretation. Then lastly, he undertakes to prove by the Bible that my idea about the goodness of God leading men to repentance and the gospel being the power of God unto salvation to every one that believeth is wrong, and he said that God sent Jonah to Nineveh, and it was the message of condemnation that led Nineveh to repent. Jonah never said a word about the sins of Nineveh, not a word. Then he seems to take the entire Bible as an illustration of his own doctrine of denunciation. Well, if that is the gospel of Christ, I have read wrong.

"Then he concludes by telling of one of the gospel preachers and then an evangelist, or I suppose one that had a backbone, and the difference. Well, that is exactly what I have been saying. You have had the reformatory revival and reformed a multitude of people, and told them that the church people who are drinking, gambling, dancing and other things, and as usual the baser sort rush into the church as a place of respectability and a more convenient place to perpetrate their sins. You being the judge, your backbone preachers have filled the churches with drinkers, gamblers, Sabbath desecrators, dancers, 'cussers,' and you do not have the backbone to get them out.

"Now, old dear, forgive me for butting in, but sure enough let's try preaching the kingdom and praying with some scripture reading, and things may be better."—L. B. Connell, Elbert, Texas.

THE JESUS OR THE JUDAS WAY

By Alice Crowell Hoffman Judas chose the getting way. Can't you almost hear him say: "I think I better really should get mine while the getting's good!" Chasing finer thoughts, and if within his heart he tried To save him on that testing day; Judas chose the getting way.

Jesus chose the giving way, Gave his life from day to day, Thoughtful always for the rest, Giving ever of his best, Giving to the bitter end, Giving life for foe and friend— Yours to choose, my friend, each day, The Jesus or the Judas way.

FATHER HOLDS MEETING FOR SON — REMARKS GIVEN BY THE SON

(Continued from Page 3) don't know of but one school in America today that is turning out doctrinal preachers and that is the West Kentucky Bible Institute. It is a real Baptist school. Under of wonders, my father actually preached on a New Testament church and on Baptism and the Lord's Supper right in the meeting and the other doctrines that Baptist hold to. That's why the church was brought together. Now he does not know I have written this article and would probably advise against it being published for fear that some pussy footer would try to hurt him in his present work, but I alone am responsible and therefore hold me responsible and no one else; not even the editor. I wrote it for three reasons. I wanted the people to know about our meeting. Also I wanted to say a word or all of the older preachers. And last I wanted to put in my word for doctrinal preaching. If Baptists don't come back to it, we are doomed. The reason our schools are being frowned upon by Almighty God and making it hard for them to live is because they are calling themselves Baptist when they are not. Doctrine is the backbone of Baptists.

Already the universal church idea with its kindred doctrines of open communion and alien-immersion is in the south and the day we accept that, that is the day we are doomed. Contrary to a popular idea about evolution in the north having wrecked Baptists, I tell you that evolution has not wrecked Northern Baptists, but their position on the universal church and open communion and alien-immersion have wrecked them. When a man or church becomes a liberalist on one doctrine they are then in a position to become a liberal on other doctrines and that is exactly what had taken place. I repeat, doctrine is the backbone of Baptists.

R. G. "Bob" Baucum, pastor, First Baptist Church, Pauls Valley, Oklahoma.

She Needed Fire Insurance

A negro woman walked into an insurance office and asked whether they dealt in fire insurance. "We do," replied the clerk; "what do you want insured?" "Mah husband." "Then you don't want fire insurance; what you want is life insurance," "Oh, no, I don't," exclaimed the woman; "I want fire insurance; mah husband's been fired fo' times in de las' two weeks."

THE CHRISTIAN'S FOND ANTICIPATION REV. 22:20

(Continued from Page 1)

up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken." (Deut. 18:15, Acts 2:23).

As Priest, He fulfills the types, shadows and earthly High-Priesthood of the Tabernacle and Temple, He is "a great high priest, that is passed into the heavens, Jesus the Son of God," and he is able to save them to the uttermost that come to God by him, seeing that he ever liveth to make intercession for them. (Heb. 7:25).

In regard to Christ as King, Isaiah (11:10-12) promised: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Patros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

And Jeremiah declared: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute Judgment and justice in the earth.

In his days, Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. 23:5).

Then and then only can be fulfilled the prophecy—"For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even to the end of the world." (Isaiah 9:6).

These predictions are not confined to the Old Testament. They are carried over into the New Testament as well. The Angel said to Mary: "Fear not, Mary, for thou hast found favor. And, behold, thou shalt bring forth a son, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:31-33).

James pointed this out by saying: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:13-17).

These predictions, concerning Christ as King, taken from both the Old and the New Testaments, set forth three things very specifically: 1st, the re-gathering of the Jews and the re-establishment of the Davidic

throne; 2nd, the placing of Christ upon that throne as Lord and King; and 3rd, a reign of universal judgment, justice and peace.

Just here this question arises: "Are these prophecies to be interpreted literally or do they signify a spiritual reign from heaven over the hearts of Jews and Gentiles by the preaching of the Gospel, through the operation of the Holy Spirit before He returns?"

Daniel answers that question by placing His coming before His reign as King. (The Lord also—Math. 24:5).

"I saw in the night visions, and, behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him here before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13-14).

Prophecy demanded that He come and serve in the office of a prophet; prophecy demanded that He serve in His present capacity as high priest; and prophecy demands that He come back to reign as King. His literal compliance with the first two demands, assures us of His literal compliance with the third.

II The Manner of His Second Coming

I. He will come in person. "Surely I come." Before going away He promised: "If I go and prepare a place for you, I will come again, and receive you unto MYSELF." (John 14:3). The angels declared: "This same Jesus, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11). Paul wrote: "The Lord Himself shall descend from heaven." (1 Thess. 4:16).

These plain, unmistakable declarations from the word of God flatly deny the theory of the modernist "that in a perfectly normal and natural fashion Jesus will eventually dominate the world, not by his appearing at any particular time, but by his personal influence over the hearts and lives of men." (World's Work Vol. 55, Feb. 1929, p. 417).

They also make it absurd to refer to the coming of the Holy Spirit, the destruction of the world, the conversion of believers, wars, floods, fires, pestilences, etc., as an interpretation of the promises concerning His second coming.

He came in person the first time, He lived in person among men as a prophet. He personally ascended into the heavens. As our high priest He is today making intercession for us in person at the right hand of the Father; He will return in person.

2. He will return secretly for His saints. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know." (Rev. 3:3).

Christ has never treated saint and sinner alike. He holds an entirely different relationship to the believer and the unbeliever. He will come in the same manner to His friends and His foes. Neither will He come for the same purpose to His followers and His enemies.

To receive His saints He will come secretly, like a thief; but to punish the world He will publicly appear. For the "clouds" with great glory and every eye shall see him. (Matt. 24:29-31).

That is why the Bible speaks of "our gathering together UNTO HIM." (2 Thess. 2:1) and our "appearing WITH HIM in glory." (Col. 3:4). That is why it speaks of His coming as a thief and yet it says the sign of His coming will appear in the heavens. There is no contradiction. They are two different aspects of the same event. One refers to His coming FOR His saints (1 Thes. 4:13) and the other refers to His coming WITH His saints. (1 Thes. 3:13). It is certain that His saints cannot appear with Him without first having been gathered to Him. Neither can He come with them until after He shall have come for them. It is the coming for the saints that will be secretly performed. Just as the world did not know when Enoch or Elijah were translated, it will not know when all the living saints are translated. Quietly and unannounced, like a thief robbing the house of its precious jewels, will He descend to call us out of the world to meet Him in the air.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:42-43).

3. He will return suddenly. "Behold I come quickly." "The Lord whom ye seek, shall suddenly come to his temple." (Mal. 3:1).

"The Judge standeth before the door" (James 5:8). "In a moment, in the twinkling of an eye,—(1 Cor. 15:52). Three times in this one chapter the Lord states that He will come "quickly." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24:27). "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thess. 5:3.

Thus my friends, we see that the coming of Christ for His saints will not be a long drawn out affair. Neither is it contingent upon the preaching of the gospel, nor the conversion of the world. Since it will be personal, secret and sudden, it is imminent and may take place any hour or moment. "Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5:6) "as children of light, and the children of the day; (for) we are not of the night, nor of darkness."

Now concerning III The Purpose of His Second Coming as it is related to the Christian, let me say: I have come to raise the dead who have died in the all of the dead will rise at His return. As it is related to time there is no such thing as "The general resurrection of

the dead." All of the dead are to be raised but they will not all be raised together. The ones who die are neither to be raised with the righteous dead nor at the second coming of Christ. They will be raised at the close of the millennium and brought into judgement at the Great White Throne. (Rev. 20:11).

Those that sleep in Jesus" are the ones whom God will bring with Him. They that are Christ's only are to be raised at His coming. (1 Cor. 15:23). The dead "in Christ" are the ones that are to be raised just prior to the changing of the living believers. (1 Thes. 4:16). The reason for the use of these phrases by the apostle is because there is a "first" and a "second" resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; . . . clearly implying that it will be raised in power; they were sown natural bodies; they will be raised spiritual bodies.

In triumph they will shout together, "O death, where is thy sting? O grave, where is thy victory?" 2. In the second phase, it comes to transform the bodies of the living believers.

You see the fall of man was complete. It was physical as well as spiritual. It affected both soul and body. Consequently, the living believer's body needs to be changed just as the dead believer's needs to be raised.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Romans 8:22-23.

Christ is redeemer of the body as well as the soul. He accomplished the spiritual redemption of the body at the Cross; He will accomplish the physical redemption of the body at His second coming.

"For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ, who will fashion anew the body of our humanness, that it may be conformed to the body of His glory." Phil. 1:20-21.

To the sleeping saints His coming will mean the redemption of their bodies from the grave; to the living saints, His coming will mean the redemption of their bodies from the curse of sin.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:52-53.

Think what it will mean to have a redeemed body, one that will be free from sin; it will mean freedom from carnality, freedom from lusts, freedom from diseases and freedom from suffering. It means there will be no more throbbing heads, aching joints or deformed and incompetent members.

"In a moment, in the twinkling of an eye, all the body will become straight never to be stooped again; the feeble limbs will suddenly receive a strength that shall never be abated; the trembling hands shall suddenly be steadied by a power that eternity can never exhaust; the deaf ear shall suddenly become free to forever listen to the music of heavenly spheres; the dim eye shall suddenly be illuminated to forever behold the glories of the Lord; and the dumb tongue shall suddenly be liberated to sing praises to our King forever and forever.

No wonder Paul longed for the Lord's return and John wrote: "Amen. Even so, come, Lord Jesus."

3. In the third phase, Christ comes to catch up the redeemed. He comes to fulfill His promise: "I go to prepare a place for you. And if I go, I will come again and receive you unto myself, that where I am there you those who have been resurrected and those who have been changed. The rapture of the saints will take place. They will be caught up "together" to meet the Lord in the air. They will ascend in a company.

The dead husband and the living wife suddenly reunited. The dead mother and the living father suddenly in each other's company again. Long separated friends, like Jonathan and David, to enjoy each other's comradeship forever.

What a happy company, What a glorious assembling Caught up together, Caught up in the clouds, Caught up to meet the Lord To meet Him in the air To be forever with Him.

To be forever with Him who was born in a manger, To be forever with Him who was born a babe in Bethlehem. Forever with him who lived a spotless life, who spoke the matchless word, who performed the supernatural deeds, and who was a guest of sinners and publicans. Forever with Him who wore the crown of thorns; Forever with Him who suffered on the cross, forever with Him who arose from the dead; Forever with Him who went back to heaven on the clouds. Won't it be glorious to be there?

When by the gift of his infinite grace, I am accorded with Him a place, Just to be there and to look on his face Will through the ages be glory for me.

Friends will be there I have loved

long ago; Joy like a river around me will flow; But just a smile from my Savior, I know, Will through the ages be glory for me.

Let me remind you, however, that the day of our translation will be the day of the world's tribulation. The same day Noah and his family entered the Ark the flood started which destroyed the wicked. The same day Lot and his family went out of Sodom, God rained fire and brimstone upon the cities of the plain. And the day we are caught out of this world there will begin upon this earth the most awful baptism of blood and suffering that can be poured from the viles of a righteous God's holy wrath. (Matt. 24:21-22; and Rev. 15-16). It will fall upon the wicked who are left behind. For when He comes again:

"There shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other shall be left. Two men shall be in the field; the one shall be taken, and the other shall be left." Luke 17:34-36.

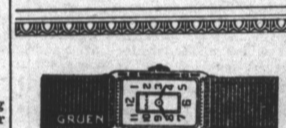
"What horrors shall roll o'er the Godless soul, Waked from its death-like sleep; Of all hope bereft, and to judgment left, Forever to wail and weep!

O worldling, give ear, while the saints are near! Soon must the tie be given, And men, side by side, God's hand shall divide As far as hell's depths from heaven.

Some husband whose head was laid on his bed, Throbbing with mad excess, Awakes from that dream, by the lightning's gleam, Alone in his last distress.

For the patient wife, who through each day's life, Watched and wept for his soul Is taken away, and no more shall roll! For the judgement thunders away!

The children of day are summoned away; Left are the children o' night— Sealed is their doom, for there's no more room; Filled are the mansions of light!"



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