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Arkansas Baptist State Convention

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The Arkansas Baptist

Vol. XXXIII

LITTLE ROCK, ARK., THURSDAY, AUGUST 23, 1934

Number 33

TO THE FRIENDS OF CHRISTIAN EDUCATION IN ARKANSAS

In coming to Jonesboro Baptist College I do so with a full knowledge of the difficulties in the way of building up a denominational school at the present time. This particular college offers peculiar difficulties just now, but I believe that in the course of time these difficulties can and will be ironed out and the way cleared for building up an outstanding institution in Jonesboro.

The appeal offered by Jonesboro Baptist College to me was not in the way of salary but rather in the way of an opportunity to build up an institution for Christian education. The location of the college is such that a wide field can be served. Jonesboro Baptist College will open the door—and has opened the door—to the opportunity of obtaining an education under Christian influences to many a youth that might not otherwise have secured such an education. I believe that a young man or a young woman who has the privilege of attending a Christian college is very fortunate. I have attended many institutions of higher learning, but not one of them has made the impress upon my mind and heart that was made by Ouachita College. All through the years Ouachita has stood for me as a symbol of all that is highest and best in my life. The same influences are at work many a person will be able to bear similar testimony for her in the years to come.

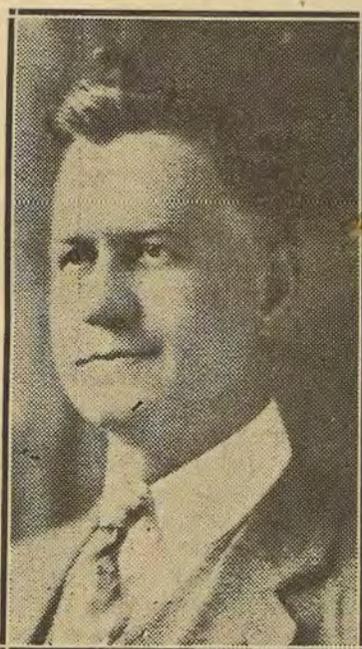
Jonesboro is rapidly becoming a center of learning and culture. With Arkansas State College and Jonesboro Baptist College located here, Jonesboro is to be congratulated upon the collegiate status that she holds. It would be an unworthy citizen who is oblivious of the value of these two worthy institutions to the community.

Jonesboro Baptist College is a junior college and is not ambitious to become a senior college. The leaders in religious education are aware of the important place held by the junior college. It takes the young person just out of high school at a time when the individual is most sensitive to spiritual influences and molds the character. It is believed by

(Continued on page 4)



JONESBORO BAPTIST COLLEGE, JONESBORO, ARKANSAS



Dr. Robt. E. Crump, President
Jonesboro Baptist College

Dr. Crump was born in Arkansas and educated in the state. He is a graduate of Ouachita College, Class of 1908. He has devoted his life to the cause of education. His experience in the field has been quite extensive and varied. He has served as a teacher in a one room summer school in Arkansas, as principal of high schools, as city superintendent, and as county superintendent (parish) in Louisiana. The last named position he held for four years and was re-elected for another four-year term, but resigned to join the army in 1918.

As a college man he has served in the State Teachers College at Durant, Oklahoma, for nine years as head of the education and psychology department. For four years he served as Dean of the College, in Oklahoma Baptist University. During this time he was Acting President of O. B. U. for a number of months. At one time he was president of Mountain Home College, Mountain Home, Ark.

As a graduate student he attended the University of Chicago two summer sessions and Tulane University in New Orleans, La., for one summer. He spent one year in Baton Rouge, La., as head of the science department in the Baton Rouge High School and at the same time worked out his M. A. degree from Louisiana State University. He attended Columbia University, New York, for one and one half years, being awarded both the M. A. and the Ph. D. degree from Teachers College, Columbia. The latter degree was obtained in 1928.

Dr. Crump has an able assistant in the person of his charming and accomplished wife. Mrs. Crump also has the Ph. D. degree from Teachers College, Columbia in the department of Kindergarten-Primary-First Grade. Hers was one of the first doctorates issued by the university in this department.

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J. L. COSSEY Editor and Manager
408 Federal Bank Bldg.

Tidings That Tell

IF POSSIBLE, please phone 2-1125 or drop us a postal card in regard to your new address. Do this the week before you move, so that we can save the .02c that Uncle Sam charges on each notice. This is not much but it really amounts up to \$\$\$\$\$ during the year. This will be a help and try not to forget to notify us a week or so ahead of time and the date that you want the paper sent to your new address.

PLEASE SEND us your change of address. We have some cards on hand that the Post Office sent to this office, notifying us that the party had moved but left no address. A charge is required for these notices and still we have no address to send your paper.

DR. GEORGE W. TRUETT of Dallas, Texas, was elected president of the Baptist World Alliance at the recent meeting held in Berlin, Germany. The next meeting of the Alliance will be held at Atlanta, Ga.

Dr. J. R. Grant is to remain at Ouachita College. He reports to the editor of this paper that the prospects are very bright for the coming session at Ouachita.

REV. TOM L. HARRIS, Pastor of First Church North Little Rock preached at the Baptist Tabernacle, presenting the Cause of Ouachita College. The pastor, H. B. Reynolds, was in the pulpit at the night service. There were four additions, three by letter and one for baptism. Baptized three at the close of service. The baptistry was used by the Plainview, Woodlawn and Hebron churches in the afternoon.

HOMER B. REYNOLDS, pastor of Tabernacle Little Rock brought a great message to the First Church, N. Little Rock in interest of Christian Education and especially Ouachita College. This church will give two scholarships to Ouachita students and several members will join the 1000 club for Ouachita. At the night service, 10 young people came out

dedicating their whole lives to the Lord. Two conversions, both coming for baptism. The pastor, T. L. Harris is planning a series of meetings in late October.

AT THE FIRST CHURCH Little Rock, Arden P. Blaylock, Pastor, there were four scholarships pledged for Ouachita College. One addition and one baptized.

A MEETING at the Woodlawn Church recently closed with 22 decisions for Christ. The Pastor, Loyal Prior baptized 16 at the Tabernacle at 3 p. m.

The revival meeting at Levy closed with 66 additions. The pastor is O. A. Greenleaf and meeting was conducted by Rev. Arden Blaylock.

REV. W. J. HINSLEY, Pastor of Second Church, Hot Springs, recently closed a meeting at Plainview. There were 22 additions, 4 coming Sunday, 18 for baptism, one by letter, 3 by statement and baptized 19 Sunday. Sunday completed the year's work by the Pastor, Aubrey C. Hallsell at this church and after a two week's meeting at Life Line, he will leave for Louisville to enter the Seminary. During his work here, he has had 35 converts, 25 additions by letter and 10 by statement, a total of 70 additions.

A GOOD day reported with the Baring Cross, North Little Rock, M. A. Treadwell, Pastor. A scholarship for Ouachita. A meeting is starting with Dan Rosoff leading.

A MEETING BEGAN with the Harmony Church, R. F. D. 4 N. Little Rock. Rev. T. L. Harris, Pastor of N. Little Rock First Church is doing the preaching and will be with them for two weeks. Brother Moser was unable to be in this meeting and the Pastor A. R. Kirschke and the members of this church wish to express their appreciation to Brother Harris for his willingness to help out at the last moment.

H. Stockman just closed a nine day meeting at Florence. There were 35 additions, 26 being for baptism. Many rededications, two surrendered for special service, two liberated to preach, 14 tithers enlisted and the church is to call a pastor next Saturday night and vote on whether the church will go to half-time. This sounds like a forward looking program.

Dr. L. M. Sipes is in a good meeting at Strong. Twenty additions reported to date. Outlook fine for a great meeting. W. A. Wiles is pastor of this church.

Howard H. King, Missionary in Mississippi County Association recently closed a meeting at Etowah. The first meeting held there in many years. Jim Ferguson led the singing. There were 23 conversions, 16 joined a nearby church by baptism. Last Sunday Dr. H. C. Murphy of

La Harpe, Kansas closed a meeting at Huffman, which resulted in 27 conversions, 17 additions by baptism and one by statement. During the meeting, a class in the Sunday School manual was taught and a Sunday School was organized. A Baptist Church was organized. Brother Beavers was elected as deacon and is to be ordained next Sunday. The church plans to call a pastor Sunday. This meeting was under the supervision of the county missionary.

We have a report that Dr. T. D. Brown of Louisville, Ky., is in a revival meeting at Eudora. B. B. Cox of Stamps is leading the singing. The Baptists of Eudora are praying for a great revival.

Pastor T. C. Hart recently closed a meeting at Omega, in which there were 22 additions. J. O. A. Russell is the pastor of this church. This was the second meeting in this church for Brother Hart. The two meetings resulted in 85 additions. Brother Hart says this is one of the best country churches in Chicot county.

Grover C. Prince reports that ground was broken August 15 on our new lot for a six room brick veneer parsonage at Forrest City. They expect to have the building completed by October 15. The cost will be \$4000.00

Russell Duffer has just closed a revival at Brown's Chapel with 6 additions, 5 being for baptism. G. A. Crocker did the preaching.

H. F. Vermillion recently closed a ten day meeting at Sage, near Melbourne. There were 15 additions, 10 for baptism. He has held two other meetings, which there have been 17 additions, making 32 additions in 32 days. He is now at Union, Fulton County for a 10 day meeting, then he is to go to West Batesville for two weeks, then to Faulkner, IZard County. This will keep this preacher continuously in revivals until October.

Brother Wendall Zimmerman of Lowell was ordained to the full work of the gospel ministry August 12. Brother Zimmerman is eighteen years of age and has been preaching for a year. He is pastor at Centerton. In the ordination, Clarence Coffelt preached the sermon; J. T. Gillespie, conducted the examination; Joe English delivered the charge and J. W. Hollums led the ordination prayer. The council was composed of the following. J. B. Stephens, Carl McClendon, Joe W. English, J. W. Hollums, H. R. Jackson, J. T. Gillespie, Arthur L. Hard; A. J. Deason, Rogers and Clarence Coffelt.

Brother L. L. Jordan, Wheatley, reports four conversions of faith last Sunday and two baptized. One addition by letter.

J. W. Henderson, Harrison writes: Brother Lafferty closed a meeting August 15 at Flat Rock Baptist Church, which was indeed a great meeting. It grew in spiritual power from the beginning. There were great prayer meetings in the neighborhood and in the Sunday School rooms during the meeting. Brother Lafferty is a tireless worker. He grips the people. His leadership is sane and scriptural. He follows the leadership of the Holy Spirit and his Bible. Brother Troy Eoff did some of the preaching in the meeting. Brother Eoff brings a good message filled with scripture. There were 11 additions for baptism and 1 by letter. Brother Lafferty goes to Harmon to assist Brother Farmer in a revival beginning, August 18.

BROTHER J. H. CALDWELL MISSIONARY PASTOR REPORTS

During the past two months I have been engaged in Revival Meetings in the churches which I pastor in Washington and Madison counties.

The first two weeks in June Bro. H. R. Jackson, Pastor at Lincoln and Bro. J. T. Gillespie, pastor at Fayetteville, assisted me in a meeting in the Huntsville Church. We conducted a Religious Census of the town and put on a S. S. Enlargement and Church Enlistment Campaign. There were 6 additions to the church.

The next meeting was in the Spring Valley Church where I was assisted by Bro. Karl McClendon, Pastor at Springdale, who did the preaching. There were 6 conversions and 4 additions to the church.

During July Bro. W. W. Allen did the preaching and Bro. T. N. Holcomb directed the music in a revival meeting at Hindsville. These brethren are from Fort Smith. As a result of the meeting I was called to act as pastor of the church there and baptize these received for baptism and assist the church in reorganizing and organize a S. S., B. Y. P. U., and Prayer Meeting. There were 38 additions to the church.

The last meeting was in the Sonora church where I was assisted by Bro. J. T. Gillespie, pastor at Fayetteville

666

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who did the preaching. There were 17 additions to the church. A B. Y. P. U. and a prayer meeting were organized.

TWO BAPTIST MISSIONARIES

I have had glorious experiences recently in two of our quarter-time churches in Northwest Arkansas—one at Lowell, where John B. Stephens is the beloved pastor; the other at Sonora with pastor John H. Caldwell. I am writing now to say that God is greatly using these two pastor-missionaries in the noble work to which they have dedicated themselves in the Ozarks. They are real missionary Baptists.

Not only are people being led to the Lord under their ministry but young and old are giving themselves more completely to the work and are developing in the Christian graces. Each of these churches has an adequate building with Sunday School equipment and basements. And each of them is reaching out in its influence with an enlarging program.

Under the leadership of Brother Caldwell the church at Sonora last year undertook to erect a stone veneer building with concrete basement. They were few in number and some were ready to prophesy that it couldn't be done. But others were ready to help and they went ahead with their faith in the Lord and now the entire community is proud of their new achievement. Depression or no depression the Lord's people can go forward when they have proper leadership and faith in their Lord.

Fellowship in these revivals with these noble men of God and their good people has greatly enriched the life of the writer. The Lord blessed the meetings in the addition of eighteen members to each of the churches. J. T. Gillespie.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

By A. T. Robertson

Tuesday, September 18, the doors of the Southern Baptist Theological Seminary swing open for the institution's seventy-sixth session. A conservative estimate of the enrollment, based on advance registration, indicates an increase over last year. Arkansas students enrolled for the last session totalled 8.

For this prospective increase we are duly grateful. It has been made possible by more faithful stewardship on the part of our people. More generous giving to the Cooperative Program has increased our funds from that source. Receipts from the Baptist Hundred Thousand Club have released for the current expense fund money formerly paid out in interest

charges. This has enabled the Seminary to help a larger number of men finance their further training.

Dr. G. S. Dobbins, professor of Religious Education and Church Efficiency, will deliver the opening address for the session, on Tuesday evening at eight o'clock, in Norton Hall. Matriculation of students will take place in Norton Hall Tuesday morning at ten o'clock. Students are urged to be present on the first day, for late registration tends to impair the efficiency of one's class work.

Dr. John R. Sampey, who has spent a good part of the summer in Europe, will be present to preside at the session, which marks the beginning of his fiftieth year as a teacher in the Seminary.

We are glad to have the report from Rev. Roy L. Hurst, Central Church, Hot Springs. Brother Hurst is back on the job and reports that the work continues to go forward. One addition to church by letter.

Rev. W. B. O'Neal is conducting a meeting at Norfolk. The church is weak and the "Rollers" in a meeting nearby are getting the crowds. Received one for baptism. The church has extended Brother O'Neal to be the pastor. Will be in a meeting at Mt. Vernon soon.

Dr. Perry F. Webb, Pastor of First Church, Pine Bluff, will return from a trip to the Baptist World Alliance August 26. Rev. Bruce Price of Ellenton S. Carolina preached in the absence of the pastor last Sunday.

PLEASE DON'T CRITICIZE us if we receive your news too late to get it published. At your earliest convenience, write a brief report so it will be received in the mails here by Tuesday morning, the latest.

The Genoa Baptist Church extended an arm to the Cedar Grove Community for a revival meeting last week. 14 were baptized and letters were granted twenty members of Genoa to organize a Church there.

A CORRECTION — Carroll Co. Association will meet October 12th with the Blue Eye Church. The report showed August 30. W. O. Taylor, Moderator.

OUACHITA TODAY

Little Rock and Arkadelphia Baptist churches had excellent Ouachita rally programs Sunday for the start of the Ouachita 1,000 Club membership. Other Baptist churches throughout the state were also to have 1,000 club speakers. At Little Rock

Dr. J. R. Grant conducted the morning service at Immanuel church and the Rev. Winthrop Holland, professor of Greek and Bible at Ouachita, conducted the services at the First Baptist church.

At Arkadelphia First Baptist Professor William Nowlin, president of the Arkadelphia Ouachita Club and head of the business department, A. S. Turner, state chairman of the 1,000 club and head of the department of mathematics, Dick Wright, local chairman, and Coach William Walton, all made short talks regarding the Ouachita 1,000 Club.

Field workers for the Ouachita 1,000 club in little Rock are the Rev. Aubrey Halsell and Johnnie Stiles.

The executive committee of the Ouachita 1,000 Club as appointed by the board of trustees, is composed of A. S. Turner, chairman, C. E. Arnett, B. F. Condray, all of the Ouachita faculty, D. W. McMillan of the board of trustees, and James Landes, president of the senior class. Any member of this committee will be glad to give further details regarding the 1,000 club.

Six field workers started out last week for the Ouachita 1,000 Club and over 100 memberships to the club have already been secured. Other field workers will begin this week.

Ouachita college athletic authorities will schedule 10 football games this fall, it has been announced by Prof. C. E. Arnett, chairman of the athletic committee. The two extra games are being scheduled because they will mean a probable profit instead of a loss on the season, as has been experienced in the past, Prof. Arnett said Coach Walton has the opportunity to schedule two strong out-of-state college teams on their grounds for guarantees that would amount to more than expenses.

Of the 14 Ouachita men who attended the R.O.T.C. encampment at Ft. Leavenworth, 12 of this group qualified in the highest percentage of men in rifle marksmanship of any group in the camp, according to Major L. W. Amis, commandant.

Without any public presentation to the friends of the college, 75 persons who have been told of the plan have voluntarily joined the club. This plan was explained in the Baptist churches of the state last Sunday by the pastors or special speakers. It is a plan for the "little man" to do something big for Christian education.

The Thousand Club already lists among its members three whole families. One of these families has six members.

ANNUAL BOARD MEETING

The Annual Meeting of the Board of Directors of the Baptist State Hospital was held at Noon Friday, August 17th, 1934, with Judge W. R. Donham, Chairman of Board, Mr. James R. Riley, Secretary, Mr. H. G. Pugh, Vice President, General E. L. Compere, Mayor U. E. Moore, Rev. J. G. Cothran, Rev. J. F. Tull, Hon. Tom F. Digby, Judge Carroll D. Wood, and Mr. W. I. Moody, members present. Mrs. R. C. Rudisill spoke and represented the Women's Organization. Dr. R. M. Eubanks, representing the Staff, expressed appreciation to the Board and Baptist Denomination. Staff, personnel and Auxiliary were thanked for the year's faithful service and sacrifices made for the good of suffering humanity.

The Superintendent presented facts and figures as disclosed by the annual audit. Suggestions for certain changes in the policy of the hospital were referred to committees. Advancement of the hospital during the past six years under present direction necessitates change in the business policy.

Judge Wood expressed appreciation of personnel effort and agreeable surprise for the \$31,250.33 given to free or charity hospitalization. The danger of too liberal charity policy and ensuing deficit was discussed. Rev. Tull spoke on the minister's part of hospital charity. He explained how ministers were asked to secure free service, but that pay patients did not ask their pastors for advice.

General Compere nominated the re-election of present officers which was carried. Inspection of new innovations of the hospital was held after adjournment subject to call.

Lee C. Gammill, Superintendent

A WORTHY GOAL

"Our whole church
Engaged the whole time
In giving the whole gospel
To the whole world."

HYPOCRISY

I saw about a peck of counterfeit dollars once. Did I go to the window and throw away all my good dollars? No. Yet you reject Christianity because there are hypocrites, or counterfeit Christians. — W. E. Beiderwolf.

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JONESBORO, ARKANSAS

TO THE FRIENDS OF CHRISTIAN EDUCATION IN ARKANSAS

(Continued from page 1) many in high places in our denomination that our colleges would be more effective in the field if they were all junior colleges.

There is a field of opportunity for Jonesboro Baptist College. With the help of the friends of Christian education over the state and, as we trust, under Divine leadership, we shall strive to occupy that place. There is no necessary competition between this college and other colleges of the state. We occupy a peculiar place and serve a peculiar need. We offer education under competent instructors every one of whom is a devout Christian and church worker. We hope to train Christian workers and Christian laymen. We expect the influences of the college to extend to the uttermost bounds of this state, this nation, and the lands beyond the sea. We invite the friends of Christian education everywhere to join us in building here an institution that will be as a shining light upon a hill that puts to rout the forces of darkness and evil and helps spread the glorious gospel of Christ to all the world.

KENSSETT — Just closed "Daily Vacation Bible School" with an average daily attendance of 66. Miss Edith Mildred Varley taught the Beginners, Mrs. Deloa Brewer the Primary, and Miss Ruth Pinkerton, the Junior-Intermediate Departments. Mrs. Moffitt assisted them.

Since this was the first time our Church had undertaken this work, it was limited to two weeks, but our people are so delighted over every phase of it, that already plans have been made to go full four weeks next year. Our judgment is that it is the best thing any Church-School can do.

Beginning last night the 13th., we are conducting a Class in the "Convention Normal Manual," each week day night for two weeks. Have enrolled 32, including every Officer and worker in the Sunday School. It is very encouraging, for the people here "have a mind to work."

In the face of serious sickness in some of our Church homes, we had 105 in Sunday School, and on Sunday night, five Adult people united with the church, four of them on profession of Faith, for Baptism.

Next Sunday, the 19th., 2:30 P. M.

we will ordain three Deacons, Brethren Howard Varley, Henry Barnard, and W. E. Bogle. Rev. Brother T. M. McGee will bring the Ordaining message.

On August 26th, we plan to begin our Special Revival Meeting; The Pastor will do the preaching.—Bessie Bevill.

Prof. E. O. Sellers is supplying the St. Charles Avenue church of New Orleans while that church is seeking a pastor to succeed Dr. T. D. Brown who has recently gone to the Highland Church of Louisville, Ky. Mr. Sellers is making engagements for the fall and winter in connection with the extension department of the Baptist Bible Institute. Anyone interested can address him care of the Institute in New Orleans.

THE GREAT COMMISSION

The Unchanging Imperative For The Missionary Enterprise

Dr. Charles E. Maddry, Executive Secretary Foreign Mission Board S. B. C.

The redemptive purpose of God, waiting through the centuries for the "fulness of time," was wrought out in human history, on a hill called Golgotha. The Lamb that was slain from the foundation of the world for the redemption of man, was slain in full view of all men. The crowds that came to see Jesus die, were representative crowds. The world in miniature gathered around the foot of the cross. Gazing out over the throng that swept and surged around the brow of Calvary one is impressed by the strong mixture and the representative character, of the multitude that gathered there.

Pentecost was the beginning of a new order a new dispensation. The risen and enthroned Christ is to work henceforth in the hearts and consciences of men, through the personality and power of the Holy Spirit. It was entirely fitting therefore, that there should be "devout men from every nation under heaven" present in their representative character and capacity at Pentecost; to witness the inauguration of this new and revolutionary departure in race redemption.

Between these two focal points in world redemption, is the mount in Galilee, where believing and waiting disciples received their marching orders from a risen and victorious Christ. One is tempted to believe that the "above five hundred," mentioned by Paul as having seen Him after His resurrection, were there also in their representative character and capacity when He gave the Great Commission.

The scene itself is truly majestic and kingly. The wondering disciples

are gathered on the mount appointed, waiting for Him with subdued joy, with glowing expectation. Jesus comes among them clothed with His risen humanity, and wearing in His person the marks of Gethsemane and Calvary. Joseph's empty tomb is behind Him and the wide reaches of a lost and sinning world stretch out (Continued on page 10)

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BOOK REVIEWS

ALL BOOKS MAY BE ORDERED FROM THE BAPTIST BOOK STORE 716 MAIN STREET LITTLE ROCK

By M. F. Langley

God's Oxen, By J. L. Brown, Little Rock, Price 10 cents.

This booklet is really a very interesting sermon in which the author uses the term 'oxen' in referring to God's preachers. The Bible, wit, and common sense are combined here.

Back to the Bible, By Samuel C. Parish, Clarksville, Ark., Price 15 cents.

This booklet contains fifty-two incidents illustrative of various phases of life, with Scriptural references in abundance.

The Mouse and the Elephant, By Samuel C. Parish, Clarksville, Arkansas, Price 15 cents.

This booklet very interesting portrays "the evils of the saloon and the good of prohibition." Individuals and groups interested in putting on a play in the interest of Prohibition would do well to consider this.

The Silent Partner, By Samuel C. Parish, Clarksville, Price 25 cents.

This is an anti-tobacco play in two acts. It is based upon facts of the poisonous and ruinous effects of tobacco, and presents the case so forcefully that tobacco users would certainly be convinced of its harmful results.

John Barleycorn, Public Enemy Number 1, by Roy L. Smith, Published by First Methodist Church, Los Angeles, Cal. Price 10 cents.

This book is written from the scientific viewpoint in every day English. The author presents the case against liquor very forcefully. The last chapter, which is composed of statements by outstanding athletic coaches all over the country, is well worth the price of the book.

The following is taken from the first letter, written in diary form, by Dr. Calvin B. Waller, one of the Arkansas delegates to the Baptist World Alliance, Berlin, Germany.

Wednesday, July 25th

We came aboard about 8 p.m. last night, but did not sail until 12:30 midnight. We stayed on deck and watched the skyline of New York City as we passed out of harbor. It was most impressive.

Dr. Whittington and I have a nice, outside cabin—roomy and very comfortable. This ship is a wonder. It is so big you can hardly comprehend

it. Do they feed you? Three big meals a day and coffee and sandwiches on deck at 10 a.m. and 4 p.m.

This has been a wonderful day—sea, calm—no rolling; ship running steady; no signs of sea-sickness. It is too cold on deck for comfort tonight, even with my over-coat.

Thursday, July 26th

Well, we are on our second day at sea. No sea-sickness yet. The sea is rougher, but the ship is smooth.

We have a daily bulletin printed in both German and English. We get the high-points of world news.

The heat-wave is awful in America. Do trust you have relief in Arkansas.

I am having lots of fun with Dr. Whittington over the time. We turn our watches up an hour each night. We are now four hours ahead of Little Rock time.

Friday, July 27th

Had a heavy fog about an hour this morning. The "fog horn" moaned. However, it has all cleared up now and the sun is shining bright again.

Just heard a band concert on deck, given by the Milwaukee, Wisconsin, American Legion Band. They are American Champions going to Geneva, Switzerland.

The captain of the vessel invited the delegation to the Baptist World Alliance to come to his quarters for pictures this afternoon.

Saturday, July 28th

Doctor Whittington said this morning, "Doc, you calculate this is Saturday? I have no way of knowing. If I keep the wrong day for Sunday, the Lord will have to lay it to ignorance."

We visited the engine room this afternoon—it is the most marvelous thing I ever saw.

We also went in swimming in the ship's swimming pool—ocean salt water, cold as a refrigerator.

Sunday, July 29th

We are nearing the English Channel (late Sunday evening) and we will land at Cherbourg, France at 5 o'clock in the morning. We stay there about two hours, then go across the English Channel to Southampton, England, arriving about noon, proceed at once to London for a two days tour.

We had church services this morning at 11 o'clock. Dr. Dodd of Shreveport, preached. The settings made it most impressive. We had a song and prayer service at 4 this afternoon and will have another preaching service tonight.

By this time our delegates have attended the World Alliance and are now viewing the Passion Play and visiting other interesting points in Europe.

Old Prisoner: "What are you doing here, Tom? Last time I heard about you you was makin' a lot of money."

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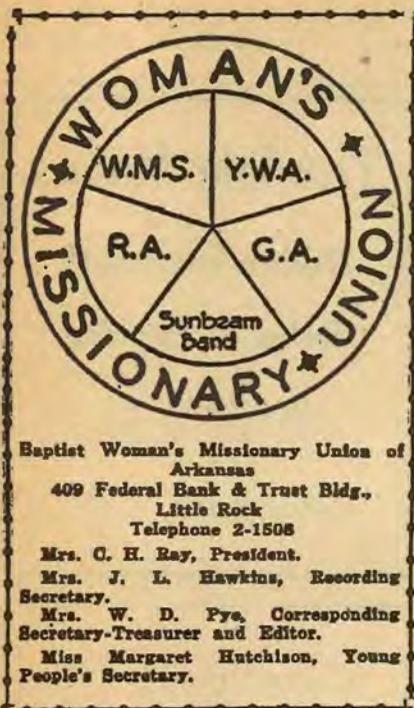
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SEASON OF PRAYER FOR STATE CAUSES

The Season of Prayer for State Causes will be held September 24-26, 1934. Literature for Woman's Missionary Societies was sent to all societies about three weeks ago, so that they would have plenty of time to make preparation for the three programs. The young people's organizations do not have but one program each, so the literature for those organizations will go out this week and should be in the hands of the Counselors before this notice is read. If any organization has not received a package of literature, please notify this office at once and another package will be sent immediately. The goal for the offering is \$2,500.00 and all money for this purpose should be sent to Mrs. W. D. Pye, Treasurer, at the above address. If one treasurer sends in the offering from several W.M.U. organizations in the church, please state the name of each organization and the amount preferred. Please plan and pray to check or money order (the latter preferred). Please plan and pray to the end that this Prayer Season will be the very best we have ever held.

LETTER OF APPRECIATION FROM MISS HUTCHISON

840 Anniston Street
August 17, 1934.
Shreveport, Louisiana,

My Dear Friends:

I wish to express by this means my deep appreciation of the many kind expressions that have come to me from counselors, campers, W.M.S. officers, pastors, and friends. So many, many of you have showed your interest in my well-being by cards, letters and notes, that it would take hours at my desk should I try to answer each of you individually. As much as I desire to do that very thing, I know it would be very unwise since I am on a leave of absence to try to get my body strong and regulated against this disease, diabetes, that has struck it. You have all been most kind in your thoughtfulness of me and I am thankful for such friends and co-workers.

As I lay in the Baptist Hospital my courage was increased because I knew that the entire group of campers prayed for me many times. I feel that many of you are still praying for me. I have the confidence that the Lord is going to help my body respond to the diet and soon I shall be back at work the same as before.

Please do not think I appreciate any less each greeting from you because I answer in this fashion. May God bless you in your work for Him.

Devotedly yours,
MARGARET HUTCHISON,
Young People's Secretary.

RESULTS OF MISSION STUDY

Some things the girls said about "The Ministry of Women" during recent classes.

"This book has been very, very interesting, and I think that a study of its contents is very necessary to all girls. We should all be familiar with these women, whose standards of living have existed to this day. They were in their days as courageous, gallant, as business like and as worthy as our women are today. They had very interesting, colorful lives."

"It (the book) has broadened my vision as to the greatness of historic women and has shown me a task and goal that modern women should strive to reach, using our great-grandmothers as examples."

"It has taught me the real importance of womanhood. It also taught me how the women have helped build up a kingdom."

"It has shown me what an important place women have had in the work of the Kingdom of God and I am going to try to profit by the knowledge."

"I hadn't realized before there were so many outstanding women in the Bible."

"I have learned so much about the women of the Bible, the qualities of a good one and then the bad ones. We can know better how to judge. We can never know too much about the Bible."

"I learned more with reference to the Bible than I ever knew before and it has been very interesting through out the study."

"I have enjoyed very much the study of this book and it has taught me many women of the Bible that I did not know about."

SYMPATHY FOR MRS. W. J. COX

The hearts of Arkansas Baptist women will go out in sympathy to Mrs. W. J. Cox, former President of Southern W.M.U., and now Treasurer of that organization, in the loss of her husband on August 6th. Mr. Cox had been very ill for many months and death was a merciful relief from intense physical suffering. He was always so sympathetic with Mrs. Cox in her activities on behalf of the Union, and his presence will be missed at many of the southwide gatherings. He was with Mrs. Cox on her first trip to Arkansas soon after she accepted the presidency. He was a loyal Baptist, deacon in

the First Baptist Church, Memphis, and devoted to all Christian causes. Indeed "a great man has fallen in Israel." If your heart prompts you write to Mrs. Cox. Her address is 115 North Evergreen, Memphis, Tenn.

A DAY DREAM

By G. H. W. Wright El Paso, Arkansas

My wife has been an invalid for three years, and I am not much better and my wife was worse. I thought that I had rising in my right side that hurt me awfully bad, and there was something wrong with my heart, the pulse was irregular and would lose six or seven beats at a time, and I was smothering but I lay down beside her on the bed and went to sleep and dreamed that my mother and Henry and Ester and Melly, our three children that have been dead for quite a while, and when Mother came in I said, Doll there is Mother, there is Henry, there is Ester, there is Melly, and Bless God there is Gabriel, and he said the Master sent for you to come on, and I said Doll the Master has called for us, are you ready? Are you going and she said bless God you know I am going, and we raised up to shake hands with the children and the friends who were there, and Gabriel said come on. We started and they went out the door ahead of me and as we went out I looked back and our bodies were laying straight on the bed and the children and friends were weeping aloud, but we went under the limbs of the tree in front of the door and started up and went up and up until the earth was out of sight and on still farther up and after awhile I said what is that I see up yonder and Gabriel said, that is the resting place for the redeemed between death and the judgment. We went on up, and as we came close the door swung open of its own accord, and Gabriel said come in and we all stepped inside the most beautiful place that I had ever seen. I said to Gabriel is the Master here, and he said ye, that is he and the Father yonder and I looked and the two were sitting side by side, The Father and The Son. I said I want to speak to him, and he said come on. So we all went to where he was and we all shook hands with The Father and The Son. The Father welcomed us there, and I said is this Heaven? And Jesus our Saviour said no, this is a resting place for the Saints or redeemed till the judgment. And I looked and beheld people for miles and miles and the river of life flowing down through the midst and the tree of life standing on either side. I said to the Master this the most beautiful place that I ever saw, I thought surely this must be Heaven. He said I told my Disciples that eye hath not seen, nor ear hath not heard of the good things that the Father hath prepared for them that love Him. He said I told them that where I am there they might be also and I am still preparing that et-

ernal home for the redeemed, and Jesus said, give them their harps. I tell you they were the prettiest things that I ever saw. I thought to myself, I could never make music on anything down yonder, but as far as you could see were the redeemed and their harps and all kinds of musical instruments. And as Gabriel gave the sound and said sing, such beautiful music I have never heard, and at the end of the song of redemption Gabriel said, let us worship, and all fell on the golden floor and shouted Hallelujah praise the Lord the lion of the tribe of Judah has proceeded to break the seal, and open the book and read the pages there of and in such love and glory awakened to find it all a dream.

A telephone call last night by long distance from Bartlett, Tenn., by Rev. E. Butler accepting the call to the pastorate of the First Baptist Church, Earle.

Brother Abington is a young preacher but has made an enviable record in the pastorates that he has held. His work here will begin October 1st. The church today decided against having a supply during the month of September but will bend every effort to pay the church completely out of debt so that Brother Abington may start off with a clean slate. Our indebtedness is small. The regular Sunday School offerings will pay half of this debt during the next month. However, a committee was appointed to get the balance it will take. The church feels very fortunate indeed in securing the services of this energetic young man.

The Pulpit Committee:

J. Y. Rogers, Chairman,
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E. J. Barham.

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SUNDAY SCHOOL ATTENDANCE
August 19, 1934

First, Fort Smith	878
First, Little Rock	638
First, N. Little Rock	534
Second, Little Rock	488
Tabernacle, Little Rock	397
Baring Cross, N. Little Rock	371
Fayetteville	349
Hot Springs, Park Place	343
Beech St., Texarkana	330
Paagould, First	330
Hot Springs, Central	322
Springdale	321
Van Buren	251
Little Rock, S. Highland	205
Manila	151
Levy	128
Plainview	108
Remount	76
Genoa	50

B. R. P. C. ATTENDANCE

Fort Smith, First	275
Little Rock, First	209
Hot Springs, Park Place	193
Little Rock, Tabernacle	171
Van Buren	128
Texarkana, Beech St.	127
North Little Rock, Baring Cross	110
Cental, Hot Springs	98
Fayetteville	55
Springdale	94
Plainview	88
Genoa	60
Manila	49
Little Rock, S. Highland	48
Remount	38

ATTENTION! SUNDAY SCHOOL WORKERS.

For the present in the new Unified Training Course for Sunday School Workers, our Sunday School Administration Course books will be recognized for awards as follows:

Building a Standard Sunday School in its revision as for this year will be the book for the Sunday School Unit in the Diploma Group for the present.

In the Administration Group of the new course, The True Functions of the Sunday School, The Department Sunday School, and The Rural and Village Sunday School will be recognized for the present.

In the General Studies Group will be placed The Church Library, Associational Sunday School Work, Sunday School Officers and Their Work, and The Sunday School Secretary and the Six Point Record System.

It is suggested that beginning with this month of August, certificates of recognition of award in the new course be granted to anyone desiring them for the completion of the above

books in the places indicated. On the other hand, if the individuals still want the present Sunday School Administration diploma or credit on this diploma for the books taken, this will be granted. They may have both the certificates for credit in the new course and the award or seal in the old course if they wish. Of course, the new requirements must be strictly observed, & awards in the new course cannot otherwise be granted.

Sunday School Lesson

By HIGHT C. MOORE

HOSEA PREACHES GOD'S LOVE

Hosea 11:14, 8, 9; 14:49

GOLDEN TEXT — For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

Hosea, son of Beeri, was probably a native of three chapters of the ten tribes. If the first three chapters of his book are not allegorical, his home life was wretched, but it enabled him to proclaim more fully the love of God to a faithless people. His ministry probably closed a short time before the fall of Samaria, in 721 B. C.

Care for the care-free: There is the providence of God's love. From this point of view ten things are told us of the national childhood of Israel.

(1) There was the helplessness of childhood, for Israel was a child in its early days. (2) There was the love of childhood, for God regarded the infant nation with tender compassion. (3) There was the call to childhood, for God called Israel out of Egypt at the exodus—a historical even typifying the flight into Egypt with the infant Saviour, and in due time the return to Galilee. (4) There was the folly of childhood, for Israel ran away unheading from its prophets and to their sorrow sacrificed unto Baalim, burning incense also before graven images in wanton idolatry. (5) There was the instruction of childhood, for God taught Ephraim, strongest of the ten tribes and representative of all Israel to walk in self-reliance and safety. (6) There was the support of childhood, for time and again it was necessary for Jehovah to take the Israelites on his arms omnipotent. There was the healing of childhood, for it was God alone who could relieve them of their bruises

and wounds, though often they failed to recognize his presence. (8) There was the guidance of childhood, for God drew them as a child is guided by leading strings which proved to be hands of love. (9) There was the alleviation of childhood, for God shared their burdens even as the humane teamster lifts the yoke from the jaws of his fatigued oxen. (10) There was the sustenance of childhood, for God laid food before them even as he provided quails and manna and streams of living water in the wilderness.

Compassion for the Careless: There is the patience of God's love. (1) There was a triple and cumulative strain on love yearning: How could Jehovah give up Ephraim, the pride and glory of the northern kingdom? How could he cast off Israel the chosen people despite their teeming iniquities? How could he destroy the cities of the chosen people in the chosen land even as he had utterly consumed the towns of Admah and Zehoim with the neighboring cities of Sodom and Gomorrah? (2) There was a triple and cumulative accomplishment of love refraining: God would not execute the fierceness of his anger though it were rightly deserved; he would not return to destroy Ephraim though that obstinate tribe had invited the blow; and he would not come in wrath which implies that he would come back to them in love. (3) There was a triple reason why the divine heart recoiled from deserved destruction and the divine compassion was kindled in mercy; He is God and not man, so that he will be governed by a higher rule of conduct; he is the Holy One, and hence mercy must be linked with justice; and he is in the midst of his people so that he can hear their cry and guard their welfare.

Comfort for the Caring. There is the promise of God's love. Observe what is said by the Lord, the prophet and the nation. (1) The Lord's promise, conditioned on the nation's penitence, involves pardon for past sin and love for future protection. He then expresses his tenderness toward his people in a series of beautiful figures. He will be to them what the copious dews are to vegetation in the dry season. He will make them beautiful as the royal lily, permanent as the deep-rooted cedars of Lebanon, fruitful as the verdant olive, and fragrant as the odoriferous shrubs and flowers of the Lebanon mountains. (2) The prophet's assurance is to the effect

that they that dwell under his shadow shall return. They shall not always remain alienated from God and maimed by successive calamities. As the buried grain breaks the clods and emerges above the surface in living strength, so will Israel recover finally from its desolation. It shall also blossom as the vine with the promise of glorious fruitage. It shall further enjoy a glad fruition comparable to the aromatic restorative wine of the famous vineyards of Lebanon. (3) The nation's profession involves abandonment of its idolatries. It renounces false gods in the decisive interrogatory. "What have I to do any more with idols?" (4) The Lord's response to genuine repentance is ever and absolutely gracious: "I have answered and will regard him." Divine favor is naturally followed by (5) The nation's prosperity. It is like the green fir tree retaining its foliage alike in the heat of summer and the cold of winter. It attains royal stateliness despite handicaps and hindrances. But lest the nation should become proud and forgetful, it is reminded of (6) The Lord's claim: "From me is thy fruit found." Certainly the giver of life is the source of fruitfulness.

Capacity for the Careful: There is the privilege of God's love. It is the privilege of wisdom for he is the source of wisdom. It is the privilege of understanding for we are in the dark without his aid. It is the privilege of prudence for he shows the good and the right way. It is the privilege of knowledge for we know little unless we know the truth in him. It is the privilege of holiness for his ways alone are right and none other can lead us in the right way. It is the privilege of righteousness for the just shall walk in Jehovah's ways. It is the privilege of justice for while transgressors fail and fall those who love God will serve and shine.

God Is Love

(1) Love Divine. "I loved him." There is no human love like that. It is unmerited. It is infinite. It is everlasting.

(2) Love Calling. "I called. . . prophets called them." The voice of God is sweet and tender to the listening ear and the understanding heart. Why should we ever turn a deaf ear when he speaks? Who can have the heart to sit still when he calls?

(3) Love Teaching. "I taught Ephraim to walk." Love is the best (Continued on page 10)

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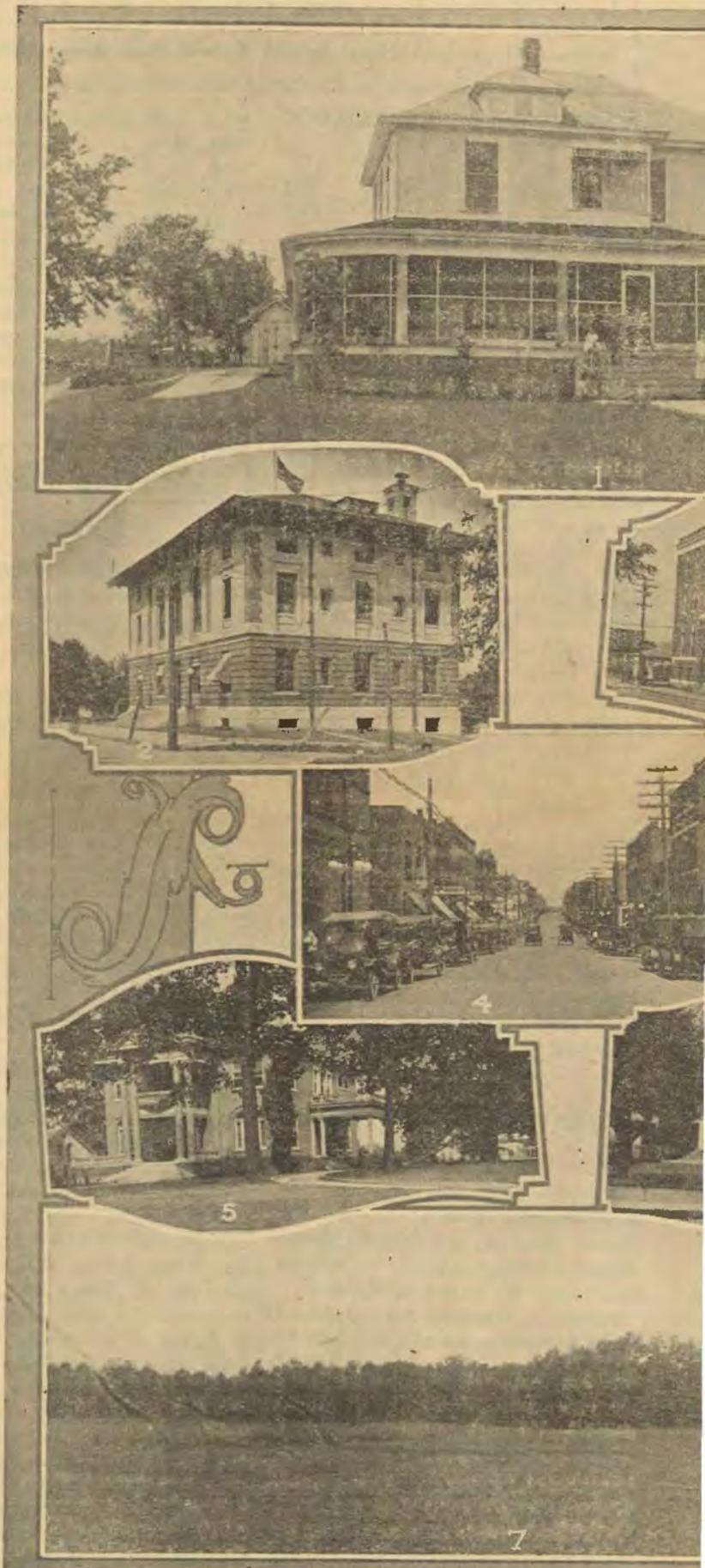
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Jonesboro residents are proud of their beautiful homes, wel the top of this picture is shown the Summers home which has been for the Baptist College. Just below it on the left is the Y. M. C. al building which has been recently enlarged and remodeled. A street is shown in the center. Just below are two of the city's fir tradition. The bottom picture is of the golf links at the Jonesboro ty courthouse has been started in this city and will be complete

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Miss Ruby Gibbs of Rector was chosen Homecoming Queen at Jonesboro Baptist College last fall and reigned at the football game and banquet. The pretty Clay county miss was a freshman student in the fine arts department, popular on the campus and active in class room and student affairs.

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THE SUNDAY SCHOOL LESSON

(Continued from page 7)

teacher on earth. Who can impart genuine instruction about it? Christ was the greatest teacher because he loved more deeply than any other. It is love that sets our feet in the right path.

(4) Love Holding. "I took them on my arms." Were they about to fall? Were they fatigued and fretful? Were they lonely and hungry to feel the heartbeats of love? Then God took them on his arms of sympathy and strength. He always does.

(5) Love Healing. "I healed them." He notices every smart and bruise. He knows what to apply to effect a cure. Often he applies the medicine without the patient's knowledge. But healing comes from no other source.

(6) Love Guiding. "I drew them with hands of love." It is a beautiful picture of training a little child in the use of hands and feet. How else can we be led in the right path? Who else is so interested in our proper development?

Home Daily Bible Readings

Monday—God Yearns for Israel. Hosea 11:1-11.

Tuesday—God Promises to Bless Israel. Hosea 14:1-9.

Wednesday — God Cares for His People. Psalm 91:1-9.

Thursday—God Directs His people. Psalm 107:23-32.

Friday—God Loves His People. Romans 8:35-39.

Saturday — God's Greatest Gift. John 3:14-21.

Sunday — The Fountain of Life. Psalm 36:5-10.

Devotional Reading — Psalm 36:5-10.

PARK PLACE REVIVAL

Last night, Sunday, August 19th, we closed the best meeting ever held by Park Place Church; baptizing 26 fine men and women, boys and girls. Dr. D. A. Ellis of Memphis, Tennessee, did the preaching and it was done in the very best Gospel fashion, large crowds came at every service and the last service was the best. More than 20,000 people sat in the open air tabernacle spell bound for an hour listening to this wonderful, Godly preacher. Dr. Ellis is a master in holding the attention of his hearers. He is loved by all those who heard him. He does not fail to preach the word of God in all its fullness. The church ordained Brother Nat W. Burgess to the gospel ministry Sunday afternoon and J. W. Hinsley, pastor Second Church here in Hot Springs made a great address in giving Brother Burgess the charge. Dr. Ellis impressed the large congregation that the preacher should be God's man in this day of sin and heresy. Park Place has never been in better condition. Ellis is a real pastor's helper.

L. D. Summers, Pastor.



Principal Business College Section
Jonesboro Baptist College

B. H. Parrish as a member of the faculty at the opening of Jonesboro College in 1924, and now remains the only member of the first group of teachers of this institution.

This section of the college has continued through every month of the college's existence and has already had a total enrollment of more than 1,000 young men and women. Many of these choice young people have completed courses in business training and now occupy positions of importance, many even serving in governmental offices.

Having a good equipment and able assistants, the Business College Section offers courses which prepare young people for the most exacting office and secretarial service.

Mr. Parrish extends greetings to his many former students, and a most cordial welcome to the many young people who are to attend the college in all its various departments the coming year under our new President, Dr. R. E. Crump.

Young people can get the very best commercial training here and get it under influences that add greatly to the quality of service they are to render when employed.

Under the direction, the wise leadership, of Dr. Crump, we already have the assurance of a New Era for Jonesboro Baptist College—it is sure to be a greater institution.

THE GREAT COMMISSION

(Continued from page 4)

before Him, Jesus speaks, and His words are startling in their significance, staggering in their audacity.

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and . . . lo, I am with you always, even unto the end of the world."

These are the marching orders of Christ to His waiting church. They came to the disciples of the first century with compelling force and divine authority. These disciples went out with burning zeal and flaming

enthusiasm to carry the story of the "Good News" to all the world, believing literally and implicitly in the promise of Jesus. "Lo I am with you always, even unto the end of the world!"

Studying somewhat in detail the purpose, scope and ultimate outcome of the Great Commission, we find that the following facts may be assumed and deducted therefrom:

The Great Commission is:

Timeless in its origin;

Universal in its scope;

Individualistic in its application;

Certain in its triumph.

1. THE GREAT COMMISSION IS TIMELESS IN ITS ORIGIN

The last words of great men are always significant and impressive. The world waits with bated breath for the last word of its heroes and martyrs. Washington's "Farewell Address" to his countrymen, after the lapse of nearly a century and a half, is still influential and potent in shaping the course and destiny of the American Republic. This command of Jesus from the mount in Galilee, is eternally binding upon His disciples and compelling to the last degree.

But the Great Commission is not the foundation and ultimate obligation for the missionary enterprise. The Great Commission does not create for Christ's churches an obligation to preach the gospel to every creature. It simply states in terms of the last command of our risen Lord, the binding and eternal obligation and purpose, that had existed in the heart of God from the beginning. The missionary enterprise rests on the nature of God,—“for God is love.” Granted a God who loves all men,—granted sin that has brought ruin and death on the race whom God loved, and you have the foundation and obligation,—the eternal and unchanging imperative, for the missionary enterprise. The missionary enterprise, therefore, originated in the great loving heart of God.

Suppose you were asked to define, in point of time, the redemptive ministry of Jesus. I imagine some would say that it began with the babe at Bethlehem, and ended on the mount of Ascension whereas it began before the foundation of the world, before man was created, before the worlds were formed. It always existed in the heart of God. Christ was a “Lamb slain from the foundation of the world.” Peter declares that we have been redeemed “with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you.”

In a book by Dr. Breed called, “The Preparation of the World for the Coming of Christ,” the author shows the out-working of God's age-long purpose and plan for the redemption of the race in terms of human history. He traces the state-ly stepping of God in the rise and fall of empires and kingdoms, in the development of races and culture.

He shows that every tribe and nation and race has made its contribution to the onward sweep of God's eternal purpose culminating in the “fulness of time” when Christ the Saviour appeared.

So Calvary's Cross and the mount in Galilee are but focal points and culmination stages in the one, continuous, ever progressive purpose and plan of God for human redemption. This purpose and plan of God has existed and persisted in the heart of God from the beginning.

“God is working His purpose out, as year succeeds to year;

God is working His purpose out, and the time is drawing near;

Nearer and nearer draws the time, the time that shall surely be,

When earth shall be filled with the knowledge of God, as the waters cover the sea.”

Christ, sitting at God's right hand in glorious majesty and power, knowing the purpose and plan of God from the beginning, takes the long view of things, the mighty sweep of God's eternal purpose from the foundation of the world on to the consummation of the Age, and He is not discouraged. He is the expectant Christ. He knows that this great missionary enterprise can never fail, because it is established in the eternal and unchanging purpose and plan of God for humankind. God has made provision for all men through Christ.

“The Lord is not slack concerning his purpose, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.”

Jesus risen, enthroned, reigning, at the right hand of God, is still the expectant Christ. For fear that some lost soul in the wide reaches of time, would feel left out, He sent one last invitation and entreaty through John on Patmos:

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely.”

This attitude of expectancy, characterized the Christianity of the first century. The early church was

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radiantly expectant, joyously aggressive, boldly courageous and triumphant.

What a contrast with the Christianity of the twentieth century! We to-day have largely lost that expectancy in our churches, in our preaching in our conversation and in our daily living. Many have lost hope, multitudes are in despair. Pessimism has gripped the hearts of men everywhere, and many of Christ's churches are shorn of power and bankrupt in faith. Many heralds of the Good News are defeated in spirit and are preaching a defeatist gospel. They have taken the "grasshopper" attitude. It is the attitude that was taken by the ten spies who came back to Moses at Kadesh-Barnea, and made the majority report of conditions in Canaan, as they appeared to them. They said the land was wonderful, that it flowed with milk and honey, and that everything reported about it was true. But they said the cities were great, the walls were high, and the giants, some of Anak, were there, and they could not take it! It is the unusual that frightens us. We are told that these giants had six toes, and we suppose they had six fingers also. Somewhere we are told that one of them carried a staff as big as a weaver's beam! So they said, "We were in our own sight as grasshoppers," and added significantly, "and so we were in their sight."

Many of Christ's followers today, have taken the same "grasshopper" attitude. We have taken the short view of things, the view of the years, of one generation, of the period of economic depression, and we are discouraged and defeated. Whereas Jesus takes the long view of things. He remembers that "a thousand years in his sight are but as yesterday when it is passed." He sees the long, eternal sweep of God's purpose and plan for the redemption of the race, and He is not discouraged.

"He shall see of the travail of His soul and shall be satisfied."

II. THE GREAT COMMISSION IS UNIVERSAL IN ITS SCOPE.

We are told that Alexander the Great conquered the whole world and wept because there was no more to conquer. The dream of universal sway and dominion has gripped the imagination and fired the ambition, of kings and emperors and potentates from the dawn of history to this hour. The only universal empire men knew in the time of Jesus was the wide extended empire of the Caesars; and this was built on military conquest and sustained by the brutality of military force and stern necessity. Religion had always been racial, tribal, national. Rome, until the advent of Christianity, was indulgent and tolerant toward all religions, and encouraged the veneration and worship of many deities.

The parting words of Jesus stamp Christianity as the one and only universal religion. The field of the missionary enterprise is the whole world, as represented by "all the nations," and "go ye into all the world." This was a new and strange doctrine that fell on the ears of waiting Jewish

disciples. Nevertheless nothing less than the world-wide sway and universal dominion of the gospel was in the purpose and aim of Jesus as He stood on Galilee's mount.

The disciples of the first century went out from Pentecost impelled by this purpose and dominated by this ideal,—the world-wide dominion of the gospel of Christ. In the second century, Celsus, with a spirit of contemptuous intolerance for this claim for Christianity, said that a man must be out of his mind to think that Greeks and Barbarians, Romans and Scythians, bondmen and freemen, could ever have one religion.

But this was the burden of Paul's message to the Greeks on Mars' Hill.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.)

It has been the message of every devoted servant of Christ through the centuries—Christ is the one universal Saviour of all men, or He is not the Saviour of any. He said, "I am the way, the truth, and the life." Truth can never be circumscribed or parochial, tribal, racial or national. We find a common meeting ground at the cross of Christ for every tribe and tongue and race. Through the teachings and practice of Christ's gospel we find God as the father of all mankind and all men as brothers, in a common fellowship. All barriers of race and color, of language and social distinction, are broken down at the cross.

"The crest and crowning of all good,

Life's final star is Brotherhood;
For it will bring again to Earth
Her long-lost posey and Mirth,
Will send new light on every face
A kingly power upon the race,
And till it comes, we men are slaves,

And travel downward to the dust of graves.

"Come, clear the way then, clear the way,

Blind creeds and king have had their day.

Break the dead branches from the path;

Our hope is in the aftermath,

Our hope is in heroic men,
Star-led to build the world again.

To this Event the ages ran;
Make way for Brotherhood—make way for Man."

—Edwin Markham.

The curse of sin has always been its selfishness, its pride of race and condition, its intolerance and lack of sympathy for the weaker and underprivileged ones of earth. We see this innate and evil tendency in the hearts of men come to full fruition in the degrading caste system maintained in some lands. But the same tendency to race superiority and national exclusiveness is seen throughout the world today. It is not confined to any one nation or people, but like the slow-eating cancer, it has fastened its deadly roots upon the peoples of every state and nation

throughout the wide earth. It manifests itself in race antagonisms and class wars, in social injustice and economic slavery, in the fierce and brutal wave of nationalism and superiority complex that has swept the whole world since the close of the Great War. It has wrecked the noble ideal of a League of Nations, and unless speedily checked by the power of Almighty God, will plunge mankind into the caldron of another world war that will destroy civilization itself.

This spirit of exclusiveness and arrogant nationalism, is wholly unchristian and partakes of the brutality and intolerance of the dark ages. It is the most ominous and threatening challenge Christianity has faced since Jesus gave His followers His universal commission. Surely we are a long way from that golden age promised by Isaiah:

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." (Isa. 42:1-4)

With faith undimmed and purpose unabated, we wait for the fulfillment of that promise of the gentle Jesus:

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold, and one shepherd." (John 10:16.)

"In Christ there is no East nor West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

"In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

"Join hands then, brothers of the faith,

Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

"In Christ now meet both East and West,

In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth."

III. THE GREAT COMMISSION IS INDIVIDUALISTIC IN ITS APPLICATION.

"Preach the gospel to every creature." Then every creature needs it. If we accept the Bible as God's revelation, we must accept its teaching that all men are lost. The world can never be saved en masse. The ministry of Jesus was to individuals. He spent much of His ministry with single individuals. He called Andrew and sought out Nathaniel. To Nicodemus, one of Israel's leaders, who came by night. He preached one of

his greatest sermons. To the Samaritan woman, all bed ragged by sin. He preached on the water of life.

It was ever thus. His gospel is an individual gospel to individuals. Every soul for itself must come to God through Christ. Everyone must believe for himself. There is no such thing as proxy religion.

As Baptists, we believe that salvation comes only through the atoning death and vicarious suffering of Jesus Christ. It is a spiritual experience and it rests solely upon spiritual conditions—our acceptance with Christ is not predicted upon the authority of institutions or agencies, whether they be church, or priest, or bishop, or pope. The glory of Baptists through the centuries, has been their insistence, in season and out of season, on the inherent and inalienable right of every sovereign soul to come directly to God for itself, relying solely upon the mediatorial work of Christ. The competency of the human soul in all matters of religion has always been one of the cardinal principles of our people. All forms and ceremonies, institutions and agencies therefore, should be but the outgrowth and expression of a personal and spiritual experience,—the privilege of a first-hand dealing with God. It is an individual matter, and each individual must accept or reject for himself, alone.

The multitudes are still thronging Jesus in the market places of the world. It is easy to lose oneself in the crowd, to delegate to system and creeds and man-made institutions, the salvation and destiny of the human soul. Everyone for himself, conscious of his own need, spent and wasted by the ravages of sin, must press through the thronging crowd and touch the hem of His garment.

And the soul thus touching Him will be healed. He is our only hope, the one sure refuge of the soul.

"I know a life that is lost to God,
That no man's art can cure;
But I know a Name, a Name, a Name
That can make that soul all pure.

"I know of lands that are sunk in
Bound down by things of earth,
But I know a Name, a Name, a Name,
That can bring that soul new birth.

"I know of lands that are sunk in
shame,
Of hearts that faint and tire;
But I know a Name, a Name, a Name
That can set those lands on fire."
IV. THE TRIUMPH OF THE

(Continued on page 15)

Do You Have Headaches? Take CAPUDINE Ease the Pain Promptly

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**HOW TO LIVE WHOLESOMELY
IN TOUCH WITH EVIL**

The Saviour recognized the importance of two worlds He discriminated between the good and evil in the present world, and He prayed that His friends might do their necessary work in this world, but be kept from its evil. The problem is how to live wholesomely.

Some who have seen the power of the evil that is in our world to destroy character and waste life, have thought the only true way to be kept from this evil is by means of isolation. Indeed, there have been times when evil was so rampant that good men thought there was no other safe way. But the way of the hermit and the monk is abnormal; it was not Jesus' way in His own life, and He prayed not for His followers to be taken out of the world in order to be kept from its evil.

Others have thought insulation was the true way to be kept from evil. The deep-set diver in his protecting suit goes down 'mid perils, but is secure. The electric wire is insulated so that it may not have its power dissipated and end in disaster. Just so good people have thought to protect themselves within the precincts of an institution. Good as the institution may be, even as good as the church is, it must not insulate life. The evil of this is seen in the case of the priest and the Levite, in relation to the wounded man, on the Jericho road, as described in the Parable of the Good Samaritan. They were perfectly insulated in the church—and perfectly useless!

A third and better way to be protected from the evil that is in the world is by immunization. Now we know that one who has successfully lived through certain virulent diseases is henceforth immune to them. Just so when one has resisted the attack of evil, as in temptation, one builds up an immunity to a recurrence of that temptation. We know, too, that a healthy body throws off

disease—is more immune to numerous diseases than is a body of lowered vitality. The man of strong Christian character moves freely and fearlessly in the presence of evils that slay the weak.

There is a more meaningful way to be kept from the evil that is in the world. It is the way of transformation or redemption. "Ye are the salt of the earth," said Jesus. Salt saves from putrefaction and from insipidity. It not only keeps from evil, but imparts taste. Christians share in the whole redemption process. In one of our Texas cities government workers have redeemed Slum Creek, one of the foulest spots of physical and moral infection, and made of it a garden section, with people living wholesome. Even so as workers together with God, as sons sharing with the Son of God, we may help to transform the evil places in the world into good places.

The need for redeeming the social environment is very great. Not even the importance of individual regeneration can belittle it. Where I was reared there used to be a stagnant slough that stretched its menacing length for miles alongside a creek. It bred mosquitoes, malaria. It made nearby people anaemic, lowered their physical vitality and caused them to be morally inferior. Schools, churches, all of life beside it, reflected the nature of that slough. By and by, it was drained. Its area was redeemed, so that it became one of the most fertile valleys in all the country. At once the order of life there improved, physically, socially and morally. Who will say that here is not a parable? We are to strive for redeemed individuals in a redeemed society—for better men and women in a better world!

We who live in Texas have recently had a very striking illustration of

this necessity. Clyde Barrow and Bonnie Parker, two of the worst outlaws that ever infested the Southwest, grew up in neglected sections of Texas cities—sections destitute of churches and schools. Who will say that they were unresponsive to the outward influences of such environment?

For power to redeem the individual and society, we are to look primarily to Jesus Christ. He has a power within and without each man. To lay hold of that power by faith, is to find our own power and resources divinely supplemented. Not that we are to make less use of all that is within our own possession, for which we are assuredly held accountable;

but, when the task is beyond us, we may with confidence, claim the power of Jesus Christ, both that which is mystical in His Spirit, atonement, intercession, and invisible leadership and that which is understandable in His words and way.—The Christian Index.

"To every man there openeth
A way, and ways and a way,
And the high soul climbs the high
And the low soul gropes the low;
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

A NEW CIRCULATION PLAN . . .

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To the Voters
Of Arkansas:

I wish to thank you for the splendid vote given me on August 14th, when I lacked only 2% of a majority of the total vote cast and urge all of you to RETURN TO THE POLLS ON TUESDAY, AUGUST 28TH, and vote for the man with a clean record who is capable, honest, and qualified for this important office.

J. Oscar Humphrey
For Re-Election
Auditor of State

**SOUTHWESTERN SEMINARY,
OPENS SEPTEMBER 10th.**

L. R. Scarborough,

The Southwestern Seminary will open September 10. The prospects for a splendid student body are good. We hope all who plan to come will be here on time with a good case of faith and ministerial heroics in store. Write for catalogue.

PEACE

In Christ there is no east nor west,
In Him no south nor north;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord,
Close-binding and man-kind.

Join hands then, brothers of the
faith,
What-e'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both east and
west,

In Him meet south and north;
All Christly souls are one in Him
Throughout the whole wide earth.

OUR VISIT TO ARKANSAS

Recently my wife and I had the pleasure of spending a short vacation at Chicora Springs Park near Clinton, Arkansas. We have never found a better place than this to rest and recuperate. Clinton is specially interesting to us, as it was here where we were married and our children were born. It was my privilege in earlier years to teach at Clinton and in the rural schools of Van Buren county. It was also in this county where I began trying to preach, for I was ordained by old Valley Home church at Morganton. I walked hundreds of miles to various places in this county to teach school or to preach.

Van Buren County is still mission territory for Baptists. Clinton, the county seat, has no Baptist church. I preached at the Methodist church one night while there. I told them that with rivers on all sides of town, nature must have intended Clinton for a Baptist town. I would like to see a strong Baptist church there, and am praying that God will soon lay it on the heart of some man to go there and build up the cause. I would consider it a great honor to be that man if I could secure the necessary equipment.

I guess that Arkansas will always seem like home to us. On our return from our vacation we visited a few of "our old home towns." They were Plumerville, Atkins, Greenwood, and Waldron, where we greatly enjoyed the fellowship of many fellow-workers of former days. Time would not permit us to visit other places. We are always interested in Arkansas, and rejoice to hear of any victory for Christ in our old home state.

S B. BARNETT
Eufaula, Oklahoma.

the call to become pastor of the First Baptist church, Monticello. This call was extended some three weeks ago and accepted last Wednesday. Dr. Croxton plans to move on the field and begin his work by the first of September.

He has completed four years in the Religious Education department of Ouachita College. Prior to becoming a member of the Ouachita faculty Dr. Croxton was pastor at Prescott and editor of the Baptist Advance.

FOREIGN MISSION NEWS

The Fiftieth Anniversary of the First Baptist Church of Rio de Janeiro.

On the 24th of August the First Baptist Church of Rio de Janeiro will celebrate its fiftieth anniversary. This is an event of the greatest interest for our work, not only in Brazil but in the Homeland as well. It was an event to which our beloved Dr. F. F. Soren was looking forward to with the greatest pleasure. God called him on but his work moves on in a wonderful way.

The First Baptist Church of Rio de Janeiro was the 2nd church organized in Brazil and South America. It was composed of 4 members, two of which are still alive and will be with us on that day, Dr. and Mrs. W. B. Bagby. At the end of June it had 633 members and will go to 650 and beyond before the 24th. of August. Ten other churches have been formed from the First Church and there are several grandchildren, making a total of 26 in the Federal District.

We are making a special effort to invite all members and ex-members to be with us on that day or to write to the church. Letters may be sent to the Acting Pastor, Caixa 2844, Rio de Janeiro.

We ask the prayers of the people of the Southland for our Church on the date of her anniversary, August 24th. 1934. L. M. Bracher Acting Pastor.

There was another Indian at the Assembly but few people knew about her. Her story is a most interesting one and ought to be known. The missionaries were expecting the arrival of their first - born and were very anxious for there was no medical help in that far away place. Their anxiety was increased by the illness of a young Indian mother who was also expecting a new baby. The little Indian arrived first, but the mother went out into the spirit world

giving her life for the little child. Up to that time she did not know about the love of the Master, but she had come to love the missionary. So when she knew that she was going away she begged that the missionary take her little child and raise it as his own. The missionary agreed and the mother went on, happy and content for she felt that her little one would be cared for. Oh! if she had only known of the real friend of little children!

The missionaries were true to their trust. In spite of the opposition of the old grandmother, who did not want the child raised as a civilized child would be, the missionaries took the little one and gave it the same love and care that they gave to their own firstborn. Loving hands cared for her and loving hearts poured out upon her love that was given to Lydia their own little girl. Noemi-Kra, which in Krab means, the daughter of Noemi, is now almost five years of age and is as bright and happy as any normal child could be. As I looked into her dark eyes and saw confidence and love there, I thought of the other Indians when they demanded of our first missionary the reason for his coming. Noemi-Kra is being raised in a Christian home and who knows but that some time she will be a missionary to her own people.

The last night of the meeting was the mountain peak experience. The work was to begin at seven but people began to arrive at four-thirty in order to find a place. I was late in going to the service that night for I was trying to prepare myself for the task before me. When I arrived at the hall it was almost impossible to enter on account of the crowds. I arose to speak at nine. Some people had been there since four-thirty and some had stood for

hours. But they all listened in a wonderful way. The invitation for consecration was given. At least fifty of the choicest young people of that great crowd came forward to place their lives on the altar of service. What a wonderful sight it was and how we thanked the Lord for that sight!

A Georgia lawyer tells of a darkey charged in a town of that state with theft. His lawyer decided to put him in the box in his own behalf, The magistrate, being doubtful if the darkey understood the nature of an oath, undertook to examine him on that point.

"Henry," he said, "you know what will happen to you if you tell a lie?"

"Yes, suh," said Henry. "I'll go to hell and burn a long time."

"Quite right," replied the judge. "And now, you know what will happen if you tell the truth?"

"Yes suh," said Henry. "We lose the case." Exchange.

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Jonesboro, " " " " Arkansas

Dr. Thomas W. Croxton, Ouachita College, Arkadelphia, has accepted

News and Truths About Our Home Mission Board

J. B. Lawrence, Executive Secretary-Treasurer Home Mission Board

God has just now about the biggest and broadest and most eternally important use for the American people of all peoples upon the earth. He has given them the finest opportunities to do the things most worthwhile for the whole world and has put them in a position where what they say and what they do count for the good or the bad of the whole world.

Arcadia Association in Southern Louisiana covers an area of 6,000 square miles with a population of 263,000. There are twenty-three churches in the Association and 11 of these churches hold all their services in French. There are in this French-speaking section of Louisiana between 600,000 and 700,000 people just as wholly without the Gospel as the people of South America or Italy.

A HELPFUL REVIVAL

Brother Parker, missionary in New Mexico, has just closed a good revival with the Spanish-speaking people at Clayton. There were four additions by profession of faith and one by letter. The Sunday School at this church is doing excellent work under the efficient leadership of Brother Bob Espaniso.

TITHERS IN CUBA HOLD THEIR JOBS

Mrs. Moseley writes that a Cuban lady brought the other day the amount of her pledge to the church in Havana, and with it there was an extra half dollar. She explained that she had a birthday recently and her son gave her \$5.00 as a present. The half dollar was the tithe of her present. "Last summer," says Mrs. Moseley, "I acted as substitute church treasurer for a few months and noticed that our tithers had all held their jobs when thousands of other men were losing theirs. Also, none of the tithers had to ask the church for help during the very trying months of the revolution." It might pay Baptists in the States to test God's promises by tithing.

HOME MISSIONS MAKE FOR FOREIGN MISSION

The spiritual strain upon the home churches in their home ministry is often intense; it is always direct and can never be delegated; it furnishes the final test of a church's spiritual efficiency. We sometimes speak of the regeneration of the home churches through Foreign Missions. If we go no further, we shall be caught in a distressing delusion. The "reflex" has no such potency. The mission to the distance, if it is genuine and wholesome, is an effect; it must spring from a life in the church, which transmits energy as steadily and as inevitably as the heart pumps the

life-blood into the healthy organism. To think that Foreign Missions alone will revitalize a church is to provide for the infusion of blood by some artificial device, from a source outside the organism, is simply to protract decay. Foreign Missions is the overflow of spiritual life in the churches; Home Missions make for Foreign Missions.

THE MISSION WORK IN TAMPA, FLORIDA

"There are about 15,000 Italians in Tampa, Florida, and something like 25,000 Cubans," writes Dr. J. F. Plainfield, the Superintendent of our mission work in Tampa. "The Italians are from Southern Italy, mostly from Sicily, and are industrious, thrifty and artistic, but their foreign customs, illiteracy, emotionalism and resistance to being assimilated, challenge the best souls of America and of our denomination to continue the noble work of Christianizing and evangelizing these Italians."

Dr. Plainfield says that there are two "serious aspects of the Home Mission problem among the foreigners. First, the misunderstanding by the foreigners concerning the purpose of our work, and second, the relatives neglect by the American Baptist churches of the needs of the foreigners." It would greatly help in the Home Mission, as well as the Foreign Mission work, if our American churches took more interest in the foreigners in our midst.

EVANGELISTIC WORK AT BASTROP

Rev. Paul Bell, Superintendent of the Home Mission Board School at Bastrop, Texas, for Mexican Baptists, has from the very first pushed the evangelistic work. In the days before cars were much in use, he went from place to place in a buggy, carrying his camp equipment and a folding organ and had the Mexicans haul the tent in a wagon. Later he secured a Ford and then a Gospel car. When he began the Seminary, there were added demands for evangelistic work. He now uses the students and has a motor bus and truck for transporting the workers and the big tent. "We have now," says he, "boys well enough trained so that we do not have to go with them on every trip as we used to years ago, but we can send them out on independent missionary enterprises. Many churches have been organized and new mission points opened through the work of these students."

Let us pray for Brother Bell and his workers.

The Catholic church wants a stamp issued showing that it established religious freedom in the United States, but in Brazil this

same Catholic church has issued a proclamation demanding that the Constitutional Convention put an end to religious freedom by a constitutional provision prohibiting all religions except the Catholic faith.

THE DEAF EAGER TO HEAR THE GOSPEL

No people possibly anywhere in our territory are more eager to hear the Gospel than the deaf. Brother Wilson, in writing about preaching to the deaf, always uses the words "see a sermon" instead of hear a sermon, but whether it is seen or heard, these deaf people appreciate the work that the Home Mission Board is doing through its missionaries, Dr. Michaels and Brother Wilson.

A letter from Brother Wilson tells about the eagerness with which the deaf people gather for an annual meeting at Decatur, Miss. He has recently held his third annual meeting at this place. About 80 deaf from a radius of 200 miles came and some 50 of their hearing relatives and friends came with them. He says, "The deaf, especially those from the remote farms, expressed their approval of these annual gatherings."

Some of them said that it had been more than 15 years since they had 'seen a sermon.'

There are 40,000 deaf people in the territory of the Southern Baptist Convention. Dr. Michaels and Bro. Wilson, missionaries of the Home Mission Board, by organizing groups and having State directors and workers, are trying to minister to this entire group. Pray for them.

IN NEW MEXICO WITH PARKER

Brother Parker, Home Board, missionary to the Spanish-speaking people of New Mexico, reports that the cash prize for the second best poster at the Baptist Teachers Union State Convention at Clovis was won by Ignacio Bachicha, a Spanish student. Ignacio is Superintendent of the Sunday School of the Spanish Baptist Church at Albuquerque, N. Mexico. Brother J. G. Sanchez, missionary of the Home Mission board, is pastor of this church.

WHY I AM A BAPTIST

I am a Baptist because Baptists believe in and stand for the Bible as the inspired Word of God, authoritative, final and complete; in the Holy Trinity—God the Father, God the Son, God the Holy Spirit—one in essence, distinct in persons; in the Genesis story of creation, which story evidently teaches that man was created by God immediately and not by a process of evolution; in the fall of man by which he lost his original purity and became a sinful creature with no hope of salvation apart from God's provision in Christ; in the essential, true and absolute

deity of Christ; in the vicarious atonement; in salvation by grace through faith in a crucified Saviour; in the bodily resurrection of Christ and in the bodily resurrection of all men; in the final and eternal separation of believers from unbelievers, the one to spend an eternity of felicity in Heaven, the other to spend an eternity of punishment in Hell; in the personal return of Christ to the earth to consummate His redemptive work; in the autonomy of the local church; in the complete separation of church and state; in the competency of the individual soul under God; in the blinding nature of the missionary command; in the world-wide mission of the churches of God under the imperial orders of their Lord; in the under-pinning of Christ's redemptive program by the unchangeable, eternal, unflinching, elective purpose of a just and holy God; in the final consummation of all things in Christ consistent with infinite love.

WHAT'S THE DIFFERENCE

Dr. Austin Crouch tells this interesting story on a certain congregation to which he was preaching one time. At the close of his message, he asked the following questions:

"How many of you will agree to study God's Word on the subject of BAPTISM, and pledge yourselves to do exactly what you think the Bible teaches on the subject?"

Practically every hand went up. "How many of you will agree to study God's Word on the subject of TITHING, and pledge yourselves to do exactly what you think the Bible teaches on the subject?"

Not a single hand was raised.

SORES BOILS CUTS BURNS

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GRAY'S OINTMENT

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WARNING ORDER

Margaret F. Nash, Agt. Plaintiff
vs.
No. 35055

Grace Kleiber Defendant

MUNICIPAL COURT
Of Little Rock, Civil Division
Pulaski County

The Defendant Grace Kleiber is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff Margaret F. Nash, Agent.

Mrs. W. B. Brooks, Clerk.

August 18th 1934.

J. C. Linthicum,
Solicitor for Plaintiff
Sol J. Russell Atty. Ad Litem.

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THE GREAT COMMISSION

(Continued from page 11)

GREAT COMMISSION IS SURE AND CERTAIN.

At first blush one is staggered at the sheer magnitude and audacity of the claims of Jesus.

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and . . . lo, I am with you always, even unto the end of the world."

Consider the farreaching implications of this statement. It is inclusive reaching up into the highest heavens; it is comprehensive; embracing the widest reaches of earth; it is limitless, sweeping through all time to the end of the age.

In the first place, Jesus is saying to this little band of Galilean fishermen and Jewish peasants, that the enterprise of race redemption He is now committing to them cannot fail, because behind it and undergirding it is the eternal power and infinite resources of an Almighty God. He is saying that limitless power has been committed unto Him, because He overcame sin and abolished death through His resurrection from the dead.

It will be well for us to remind ourselves in a word of that scene of Galilee's mount. Behind it was the suffering and agony of Gethsemane, with its bloody sweat and forsaken loneliness. Behind it was Golgotha, unapproachable in its suffering and mystery, when both men and God forsook Him, and He was left to tread the wine-press of God's wrath alone. Behind it also was Joseph's tomb, closed with a great stone, sealed with the authority of Imperial Rome and guarded with the legions of the Caesars.

The statement of the angel to those blessed women as they came early to the tomb on the first day of the week, is forever significant: "Why seek ye the living among the dead? He is not here, but is risen!" Matthew tells us, "Behold there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone and sat upon it" I think he set upon it to show his contempt for it!

This is the background of the appearance in Galilee—Jesus comes in the power of the risen Christ. The grave could not hold the Son of God. He comes as victor over sin and death and the grave. Hear Him saying: "Fear not; I am the first and the last and the Living One, and I was dead, and behold, I am alive forever more; and I have the keys of death and Hades!" Keys signify authority. Surely this missionary enterprise cannot fail, when behind it stand the eternal power and infinite resources of the risen and reigning Christ.

In the second place, Jesus is saying that this enterprise can never fail, because God has invested His all in it. Many of our investments in these last days have failed, but the investment God has made for the world redemption, as stated in John

3:16, can never fail. He has invested His all in it. There is no other sacrifice He can make. He has exhausted Himself in the gift of His only begotten Son.

The last picture we have of our risen Lord is, on the brow of Olivet, as He went up and up, until a cloud veiled Him from the gaze of the sorrow stricken disciples. But there is the other side of the picture. It is the picture of a risen, victorious, conquering Christ. Angels and archangel glorified saints and martyrs, and even God himself must have crowded the battlements of glory to welcome Him home!

The costliest thing in all the world is love. And God loved so much, He gave His all—it was a costly transaction! Jesus came home from His mission of redemption on earth, wearing the marks of Gethsemane and Calvary, and through all the unmeasured years of eternity, He will wear the scars and wounds made for our purchase.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The triumph of this enterprise is therefore sure and certain. The omnipotent power and limitless resources of Almighty God are undergirding it, the fathomless wealth of divine compassion is invested in it. Its success is written in the unchanging promise of God.

"Therefore God also hath highly exalted him, and given his name which is above every name; That at the name of Jesus every knee would bow, of things in heaven, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

FOREIGN MISSION NEWS
FROM VIRGINIA LAKE'S DIARY

One of the most interesting calls we had during the week was from the little Chinese Baptist lady teacher, who when she was a school girl here, developed leprosy, and was cured by physicians, whom dear John and "S. C." paid out of funds they gave and raised. They rented a house, in the out-skirts of Canton for the girl and her mother, and during the trying year and a half before the girls was finally cured, she and they led her mother to Christ. She voluntarily subscribed ten Chinese dollars for the Tai-Kam work. She had expressed a willingness, after being cured of leprosy, in her deep gratitude, to live and teach on Tai-Kam Island, but her benefactor gave her the leadership instead of the Baptist Girls' School in Kung Yik Fan, in her native district, and she had succeeded so well in that first position, after graduating here, when she led

a number of her pupils to Christ, that they encouraged her to go to the university in Peiping, where she studied for several years. She now teaches in the Pui Ching School, which has some 3,000 boys and girls, and seems to be doing a fine work for Christ. During the year and a half she was being treated by physicians, John and "S. C." in addition to paying with their own money and gifts from others, all her expenses (rent, medical treatment, etc.) often went to visit her, taking her books and other things, praying and chatting with her, and seeing that she was well taken care of, and after she was cured, how often she was a welcome guest in their sweet home! The beautiful way in which they treated her and cared for her, the kindness and love, they continually showed to her, in the face of criticism, have, through these years, been genuinely appreciated by this little lady Yesterday as she sat and talked with us, her face glowed with joy and happiness, as she told of the beautiful way these two dear friends had cared for her. One had only to look into her face to see the deep appreciation which she feels and to know the beautiful Christian love she holds in her heart for these two dear friends, who through the years have meant so much to her. This is only one of the multitude of the suffering and needy in China, to whom these two beautiful lives have for so long, been a wonderful blessing—a real benediction."

RADIOGRAMS FROM THE
BRAZILIAN FRONT

L. M. Bratcher, Rio de Janeiro, Brazil

The Baptist Assembly in Recife is the great meeting in the North of Brazil for the workers of that section. It is a meeting of inspiration and for a better understanding of our Baptist work. Both missionaries and Brazilian pastors and workers meet together for study and fellowship. The Assembly is held during the mid-year holidays and in that way the buildings of the college are used for the development of the general work. This year there were ten states represented in the Assembly with thirty pastors. Besides there were many Sunday School and B. Y. P. U. workers. It was a great meeting and several things stand out in our experience there.

There were several high places in the Assembly and we want to mention some of them. The first was the second speech of our missionary to the Indians, Brother Francisco Collares. He has been working among the Indians for some four years and has been a real pioneer. He together with Brother Zacharias Campello, has laid the foundation work. On the night when he told what Brazilian Baptists are doing among the Indians our hearts were lifted up. We were made to feel once more the power of the Gospel. These men had gone in the Faith of the Master, to carry the love of the Master to a people who had never heard of it. At first they had been received with suspicion and fear for no one had

ever gone to the Indians for his good and his development. But that fear gradually wore away and now there were obedient signs of the work that the Holy Spirit was doing.

One of these signs was a young Indian who had come on the trip with Brother Collares. This young man spoke to the Assembly some three times and was always heard with the greatest attention and interest. One night he thanked the Brazilian Baptists for having sent the missionaries to his people. He told how his people were ignorant of God and of Jesus Christ until the coming of the missionaries. Then he begged them to continue the work and to send others. As we listened to that young man our hearts went out to the thousands of Indians in the far interior of Brazil that have never heard of the love of the Master. To those tribes we must also take the Message of Life.

The Ninety-second Baptist church has been organized in the State of Rio de Janeiro. As far as we know not one of those churches is receiving any outside help for the maintenance of their work. They have had a very heavy debt on them, due to the attempt to found and maintain a hospital. With the very finest spirit, in their state convention, they voted to pay their debts. Not only at home, but out on their mission fields. Baptists are planning to pay their debts. While nations are defaulting and making no plans to pay their just debts, while others are scaling them down, Baptists are going to pay. It is an inspiring proof for Baptist fidelity and honor. Why doesn't some one play on that note a little?



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Executive Board, Arkansas Baptist State Convention

By B. L. Bridges, General Secretary

NOTES FROM THE FIELD

BARTHOLOMEW ASSOCIATION — Rev. E. L. Cole, of Lamesa, Texas, will begin his second revival with his brother, Minor E. Cole and his church at Warren, October 21. This team's last meeting at Warren resulted in 302 additions, with 222 for baptism. They ask that the brethren join them in prayer that this meeting may be as fruitful as the last.

BENTON COUNTY ASSOCIATION — Rev. Joe English writes: "Revival meetings have been running good and some are still going. Bentonville had a good meeting, led by Supply Pastor Dodson and D. H. Truhitte. Forty additions. Highfill, led by Missionary Coffelt, several baptized. Mason Valley, Pastor Hart and Missionary Coffelt, forty additions, thirty-five by baptism. Gentry, Pastor English assisted by Zimmerman brothers, forty conversions, twenty-five additions, eighteen baptized. Others approved. Gravette, Pastor J. B. Stephens preaching, twelve for baptism. B. B. Crim now with Pat Murphy at Rogers; great meeting. Association meets at Rogers August 30th and 31st."

BLACK RIVER ASSOCIATION — Rev. M. F. Langley reports: "Our own work is picking up a little, I believe. Having fair attendance in all services. Have about forty each Sunday evening in B. Y. P. U. One addition by letter last Sunday. The Hoxie church had a rather successful meeting in which Rev. I. R. Davis of Missouri did the preaching. The Hoxie brethren set a pretty good example of church and Sunday school attendance, even when they do not have a pastor. Their school runs well over the hundred mark. Swifton had a fine meeting, Brother Troy Wheeler doing the preaching. Dr. J. S. Compere is to do the preaching in a meeting at Tuckerman. Brother Barnett did the preaching in a meeting at Smithville and is doing the preaching in a meeting at New Hope. Brother Jordan, of Helena, is to assist him at Black Rock in October. Meeting at Walnut Ridge September 30-October 14, pastor preaching, Roland Lawrence singing. The drouth is broken, but crops are bad. Black River Association meets October 31-November 1; at Old Walnut Ridge, four miles northwest from Walnut Ridge. Meets at 10 a. m. first day. M. F. Langley, Moderator."

CAREY ASSOCIATION — Rev.

W. I. Elledge writes: "The church at Anchor (Brown Springs) has announced that the people of that community find it impossible to entertain Carey Association as was planned at last meeting. Some other church will perhaps invite the association to meet with it. Announcements will be made when plans have been complete. W. Q. Young, Route 2, Ouachita, is moderator. Brother Ross Edwards, pastor at Thornton, brought five candidates to Fordyce last Sunday night and baptized them in our baptistry. Brother W. A. Byars, of Bearden, pastor at Manning, had baptismal services for that church last Sunday afternoon, baptizing three, which makes a total of nine from the much needed rest I take up again this week my work in Fordyce."

CARROLL COUNTY ASSOCIATION — W. O. Taylor is in a revival at Concord, with seven conversions to date. Ela Shahan in a revival at Hollister, Mo., H. P. Harriman recently sold out at Oak Grove and is at Rock Springs, where he recently closed a good meeting. Carroll County Association meets October 12th and 13th.

CENTRAL ASSOCIATION — Gayle Holcomb, Assistant Pastor of Central Baptist Church, Hot Springs, writes: "We are holding our own through these hot days in a remarkable way. We had a good day yesterday, with one addition."

CONCORD-CLEAR CREEK ASSOCIATIONS — C. C. Roberts, missionary, writes: "This is to send you report of two meetings held by J. R. Hale, ministerial student in Ouachita. He labored 19 days, preached 26 sermons, had four conversions, organized one Sunday School. Had good revivals in both places where he preached. I'll send you a report on the Rudy meeting later. I am now in a meeting with Tedford, of Clarks-ville."

FAULKNER COUNTY ASSOCIATION — Meetings have been held, or are now in progress, in practically every church in this association. Local pastors have led in several of these. Brethren J. E. Claunch, of Mississippi, A. Worthington, of Oklahoma, and J. B. Wofford, of Conway, recently ordained, have led in a number of meetings. Pastor E. E. Griever, of Harrison, was the preacher in a good meeting held by Second

Church, Conway, in June. First Church, Conway, is planning to have pastor Clyde V. Hickerson, Hot Springs lead in evangelistic and enlistment meetings in October. Dr. W. Maxfield Garrott, who expects to sail for Japan as a missionary of the Southern Baptist Convention on August 24th, has spoken on missions in numerous churches and helped in rural revival meetings. Pastor E. F. Simmons, of Second Church, Conway, has resigned, but his successor has not been called. Pastor E. P. J. Garrott began his sixteenth year with First Church, Conway, on July 19th. Prayer meeting attendance for July and the first three weeks of August has averaged 208.

LITTLE RIVER ASSOCIATION — A. C. Roberts, of Fouke, writes: "Just closed one of the best meetings in the history of Rocky Mound church, in which Brother L. B. Burnside did the preaching. We had 19 additions, 11 for baptism, 3 by letter, 5 restored, and other professions. The church is greatly revived. We organized strong B. T. S. Sunday night. Brother Burnside brought us the best messages ever, appealing mostly to the lost. His stay with us these few days will never be forgotten. May we all bring a greater report up this year than ever for our Lord."

MOUNT ZION ASSOCIATION — Edgar Carney is in a meeting with Keiser Church, Russell Phillips, of Jonesboro, helping. He writes that they are having a good meeting, with ten additions to date. Brother J. M. Hitt writes that he held a two weeks' meeting with a pastorless church, Pleasant Hill, R. 1, Harrisburg. There were three received by baptism and five by letter and statement. The church paid him \$12.75. He is now in a good meeting at Shiloh church.

RED RIVER ASSOCIATION — Brother Jas. A. Overton, pastor of Second Baptist Church, Arkadelphia, writes: "We are in a meeting here at the Second Church this week. Doing the preaching myself. This is the fourth meeting I have held since I became pastor. The meeting starts fine. Four additions up to date. Pray for us."

ROCKY BAYOU ASSOCIATION — Brother H. F. Vermillion, pastor at Melbourne, writes: "I will be at

Union Church in Big Creek Association next ten days in a meeting; then at West Batesville two weeks, then at Franklin in Rocky Bayou Association. Just closed a ten days' meeting at Sage, with 15 additions, 10 for baptism. Had 32 additions last 30 days."

TRI COUNTY ASSOCIATION — T. H. Jordan, First Church, Helena, has just concluded a revival in the Baptist church, Parkin, where Haynes Brinkley is pastor. There were four additions for baptism and two by letter. The pastor says, "Brother Jordan brought us wonderful messages and the church was greatly revived by his coming to us."

J. I. Owens, who was formerly pastor at Wynne has been called to the care of the church at Lepanto and it is reported that he has accepted and will move on the field immediately.

A. B. Abington, of Bartlett, Tennessee declined the call to the Baptist church at Earle, Arkansas, desiring to stay on his present field.

Haynes Brinkley, pastor of the Baptist church at Parkin, is in the midst of a revival at the Gladden Baptist church. He reports that large crowds are in attendance and that much interest is being manifested.

WHITE RIVER ASSOCIATION — Brother W. B. O'Neal, of Austin, is in a meeting at Norfolk: one approved for baptism. The church has extended a call to Brother O'Neal to become its pastor.

VAN BUREN COUNTY — Brother T. W. Hayes writes: "Have had good meetings in all four of my churches already and have agreed to help in two more in this association. I pray for you, Brother Bridges, and surely do appreciate you as our leader."

ASSOCIATIONAL LETTER BLANKS

We are sending out to the moderators of the associations the material necessary for committees to have in preparing their reports. We have sent out associational letter blanks to the clerks of the associations. We have not sent out letter blanks to the following associations because we do not have the address of the clerks: Rocky Bayou, Woodruff County and Searcy County. Won't somebody supply us with this information? — B. L. Bridges.