

Dr. Truett will Speak at Ridgecrest During Foreign Mission Week

The Conference theme, "Come Behold the Works of the Lord," is a herald for the great blessings that will be poured out upon every one who accepts this invitation to come to Foreign Mission Week, Ridgecrest, North Carolina, August 9-14.

Dr. George W. Truett, President of the Baptist World Alliance, will be present to tell of his recent journeys in the Orient.

The morning watch hour will be led by Dr. J. Clyde Turner, pastor of the First Baptist Church, Greensboro, and former state president of the North Carolina Baptist Convention.

Dr. W. O. Carver of the Southern Baptist Theological Seminary will lead the sunset services daily.

A special feature for young people has been added to this year's program. This daily extra is the Young People's Hour, directed by Dr. Carver.

Missionaries from around the world will be present to speak, to confer, to share in informal conversations their experiences.

Other speakers for the week will include Dr. T. L. Holcomb, of the Sunday School Board, Miss Kathleen Mallory, Corresponding Secretary of the Woman's Missionary Union, Claud B. Bowen, Educational Secretary Foreign Mission Board, Mrs. C. D. Creasman, Royal Service contributing editor, and Miss Inabelle G. Coleman of the Foreign Mission Board.

Missionary From Oklahoma Tells of Spiritual Harvest in Africa

Elizabeth Routh Pool

Sunday before last, Christie preached at Oke Lerin Church—through an interpreter this time—and there were twenty-six confessions of faith at the close of the service. At the afternoon service there were eleven more. He says it was the greatest service he ever was in; people have come to us nearly every day to thank him for his sermon and for waking them up. It was truly a revival service. The new converts are now meeting twice a week in a class to study the meaning of church membership and to learn the fundamental Bible teachings that Baptists believe. When they have been satisfactorily examined, they will be baptized.

Last Sunday Christie went out to the Leper Colony to baptize seventeen lepers who made a profession of faith, in a revival meeting recently held there by Pastor Atilado, the man who last year taught in the Seminary. It was a wonderful thing to witness the power of the Gospel to save school boys, young men, old men hardened in heathenism, and lepers; it gives us new zeal and an added burden for the thousands who remain in this town who bow down to gods of wood and stone or who worship Mohammed.

This week is the time of celebration of the Oro festival. Even now we can hear the weird sound made by whirling round and round from a piece of string a small piece of stick that has been drenched in the blood of an animal sacrificed to it. This noise is supposed to be the voice of the spirits of the dead who return to the earth once a year to visit their kinsmen. In the olden days, no woman was allowed to go out of the compound at any time during the week. Now, however, many of them go about their business during the day except on the closing day when no woman must be seen on the streets. That day is tomorrow, and there will be a great celebration at the Bale's compound, which the white men may see, but the women know better than to try to go near.—Baptist Messenger.

PALACIOS HAS SPLENDID ENCAMPMENT

REPORTS CHIEF T. C. GARDNER

The thirty-fifth annual session of the Texas Baptist Encampment located at Palacios, was closed July 12. It was in every way one of the greatest encampments that has ever been held in Texas. There were 2,212 people enrolled in the schools of religious education, music and theology. The total amount of money raised for the encampment was \$3,526.51. Of this amount \$1,792.19 was cash and the rest was in pledges.

Mr. L. L. Silksen, a business man of Galveston, is president of the encampment. It will please you to know that there were many conversions and a very large number of reconsecrations and rededications during the encampment. The encampment in reality was a spiritual feast from the time it began July 1, until it closed July 12.

The 1937 Texas Baptist Encampment at Palacios will be held June 29 to July 9.

T. C. GARDNER, Dallas, Texas.

LUEDERS CHURCH HAS FINE REVIVAL WITH 30 ADDITIONS

The Baptist Church at Lueders has just closed a fine revival in which the pastor did the preaching and Mrs. Lee Cauthen, choir director, had charge of the singing. There were 30 additions to the Church, and a number of others professed Christ who, we trust, will join some Church soon. Large crowds attended the services, and the attention was of the best throughout the meeting.

At the close of the meeting the Church manifested their appreciation to the pastor and family with a nice love offering; and in addition to the offering, the Church is building a new garage for the pastor this week.

Our church is planning to have a B. T. U. revival in the near future; and I feel that there are great things in store for us, because our people have a mind to work.—Fred Moreland, Pastor.

Rev. W. C. Ashford, pastor of the South Side Baptist Church, Abilene, is to do the preaching in a meeting with the church at Fluvanna, beginning August 14. The editor was pastor of this church for two years, and has conducted four revivals with the church.

Twenty-four Reasons for Supporting the Cooperative Program

EDITOR'S NOTE—C. J. Bolton of West Point, Ky., in last week's Recorder, gave twenty-four reasons for supporting the Co-operative Program. To our way of thinking these are some of the most convincing facts and conclusions for the support of our worldwide program we have ever read. Our pastors will do well to pass this valuable information on to their churches:

1. Because Baptists exist through co-operation; and it is impossible for them to accomplish anything unless they co-operate.
2. Because it is the best plan that we have ever had for taking care of all our denominational interests. Wisdom should lead us to use the best that we have 'til we find a better.
3. Because of its appeal to those who do not have time to acquaint themselves with the needs of all the objects which Baptists foster.
4. Because one person can present the whole Program, which will save the time of the churches, associations and other gatherings, as well as that of the employees of the various institutions which we foster.
5. Because it is OUR Program. Baptists made it, we believe, under the guiding influence of the Holy Spirit. We should nourish our own.
6. Because it simplifies our contributing. The Program plan makes it easy to divide the gifts; and at the same time the givers can see just where the gifts go.
7. Because the Co-operative Program takes the smallest gift and causes it to reach every department of our work, as well as every field of labor.
8. Because it arouses an interest in each participant in the work that all are doing. We are "laborers together with God" in a great program.
9. Because it is less troubles and expense the treasures of churches, boards and institutions, to handle the contributions.
10. Because the Co-operative Program will strengthen the chords of Baptist fellowship among all who participate in it.
11. Because participation in the Program will cause each participant to be more considerate of the brethren, and their varied views concerning which department of the work is the more important.
12. Because the Co-operative Program is the greatest unifying instrument that we have. It brings our thinking and interests together as nothing else has done.
13. Because more contributors of small gifts have been won through the presentation of the Co-operative Program than in any other way.
14. Because the Committee which recommends the percentages of distribution, tries to be fair to all interests.
15. Because the Committee which investigates the needs of all objects in the Program, know better than any other person what the needs are.
16. Because the Committee which recommends the percentages of distribution of our gifts, is at the same time recommending the very same distribution of their own gifts.
17. Because the mental and spiritual exercise through co-operation in a great world-wide program of evangelization has the tendency toward checking lopsided thinking and giving.
18. Because every object set forth in the Co-operative Program is needed for equipment and support in a worldwide program for the Master.
19. Because if one contributor through the program should change to designating his gifts; he would, in proportion to the size of his contribution, unbalance the whole Baptist program.
20. Because of its flexibility. It can be changed to meet changed conditions.
21. Because it makes our varied contributions fair to all interests. When we contribute liberally, every interest is helped in proportion. When we withhold the Lord's tithe, every interest suffers in like proportion.
22. When we pray, "Our Father which art in heaven"; we acknowledge our brotherhood in Christ Jesus. Therefore we should co-operate in His work as brethren.
23. Because when we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven"; we are under obligation to support every interest in our program that will aid in bringing it about. Thus we can aid in answering our prayer.
24. Because if we heed the Master's instruction as given to the twelve and the seventy; and of course intended for us all; and pray "The Lord of the harvest, that he would send forth laborers into his harvest"; we are under obligation to support the program which leads to the conversion of the laborers: their enlistment for service; their education and training; support in their labors, and support when unable to labor longer; even 'til the Lord of the harvest shall call them home.

CALLAHAN WORKERS WILL MEET

SUNDAY AFTERNOON AT CLYDE

The Associational B. T. U. and Sunday School Workers will meet Sunday afternoon at 2:30 with Pastor Tierce and the First Baptist Church, Clyde.

The program will open with a song and prayer service and a devotional led by the president. This will be followed by a missionary playlet, "The Heroine of Ava." This program will be presented by the Clyde B. T. U. A large attendance is expected at the meeting.

Workers Conference Will Meet Thursday With Sweetwater Church

The Workers' Conference for the Sweetwater Association will meet on Thursday, August 6, with the First Baptist Church, Sweetwater. The theme for the meeting is, "As We Know We Grow." The following program has been arranged for the meeting:

PROGRAM

WORKERS CONFERENCE OF THE SWEETWATER BAPTIST ASSOCIATION WITH THE FIRST BAPTIST CHURCH, SWEETWATER, AUGUST 6, 1936

- 10:00—Song Service Willis Taylor
- 10:15—Devotional Rev. N. W. Pitts
- 10:30—To Know—Is To Grow—
 1. Teacher Training Books; a Conference J. D. Riddle
 2. Sunday School Machinery Prof. H. R. Arrant
- 11:25—Special Music Mrs. P. L. Ullum
- 11:30—Sermon Rev. Sam Malone
- 12:00—Congregation Sing Song Willis Taylor
- 12:15—LUNCH.
- 1:15—Board Meeting Associational and W. M. U.
- 1:45—Song Service Miss May Belle Taylor
- 2:20—Special Music Arranged by Mrs. P. L. Ullum
- 2:30—Other Factors in Christian Growth Rev. Clyde Jackson
- 3:00—Benediction.

Reports Fine Meeting During Summer Evangelistic Campaign

I am giving you a report of my meetings to date. In Mitchell County I preached in a meeting near Westbrook, Newhope Baptist Church, where the church has been pastorless for more than two years, and there were five professions of faith, and some seven or eight rededications.

I closed a meeting last Sunday the 12th, at Long Cove in Mills County Association with pastor Frank Coekram of Brownwood, and there were eleven or twelve conversions and reclamations.

I am in a meeting with the Truby Church this week, in Jones County Association, and the prospects are good for a fine meeting.

I preached at Shep Sunday morning and our work is going good there. We had 93 in Sunday School in time to count, and several came too late to get their names in. We set our goal for next Sunday at 125. Our revival meeting begins Sunday the 26th, with Rev. Ernest Ray of Dallas doing the preaching. Brother Ray is a brother to Lem Ray our Sunday School Superintendent and was licensed to preach by the Shep Church. For several months we have been sending the West Texas Baptist to the home of every member of our church at Shep, and I believe it has greatly stimulated our work.—N. W. Pitts.

The Bible and Soul Winning

The following splendid article is by Pastor B. M. Jackson of Enid, Oklahoma, a former West Texan and graduate of Hardin-Simmons University.—Editor's Note.

All books are measured by the Book. The world's best book is a religious book. The Bible has produced the civilization which it crowned it, and crowns the civilization which it has produced.

The Bible is not simply a book but a library. It deals with the history of the human race. It gives the laws, both civil and religious, by which this race is to be governed. It gives the plan of redemption from sin through Christ; and gives us instructions how to live after becoming followers of Christ.

The Authority for Soul-Winning—the Bible. The Bible, while dealing with the history of the race and giving laws for the governing of the same is pre-eminently a book of instructions on soul-winning. Just a casual reading of the Old Testament will convince the reader that Jehovah wants to win people unto himself. The Israelites won the "stranger" (Gen. 12); David wanted to be right with God so that he could win men to Jehovah (Psa. 51:13-13); Isaiah asked to be sent to a world lost in sin, (Isa. 6:8); Jonah, the Foreign Missionary, was sent as a messenger to turn a wicked city, Nineveh, to the Lord; Ezekiel said he was a watchman to warn the people and to point them to Jehovah (Ezekiel 33:7); and Amos, Malachi, and others exhorted the people to turn unto their God.

But in the New Testament we find a more explicit authority for soul-winning. John the Baptist, the last of the Old Testament prophets, the Fore-runner of Jesus, is pictured in the valley of the Jordan calling the cities into the country and pointing the people to the Lamb of God that taketh away the sin of the world. One of John's first converts was Andrew, who felt the pull of John's mission and message, accepted Jesus as Messiah, and hurried home to urge upon his brother, Peter, to accept the same faith. In this act Andrew started the procession of the centuries by pointing his fellow man to the "Jesus road." Andrew was not only the first to accept Jesus as Messiah, but he also won his kinsman as his first official act.

After Christ's baptism, the manifestation of His public ministry, we find the Master inaugurating an intensive, personal, soul-winning campaign. He walked by the sea of Galilee and called plain, uneducated fishermen to follow him and He would make them fishers of men. He called Matthew, the business man (Luke 5:28), to leave his desk to become a soul-winner. He went home with Zacchaeus (Luke 19:1-10), the hated tax gatherer, to win his family. On His way from

(Continued on page 4)

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Last Sunday morning we taught a Sunday School class for the First Baptist Church, Roby, preached at the eleven o'clock hour, preached in the afternoon at Pledger, where we closed a meeting with Pastor Joe Hull, and then rushed over to Sipe Springs, 125 miles away, for the evening service. It was a close shave to make it in time, but the V-8 did the job.

Brother John W. Henderson is pastor at Sipe Springs. He is doing a splendid work here and in the surrounding territory. His wife teaches in the Sipe Springs school. This good pastor received his training in Hardin-Simmons and the Southwestern Seminary.

Probably you noticed the caption in last week's West Texas Baptist, "Where Did the Baptist Come From?" and if you were a close observer you remarked, "which one?" We are not quite sure who read the proof on that heading, but chances are he was not a Baptist. It is amusing to watch non-Baptist reporters use Baptist terminology. When you see a reporter speak of the "Baptist Church," using it in the sense of Baptists as a whole, it is very evident that said reporter is not a Baptist. Of course it is proper to speak of the Baptist denomination, but there "just ain't no such animal" as the Baptist Church, considering these people as a whole.

Our readers will be anxious to learn the final decision of Missionary Willis J. Ray of District 8, in regard to continuing in that work. As stated in last Week's West Texas Baptist, he has been called as pastor of the First Baptist Church, Littlefield, and offered his resignation as Missionary of District Eight. The district board declined to accept the resignation. The work of district missionary is a difficult work, and it is hard for a good preacher with a real pastor's heart, to remain in this work. Brother Ray has done a splendid work in District Eight, and it will be a difficult task to fill his place, should he go back into the pastorate.

The revival meeting which began Sunday at Roby seems to have had a promising start. The editor preached the opening sermon to an appreciative audience. Brother Ivey of Spur was there to lead the singing and Miss Reed of Spur was at the piano. Brother Ivey is a banker of Spur who gives most of his time outside of the bank to church work. Miss Reed graduated with highest honors in the Spur high school this spring, thus winning a scholarship to Baylor University. Pastor D. G. Reid of the Roby church closed a meeting near Snyder Sunday morning and was back at his church to preach Sunday night. Pastor J. Ralph Grant, of Park Heights Church, San Angelo, arrived Monday to do the preaching in the meeting.

Next week is College Appreciation week in Abilene. It is a time set aside by the business men and citizens of Abilene to show appreciation of the city's educational institutions. Perhaps there is not another city in Abilene's class that can boast of three major educational institutions, besides three business colleges, and one of the best of public school systems. Perhaps this many schools in one town is hard on the schools, but it is certainly not a drawback to the city. Abilene appreciates her schools, and due appreciation will be shown next week.

West Texans in general and Hardin-Simmons University and Santa Anna in particular are proud of the fact that they have a representative at the Olympic contests to be held in Germany within the next few days. The representative is Alton Terry who broke the American record as a javelin thrower in the tryouts for a place on the American team. His record was over 226 feet. Alton is a very modest young man who has managed to do a job just a little better than any other young man in America. In his freshman year he had his freshman Bible under the instruction of the editor, and naturally we will watch his progress in the Olympic finals with more than usual interest. His home is at Santa Anna.

West Texas has lost one of her faithful pioneer preachers in the death of Rev. J. M. Doshier of Seagraves. For several years he was pastor of the Seagraves church and other churches in the Panhandle, and other parts of Texas and Oklahoma. He was buried at Tipton, Oklahoma.

One of the hardest working pastors in the West is Rev. S. B. Hughes of Jal, N. M. For the past year he has been preaching at Eunice, and during the time there have been 94 additions to the church. These churches are in the Permian basin oil field, where multitudes of people are coming and going.

Rev. J. L. Roden, pastor of the First Baptist Church of Wink was in Abilene last week after a daughter who has been attending the Summer Session of Abilene High School. Wink is right in the midst of one of the biggest oil fields in West Texas, and Brother Roden is doing a splendid work there. Before going to Wink he was pastor at Gorman for several years.

There were nine additions to the church at Miles as a result of the revival meeting conducted by Rev. G. C. Humphrey, of Winsor, Mo. Seven of the number came by baptism.

Devotional Thoughts

GRACE ABOUNDING

Shall we continue in sin, that grace may abound?—Rom. 1:1
While you are called upon to walk in nothing but grace, as to your own relations with God, it is a misuse of grace to suppose it to be an allowance of evil, or indifference to it. Grace, on the contrary, while it meets a man in his ruin, and forgives him spite of his sins, imparts a power that he had not before, because it reveals Christ, strengthens the soul, gives a new life, and acts upon that life so as to carry him forward in the obedience, as well as in the enjoyment of Christ. Our Lord shows that this ought to govern everything. But, first, we have the spirit that befits us.—William Kelly.

DESTINY AT DEATH

"Where does the spirit go at death?" Does the Bible answer this question? Many good people who do not accept the doctrine of a purgatory, do believe in an intermediate state between death and the judgment.

In Luke 16:19-31, Jesus tells us that the impenitent, the lost, go to torment and are thoroughly conscious of surrounding and suffering. If this be not eternal destiny there are necessarily two places of torment.

In Luke 23:43, we learn Jesus and the penitent thief went to Paradise on the day of the crucifixion. Naturally enough comes the question, Where is Paradise? In 1 Cor. 12:2-4, Paul tells us that Paradise is the third heaven. When Bible teaching is not the issue, it is conceded that first heaven is where birds fly and clouds move, second heaven is where the stars appear, and the third heaven is with God. But that does not settle our question. In Revelation 2:7, we are told that the tree of life is in the Paradise of God; and in Revelation 22:1-5, we learn that the tree of life is on both sides of the river of life, and that the river of life comes out from the Throne of God and the Lamb. Thus Scripture teaches that Paradise is heaven, and this is where Christ and the penitent thief went on the day of crucifixion.

Those who believe in an immediate state use John 20:17 as an argument for it; where Jesus said to Mary, "Touch me not, for I am not yet ascended unto the Father." This was after the resurrection. But as a matter of fact Jesus never forbid being touched, but He did invite the disciples to touch Him and to handle Him (See John 20:27; Luke 24:39). The word "touch" was possibly put there to fit a certain creed about A. D. 1611. The word Jesus used means "to lay hold of, or to cling to." Mary had just said of Jesus, ((thinking He was the gardener), "Show me His body and I will take it away." So Jesus said to Mary, "Do not cling to me," go and tell the news. Mary went and told the disciples that she had seen the Lord. The Bible has answered the question. The spirit goes to its eternal destiny at death, therefore comfort one another with these things" (1 Thes. 4:18).

Phenix City, Alabama.

C. N. JAMES

REJOICE

By Rev. Buster Edwards and Leon Guinn

Rejoice, and be happy; looking above
Rejoice, for it is the essence of love.
For the good shall enter the mansions on high
And be with The Saviour while the ages march by.

Christ is Risen! New life begins
For Jesus washed white, man's scarlet sins.
"As a ransom for many" He died on the Cross
That sin might be cleansed of its sickly dross.

Angels are near us when pathways are dim
No night so dark but we can count on Him.
Just stand on the promises Jesus has made,
Leading to Paradise; there rest in its shade.

Rejoice, and lend a helping hand
Lift up the weak so they may stand
In Christian brotherhood on Heaven's strand
And sing in the choir of the Angel's glad band.

Think On These Things

C. C. Andrews, Baird, Texas

TO BE CHRIST-LIKE

"Let this mind be in you, which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God."

Paul follows these verses with some of the things how Christ manifested his mind; "Made himself of no reputation," "Took upon himself the form of a servant," "He humbled himself," "And became obedient unto death."

And because of his mind that prompted these virtues, "God hath also highly exalted him."

Jesus expressed his mind when he said: "I do always those things that please my Father."

So then we learn, "to have the mind of Christ," we are to "make of ourselves of no reputation." "Take upon ourselves the form of a servant." "Humble ourselves." "Be obedient unto death," and "Do always those things that please God."

If in doubt about anything, take Paul's advice, study, "study to shew thyself approved of God."

We are having a fine meeting at Elmdale. Brother Clyde Campbell, pastor of the Calvary Baptist Church, in Mineral Wells, has been bringing us great gospel messages. There have been some conversions and five uniting with our church by baptism and five by letter. Brother Finnis Williams, our pastor, led the singing. Attendance has been good. The meeting began Sunday, July 26, and closed Tuesday night.

SUNDAY SCHOOL LESSON

By HIGHT C. MOORE

August 2, 1936

PHILIP'S MISSIONARY LABORS

Read Acts 8:5-40—Study Acts 8:26-40

The persecution of the church at Jerusalem, culminating in the martyrdom of Stephen, resulted as we have seen in the dispersion of the disciples into the surrounding territory where they let their light shine. Thus, Philip, the deacon and evangelist, went into Samaria, where he performed a remarkable public ministry among the semi-foreign residents there. Thence, at the word of the angel, he went away to the lowlands, skirting the Mediterranean Sea where by personal work he won to Christ a visiting foreigner from far up in Africa.

1. The Evangelist

Believing the Bible. Philip, one of the deacons in the church at Jerusalem, had entered upon evangelistic work in the region round about that city. While on a very successful mission among the Samaritans he received a call to the south, perhaps a hundred miles away on the desert road from Jerusalem to Gaza. Sudden and mysterious as was the call by the angel of the Lord, Philip instantly obeyed. He believed God as Abraham did when called out of Chaldaea to Canaan.

2. The Ethiopian

Reading the Bible. Soon Philip encountered an eminent Ethiopian who was returning home from a visit to Jerusalem. He was a native of the rich region bordering on the banks of the upper Nile. He was a man of great authority under Candace, which was the official name of the queen of the country. In fact, he occupied a position in the kingdom which today would correspond to the Secretary of the Treasury or Chancellor of the Exchequer. He was, therefore, a man of great prominence, ability, and influence. It is creditable to the Ethiopian that he made a journey to Jerusalem to worship. No doubt there were many Jews in his country. He was certainly acquainted with the Hebrew Scriptures then extant in the Septuagint version—the translation made at Alexandria, and the version used by Christ and the Apostles. On the return journey from Jerusalem he was reading the book of Isaiah.

3. The Conversation

Understanding the Bible. The meeting of the evangelist and the Ethiopian resulted in an eventful interview. Said the Spirit unto Philip: "Go near, and join thyself to this chariot." How interesting and providential it was: The reading of the roll, the earnestness of the Ethiopian, the prompting of Philip. Of course, Philip quickly obeyed; he actually "ran to him." He heard the Ethiopian reading the words of the prophet, and said: "Understandest thou what thou readest?" How could the Ethiopian understand without an interpreter? Realizing that Philip could help him, "he desired Philip that he would come up and sit with him." The place of the reading was the fifty-third chapter of Isaiah—those incomparable Messianic prophecies referring to the sheep led to the slaughter, the lamb dumb before the shearer, the humiliation without show of justice, the life taken from the earth. To whom was the prophet referring in all this? The eunuch wished to know. To the earnest seeker came now the needed light: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." How earnestly the evangelist must have shown the Ethiopian how the words of Isaiah were fulfilled in the atoning death of our Lord! And how the very light of heaven must have filled and flooded the Ethiopian's soul!

4. The Conversion

Obedying the Bible. The instruction and appeal of Philip to the Ethiopian were not in vain. He surrendered his heart to the new-found Messiah and desired to follow him in baptism. And the eunuch thus made his profession of faith: "I believe that Jesus Christ is the Son of God." It was enough. Let the crystal and commanding words of the Scripture tell us exactly what happened now: "And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," the two men were separated. Philip, under divine impulse and seemingly in an ecstatic frame of mind, was "caught away" so that the Ethiopian saw him no more, our next glimpse of him being at Azotus, not many miles away, whence he proceeded until he came to Caesarea, his future home. And in our last glimpse of the eunuch we see him with new-found joy in his heart pursuing his way homeward.

Read and Heed the Word of God

- (1) **Read It.** Own a first-class copy of the Bible. Have your own copy. Keep it, not for looks, but for use. Thumb it, mark it, soil it and make it your own. Read it.
- (2) **Read It As God's Word.** That was the attitude of the Ethiopian, and it should be our attitude. How reverent he was, and how devout we should be!
- (3) **Read All of It.** We have not only the Pentateuch, as David did, or the Old Testament, as the Ethiopian did, but the complete Bible. We may rightly give primacy to the New Testament, but we must not neglect the Old. Read the entire Bible.
- (4) **Read It At Every Opportunity.** The Ethiopian read it as he rode in his chariot over a rather rough road. Make a place for its perusal. Why not use in this way more odds and ends of our time?
- (5) **Read It Understandingly.** How the traveler longed that day for a brighter light on the sacred page! He wanted to know its meaning.
- (6) **Read It With All Available Help.** When Philip appeared he was heartily welcomed. His comments were illuminating and acceptable. Get all right help to understand the Bible.
- (7) **Read to Learn of Jesus.** He is central in the Scriptures. The Ethiopian found him there. Philip preached him. We find him in the Bible, or we read in vain.
- (8) **Read It Believingly.** When once the meaning was clear to him, there were no question-marks in the Ethiopian's mind. He believed his Bible.
- (9) **Read It Obediently.** The confession of faith and the act of

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Brother John W. Henderson is pastor at Sipe Springs. He is doing a splendid work here and in the surrounding territory. His wife teaches in the Sipe Springs school. This good pastor received his training in Hardin-Simmons and the Southwestern Seminary.

Probably you noticed the caption in last week's West Texas Baptist, "Where Did the Baptist Come From?" and if you were a close observer you remarked, "which one?" We are not quite sure who read the proof on that heading, but chances are he was not a Baptist. It is amusing to watch non-Baptist reporters use Baptist terminology. When you see a reporter speak of the "Baptist Church," using it in the sense of Baptists as a whole, it is very evident that said reporter is not a Baptist. Of course it is proper to speak of the Baptist denomination, but there "just ain't no such animal" as the Baptist Church, considering these people as a whole.

Our readers will be anxious to learn the final decision of Missionary Willis J. Ray of District 8, in regard to continuing in that work. As stated in last Week's West Texas Baptist, he has been called as pastor of the First Baptist Church, Littlefield, and offered his resignation as Missionary of District Eight. The district board declined to accept the resignation. The work of district missionary is a difficult work, and it is hard for a good preacher with a real pastor's heart, to remain in this work. Brother Ray has done a splendid work in District Eight, and it will be a difficult task to fill his place, should he go back into the pastorate.

The revival meeting which began Sunday at Roby seems to have had a promising start. The editor preached the opening sermon to an appreciative audience. Brother Ivey of Spur was there to lead the singing and Miss Reed of Spur was at the piano. Brother Ivey is a banker of Spur who gives most of his time outside of the bank to church work. Miss Reed graduated with highest honors in the Spur high school this spring, thus winning a scholarship to Baylor University. Pastor D. G. Reid of the Roby church closed a meeting near Snyder Sunday morning and was back at his church to preach Sunday night. Pastor J. Ralph Grant, of Park Heights Church, San Angelo, arrived Monday to do the preaching in the meeting.

Next week is College Appreciation week in Abilene. It is a time set aside by the business men and citizens of Abilene to show appreciation of the city's educational institutions. Perhaps there is not another city in Abilene's class that can boast of three major educational institutions, besides three business colleges, and one of the best of public school systems. Perhaps this many schools in one town is hard on the schools, but it is certainly not a drawback to the city. Abilene appreciates her schools, and due appreciation will be shown next week.

West Texans in general and Hardin-Simmons University and Santa Anna in particular are proud of the fact that they have a representative at the Olympic contests to be held in Germany within the next few days. The representative is Alton Terry who broke the American record as a javelin thrower in the tryouts for a place on the American team. His record was over 226 feet. Alton is a very modest young man who has managed to do a job just a little better than any other young man in America. In his freshman year he had his freshman Bible under the instruction of the editor, and naturally we will watch his progress in the Olympic finals with more than usual interest. His home is at Santa Anna.

West Texas has lost one of her faithful pioneer preachers in the death of Rev. J. M. Doshier of Seagraves. For several years he was pastor of the Seagraves church and other churches in the Panhandle, and other parts of Texas and Oklahoma. He was buried at Tipton, Oklahoma.

One of the hardest working pastors in the West is Rev. S. B. Hughes of Jal, N. M. For the past year he has been preaching at Eunice, and during the time there have been 94 additions to the church. These churches are in the Permian basin oil field, where multitudes of people are coming and going.

Rev. J. L. Roden, pastor of the First Baptist Church of Wink was in Abilene last week after a daughter who has been attending the Summer Session of Abilene High School. Wink is right in the midst of one of the biggest oil fields in West Texas, and Brother Roden is doing a splendid work there. Before going to Wink he was pastor at Gorman for several years.

There were nine additions to the church at Miles as a result of the revival meeting conducted by Rev. G. C. Humphrey, of Winsor, Mo. Seven of the number came by baptism.

Devotional Thoughts

GRACE ABOUNDING

Shall we continue in sin, that grace may abound?—Rom. 1:1
While you are called upon to walk in nothing but grace, as to your own relations with God, it is a misuse of grace to suppose it to be an allowance of evil, or indifference to it. Grace, on the contrary, while it meets a man in his ruin, and forgives him spite of his sins, imparts a power that he had not before, because it reveals Christ, strengthens the soul, gives a new life, and acts upon that life so as to carry him forward in the obedience, as well as in the enjoyment of Christ. Our Lord shows that this ought to govern everything. But, first, we have the spirit that befits us.—William Kelly.

DESTINY AT DEATH

"Where does the spirit go at death?" Does the Bible answer this question? Many good people who do not accept the doctrine of a purgatory, do believe in an intermediate state between death and the judgment.

In Luke 16:19-31, Jesus tells us that the impenitent, the lost, go to torment and are thoroughly conscious of surrounding and suffering. If this be not eternal destiny there are necessarily two places of torment.

In Luke 23:43, we learn Jesus and the penitent thief went to Paradise on the day of the crucifixion. Naturally enough comes the question, Where is Paradise? In 1 Cor. 12:2-4, Paul tells us that Paradise is the third heaven. When Bible teaching is not the issue, it is conceded that first heaven is where birds fly and clouds move, second heaven is where the stars appear, and the third heaven is with God. But that does not settle our question. In Revelation 2:7, we are told that the tree of life is in the Paradise of God; and in Revelation 22:1-5, we learn that the tree of life is on both sides of the river of life, and that the river of life comes out from the Throne of God and the Lamb. Thus Scripture teaches that Paradise is heaven, and this is where Christ and the penitent thief went on the day of crucifixion.

Those who believe in an immediate state use John 20:17 as an argument for it; where Jesus said to Mary, "Touch me not, for I am not yet ascended unto the Father." This was after the resurrection. But as a matter of fact Jesus never forbid being touched, but He did invite the disciples to touch Him and to handle Him (See John 20:27; Luke 24:39). The word "touch" was possibly put there to fit a certain creed about A. D. 1611. The word Jesus used means "to lay hold of, or to cling to." Mary had just said of Jesus, ((thinking He was the gardner), "Show me His body and I will take it away." So Jesus said to Mary, "Do not cling to me," go and tell the news. Mary went and told the disciples that she had seen the Lord. The Bible has answered the question. The spirit goes to its eternal destiny at death, therefore comfort one another with these things" (1 Thes. 4:18).

Phenix City, Alabama.

C. N. JAMES

REJOICE

By Rev. Buster Edwards and Leon Guinn

Rejoice, and be happy; looking above
Rejoice, for it is the essence of love.
For the good shall enter the mansions on high
And be with The Saviour while the ages march by.

Christ is Risen! New life begins
For Jesus washed white, man's scarlet sins.
"As a ransom for many" He died on the Cross
That sin might be cleansed of its sickly dross.

Angels are near us when pathways are dim
No night so dark but we can count on Him.
Just stand on the promises Jesus has made,
Leading to Paradise; there rest in its shade.

Rejoice, and lend a helping hand
Lift up the weak so they may stand
In Christian brotherhood on Heaven's strand
And sing in the choir of the Angel's glad band.

Think On These Things

C. C. Andrews, Baird, Texas

TO BE CHRIST-LIKE

"Let this mind be in you, which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God."

Paul follows these verses with some of the things how Christ manifested his mind; "Made himself of no reputation," "Took upon himself the form of a servant," "He humbled himself," "And became obedient unto death."

And because of his mind that prompted these virtues, "God hath also highly exalted him."

Jesus expressed his mind when he said: "I do always those things that please my Father."

So then we learn, "to have the mind of Christ," we are to "make of ourselves of no reputation." "Take upon ourselves the form of a servant." "Humble ourselves." "Be obedient unto death," and "Do always those things that please God."

If in doubt about anything, take Paul's advice, study, "study to shew thyself approved of God."

We are having a fine meeting at Elmdale. Brother Clyde Campbell, pastor of the Calvary Baptist Church, in Mineral Wells, has been bringing us great gospel messages. There have been some conversions and five uniting with our church by baptism and five by letter. Brother Finnis Williams, our pastor, led the singing. Attendance has been good. The meeting began Sunday, July 26, and closed Tuesday night.

SUNDAY SCHOOL LESSON

By HIGHT C. MOORE

August 2, 1936

PHILIP'S MISSIONARY LABORS

Read Acts 8:5-40—Study Acts 8:26-40

The persecution of the church at Jerusalem, culminating in the martyrdom of Stephen, resulted as we have seen in the dispersion of the disciples into the surrounding territory where they let their light shine. Thus, Philip, the deacon and evangelist, went into Samaria, where he performed a remarkable public ministry among the semi-foreign residents there. Thence, at the word of the angel, he went away to the lowlands, skirting the Mediterranean Sea where by personal work he won to Christ a visiting foreigner from far up in Africa.

1. The Evangelist

Believing the Bible. Philip, one of the deacons in the church at Jerusalem, had entered upon evangelistic work in the region round about that city. While on a very successful mission among the Samaritans he received a call to the south, perhaps a hundred miles away on the desert road from Jerusalem to Gaza. Sudden and mysterious as was the call by the angel of the Lord, Philip instantly obeyed. He believed God as Abraham did when called out of Chaldea to Canaan.

2. The Ethiopian

Reading the Bible. Soon Philip encountered an eminent Ethiopian who was returning home from a visit to Jerusalem. He was a native of the rich region bordering on the banks of the upper Nile. He was a man of great authority under Candace, which was the official name of the queen of the country. In fact, he occupied a position in the kingdom which today would correspond to the Secretary of the Treasury or Chancellor of the Exchequer. He was, therefore, a man of great prominence, ability, and influence. It is creditable to the Ethiopian that he made a journey to Jerusalem to worship. No doubt there were many Jews in his country. He was certainly acquainted with the Hebrew Scriptures then extant in the Septuagint version—the translation made at Alexandria, and the version used by Christ and the Apostles. On the return journey from Jerusalem he was reading the book of Isaiah.

3. The Conversation

Understanding the Bible. The meeting of the evangelist and the Ethiopian resulted in an eventful interview. Said the Spirit unto Philip: "Go near, and join thyself to this chariot." How interesting and providential it was: The reading of the roll, the earnestness of the Ethiopian, the prompting of Philip. Of course, Philip quickly obeyed; he actually "ran to him." He heard the Ethiopian reading the words of the prophet, and said: "Understandest thou what thou readeest?" How could the Ethiopian understand without an interpreter? Realizing that Philip could help him, "he desired Philip that he would come up and sit with him." The place of the reading was the fifty-third chapter of Isaiah—those incomparable Messianic prophecies referring to the sheep led to the slaughter, the lamb dumb before the shearer, the humiliation without show of justice, the life taken from the earth. To whom was the prophet referring in all this? The eunuch wished to know. To the earnest seeker came now the needed light: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." How earnestly the evangelist must have shown the Ethiopian how the words of Isaiah were fulfilled in the atoning death of our Lord! And how the very light of heaven must have filled and flooded the Ethiopian's soul!

4. The Conversion

Obedying the Bible. The instruction and appeal of Philip to the Ethiopian were not in vain. He surrendered his heart to the new-found Messiah and desired to follow him in baptism. And the eunuch thus made his profession of faith: "I believe that Jesus Christ is the Son of God." It was enough. Let the crystal and commanding words of the Scripture tell us exactly what happened now: "And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," the two men were separated. Philip, under divine impulse and seemingly in an ecstatic frame of mind, was "caught away" so that the Ethiopian saw him no more, our next glimpse of him being at Azotus, not many miles away, whence he proceeded until he came to Caesarea, his future home. And in our last glimpse of the eunuch we see him with new-found joy in his heart pursuing his way homeward.

Read and Heed the Word of God

- (1) **Read It.** Own a first-class copy of the Bible. Have your own copy. Keep it, not for looks, but for use. Thumb it, mark it, soil it and make it your own. Read it.
- (2) **Read It As God's Word.** That was the attitude of the Ethiopian, and it should be our attitude. How reverent he was, and how devout we should be!
- (3) **Read All of It.** We have not only the Pentateuch, as David did, or the Old Testament, as the Ethiopian did, but the complete Bible. We may rightly give primacy to the New Testament, but we must not neglect the Old. Read the entire Bible.
- (4) **Read It At Every Opportunity.** The Ethiopian read it as he rode in his chariot over a rather rough road. Make a place for its perusal. Why not use in this way more odds and ends of our time?
- (5) **Read It Understandingly.** How the traveler longed that day for a brighter light on the sacred page! He wanted to know its meaning.
- (6) **Read It With All Available Help.** When Philip appeared he was heartily welcomed. His comments were illuminating and acceptable. Get all right help to understand the Bible.
- (7) **Read to Learn of Jesus.** He is central in the Scriptures. The Ethiopian found him there. Philip preached him. We find him in the Bible, or we read in vain.
- (8) **Read It Believingly.** When once the meaning was clear to him, there were no question-marks in the Ethiopian's mind. He believed his Bible.
- (9) **Read It Obediently.** The confession of faith and the act of

baptism followed the Ethiopian's Bible reading. We should know more Bible if we would obey what we do know.

Home Daily Bible Readings

- Monday—The Gospel in Samaria. Acts 8:5-13.
Tuesday—Sin and Repentance. Acts 8:14-23.
Wednesday—Philip and the Eunuch. Acts 8:26-40.
Thursday—Gentiles Follow the Gleam. Isaiah 60:1-9.
Friday—Gentiles Seeking Jesus. John 12:20-26.
Saturday—The Spirit of Faith. Galatians 3:1-6.
Sunday—Scattering Gospel Seed. Matthew 13:1-9.
Devotional Reading—Matthew 13:3b-9.

What is Communism?

The following is a definition of Communism: A world-wide political organization advocating (1) Hatred of God and all forms of religion; (2) Destruction of private property, and inheritance; (3) Absolute social and racial equality, promotion of class hatred; (4) Revolutionary propaganda through the Communist International, stirring up Communist activities in all countries in order to cause strikes, riots, sabotage, bloodshed and civil war; (5) Destruction of all forms of representative or democratic governments, including civil liberties, such as free speech, freedom of the press, of assembly, and trial by jury; (6) The ultimate and final objective is by means of WORLD REVOLUTION to establish the dictatorship of the so-called proletariat into one world union of Soviet Socialist Republics with the capital in Moscow, Russia.—Detective H. M. Tomlinson; City Police Department, Wichita, Kansas.

THE COMMUNIST'S OATH

"I do solemnly swear that I hold in contempt, all institutions of capitalism, including ecclesiastical and secular; its flag, its courts, its codes AND ITS CHURCHES AND ITS RELIGIONS. I will obey all summons of the elected officials of this order under penalty of death, and spare neither time, effort nor money to obey, even to the last drop of my blood."—The Christian America.

We reproduce from the book "Why Communism" a specimen of the propaganda being disseminated from Moscow for the consumption of negro workers:

"FULL ECONOMIC, POLITICAL AND SOCIAL EQUALITY SHOULD BE GUARANTEED FOR NEGROES IN EVERY SECTION OF THE COUNTRY."

"There are 12,000,000 negroes in the United States. About 9,500,000 live in the South. There is a stretch of land running from the eastern shore of Maryland down into Texas, through 12 states and embracing about 397 counties, in which negroes form the majority of the population.

"This is the homeland of the negroes. The governments and armed forces of the white ruling classes MUST BE REMOVED from this black belt, which by right belongs to the negroes and must be organized as a distinct political unit. THE NEGRO MAJORITY MUST HAVE FULL GOVERNMENTAL CONTROL. It is today where they have begun to battle. THE LAND MUST BE DIVIDED AMONG NEGRO FARMERS, CROPPERS AND TENANTS.

"Freedom must be fought for and this fight cannot wait. It is literally a life and death struggle—THIS MEANS CIVIL WAR."—The Christian America.

COMMUNISM IS A SACRILEGE TO GOD!

The November, 1932, issue of "Economic Justice," bulletin of the National Religion and Labor Foundation printed a cartoon by Art Young of the communist-atheist "New Masses" which pictured Jesus as a criminal "Wanted for sedition, criminal anarchy, vagrancy, and conspiring to overthrow the established government." The cartoon pictures a likeness of the Saviour and under the portrait this description of the Man of Galilee is given: "Dresses poorly, said to be a carpenter by trade, ill-nourished, has visionary ideas, associates with common working people, the unemployed and bus.—Alien—believed to be a Jew—alias 'Prince of Peace,' 'Son of Man,' 'Light of the World,' etc., etc. Professional agitator, red beard, marks on hands and feet the results injuries inflicted by an angry mob led by respectable citizens and legal authorities."

The most forceful answer that can be given to such blasphemy was uttered recently by the great woman writer, Elsie Robinson:

"As a woman I have profited at every turn by that vision upon which America was founded.

"Show me any method by which that vision may be better served or further expanded—any method which will more greatly help the American worker or serve the American ideal of liberty and justice and I will fight for it to the last shred of my endurance.

"But I will block if need be with my dying body anyone or anything which shall try to impose upon our free American spirit the pattern of the mass-bound Russian serf. And whether the advocate of such a process comes from the hell camps of Siberia or the corridors of Columbia, I, as an American individual and an American mother, brand him as public enemy No. 1—and a complete idiot in addition thereto."—The Christian America.

GOOD REVIVAL AT ANSON

Anson, Texas, July 28, 1936.

We have just closed our Summer revival services and we are so thankful for the results. We had 5 by statement, 7 by letter, and 37 for baptism. Pastor Doyle baptized 32 last night and we have 3 in waiting. Brother James from Cisco did the preaching and our own Brother C. J. Thompson led in the song services. They make a good gospel team.—Mrs. N. A. Blackwell, C. C.

Rev. John W. Bates, pastor of Second Baptist Church, Marshall, who formerly lived in West-Texas, has been on that field for 15 months, during which time the membership of the Church has grown from 86 to 437. Rev. C. E. Matthews of Travis Avenue Church, Fort Worth, was in a meeting recently with the church. There were 83 additions.

Missions in District 17

MISSIONS IN DISTRICT SEVENTEEN

The Rev. S. W. Badgett has resigned as pastor of the Gillespie Church in Haskell Association.

The Rev. Thomas Young is helping the Rev. W. H. Howell this week in a meeting at Trent.

Entries For State B. T. U. Contest

Here are the names and addresses of those entering the State B. T. U. Contests in Stonewall Association. Miss Martha Griffith, the State B. T. U. worker is responsible for enlisting most of these.

It is our hope that every one of these will prepare well their work and put forth an earnest effort to win. May the parents and sponsors do their best to encourage them.

Primary Story Tellers, Stonewall Association

Jimmie Carter, Jayton, Texas; Marie Estes, Jayton, Texas; Joe Steve Ernest, Jayton, Texas; Mac Jones, Jayton, Texas; Anna Sue Hembrey, Jayton, Texas; Frances Little, Jayton, Texas; Bobby Little, Jayton, Texas; Mary Sue Meyers, Jayton, Texas, Star Route; Barbara Brannen, Aspermont, Texas.

Beginner

Loretta Rash, Aspermont, Texas.

Junior Memory Contest, Stonewall County

Virginia Callicote, Jayton, Texas; Alma Joe Holley, Jayton, Texas; Nolan Carter, Jr., Jayton, Texas; Richard Dell Hembrey, Jayton, Texas; Christine Pearson, Girard, Texas; Maxene Meyers, Jayton, Texas, Star Route; Junelle Guest, Jayton, Texas, Star Route; Carrol Allen, Jayton, Texas, Star Route; Billy Hazel Metcalf, Swenson, Texas; Thelma Grace Webb, Swenson, Texas; Melton Gardner, Swenson, Texas; Noah Samuel Brown, Aspermont, Texas; L. G. Hudspeth, Aspermont, Texas; Frances Brannen, Aspermont, Texas.

Intermediates Sword Drill, Stonewall County

Maxine Galliger, Jayton, Texas; Marjory Hancock, Jayton, Texas; Nadine Callicote, Jayton, Texas; Jack Coates, Jayton, Texas; Betty Jo Cooper, Girard, Texas; Verlene Cooper, Girard, Texas; Bobby Faye Billberry, Jayton, Texas, Star Route; Kathleen Holmes, Peacock, Texas; Cloma Faye Gray, Swenson, Texas; Elva Attaway; Swenson, Texas; Sammy Nell Rash, Aspermont, Texas; Truett Rowan, Aspermont, Texas; Loraine Ward, Aspermont, Texas.

Through Closed Doors

A Sermon by Millard A. Jenkins at First Church, Abilene, Texas

Text: "When the doors were shut... came Jesus and stood in the midst." John 20:19.

The Apostle John's account here is of that which took place on the evening of the day of our Lord's resurrection. The day had been one of excitement and strange rumors. As the night came on the disciples, and as Luke says, "Those that were with them," gathered together in a secluded room hidden away from their enemies, to talk over the strange happenings, and to lay plans for the future. In came two of the brethren from Emmaus with the story of their conversation with the risen Lord corroborating claims that had already been made. And suddenly, without the opening of a door Jesus stood revealing Himself in their midst, and with the quiet greeting of "peace be unto you."

Luke tells us they are seized with fear, a thing not difficult to understand. They had gone into the room afraid and had shut and bolted the door. Their disappointment had plunged them into despair. Up to the last they had expected Jesus to take the throne with Jerusalem as His capital, and rule the nation while they held places of power in the government. But instead of occupying a throne He had hung upon a Cross. Rumors of His resurrection had seemed to them but idle tales, if not mere mockery. We can hear Peter say, "Well, I guess it's all over now. I'll go back to my job of fishing. That's about all I'm good for anyway."

Not knowing what might happen, they had shut the doors. The mob that had yelled Jesus to the cross, might set up the cry, "Away with these fellows." The doors were shut, shut on hope, on faith and on expectancy. It was then something DID happen. Jesus stood in their midst. That which was a barrier to others was no barrier to Him. How He came they did not know. Luke tells us fear seized them, and John tells how Jesus removed their fear. "He showed unto them His hands and His side, and then were the disciples glad when they saw the Lord."

The great comfort of it all is, that Jesus still comes to His people. It is an ever abiding characteristic of Him. There are three things of crowning interest about His appearance in the quiet secluded room that first Lord's day evening.

I. The Unexpectedness of Jesus' Coming. If the disciples had expected Jesus they would have left the doors open.

Baptist Exhibit In Hall of Religion Visited By Many

By T. C. Gardner

One or more people from every state in the United States visited the Baptist exhibit in the Hall of Religion at the Central Centennial Exposition in Dallas during the first thirty days of the exposition. In addition to that, representatives from fifteen foreign countries visited the exhibit.

Monday is usually a dull day at all fairs and expositions, but we find that representatives from thirty-two states and two foreign countries visited the Baptist exhibit Monday, July 20. The foreign countries represented were Cuba and Czechoslovakia. The states represented were: New Jersey, Iowa, Michigan, Wisconsin, Nevada, Ohio, Maryland, South Dakota, California, Virginia, Alabama, New York, Utah, Colorado, Pennsylvania, Washington, Illinois, Indiana, Missouri, Mississippi, Kansas, Kentucky, Arkansas, North Carolina, South Carolina, West Virginia, Tennessee, Georgia, North Dakota, Connecticut, Oklahoma, Florida, District of Columbia.

We wish to suggest that the Baptists of Texas as well as the Baptists of other states make the Baptist exhibit in the Hall of Religion their headquarters.

our church while she was a student here at Hardin-Simmons University.

Writing to her parents, pastor and Mrs. Julian Atwood of Roswell, New Mexico, from her sick room in the Baptist Sanitarium at El Paso, Texas, she said:

"I am learning more and more how to pray—not that the Lord would remove the thorns from my flesh, but that He would give me grace to bear it. I know as well as I know anything that no joy is to be compared with a knowledge of His presence. I would rather go through the storm with Him holding my hand, than walk through the sunshine without His presence. I would rather feel the touch of His nail-pierced hand on my head, than the laurel wreath of human achievement. I had rather see the radiant glory of His face, than the brilliant glitter of earth's finest diamonds. I would rather hear His voice, than the ennobling strains of earth's greatest symphonies. In fact, I have reached the place in my life's experience when to me there is nothing in all the world so infinitely precious as my Lord."

With the door of health closed, and with it all the earthly doors of cherished plans and ambitions, Jesus came to her, and brought with Him the glories of heaven. No door can shut out His presence from His people, when they need Him.

It has been left for one far outside the pales of the Church, to utter a prayer that should be upon all Christian lips: "Jesus Christ, come back. The tones of your voice have not yet died away. In spite of false creeds, and craft and rant of wizard priests, the heart of our age still turns to you. Touch the sobriety of our times, and awake us from a vile enchantment of fear and foolish hate. Come! Deliver us from the doom of dead things. Bring life from the grave where faith lies bound. Jesus Christ, come back! Bring dreams, and let dreams come true. Bring love that knits all hearts into one."

Surely it is time for Him to come on the waves of a great revival. Our civilization cannot go much longer without it. But for His coming His people must prepare the way. "Prepare ye the way of the Lord; make His paths straight." Our age has turned to politics that has made us selfish, and to science that has made us unbelieving in the supernatural, and to commercialism that has made us cold and unsympathetic, and to the social gospel that has destroyed our passion for lost souls. We have forsaken the fountain of living water, and have hewn us cisterns, broken cisterns that contain no water. The situation we face, that the church and world faces, bids us turn to Him in Whom alone is found fullness of life. Men cry:

"This life with which our veins are scant, 'Tis life, not death for which we pant; More life, and fuller—this we want." And Jesus answers man's heart-cry: "I am come that ye might have life, and that ye might have it more abundantly."

III. Closed Doors Are No Barriers to Jesus

1. He Still Comes Through Closed Doors to His People.

"When the doors were shut... came Jesus and stood in the midst." They were saying, "We thought it was He who would restore the Kingdom to Israel, and Alas! He died on a cross." Behind the closed doors of our doubts, and dreads, and fears, and sorrows, and disappointments, and afflictions, we sit, saying: "I thought it was He who would solve our problems, and brighten our hopes, and lighten our burdens, and heal our bruised hearts, but now"—And lo! He stands in our midst saying: "Peace be unto you." "Be not afraid; it is I."

No finer illustration of how He comes through closed doors to His own, than is the testimony of Miss Shirley Atwood to the nearness and preciousness of Jesus, as she felt her young earthly life drawing to a close. How tenderly we remember her in

Through the valley dark and dim, I fear no ill for I walk with My Lord. Across my path His glories shine, For I am His and He is mine.

2. He Comes Now As He Did Then With The Benediction of Peace.

His last message to His disciples before His death was one of peace. "Peace I leave with you; my peace give I unto you; not as the world giveth give I unto you: let not your heart be troubled, neither let it be afraid." The first message after His resurrection is peace. "Peace be unto you." It was what those worn, harrowed, despairing men needed. It was what all men need today. Dante was travelling through a mountain country and came to a monastery. When he knocked a monk answered with the query: "What dost thou seek?" "Peace," the poet answered. In his reply he voiced the cry of all human hearts. It is what all men seek but none find, save those who seek it in Jesus Christ. "And the peace of God that passeth all understanding, shall keep your heart and your mind in Christ Jesus."

3. The Difference His Coming Makes.

Those were transformed men from that hour. It is worth all it costs and more to have an experience like that. To know that Jesus Christ is not in an oriental grave, but that He is alive forevermore, and has the keys of death and of hell and that nothing can separate me from His love, means that our faith in His atoning blood, our rest in the security of His saving grace, our hope in His personal literal return, and our peace in the presence of affliction and sorrow and death are all unshaken.

There is only one closed door He will not go through, and that is the door of unbelief. He will stand on the outside, and knock for admittance. If the door be not opened, He must go away. But to all who will open the door of their hearts to Him, He says: "I will come in and sup with them, and they with me."

Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board, has accepted a special invitation from the Western Cuban Baptist Convention to attend their annual meeting next April.