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Arkansas Baptist State Convention

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# The Arkansas Baptist

VOL. XXXIII

LITTLE ROCK, ARK., THURSDAY, DECEMBER 13, 1934

Number 49

## A SURE CURE FOR A GREAT DEFICIENCY

Text: Maatt: 22:21

By T. H. Jordan, Pastor First Baptist Church, Helena

If you were sick and had tried all remedies known to you and had visited every great specialist that had been recommended to you, but instead of getting better you were gradually growing worse, and a doctor of unquestionable reputation should come to see you and tell you that he had a remedy which he had tried on hundreds of other cases just like yours, and not a single case had failed to get well, would you not take his remedy?

In spite of all the literature that has been written and all the sermons that have been preached and all the earnest solicitations that have been made by individuals, most of our churches are still having trouble with their finances—not enough income for needed outgo. Now, if your church could be presented with a financial plan which has not failed in one single case in nineteen hundred years to produce enough kingdom revenue to meet the needs of the local church and the denomination, would you be willing to try it out?

1. Does the Bible Give a Plan by Which to Finance the Kingdom?

1. It is reasonable to believe that God would give some plan for financing His Kingdom, because He has order and system in everything else He has done. This is seen in creation. It is observed in the division of time. It is found in the erection of the tabernacle. It is manifest in the order of worship. It is found all through the Bible. He had a plan to finance Israel and His work is as important today as then.

2. Common sense argues for such a plan. No government attempts to operate without a well defined revenue plan. No municipality or institution can get long without some method of raising funds.

3. God's plan for Israel was tithers and offerings. The tithe is an acknowledgment of God's ownership. Just as paying interest is an acknowledgment of a debt; or paying rent is a recognition that the property is not yours. Offerings were the expressions of the individuals love and gratitude for God's care and blessings.

4. It is natural to expect and believe that God has given only one plan to finance His kingdom through the ages. God is all-wise. He does not have to learn by experience. He knows what is best from the beginning. He did not give two, but one plan of salvation. The plan of salvation is the same in the New as it is in the Old Testament. There is just ONE entrance into the kingdom, just as there was one door in the Ark. Just ONE plan of church organization and government. Just ONE mode of baptism.

5. The New Testament plan for financing kingdom work is stewardship. Stewardship demands that we recognize God as owner and man as steward. Stewardship recognizes tenth as belonging to God, paying one-tenth acknowledges this, while the other nine-tenth is not ours to do with as we please, but as God directs. There are three reasons God is owner: (1) Creator; (2) Preserver; (3) Redeemer. There are three parties in producing wealth: (1) God. (He furnishes all

the capital and favorable circumstances and gives ability to make money). (2) Society (It furnishes jobs or markets and without it no one could produce any wealth.) (3) Individual (He is dependent upon God for what he is and does, and society for opportunities). It is out of the nine-tenths that we are to make our free-will offerings or gifts. No one can give anything till he pays what he owes. The tithe is just as much a debt as rent is. It is just as shameful and disgraceful, yea more so, to rob God as it is to beat house rent, or a grocery bill, or steal.

There are three things which determine one's ability to give: (1) Income. Every one, to be honest with God must pay one-tenth, but one with a larger income than another will be able to give more. (2) The number of dependents. Jones has two in his family while Smith has six, yet both have the same income. Jones ought to give more than Smith. (3) Reserve. Here is a man that has an average income. God has

## Christmas Candles

Marian Phelps

What do we see in the candle's glow?  
Holly, and tinsel, and mistletoe,  
Trinkets and gifts, on a Christmas tree,  
Frolic and feasting and gaiety?

Visions of happiness all our own,  
With ne'er a thought of the joys unknown  
To souls in darkness who have not heard  
The Christmas story, the blessed Word?

What do we hear on the midnight air,  
The angels' song, or some gay fanfare?  
Are ears attuned to the rev'lers' cry,  
Or Mary's voice, in a lullaby?

Do candles symbol the wondrous light  
O'er Judah's hills, on that holy night  
When to the inn at Bethlehem town  
The Light of the World to earth came down?

Our Christmas candles, will they not dim  
Should we forget those who know not Him?  
Oh, tell the Story! Send out the Light!  
For so shall we keep our candles bright.  
Home and Foreign Fields.

## HOLD THOU MY HAND

By F. E. Calvert

Hold thou my hand, O Lord,  
When light of sun and moon and  
stars  
No longer touch my blinded eyes;  
When forms of those I love  
And all fair things upon the earth  
Are shut from view —  
Yea, hold fast my hand.

Hold thou my hand, O Lord.  
When sound of babbling brooks, and  
singing birds,  
And rippling rills, and drone of bees,  
And call of whippoorwill, and lowing  
herds,  
And children's happy laugh,  
And voice of those I love  
No longer strike my deafened ear—  
Yea, hold fast my hand.

## STUDENT NIGHT AT CHRISTMAS

One of the most popular features of the program of the Southern Baptist Student Work is the Student Night at Christmas. Pastors like it. Students delight to promote it. Congregations enjoy it. On December 10th the suggested program will be mailed to every pastor in the South giving his full time to one church. Upon request it will be sent without cost to others who desire it.—Frank H. Leavell.

blessed him in the past and he has been able to save \$25,000. He is in position to make a liberal gift.

6. In principle there is no difference between the Old Testament plan and the New Testament plan of giving. They differ only in method of paying. In Old Testament, they paid at harvest time or at one of the festival seasons. The New Testament plan is weekly as found in I Cor. 16:2.

II. It is plausible to believe that God's Financial Plan is Adequate for all Kingdom Needs.

1. The atonement of Christ is adequate for every soul that has been born or will be born. Heb. 2:9.

2. God's grace is sufficient for all our needs.

3. God's promises cover all our necessities.

4. His blessings are abundant for all circumstances or conditions.

(Continued on page 11)

# THE ARKANSAS BAPTIST

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

## Editorial

Brother M. F. Gathright is in the Baptist State Hospital seriously sick. He was taken sick at the State B.T.U. Convention and has been in the hospital since that time. His friends over the state should be much in prayer for his recovery. He is one of God's best men and he is in distress and needs our help in every way. He told the writer Monday night that he had to undergo an operation.

The Arkansas Baptist State Convention will meet in the First Baptist church, Pine Bluff, January 22, 1935. Churches should elect messengers in advance of this meeting. Every church in the state that cooperates with the Convention should send messengers to this annual meeting.

There will be only one more issue of The Arkansas Baptist this year after this week. There will be no paper Christmas week.

Christmas Gift. There is nothing better for a Christmas gift than The Arkansas Baptist. Send \$1.00 and the name and address of your mother, father, brother, or sister, some friend and let them receive 50 copies of the paper for the 50 issues in 1935. We believe that \$1.00 will do more lasting good when spent for a subscription to the State paper than any other way it could be spent.

Dan Rosoff has sent us his sermon "Why I am a Baptist," and it will come out in next week's issue. Get your \$1.00 to us at once if you want his sermons. We are not able to have extra copies printed for the many calls that will be made for those sermons unless we know in advance. We have to pay \$10.00 per thousand for extra papers above those that go to the subscribers. We are going to publish several more of Dan Rosoff's sermons.

"Why I am a Baptist," by Dan Rosoff will appear in next week's paper. Pastors please announce so your people can get their subscriptions in for next week's paper. They cannot get extra copies unless they notify us in advance.

Evangelist E. W. Milner lately held a revival at Perry where Dr. J. S. Rogers is pastor. There were 100 professions of faith, 31 additions, 24 for baptism and 7 by letter. Brother P. A. Stockton led the singing and had charge of the young people's work. Brother Milner says Stockton is one of the finest workers he has had with him. They go to Biglow for a revival beginning next Sunday. Brother Milner writes: I enjoyed greatly the privilege of working with Dr. J. S. Rogers in this meeting and the one at Perryville. He is one of the finest pastors I ever knew.

Uncle Zek says: "What we need to build the kingdom is fewer architects and more good bricklayers."

We have read in a Conway paper of the death of Brother J. E. Claunch of Mississippi. Brother Claunch was for many years a missionary in Faulkner and other associations in Arkansas. He was a good and faithful worker and we will miss him. He held some great revivals in Faulkner and White Counties last summer.

The church will adopt the budget and launch the every-member canvass during the next three weeks. The present membership is approximately 400.

The First Baptist church in Newport, of nearly 5,000 people is taking its proper place in the community. This paper considers that Brother Glover is doing one of the most monumental and telling pieces of constructive work in one of the hardest fields that have been done any where in the State of Arkansas. He is truly a great preacher and constructive leader. We are watching his growth and the growth of his church with increasing interest.

Brother Ralph Glover became pastor of the First Baptist church, Newport, last March, a little more than eight months ago. At that time he outlined the following tentative program of work.

First—A financial program that would meet the operating expenses of the church and also refinance the church indebtedness.

Second—To double the Sunday school attendance.

Third—To organize and enlist 100 members in B.T.U.

Fourth—Add 100 members to the church membership.

In the eight months they have met all current expenses of the church and have the matter of refinancing the debt in hand so that they can care for it as soon as matters can be arranged. They paid their quota of \$100.00 to the State Paying Campaign and have paid help for their meetings \$250.00.

The Sunday school attendance has been approximately double and new members are being enlisted almost every Sunday. Last June, Brother Glover conducted a ten nights meet-

ing and held a training school for the B.T.U. during the day services. The four manuals were taught and 21 diplomas were issued. Following this school their B.T.U. was organized. About 85 or 90 of their one hundred have been enlisted. They now have three Unions and are planning to form two others at the next business meeting.

The first half of November they had Brother Blaylock and Brother Stockton in a revival meeting in which there were 64 additions to the church which brings the total additions of the membership since March, to 99, 72 of this number coming by baptism and 27 by letter.

Brother Glover writes that they are now planning to enlarge their Sunday school building; repairing the old building, enlarging it so as to have better facilities for Sunday school and B.T.U. departments. This repair work will cost seven or eight hundred dollars. When this is done, with the gift of the pastor's home, which was made by Sister L. D. Wallace about a year ago, the church will have fairly adequate possibilities to further her program.

Pastor C. H. Franks reports his work at Hayti, Missouri: "I closed a three weeks revival recently with Frank Adams of Paragould leading the singing and I doing the preaching. There were 80 additions, 71 being for baptism. At the close of the meeting we raised \$600.00 to begin a pastor's home. I came here from Recter, Arkansas July 15 and since that time we have had 93 additions to the church.

E. D. Estes, County Missionary for Pulaski County, was with Immanuel church Sunday. There were 4 conversions. In addition to having 186 in B.T.U.—there were 40 visitors

Dr. A. P. Blaylock, First Baptist church reports 4 additions Sunday, 3 being for baptism and 3 baptized.

Brother Homer B. Reynolds, Baptist Tabernacle church, had 8 additions Sunday, 5 for baptism and 3 by letter. There were 4 professions of faith at a service at the Girl's Industrial school in the afternoon.

Brother 'Dan' Patch, First Baptist church, Wynne, says the Intermediate Boys in Sunday school have made 100 per cent for eight out of 9 Sundays in the six point system. This is fine boys. Congratulation. The Business Men's Club or Chamber of Commerce of Wynne have elected Pastor C. E. Patch as their president for the coming year.

The Senior and Adult departments of the Sunday school have organized a Sunday school 10 miles out from Wynne. Some of the workers from these departments go out and conduct this Sunday school each Sunday afternoon.

South Highland Baptist church, E. J. A. McKinney pastor, is growing

each week. There was one addition Sunday, 214 in Sunday school and 66 in B.Y.P.U.

Brother E. A. Spillar of Checotah, Oklahoma recently returned from Boise City, Oklahoma where he conducted a revival meeting which resulted in 63 professions, 55 additions, 48 being by baptism. S. M. Morgan is pastor. Brother Spillar writes further that the Oklahoma Convention was great; paid the debt against State Missions and laid plans for a forward movement.

State Evangelist John Kilburn, and Singer Roland Lawrence are now engaged in a revival meeting at Leachville.

Brother R. E. Gossett, 1512 Maple, North Little Rock has just closed a meeting with the Second Baptist church, Russellville. This church has been without a pastor for some time but have recently secured the services of Brother Jay W. C. Moore of London to preach for them each Sunday night. Brother Gossett is now in a few days meeting at Dover.

It may be encouraging to Southern Baptists to know that the First Baptist church, Shreveport, subscribed \$55,000.00 of \$60,000.00 budget third day of every member canvass. They expect to greet Brother Dodd with an over subscribed increased budget when he arrives on December 14th on a five months Mission Tour. John S. Raymond, Associate Pastor.

The First Baptist church, Dequeeny had Dr. O. W. Yates, Ouachita College, supply for them the first Sunday in December. He brought two splendid messages and there were four additions to the church according to a report sent in by Thomas D. Edwards.

Pastor Elmer J. Kirkbride of First church, Batesville reports a young people's revival in his church. It was a new adventure in their efforts to enlist young people from the ages of 9 to 25. It was an effort of winning them to Christ and consecration to His service. The prospects were divided into two groups with colored captains and secretaries. 103 were enlisted in one group and 79 in the other. They had only one meeting a day and for only one week. There was a response from every invitation given during the meeting with 16 professions of faith and 13 additions to the church. Pastor Kirkbride preached on the following subjects: "The Glory of Youth;" "Youth's Greatest Friend;" "Youth's Greatest Enemy;" "Sins of Youth;" "Youth and the Saviour;" "Youth and the Saving Experience;" "Youth and the Christian Life;" "Youth and the Church;" "Youth and the White Life;" "Youth a Friend of God;" "Youth Facing Eternity."

## BOOK REVIEWS

All Books May Be Ordered  
From  
THE BAPTIST BOOK STORE  
716 Main Street Little Rock

Products of Pentecost. by L. R. Scarborough, Fleming H. Revell Company, Price \$1.25.

This is the latest and one of the best books by the author. He discusses in twelve chapters almost every phase of Pentecost, and the result of it. The coming of the Holy Spirit empowering the early church, their united praying, evangelistic and missionary enterprises, and the message of Pentecost, are but a few of the things discussed. The author has also portrayed very vividly the vital things he discusses. M. F. L.

The Re-Discovery of the Spirit. by William Owen Carver. Fleming H. Revell Company, Price \$1.50.

This book is composed of four lectures, known as the Norton Lectures, and delivered this year by Dr. Carver. He discusses at some length the fact that there is a new desire, for a new searching after God. He shows what the attitude of Modern psychologic and scientific thought has been, and shows that the trend today is a turning back to God; and the ultimate way to find God is through Jesus Christ. This is by far the most scholarly book the writer has read this year. MFL.

First Baptist church, Ft. Smith. There have been fifteen additions to the church in the last two Sundays. The Sunday school has averaged over 1000 for several weeks. Pledges and cash offering for the Debt Paying Campaign and Church indebtedness amounted to \$3,000. The Every Member Canvass for the 1935 budget was launched November 25th. With only one week and two Sundays behind us the congregation has subscribed over \$18,000 of a proposed budget of \$20,000. It is evident that the church will go beyond its goal. A fine spirit of unity and forward movement prevails in the church. — Miss Irene Jones, Church Sec'y.

Dr. B. V. Ferguson writes: It was the writer's privilege to spend two weeks recently with Rev. Allen B. Cooper and the First Baptist Church of Charleston, Missouri. Brother Cooper has been at Charleston for a little over a year. We found him strongly entrenched in the affections and admiration not only of his own congregation but of all the people of the town and community at large. We think we have never seen a preacher get such a strong hold in such a short while. When Brother Cooper went to Charleston there were two Baptist Churches. A split some years ago having brought about the division which made a rather bad situation. One of the first major tasks of Brother Cooper was to bring these two churches together. He did it in such a unique and satisfactory

manner that we scarcely heard the matter mentioned. Nobody would know that there had been two churches in the town. We have not been in a church that worked in more beautiful harmony. Brother Cooper has put on a very intensive missionary program, spreading out over the county. He is doing a great work. We were delighted with his church. His people are among the most hospitable it has ever been our privilege to labor with. The congregations were large and there were some twenty-five or thirty additions to the church. We were happy to see this Arkansan accomplishing such great things in Missouri.

## KIWANIS PROGRAM DECLARES IN FAVOR OF STERILIZATION

Chicago, Nov. 9.—The Committee on the Under-Privileged Child of Kiwanis International has drawn up in printed form a "Five-Point Program for Clubs in 1935," in which it lists sterilization of the unfit as a phase of work in which it recommends "that each club participate." Listing first work for the physical care of children, work for character building and citizenship training, the provision of recreational facilities, and work for children in connection with the operation of juvenile courts, the program sets down the fifth point as follows:

"Prevention of the ever-increasing onrush of an army of under-privileged and dependent children:

"(a) Eugenic laws providing for a complete mental and physical examination, including laboratory tests, of those desiring a marriage license.

"(b) Sterilization of the mental defectives, the badly diseased and habitual criminals before giving them marriage license or absolute social freedom." — Guardian.

## A ROTARY LUNCHEON IN BERLIN

President M. E. Dodd

I attended Rotary luncheon in Berlin. On my left sat a prominent German banker. He showed much interest in church affairs and was particularly inquisitive about our Baptist World Congress. He wanted to know how so many churches (denominations) could get tax support in America. He was utterly surprised when I told him they are not supported by taxes. And he was utterly amazed when I told him that Southern Baptists raise around forty million dollars a year by voluntary gifts. He would not believe it possible. But when I explained our principles and policies in this matter he exclaimed with enthusiasm: "That is the way it should be; that is right." He was eager to know more of the Baptist way.

Our guide and interpreter in Hamburg had never heard of Baptists. When we got to the Oncken Church he was greatly non-plussed at the baptistry. He asked me privately if all Baptist churches have a big "baptismal font," like that. Then he

wanted to know why. At the moment I was sitting in the Oncken pulpit. I opened the pulpit Bible at Acts 8:37, Romans 6:4 and Matthew 3:16 and had him read these verses in German. He saw very readily that it was necessary to have a "large baptismal font," if we obey these Scriptures, and did not hesitate to say. "If you are to be a Bible Christian you must do this way—go down into, be buried in and come up out of the water."

Many such incidents are occurring. They convince me as never before that all we Baptists need to do is go tell, go tell, go tell our message everywhere. It needs no defense. It only needs a chance. "O for a thousand tongues to tell." Let's all use the one which God has given for that purpose.

## SIMON OF CYRENE

Dark of brow and ebon armed  
Simon of Cyrene bore  
The cross of Jesus, nothing more  
Is said of him—no tardy fame  
With laurel has enshrined his name.  
There are others, I well know  
Cornelius with his gifts and prayers  
Martha with her homing cares  
Apostles on the Emmaus road  
The lit'le donkey Jesus rode  
Dorcas with the seams she sewed.  
All these have reaped a generous share  
Of praise for serving in their days.

But I would rather it be said  
Of me when all my days have fled,  
When golden falls the evening sun  
Along the path that I have run  
When all my deeds and tattered fame  
Are piled with flowers against my name

The same they said of him  
Words shining through the ages dim,  
All other fame will be but dross  
Unless I too have borne the cross.  
Elizabeth (Mc) Hodges

By request Dr. W. E. Denham has compiled his Sunset Service messages given at Ridgecrest during Foreign Mission week, into a little book entitled, The Comforter, "\$1.25. This little book portraying the Holy Spirit will come from the press the first of February. Everyone who was at Ridgecrest last summer will want a copy. Others seeking deeper spiritual joys will also want a copy! Many will want gift-copies! It will be on sale at all State Baptist Book Stores and the Foreign Mission Board.

## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

"MOIST-THROAT" Method ended Cough in 48 Hours

"I'm a singer," writes Russell Jones, Chillicothe, O. "Two days before an audition I had a bad cough. Pertussin made it stop quickly!"

Extract of Medicinal Herb restores throat's own Natural Moisture

YOUR THROAT and bronchial tubes are lined with thousands of tiny moisture glands to lubricate your tissues. When you catch cold, these glands clog and their secretion dries. Sticky mucus collects. You feel a tickling... you cough!

To stimulate these glands to pour out their natural moisture, use PERTUSSIN. The very first spoonful increases the flow of your throat's moisture. Germ-laden phlegm loosens, is easily expelled. Soon—relief! Safe for babies. Tastes good. Get a bottle now!

GLANDS HERE CLOG—THROAT DRIES—WHEN YOU CATCH COLD, THEN COUGHING STARTS!

DOCTORS have prescribed Pertussin for over 35 years because it is safe and sure.



**PERTUSSIN**  
helps nature cure your cough

100,000 Yearly Depend Upon It

**PELOUBET'S SELECT NOTES FOR 1935**

International Uniform Sunday School Lessons  
WILBUR M. SMITH, D.D.  
Indispensable to teachers of all grades.  
Price \$2.00 Postpaid. At All Bookstores

W. A. WILDE COMPANY, Boston, Mass.

**CAPUDINE** for **HEADACHE**  
due to functional disturbances.

CAPUDINE contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.



DR. CHARLES W. DANIEL

Who has been called to the pastorate of the First Baptist Church, El Dorado, from the First Baptist Church, Richmond, Va. He began his ministry at El Dorado December 1, 1934.

do in remembrance of me. And the cup in like manner after supper (the Passover Supper) saying,—This cup is the new covenant in my blood, which is shed for many, for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do proclaim the Lord's death till he come." (Matt. 26:26-29; Mark 14:22-25; Luke:17-20; I Cor. 11:23-26.) Again we read in Acts 2:42,—“And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.”

I believe the Lord's Supper is purely symbolic in its significance, and that it possesses in no degree any saving power or efficacy. When we try to attach any saving grace to it, we rob Christ of His Divine prerogative in salvation, and we deprive Christian works and acts of obedience of their intended glory, by placing them out of their proper and Scriptural setting. Hence, we find no warrant in God's Word for such terms as “Sacrament,” “Mass,” “Transubstantiation,” “Consubstantiation,” and the like.

I believe the Lord's Supper is a symbol of Divine grace, which is shed abroad in us by the constant feeding of the soul upon the truth, as revealed in God's Holy Word. When one partakes of these emblems he publicly proclaims that he regularly partakes of Christ by faith. For one to partake of these emblems without such a consciousness is proclaiming a falsehood, and he is undoubtedly eating and drinking damnation to himself, not discerning the Lord's body. On the other hand, for one to have this constant and blessed soul fellowship with the Lord, and then refuse to publicly symbolize this fact through this memorial meal, is holding his light under a bushel of false humility, and is making himself a stumbling block of inconsistencies, over which others may fall into eternal perdition. If one be a worthy candidate for baptism, and his name is retained on the church roll, he is certainly worthy of partaking of this meal, and should consider it a Heaven-sent privilege to symbolize it in this manner.

I believe the Lord's Supper should be observed only where there is the spirit of Christian unity and fellowship. In I Cor. 11:18-20, the Apostle Paul states that there were “divisions” and “heresies” among them; and hence it was impossible for them to eat the Lord's Supper together. If this principle held sway in the first century, it should certainly be valid today. To use this meal as an effort to try to force the ideal of unity, where there is evident division among them; is to do violence to the supper, and to pronounce a course upon the participant.

I believe the Lord's Supper is primarily a symbol of communion between the individual Christian and his Lord; and that the fellowship of the saints, while important, is only incidental to the deeper and more spiritual significance of the meal.

This is why we are urged to examine ourselves before partaking. (I Cor. 11:28.) We are not eating and drinking unto one another in this meal, but we are eating and drinking unto the Lord. “Truly, our fellowship is with the Father, and with His Son, Jesus Christ.” (I John 1:3). Such a fellowship the Lord desires to have with His followers, and this memorial meal gives a visible picture of that hidden and blessed fellowship and communion enjoyed by the believer. In this we are publicly and symbolically entering into the fellowship of Christ's suffering and death, as well as in the fellowship of His eternal life and glory.

I believe the unleavened bread and the wine (juice of the grape) are to be retained as the only appropriate elements to be used in the Supper. To change or modify these in any way is to change the original meaning and significance of the meal. In a recent editorial in *The Word and Way* it was stated that Ralph Waldo Emerson tried the substitution of water for wine in his Boston Church, and in a short while the entire observance of the Supper had been discontinued. Of course, you would also expect baptism to go with it.

Lastly, I believe the Lord's Supper is comprehensive in its significance of the entire Christian era and Kingdom program. It is like a sign-board, pointing in two directions. It looks backward toward the crucifixion and atoning death of the Savior; and it looks forward to the final and triumphant return of the Lord to earth, and the consumption of His Kingdom program.

Yes, I believe in the Lord's Supper, because I believe in Christ and His prevailing church.—*The Word and Way*.

#### — OUR FOURFOLD NAME

By C. C. Young

“DISCIPLES, BELIEVERS, BRETHREN, SAINTS.” Magic words are these, if we know God and meaning less, if we do not. These are not four names applied to four groups but a fourfold name applied to the same group which included all the followers of Jesus. I wonder if we may not see in them spiritual values for ourselves.

Called “disciples” because of knowledge! Magic and meaningful word is this! Used only once in the Old Testament, meaning one who is taught, just as it means a learner in the New Testament where it is used 265 times.

But this knowledge is not mental information as required in the schools though this is important. It is that peculiar quality of life which comes through our experience with God, and we Baptists call it heart felt religion. We can spiritually learn and discern more and deeper things than mental eyes can see of the five senses can feel. I wonder if we know much and such by experience.

By experience (of hope), Job knew he had a living redeemer. By experience, we know we have forgiveness of sin in God's pardoning love

and grace. By experience, we know that we get daily cleansing in prayer and confession. By experience, we know that we get daily cleansing in prayer and confession. By experience, some of us know we have divine healing for our bodies in connection with doctors, nurses and hospitals.

Called “believers” because of their faith. The word believer here means more than mental assent to truth and facts. It is trust and abiding faith in God's will and way. Hark back to Abraham who believed God (in sense of trust) and it was counted to him for righteousness. He left his own country and kindred, journeying to a land he knew not until he had finished his perilous pilgrimage. We believe not only in the gospel as truth but that God will finish the gospel work in us and in all the world.

Called “bre'hren” because of their peculiar love for one another! In the Old Testament the word brethren means blood, tribal or national relationship but in the New Testament, men are brethren because of their relationship to one another in God and Christ, that is their love for one another.

We cannot love God as we ought and hate one another neither can we love others as we ought and hate God. To our regret and shame, we are capable and often guilty of hatred and malice but the love perspective we get in Christ leads us back in line, and we become brethren again. This is the thing that settles all our Baptist church differences, if they are settled right.

This principle of peculiar love in Christ holds together all our kingdom forces, even becoming a “balm of Gilead” to us personally. By it we win victories over the vicissitudes of life; we have triumphs over tears; we muster courage in weakness and consolation in sorrow, even when we feel neglected.

Quite often disputes disrupted the fellowship of the apostles. Some wanted to be great among and over others. But by the symbol of washing their feet that night, Jesus washed away all their pride, teaching them to love one another as brethren, which they did.

Called “saints” because of their holiness! This holiness is not a sinless perfection but it means that our lives are set apart and dedicated to a higher purpose than flesh and blood can lead us to attain. We live not on the bread that feeds the body but we eat the bread which comes down from heaven. We are in the world and ought to be active in its best work but we are not a part of its sinful forces.

Please heed this warning, fellow pilgrim! We must cultivate holiness and piety, for they do not come to us over night and at our bidding. Like tender plants, they must be cultivated and protected, lest we lose the joys and spiritual values of the same.

# GIFTS That are Welcome

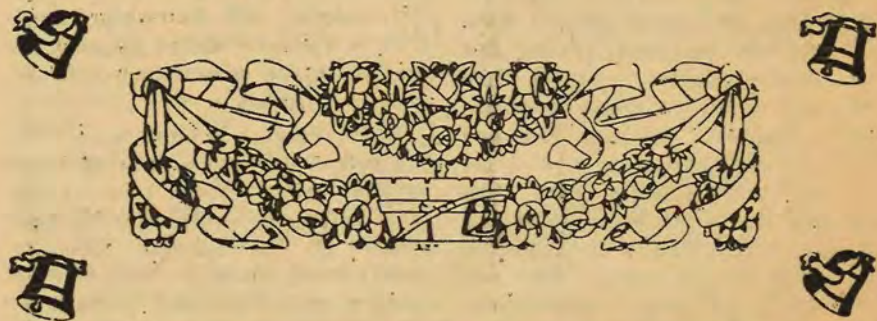


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**THE SPIDER AND THE BEE**

By Rev. Warren L. Steeves, D.D.,

Waterloo, Iowa

A spider and a bee had their homes near an old rail fence in the meadow. They met one day and discussed together, the sort of food that they enjoyed. The bee said, "I love to feed in a lovely clover patch. That is my special joy and delight to roam from flower to flower in the clover patch and gather sweet honey and sing all day long in the sunshine." What a life! Full of richness and beauty was it for the bee. But, the spider said to the bee, "I enjoy living down in the fence corner in the meadow and spin my web there, and catch the unwary fly and seeing them suffer, riggle, and die. I love to eat and feast upon their suffering and shame and degradation. That is my chief and best pleasure." With that, the spider climbed upon an old wild-rose bush, coming full into bloom on that beautiful June day, and he put his tongue down into the center of the rose bush and from the sweet smelling rose bush, he extracted the honey that was life and joy to the bee, but to him it was bitter as gall. He found no sweetness in the roses. The bee, however, noted that nearby there was a Scotch thistle in full bloom. To this he flew and lighted upon the blossom, and sent his little needle down into the center and extracted honey of the sweetest sort even from the thistle. He did not need the clover patch for he could find sweetness everywhere.

That spider and that bee are like some people we have known that delight in the sorrows, suffering, and troubles of others. They feast on the suffering, shame, and degradation of the world's woes and troubles. Roses are distilling their sweetness all about them, but they find the sweet nectar of the rose to be nothing but vinegar. They turn to weaving their wicked webs and catching the unwary flies. This is their delight; their joy from morn until night.

Oh, to be a bee. Living amidst sweetness in the clover patch and singing their song of joy in the sunshine. If the clover patch is not near by, just to be able to turn even to the Scotch thistle and suck from it sweet graces, to carry to the world the attitude of love, of friendship, of affection, for all, of kindness; firmness with gentleness; and rejoice with those that are rejoicing in the good and to love the beautiful. To serve with those that are lifting the world's burdens and to allow no hurt or injury to come to the weak, struggling and lonely. This, and this alone is worthy of our highest Christian ambitions.—The Alabama Baptist.

**OUR BIG CHURCHES AND BAPTIST PAPERS**

David M. Gardner Pastor First Baptist Church, St. Petersburg, Fla.

My friend, Dr. Cossey of the Arkansas Baptist, indicates that I might say a word which will provoke

the pastors of the larger churches to put forth a more persistent effort in the interest of a wider circulation of our Baptist papers. The very suggestion points out a plain and pleasant duty. Any person who puts good literature into the homes, and influences the people to read discriminatingly, is a benefactor to humanity. Beacon wrote a volume in a sentence when he said:

"If I might control the literature of the household, I would guarantee the well-being of church and state." **Our Big Churches Need Our Baptist Papers**

Putting our Baptist papers into the homes of the people, whether in small or large churches, and whether on the budget plan, or by individual subscriptions, is an investment which pays large dividends, both financially and spiritually. But I make the positive assertion that the larger city churches, will derive more good from a wider circulation of good literature in the homes, than will the smaller churches.

1. All churches in cities must meet the pernicious propaganda of heresy in every form, from raving Holy-Rollerism to the cunning subtleties of Spiritualism. Religious fanatics are literally sowing the country with literature, destined to play havoc with the best interest of the people. Propagandists are peddling from house to house and placing in public buildings, papers and pamphlets on Russelism, McPhersonism, Eddyism, Adventism, Spiritualism, and every other "ism" known to man. It would be impossible for a pastor of a large church to go into all of his church homes and give the necessary time to overcome the havoc wrought by these heresies. But we can and ought to protect our people against bad literature by putting good literature into their homes.

2. The large church, even more than the small church needs the denominational paper to help to inform and marshal our forces in worthy co operative work. We can inform unenlisted Christians, but we cannot enlist uninformed Christians. In smaller groups the pastor can inform his people through pulpit appeals and through personal contacts. Should a pastor of a large church depend upon his personal efforts to keep his people informed as to the varied and multiform interest of denominational life, inevitably some interests would be neglected, or else he would neglect other sacred duties.

3. We are thoroughly convinced that the "church budget plan" is the solution of the paper problem for our larger churches. No very large church will likely succeed in putting the church paper into all of the homes by individual subscription, or by the club plan. I have been told that a large church can not afford to pay for papers for all church members. My reply is—we can not afford not to do so. The church pays for Sunday school and B. T. U. literature, why should the same church refuse to pay for a good Baptist paper for the home? If it is argued that those who get literature

through the Sunday school pay for same by offerings, those of us who have given the paper a fair trial through the budget plan will insist that a good paper will bring in more than it costs the church, through increased offerings.

But the "by-products" of the budget plan must be mentioned. Every pastor of a large church knows that the matter of removals creates a real problem in keeping in touch with members and in keeping accurate church records. This perplexing problem is practically solved by the church sending the denominational paper to each family. The U. S. Postal Regulations requires every postmaster to notify the publisher if and when a subscriber removes and to give his new address if possible. Since the church is paying the subscription, it is to the interest of the publisher to notify the church office of such removals. This would mean nothing to a small church, but it means much to a large church.

**Our Papers Need the Big Churches**

They need the enheartening influence of inspiring example. As Paul pointed out to the church in Corinth — there are responsibilities resting upon large churches by reason of the fact that they are large. They ought to set a worthy example to other churches. The papers need the financial help of large churches. Baptists are not in the publishing business to make money, but to make more manhood. There is no way of estimating the value of a good paper in lifting ideal, stimulating moral and marshaling manhood for moral and spiritual conquests. But it takes money to publish great papers. Our big churches ought to bear a proportionate part of the burden.

**How One Church Does the Job.**

1. The pastor is sold on the idea, and proceeds to sell it to the deacons and then to the entire church.
2. A full list of church families is secured with accurate addresses.
3. As soon as the church approves the recommendation, an offering is made for the specific purpose of paying for the paper for at least one quarter in advance.
4. Put it in the church budget and pay for it monthly. Woe unto the pastor and the paper if a large subscription bill is permitted to accumulate. After a trial of five years, our church finds the monthly payment plan better for the church and the paper.
5. Sustained effort on part of the pastor generally means sustained interest on part of the people. Any issue of a good Baptist paper will furnish most interesting material for a midweek Prayer Service program. Try it with the idea of giving out worthwhile information and the hope of stimulating a desire for good literature.

Dr. T. B. Ray's "Southern Baptists in the Great Adventure" is just off the press. Price \$1.25 from all State Baptist Book Stores or the Foreign Mission Board.

**GRAVES MEMORIAL SEMINARY TAKES ON NEW LIFE**

To those who recall the S.O.S. sent out last spring for the aid of Graves Memorial Seminary, the following news letter will be gratifying:

"Dr. Maddry sent additional financial aid which enabled us to close last year's session without debt. At the beginning of the present school session the Chinese Baptist convention assumed responsibility for the Seminary and have taken full control in carrying it on. The session thus far has been the most encouraging one since I have been connected with the school during fourteen years. The Chinese leaders have taken hold with determination and spirit of consecration which leads us to believe that the Seminary is now planted on a foundation which will not give way. I do not mean to imply that they are not in need of every bit of the help we can give to them from the mission and the Board, but I do think that they are determined to carry the school on in the very best way they can with whatever assistance may be given to them.

"Undoubtedly the Chinese Baptist convention has saved the seminary from having to close. Although our mission was able to finish the past year without debt, we could not possibly have begun another school year in the condition which we were facing. All of us hope that the Foreign Mission Board will be able to continue to give considerable help, but we believe that what the Chinese are going to put into both in spirit as well as in finances, will bring in a new period of usefulness and growth for the school. When I last wrote I was exceedingly discouraged about the future of the school: now I am more encouraged than I have been at any time since I have been connected with it." — M. T. Rankin, Canton, China.

**GRAY'S OINTMENT**

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## WATCHING OUACHITA

By  
C. E. BRYANT, JR.

Ouachita students have shown much interest and fine co-operation in the series of revival services being conducted at the First Baptist Church of Arkadelphia by the Rev. Daniel Rosoff and his father Albert Rosoff, Christian Jews. Classes have been dismissed each morning for the services and students have attended both daily services in large numbers. Also several services have been conducted at the college by the evangelistic pair.

The Rosoffs' first appearance before the Ouachita student body was in the chapel service, last Monday morning, when the minister spoke of the relationship between science and the Bible. Tuesday afternoon, he appeared before the Life Service Band, discussing Divine inspiration of the scriptures. He spoke of the Jewish Feast in a joint meeting of all Bible classes, Thursday afternoon. Thursday night, was made up of Ouachita men in a prayer service.

With the exception of the father, which position was filled by the elder Rosoff, the Jewish family at a presentation of the Passover Feast, Friday night, was made up of Ouachita students.

Of the 487 students in Ouachita, only 22 are not Christians.

The Ouachita Debate Club is well organized and ready for Intercollegiate competition, Ray Owen, debate coach, has announced. Members of the boys' team are Dan Webster of Little Rock, Ray Owen of Hot Springs, Earl Erion of Little Rock, and Seth Thomas of Waldron. The girls' team is made up of Estelle Story of North Little Rock, Maud Sue Johnson of Nashville, Doris Bradley of Fort Smith, Vaunda Turner of Foulke, Marie Braden of Jacksonville and Francis Swain of Helena.

The year's schedule includes debates with Iowa State, Mississippi State, Henderson State, Monticello A. and M. and Little Rock Junior College. The team also will participate in the Arkansas State and Mid-south tournaments to be held at Clarksville and Conway, respectively.

A Christmas party will be given in the college dining hall, the night of Tuesday, December 18. A special program is to be rendered and Santa Claus will be present to distribute gifts.

The Christmas holidays will begin Wednesday afternoon, December 19 and will continue until January 2.

The Ouachita Singers spent a busy day, Sunday, December 9, filling engagements in Hot Springs. They sang in the First Baptist church, the Park Place Baptist

Church, and the Central Baptist church, and over radio station KTHS.

Dr. J. R. Grant filled the pulpit of the Central Baptist church at the 11 o'clock hour and the Park Place Baptist church at the evening preaching service.

William F. Deusinger, Professor of Violin at Ouachita College, presented an evening program in Texarkana on December 3. He may be heard over KTHS, Thursday evening, December 13, from 8 to 8:30.

### MOUNT ZION NEWS NOTES

Rev. Don Hook is on the field at Lake City succeeding Rev. O. C. Cooper and is doing some constructive work.

From the daily press we learn that Rev. A. P. Hamrick has resigned the work at Mount Pisgah Church.

Recently the Fisher Street Baptist Church ordained two deacons, Mr. Potter and Mr. Burns.

Dr. G. D. Faulkner, Pastor Lunsford Baptist Church, reports that this church has built and virtually paid for its new building within the last year.

Several from this Association attended B. T. S. Convention in Little Rock.

Mr. H. C. Jacobs of Harrisburg said yesterday when he was in Jonesboro attending the Quarterly Meeting of the Jonesboro Baptist College Board, that they had recently closed the best revival in the history of the Harrisburg Church. Some sixty-two conversions and additions.

Many of the laymen and pastors of Northeast Arkansas attended the Board Meeting of the Jonesboro Baptist College on Thursday, December 6th.

Rev. Ralph Kurley has recently closed a revival at the Walnut Street Baptist Church at Jonesboro.

Rev. L. G. Miller and his good people at Nettleton are happy indeed of their new building.

Rev. Waif Hamil supplied the New Hope Baptist Church at Whitten on the first Sunday.

### DR. DODD BRINGS BLESSINGS

In the first place, I should like to say something about the great contribution which Dr. and Mrs. M. E. Dodd have made by their visit to South China. Dr. Dodd not only brought wonderful messages to those who are not Christians, but he also brought great encouragement and inspiration to all of the Christian workers, both missionaries and Chinese, with whom he came in contact. He was with us for ten days, on some of which he spoke as many as five times. He held meetings for four nights in the Tung Shan church, preaching to congregations of twelve to fourteen hundred people. Last Sunday he assisted in administering the Lord's Supper to about eight hundred people. All of us feel that he and Mrs. Dodd have left us with

renewed courage and inspiration for our work. Their coming has been a blessing which cannot be measured.

—M. T. Rankin, Canton, China.



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14 And the name of the third is Hid'de-kél: that is it which toward the east of As-syr'i-a. the fourth river is Eú-phrà'tes.  
15 And the LORD God too!

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## SUNDAY SCHOOL ATTENDANCE

December 2, 1934

First, Fort Smith	953
Immanuel, Little Rock	858
Second, Little Rock	707
First, Little Rock	650
Tabernacle, Little Rock	467
First, Fayetteville	467
First, West Helena	365
Beech Street, Texarkana	360
First, Paragould	360
First, Paris	356
Pulaski Heights, Little Rock	347
First, Van Buren	285
South Highland, Little Rock	214
First, Marked Tree	145
First, Foreman	50

## B. Y. P. U. ATTENDANCE

First, Fort Smith	341
First, Little Rock	260
Immanuel, Little Rock	240
Tabernacle, Little Rock	222
Beech Street, Texarkana	165
First, Paris	137
First, Van Buren	118
First, Fayetteville	117
First, Paragould	103
First, West Helena	101
South Highland, Little Rock	66
First, Foreman	23

FIFTH SOUTHERN BAPTIST  
SUNDAY SCHOOL  
CONFERENCERaleigh, North Carolina, Jan. 1-4,  
1935

"In planning the Conference program for Raleigh, The Executive Secretary of the Sunday School Board, Dr. I. J. VanNess has secured some of the very finest speakers ever presented to a Southwide Conference of Southern Baptists. The general sessions have special appeal to those who are looking for vital information and inspiration. The workers from your church will carry home with them the very best thoughts and the most practical suggestions our outstanding leaders can impart."

The above is a paraphrase taken from some of the recent publicity received from the Sunday School Board at Nashville. We list below some of the general speakers:

- J. W. Bruner, Chickasha, Okla.
  - P. E. Burroughs, Nashville, Tenn.
  - Ellis A. Fuller, Atlanta, Ga.
  - Thomas Hansen, Jacksonville, Fla.
  - T. L. Holcomb, Oklahoma City
  - Leon M. Latimer, Greenville, S. Carolina
  - Pat M. Neff, Waco, Texas
  - Frank Trinn, St. Louis, Mo.
  - I. J. VanNess, Nashville, Tenn.
  - W. R. White, Fort Worth, Texas.
- We are convinced, delegates from

your church to this meeting, will return to their home church with a greater vision, renewed inspiration and determination for greater service. The attendance quo a outside Raleigh is 4,500. Arkansas' quota is 75. Arkansas should reach this quota without any great difficulty. Word comes from one of our churches that it plans to send its superintendent and a representative from each department of the school. The church will help defray the expenses of one or more of these delegates. It would be fine if a number of our churches would adopt this plan, sending at least one representative.

We quote below — ROUND TRIP FARES from several points in Arkansas, via Rock Island.

Little Rock, \$37.75

El Dorado, \$42.10

Mansfield, \$43.35

Hot Springs, \$39.95.

Brinkley, \$35.20

Memphis, \$32.25

The above figures do not include Pullman.

The January issue of SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS contains valuable information concerning the Fifth Southern Baptist Sunday School Conference to be held at Raleigh, North Carolina, January 1-4, 1935. A complete copy of the program of the Young People's Adult and Extension Departments appear therein. We urge the churches receiving this magazine to distribute this issue as early as possible, so the readers may receive this information in advance of the opening of the Conference.

DEPARTMENT OF YOUNG PEOPLE'S AND ADULT SUNDAY SCHOOL WORK.

## MRS. NELL M. HELTON

Manager Baptist Book Store

INTRODUCING THE NEW BOOK  
STORE MANAGER

Mrs. Nell M. Helton of Jacksonville, Florida, has recently been appointed by the Sunday School Board and the Book Commission of the Executive Board as Manager of the Arkansas Baptist Book Store. She succeeds Mr. Ira Patishall who has accepted the call of the Lewisville Baptist church as pastor. Mrs. Helton arrived in Little Rock two weeks ago and has already assumed her duties.

Since I have known Mrs. Helton for a number of years and am familiar with her work in Florida, I am glad to introduce her to Arkansas Baptists. Mrs. Helton was



MRS. NELL M. HELTON

transferred from the Baptist Book Store in Jacksonville, Florida, where she served as Manager for ten years. She is recognized throughout the south as one of the most capable and efficient Book Store Managers in the entire Southern Baptist Convention. It was as much a surprise to the writer as to anyone in the state that she was to come to Arkansas. It was not known that she was even being considered until we were notified by the Sunday School Board that she would likely be transferred. I did not think that Florida Baptists would give her up. However, since our store is one of the youngest and smallest of the seventeen stores, and since the Book Store is a business institution as well as a Missionary enterprise, the Board felt it necessary to send some one whose training and experience would insure its success. Mrs. Helton is thoroughly capable from every standpoint.

While she is recognized as a book specialist, she has wide training and experience along other denominational lines. Before accepting the management of the Book Store in Jacksonville ten years ago she was for three years office secretary in the Sunday School and B. Y. P. U. Department of that state, and it was in this capacity that I first knew her. For two terms she was president of the Jacksonville City B. Y. P. U. and was the first president of the Jacksonville Associational B. Y. P. U. In the Sunday school she has done Primary work for ten years and was recently transferred to the Young People's Department in the largest Sunday school in Florida, the Main Street Baptist Church, Jacksonville. She was also an active member of the W. M. U. and made several state tours with the State W. M. U. Secretary. Mrs. Helton would be too modest to recite her accomplishments, but we want our people to know that she is bringing to Arkansas a training and experience which should be a distinct asset to our state.

We welcome her to Arkansas, and bespeak for her the hearty support and sympathetic co-operation of every loyal Baptist in our ranks. When you come to Little Rock go by the Book Store, 716 Main Street;

meet her and her affable associate, Miss Mavis Newsom; and make a purchase of a good book. Any book in print may be purchased through your own Book Store. It is our store. It is a missionary agency of our denomination. Let us be loyal and patronize it when we are in the market for books or church supplies. Give Mrs. Helton an opportunity to render maximum service to Arkansas Baptists, with whom she has now cast her lot.

Those of us at Baptist headquarters regret to lose Mr. Pat's share from our family circle, but are delighted that he has chosen a larger field and that God has already placed him in a challenging pastorate. We thank God for these two worthy servants of his who for years have been holding up before our constituency the ministry of good books. Let us make 1935 the best year in the history of our Arkansas Book Store.

J. P. Edmunds.

Sunday School  
Lesson

By HIGHT C. MOORE

Dec. 16, 1934

The Christian and the Lord's  
Supper

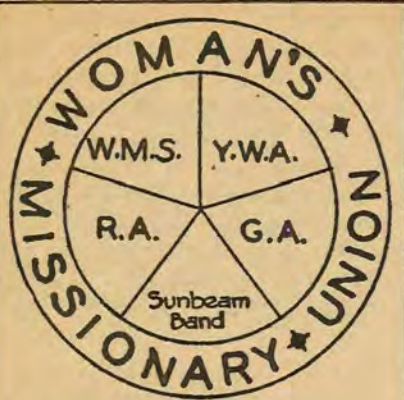
I Corinthians 11:23-34

GOLDEN TEXT—For as often as ye eat this bread, and drink the cup, ye do show the Lord's death 'til he comes. 1 Corinthians 11:26.

The meaning of the Lord's supper to the Christian. (1) It was instituted by Christ who explained it carefully. He instituted it with all solemnity and yet with utter simplicity so that without difficulty and expense it might be observed by Christian churches in all the earth through all the ages. He used two universal elements, the grain of the field and the fruit of the vine; significantly the bread was broken and the wine poured out; and rightly the bread first and the wine second. Prayer introduced the two parts of the ordinance, one a benediction and the other a thanksgiving. The symbolism was made perfectly clear, the bread representing his crucified body and the wine representing his covenant blood. Each element was given to the disciples by Jesus; he told them to take it; and they all ate of the bread and drank of the wine, omitting neither and partaking of both in order. Thus the memorial of his death was established and is to be kept 'til he returns and gives the new feast in the heavenly Kingdom.

(2) It was transmitted to the churches with clear interpretation of its significance. We have before us the word of Paul to the church at Corinth. The solemn ordinance was received direct from the Lord and transmitted direct to the church, so that it is a divine ordinance. The

(Continued on page 9)



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Secretary-Treasurer and Editor  
Miss Margaret Hutchison, Young  
People's Secretary.

### LOTTIE MOON CHRISTMAS OFFERING

The Season of prayer for Foreign Missions is over and doubtless most of the Lottie Moon Christmas Offering has been collected. We trust that each W. M. U. organization made a worthy offering. While we hope the societies will glean for the offering, we would remind W. M. U. Treasurers for every grade that the fiscal year of Woman's Missionary Union closes with the calendar year. Please remit your offerings by December 31st at the latest.

### A RECORD BREAKING SUNBEAM MISSION STUDY CLASS

Mrs. Guy Meek, leader of the Sunbeam Band at Warren, has requested awards for sixty of her members this week. Can you beat that? Their average attendance for November was 58. This Lottie Moon Offering will be a good one because the leader is a tither and stresses sacrificial giving. Let's have more Sunbeam Leaders and Bands like the one at Warren—M. H.

### BAPTIST COOPERATIVE PRO- GRAM AND OUR PART IN IT

Members of Woman's Missionary Union are staunch supporters of the Baptist Cooperative Program. We have woven this important movement into our Standard of Excellence, Point 3 of which reads in part, "At least 75 per cent of the active members must contribute to the Baptist Cooperative Program during the year."

Our General Secretary is making a desperate effort to round-up the offerings to the Cooperative Program during December and we bespeak the earnest consideration of this effort by each member of our missionary organizations.

The following items adapted from an article by Dr. M. E. Dodd, President of the Southern Baptist Convention, may inspire us as we make our final offering to the Cooperative Program in 1934.

#### Worthy Worship

It is God's holy day, I am in God's

holy house engaged with others in holy worship. God's man opens God's holy Word. God's Holy Spirit opens our eyes to see; opens our hearts to sense; and opens our hands to serve.

We meditate, we sing, we pray, we study, we serve.

A vital part of this service of divine worship is the bringing of tithes and offerings. We would not come into God's courts without handing in an offering (Psalm 96:3). We offer that which belongs to God already, namely: our person, our Powers, our Possessions. We make our offerings as an expression of love and loyalty to our Lord and of duty to our God. Giving is living.

#### Toilers Together

As I pass out of God's house I realize that I have left something of myself there. I take something of God with me. The money I gave is a part of my person. It is coined character. I earned it by the sweat of my brow, by the toil of my brain, by the dexterity of my hand. Of course, God placed the natural resources in the earth and air and light. Also God gave me the mental ability and physical energy to translate these natural resources into wealth. I am a worker with and for God.

Now, I am anxiously concerned to know what is going to be done with that part of myself which I left in God's house. My stewardship responsibility did not end with the making of my gift. I must counsel with my fellow church members and decide how our gifts shall be distributed.

First: We must take care of our local work.

Second: As one of the Baptist churches that cooperate with the Convention, we must send missionaries to the spiritually destitute sections of our state and promote our educational and benevolent institutions.

Third: We want to cooperate with Southern Baptists in its world-wide missionary program.

#### Satisfying Service

And so now, I praise the Lord for the joy and satisfaction and peace which I find in that part of the hour of worship in God's house when I place my offering into his treasury. I have the blessed consciousness that a part of it will join my fellow church members in the support of our local work, that a part will join my fellow state Baptists in the support of the state work; and that another part will join my fellow Southern Baptists in the support of the Southern Baptist Convention work.

#### And This is—

#### The Baptist Cooperative Program

Without this Cooperative Program it would not be possible for me to extend my service and influence to such lengths. Unless I join my fellow local, state and Southern Baptists in supporting this Co-operative Program I limit my life to a narrow circle. I do little or nothing for world-wide evangelism and rob myself of fellowship with Christ and of reward from God.

I am solemnly resolved, therefore,

that by prayer, in person and through purse, I will support such causes as may be established locally, in the state and in the South, by our Baptist people.

### A SPLENDID ASSOCIATIONAL YOUNG PEOPLE'S RALLY

Reported by Miss Mabel Harrison,  
Young People's Counselor of  
Washington County Assn.

On the 24th of November, I attempted what to me had, long seemed an impossible task—a rally. Spurred by a real enthusiasm, I set to work and planned a two-county rally, not only for our young people but the W. M. S. as well. Then surprised at my boldness, I sat down to worry (I had invited even Mrs. Thompson, our district counselor). I worried for fear that all the speakers would not get here, for fear that our Sunbeams would not know their parts in the little play, for fear the Negroes at Fayetteville had not received the money I had sent for their transportation. But I finally turned these worries and fears over to the Lord, and He took care of every single one of them. The Sunbeams knew their parts, the speakers came, as did the Negroes, and well—by noon, Mrs. Bow, Benton County's Young People's Counselor, was saying, "How often do you have these rallies? This is fine!"

The church at Gentry hired a bus and sent fifteen of their young people. Several came from Fayetteville, among them were several students at the University. The program topic was "Open Doors." At the close of the program an offering was taken for the Orphanage which amounted to \$6.00.

### THE SUNDAY SCHOOL LESSON

(Continued from page 8)

symbolic loaf came first; Jesus took it; he gave thanks; he broke it; he interpreted it—"this is my body," he applied it—"broken for you," he commanded it—"this do in remembrance of me;" he gave it to them and they all partook of it. The symbolic cup came next; Jesus took it; he gave thanks; he interpreted it—"this cup is the new covenant in my blood;" he applied it—"as ye drink," he commanded it—"this do in remembrance of me;" he gave it to them and they all drank of it. The perpetual observance of the ordinance was enjoined: Discerningly eat the bread and drink the cup; do so as often as it is wise and wholesome; in doing so, proclaim the Lord's vicarious death; and let the ordinance be kept by the churches 'til Christ comes again in power and glory.

The maintenance of the Lord's Supper by the church. Note three things here: (1) The unworthy celebration of the Lord's Supper is condemned, not only on the one hand in mockery and ridicule nor on the other hand in sacramentarian reverence and reliance, but also when partaken either as a mysterious and meaningless ceremony or a mere customary ecclesiastical function. Those who partake so unworthily are guilty of the body and

blood of the Lord in emblem as those who crucified him were in reality. (2) The preparation for the observance of the Lord's Supper includes that self-examination, self-renunciation, and self-dedication that qualify mind and heart to eat of the bread and drink of the cup. (3) The secret of the Supper is found in focusing the eye of faith upon the crucified body of our atoning Lord. They who eat and drink otherwise must suffer for it.

#### Observe The Lord's Supper

(1) It is commanded, and, therefore, loyalty demands it. At its institution Jesus said as to the first emblem, "Drink ye all of it!" and as to the entire ordinance, "this do in remembrance of me."

(2) It commemorates and, therefore, love demands it. Nothing else so truly and so vividly pictures the broken body and the shed blood of the dying Lord as the two elements of this holy ordinance. No true lover of him who so loved the world can fail thus to remember his Saviour.

(3) It develops and, therefore, culture demands it. Those who disregard the Lord's Supper, disobeying the Master's plain commands and turning their backs upon his table, can but be spiritually sick and weakly. On the other hand, those who partake truly of these elements find nourishment for their souls, strength for their tasks and culture for their character.

(4) It delights and, therefore, happiness demands it. There is the delight of duty done, the delight of inward upbuilding, and the delight of communion with God. No Christian can neglect the Lord's Table and be altogether happy.

(5) It unifies and, therefore, fellowship demands it. Association with each other about the Lord's Table is not the primary thing, but it is nevertheless, secondary, and so is important and vital. The ordinance is entrusted to the church, not to the individual; and there can be no higher expression of true Christian unity than that which welds believers together around the Lord's Table.

(6) It testifies and, therefore, usefulness demands it. Truer than any spoken or written word of man, louder than any message from the individual lip of life, and farther than personal influence can penetrate, goes the message which shines forth through the Lord's Supper.

(7) Finally, it anticipates and, therefore, hope demands it. What a down-flashing from heaven and far look into the glory yet to be there is in the words, "Til he come!" Not a Table of the Lord is spread in the assembly and upward to the ultimate banquet in the heavenly Kingdom. So every observance should kindle hope of the eternity ahead, radiant and unending.

Angry Motorist: "Some of you pedestrians walk along just as if you owned the streets."

Irate Pedestrian: "Yes, and some of you motorists drive around just as if you owned the car."

**SNAPSHOTS FROM THE BOT-TOMS' BAPTIST ORPHANAGE**

CLARKSVILLE SAVES THE LIVES OF THE ORPHANS. They shipped twenty-eight tons of coal which arrived just the day before the cold weather struck Monticello. This coal was donated by the following firms: Arkansas Anthracite Coal Company; Arkansas Mining Company; Collier Dunlap Coal Company; and Clark & McWilliams Coal Company. It was secured through the presentation of our needs by the Baptist church of Clarksville through the Rev. L. C. Tedford.

We are glad to report that we received a car of provisions from Faulkner County Association and one from Corning, boxes of provisions from Eudora, Ravenden Springs, England, Pottsville, and two hams from Gould. A man drove up to our door and left thirty-six large fish, drum and buffalo. He said that the Lord had directed him to bring them to the orphanage and that he did not want his name mentioned or any credit given him, that what he gave was not for his glory of self, but for the glory of the Orphanage and of God.

We are also glad to report that a will was read in Probate Court recently at Paragould, Arkansas that a Mrs. Bridges, deceased, had left an estate of fifty acres, valued at approximately \$2,000 as an endowment for our orphanage. We have not received official notice of this will.

Mrs. Johnnie Carroll, who has been supervisor of the girls in the orphanage for the past nine and one-half years, has resigned and has gone to live in Florida with her son. Miss Fay Reese, who was reared in the orphanage, having arrived just prior to the Superintendent, and a graduate of Central College, Conway, Arkansas, attended Teacher's College, Ada, Oklahoma, and Capital City Business College, Little Rock, Arkansas, has accepted the position made vacant by Mrs. Carroll's resignation. Miss Leola Reese has accepted the position of dietitian.

Claud Tull Jr., left a few days ago to live with relatives in Louisiana. Margurite and Pauline Francis left recently to make their home with relatives in Louisville, Kentucky.

Our receipts for November were \$1,303.86.

Respectfully,  
Bottoms' Baptist Orphanage  
C. R. Push, Supt.

**BIBLE CONFERENCE**

The First Baptist Church, Wynne, C. E. "Dan" Patch, pastor, has just closed a very successful and greatly enjoyed Bible Conference. Dr. B. L. Bridges, Executive-Secretary of Arkansas Baptists, began the Conference December the 2nd with two powerful sermons, speaking at the morning hour on, "The Origin and Mission of the Church," and at the evening hour on "Witnessing For Christ."

**STATEWIDE PREACHERS BIBLE SCHOOL**

First Baptist Church, Little Rock  
January 7-12, 1935

**PROGRAM  
PREACHERS BIBLE SCHOOL**  
Morning

- Classes  
8:30-9:25 Old Testament. Dr. Calvin B. Waller, Teacher. Basement Auditorium.  
9:25-10:20 Homiletics. Dr. Jeff D. Ray. Basement Auditorium.  
Church Efficiency. Dr. Perry F. Webb. Main Auditorium.  
10:20-11:15 New Testament. Dr. J. McKee Adams, main auditorium.  
11:15-12:00 Addresses Daily.  
Dr. B. L. Bridges, Sec. Ark. Missions  
Dr. Calvin B. Waller  
Dr. J. McKee Adams  
Dr. Jeff D. Ray  
Dr. Otto Whittington  
Dr. Perry W. Webb

**Afternoon**

- 1:30-2:30 Old Testament. Dr. Calvin B. Waller. Basement Auditorium.  
Church Efficiency. Dr. Perry F. Webb Main Auditorium.  
2:30-3:30 Homiletics. Dr. Jeff D. Ray. Basement Auditorium.  
Evangelism. Dr. Otto Whittington, main auditorium.

**Evening**

- 6:45-7:45 New Testament. Dr. J. McKee Adams, Basement  
EVANGELISTIC SERVICE 8:00 P.  
M. The Rosoffs in charge.

On Monday, Tuesday and Wednesday afternoons and evenings it was the privilege of Wynne Baptists and their friends of other denominations to hear some clear expositions of the Bible. We had with us for three days a former missionary of our State Board, Dr. John D. Freeman, then of Ashdown, but now Executive-Secretary of the Tennessee Baptist Convention, and Secretary of the Sunday School Board, and Dr. W. Henderson Barton, son of Dr. Arthur J. Barton well known Southern Baptist leader, a former secretary of the Arkansas Baptist Convention Board and now pastor of Temple Baptist church Wilmington, N. C. Brother Henderson Barton is pastor of the historic Edgefield Baptist church of Nashville, Tennessee. These brothers-in-law did good service with us and our people enjoyed their messages.

Dr. Freeman was a missionary under our State Board during the period of June, 1916 to March, 1918 working the southwestern portion of the state. He supplied for the churches at Foreman and DeQueen when they were discouraged and without pastors. He held fruitful revivals at Wickes, Baker Springs, Ogden, Alene, Foreman, Board Camp, Second Church Hope and many other of our present strong churches. For nine years he was editor of the Tennessee Baptist paper and for more than a year has been director of all their state work of Tennessee Baptists. His mother, now 77 years of age, lives at Ashdown. A brother, Mayor

H. C. Freeman, of Foreman, has been superintendent of the Baptist Sunday school of his town for many months.

Brother Barton, after completing his work in the Seminary at Louisville, went to Compton Heights Baptist Church of St. Lou's. From there he went to Tusculumbia, Ala., where he served for some four years before accepting the call of Edgefield Church, Nashville. Like his honored father, he possesses a keen intellect, knows the Book and loves to preach it.

It was our delight to have Doctors Bridges, Freeman, and Barton with us for our Bible Conference and the entire community joins with the church in thanking these brethren for helping us, and in thanking God for great and good men who are not afraid to "speak the truth 'n love."

**MONROE COUNTY ASSOCIATION**

Monroe County Association Convened with the Clarendon Church November 22, 1934, Rev. John Riffe, Moderator.

L. L. Jordan preached the Annual Sermon, Acts 10:33. The Model Meeting. Several good speakers were with us, Rev. Loyd Sparkman of Augusta. Dr. Bridges of Little Rock discussed

the seven children of Arkansas Baptists. Brother F. M. King was elected Moderator for the ensuing year. Jennie V. Breeding, Clerk, the Association adjourned to meet next year with the Wheatley Church, the 3rd, Thursday in November.

Brother Sparkman invited the Association to consolidate with the Woodruff County Association, Committees were appointed to confer with the Churches to ascertain whether they would consolidate during 1935.

Clarendon, Holly Grove and Park Grove are pastorless at present. The Church at Wheatley sends a check of \$40.00 to the orphans home today, our meeting resulted in the church being revived, four additions by baptism. We are to begin our Every Member Canvass Sunday the 9th.

L. L. Jordan, Reporter.

Dr. Maddry has just returned from attending the Kentucky and Tennessee State conventions. Much interest in foreign missions was manifested at both of these state assemblages.

Of the wise men of old at Christmas time it is written: "They opened their treasures; they presented unto Him gifts."

**Penetrating Platform Power**



Some of the speakers to be heard at the Fifth  
**SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE**  
Raleigh, N. C., January 1-2-3-4, 1935

1. Pat M. Neff
2. Thomas Hansen
3. Ellis A. Fuller
4. Frank Tripp
5. T. L. Holcomb
6. W. R. White
7. Robert Jolly

**A Significant Beginning For 1935**

An opportunity eagerly sought by all Sunday School teachers and officers who need Thrilling Inspiration and Dynamic Information to carry their organizations courageously throughout the entire year's work.

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**BAPTIST SUNDAY SCHOOL BOARD**

I. J. VAN NESS, Executive Secretary  
NASHVILLE, TENNESSEE

### THE GREATEST CHRISTMAS GIFT

By C. E. Bryant, Jr.

Offered in a spirit of love for all is people by Jehovah God, Jesus Christ was the greatest Christmas gift ever given. The only begotten Son of God given to a lost world surpasses all other gifts so much in purpose and value to the receiver that none other will ever approach

John 3:16, the key-verse of the Gospel, tells us all we need to know about this gift. "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."

As the Yuletide Season draws near, the people of this Christian nation turn their thoughts to gifts, one to another. Looking back on that first Christmas Day, we find our example of giving in the gifts of the three wise men who traveled from the far east to the small stable in Bethlehem of Judea and offered their riches to the Christ Child. From that day to this, the practice of giving to our fellow men has continued.

As we look back on that first Christmas Day, however, many of us fail to look quite far enough and fail to see the greatest gift, Jesus Christ. Sometimes, we fail to consider Him so, but Christ is a gift—"God . . . gave."

We often hear it said that the spirit in which a gift is given means more than does the gift itself. Looking at this Christmas gift in that light, we find that God gave His Son in a spirit of love. Certainly it was a great love for a father to give up his only son for a lost and sinful world.

Let us catch, if we may, the full value of that great gift. Jesus Christ was given to the world that "the world through Him might be saved." Whosoever believeth on Him shall not perish but have everlasting life," the verse reads. In other words, if we accept this gift, it brings us out of the pit of sin, which rewards everlasting punishment, and raises us to the higher plane of Christian living and happiness, which rewards everlasting life with the Divine creatures in heaven.

What should we do in return for this gift? Those who have not accepted Him certainly must put their trust in Him before they can realize the value and full meaning of that gift. We, who have already accepted the gift, should give out lives in complete surrender to his service. All we do should be done in a spirit of love and thankfulness instead of a duty.

MUSING  
And  
MUTTERING  
By Moore

THE LEAST OF THESE: When I stopped my car at an intersection of U. S. Highway 64, four big, brown eyes of two innocent and helpless

children looked pleadingly and beseechingly at me when their big, husky father who was holding the smaller on his hip and the other by the hand, asked me for "a ride down the road." "Where are you going?" "Just anywhere," was the reply to my question. Before the car had gone a mile these two little, dirty, but sweet faced, hitch-hikers had fallen asleep on the cushions of my car, and had soon forgotten about the long, weary miles which they had traveled, and the many meals, baths, toys, and a mother's love and care which they had gone without for months. The mother had died in March of this year in California, and within a few days the distraught father struck out afoot and penniless, with little Henry, aged one at that time, and Ethel, aged three, seeking work. His search for work, food and shelter for himself and offspring had taken him across the cactus deserts of Arizona and New Mexico, the Rocky Mountains of Colorado, the plains of Oklahoma and Texas, and the valleys and hills of Arkansas. With hundreds of weary miles behind them; box cars depots and empty barns for their bedrooms; my back yard and your back yard for their lunch counter and dining room, this big, stout father, and his two, dear little hitch-hikers trudged wearily on East over the highway going "just anywhere." This is the season when the spirit of giving grips our hearts, and if the readers of this column only knew where these two little hitch-hikers were this Christmas season they would be. I know, showered under with candy, fruits, nuts, toys, food and clothing. We don't know where they are, but we do know where fifty-three precious and deserving children, OUR CHILDREN, Baptist children, are. The Baptist Orphanage at Monticello has saved these fifty three children from a like fate of little Henry and Ethel, but there are not any funds to buy the many little things, good candy, fresh fruit, books, toys, and warm clothing, which gladden the hearts of children, boys and girls at Christmas time. So, I write this with a prayer to Almighty God that all Heaven will be made to rejoice, and that these fifty three hearts in the Orphanage will be exceedingly gladdened by gifts from hundreds of Arkansas Baptists this Christmas season. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," thus spoke the Giver of Life, the Redeemer of Souls, and who also said, "Suffer little children and forb'd them not."

"Baptists at Work" by M. A. Huggins, general secretary Baptist State convention of North Carolina, has come to our desk. It contains 50 pages of condensed, practical important information that every Baptist should know for spiritual living and spiritual giving. It is missionary from cover to cover. Congratulations, Mr. Huggins! May many, many Baptists outside of North Carolina use your manual!

Pastor I. M. Prince of West Helena reports that B. B. Maxwell, W. S. Budworth and P. F. Duke have been selected deacons and will soon be ordained.

Brother James Draper reports 2 additions Sunday at Hartford. He preached three miles out in the country at a Sunday afternoon service. This is a splendid way for any church to do mission work.

Pastor V. C. Neal of Atkins recently closed a fine meeting in his church in which he did the preaching. There were 16 additions for baptism and the church was greatly helped spiritually. Eleven have been baptized and others are to be baptized later. We are working for a greater year in 1935.

Brother R. L. Lloyd writes: Brother R. E. Gossett was with us Sunday at East Point near Dover. Brother J. H. Bennett preached for us at night at Dover, after which the church called him as pastor. The Lord is leading in his work in this section.

Brother A. A. New of Ouachita College has been called as half time pastor at the First Baptist church, Foreman. The church building has recently remodeled under the guidance and leadership of the ambitious and energetic young man and they are expecting great results.

### A SURE CURE FOR A GREAT DEFICIENCY

(Continued from page 1)

5. It is unbelievable to think that God would make adequate provisions for every phase of kingdom work, except the finances and leave these to any haphazard or hit-and-miss method.

6. Experience has demonstrated that every church or denomination which has tried God's plan has found it adequate: e.g. Mormons, Seven Day Adventists, and Moravians.

III. It is unthinkable that God's plan for financing His work would be unreasonable, unjust, or unfair.

1. It is unreasonable for all property owners in the same town or community to pay the SAME RATE of taxes? Would it be unjust or unfair?

2. God's plan is flexible while man's is not. Clubs and lodge assess all members the same dues regardless of their financial condition, yet no one argues that such procedure is unreasonable, unfair, or unjust, but when the Lord of Glory commands us to pay as He had prospered us, some complain, and few obey.

3. No one can be in good standing in a club or a lodge unless he pays his dues, but he does not complain at such a requirement and yet when he is asked to pay one-tenth through his church to show his recognition of God's ownership and to prove His love and gratitude for God's blessings upon him by making free will offerings, he resents it.

4. No one goes into a store and

buys whatever he wants and pays whatever he wishes or fees like paying. He pays (or promises to pay) whatever the storekeeper asks or does not take the article. No one calls this unfair or unjust. Hasn't the God of heaven and earth a right to say how much man owes him? Saint and sinner alike owe God, but as in other matters the sinner refuses to obey. The Christians does not create this debt by signing a pledge card. He accepted the debt when he accepted Christ. He merely acknowledges this debt when he signs a pledge card.

5. Tithing is scriptural.

6. Tithing is REASONABLE because it works no greater hardship on one member than on another.

7. Tithing is JUST because it makes the same demand upon every member.

8. Tithing is FAIR because it equalizes the financial burdens of the church according to the ability of the members to pay.

God's plan for financing His kingdom work is tithers and offerings. It is unbelievable that God would give an inadequate plan for the work in which He is supremely interested. It is unthinkable that an all-wise, merciful God would give to man an unreasonable, unfair, or unjust plan. Therefore, the members of our churches who do not accept and practice God's financial plan, either place their own opinions above the word of God, or place their own selfish interests, comforts and pleasures before the cause of Christ. "How dwelleth the love of God" in such members? Evidently every LITTLE REAL love for God and His cause dwells in their hearts. So the responsibility for lack of funds to pay debts and carry on mission work must be laid at the door of our non-tithing members. Next to the great need of having real consecrated Christians as members of our churches comes the need of converting our members to God's financial plan. This is the only way the problem of kingdom revenue of our churches and denomination will, or can be solved.

### THIS ITCH AND RING WORM LITTLE ROCK, ARK. DESTROYER FOR SALE BY ALL DRUGGISTS

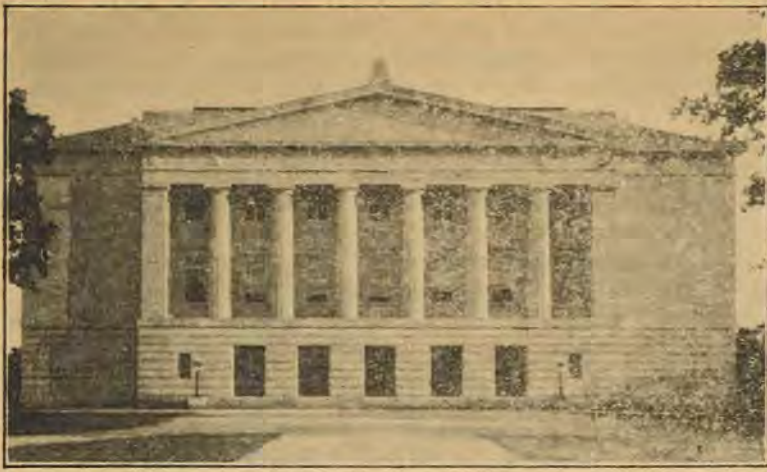
Itch and Ringworm parasites are very common now and no one is immune from their contact. On first suspicion apply Bracy's Germ Destroyer. It kills parasites of the skin and scalp—50c per jar—Large size \$1.00. Cake of Germ Soap free with \$1.00 size.

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### SOUTHERN BAPTISTS INVITED TO RALEIGH

By Perry Morgan, Sunday School Secretary for North Carolina

Southern Baptists will be given a cordial and hearty welcome to the Fifth Southern Baptist Sunday School Conference in Raleigh, January 1-4, 1935. It will be a genuine delight to North Carolina Baptists to greet their friends from other states and to serve them during their stay in Raleigh. An invitation is hereby extended by the State Sunday School Secretary speaking for 440,602 church members and 380,532 Sunday school members to all pastors, general officers, department officers, teachers, class officers, and other interested workers to attend this great gathering.

Those attending will find Raleigh an ideal place for such a meeting. It was in North Carolina where was the first white child of English parents in America. Raleigh, the meeting place of the Sunday School Conference, was named for Sir Walter Raleigh. Her traditions and culture have been the center of North Carolina history through the centuries and visitors to the city will receive an old time Puritan reception.

By the coming of Southern Baptists hosts to sojourn with us for four delightful days our North Carolina Sunday school work will be set forward immeasurably. Our general Baptist work will receive stimulus, our people will be enheartened and their interest in Bible teaching, Bible study and soul winning enlivened. Our friends will bring new hope and new heart and courage to us. We shall greet them with genuine joy and this urgent invitation is extended in the hope that they will come to see us in large numbers.

Without doubt the forthcoming Conference will be the greatest Sunday school meeting held any where in the world next year and North Carolina takes great pride in entertaining it. Our Southern Baptist people will lack nothing of value and help for their work in the Sunday school field as this Conference will bring to them the best in Sunday school work of all that is known to the Christian world. Again we say we hail with delight the coming of many to Raleigh.

That Southern Baptist Sunday school workers accept the invitation to attend the Conference in Raleigh is urged by Mr. M. A. Huggins, General Secretary; Dr. Zeno Wall, President; Perry Morgan, Sunday School Secretary; Miss Winnie Rickett, Baptist Training Union Secretary; Mrs. Edna R. Harris, W.M.U. Secretary and Mrs. Roger P. Marshall, Book Store Manager, of the Baptist State Convention of North Carolina.

### CONSCIENCE

By E. C. Lile

Conscience is not produced by education; neither is it an infalible guide leading us to the right or away from the wrong.

It is no part of our education, for we do not learn it. It is not the voice of God in us, else it would be a substitute for God, and would displace him in our lives. It would also do away with God's revelation of Himself in Jesus Christ and deprive Him of His authority as a law giver. Nor does the conscience tell us what is right or what is wrong for it that were true we would all have the same standard of right and all would be guarded against all that is wrong. But as it is, the honest Catholic has one standard of righteous laws to obey and a set line of evil to avoid, and the honest Baptist has another standard of righteous laws to govern him in his life and another line of evil to avoid. What the conscience would tell the Universalist is right it would tell the Baptist a different story about the same thing, etc.

You may ask then, "What is the conscience?" I will say that "the con-

science is that principle within us that holds us to do that which we have been taught to believe is right."

Our conscience is not educated, but it holds us to the education that we have received, that which we have learned to believe to be truth; and that the principles which are given to us for the government of our lives are right, and it commends us if we use them and do the things that we have been taught to believe is right and smites us if we do not.

Now, the question to us is, "Who has been our teachers? Has God been our teacher or have we taught ourselves to believe that nothing is right unless it satisfies our desire and allows us to enjoy such pleasures as we want to enjoy, or, have we let someone else teach us what he thinks is right?"

From the time that Satan persuaded Eve to believe that God did not tell the truth about the consequences that would follow should she eat the forbidden fruit, until now, God's right to give the people of this world a moral standard of right has been denied him. Eve let Satan act

as her teacher and the instruction he gave her was from his lying and deceiving nature and what Eve and Adam were both guilty of the same sin they put their perverted and depraved judgment up against the infinite, righteous knowledge of God and demanded their right to believe and live as they saw fit for themselves. They saw that the fruit was good for food; that it was beautiful to look upon, and that it was a tree to be desired to make one wise (smart). They accepted the instructions of Satan as part of their education. They accepted the Devil's perverted statements as truth and from them drew their own false conclusion which they also took for truth, and then they must have felt that they were smart enough and wise enough to guide themselves out of all future trouble.

Now the Devil saw that if the education of Adam and Eve consisted wholly of God's truth he would have absolutely no hold upon them nor their descendents. And at the first opportunity he began to educate them with falsehood. He knew that if they would take falsehood for truth and accept the knowledge of it for an education they would be doomed to die in ignorance of moral law, and of sin's power to destroy. And he knew that man's depraved nature would make him stubborn against everything that would oppose the desire of his selfish lusts, and that would shut his eyes so he would not see the beauties of a pure heart and a clean life. Depravity reflects its dirty and polluted nature upon all the beauties of God's holiness in such a way that all but those who have honest and clear thinking minds are easily made willing to reject all that pertain to salvation "by grace through faith in Jesus Christ."

When we think of education, we give little or no thought to what constitutes it. What is an education? When I get an education, what do I have? You may say, "I have learned all that was laid out in a course of study by a certain Educational Institution." Then I ask, "Do you know and understand all about what you claim to have learned?" If not, you have more to learn and ignorance holds on to those points of unlearned knowledge until they are learned.

Truth, in its different departments, is supposed to be the sole element that constitutes an education, but falsehood or sophistry are substituted for truth. This has made confusion and the world is wild with its knowledge of falsehood that must be gotten rid of before quiet can be restored. Truth, only, can make people free, and assure them of security and a restful peace.

Depravity is the great blind-fold that hides the truth from men's mental and spiritual vision, and a teacher, whether father, mother, school teacher or anyone else, who with his or her DEPRAVED NATURE hides the truth from an innocent one, who wants to learn, and gives him falsehood or sophistry in-

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stead, makes it doubly hard for the poor soul to ever get the truth about his spirit's eternal destiny. Depravity is the hardest thing in human nature to control and when the poor scoundrel is educated with falsehood; that all the reason that Jesus Christ or anyone else, can bring to bear, seldom succeeds in getting one to see and acknowledge the truth, much less accept it. Depravity embodied the whole of the carnal nature of the human heart which is "not subject to the law of God; neither indeed, can be."

When the carnal mind, and the depraved nature of a man are educated, largely, with falsehood, and then wrapt up in self-righteousness the person then becomes honest in his belief and his conscience holds him in chains for his doom. Thus it is easy to "believe a lie and be damned."

This kind of an honest conscience is based upon ignorance, which will not make an excuse for us. Do not forget that the "conscience is that principle within us, that holds us to do that which we have been taught to believe is right, it commends us if we do it and smites us if we do not, "the Conscience is the servant of our judgment, and our judgment is shaped up by what we have learned to believe is right. Therefore, God's truth, the elements of an education, it of most importance to man.

"I believe," said the cherry philosopher, "that for every single thing you give away, two will come back to you."

"Yes, that's true," said his listener. "Last fall I gave away my daughter and now she and her husband have both come to live on me." —Ex.

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16:13

Phil. 4:8.



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## SOME THINGS ABOUT SALVATION

Sermon by Bryan Simmons

For whosoever shall call upon the name of the Lord shall be saved. Rom. 10:13.

This is a plain simple statement, but it is filled with suggestions concerning the great question of Salvation. It is our purpose to study this Scripture, comparing it with other scriptures as that is the way to study God's word, and see what it teaches concerning this important subject. Keep the words of our text in mind as we study it together.

As we begin to analyze that statement we find it teaching,

### First, Man Needs a Saviour.

Paul of Tarsus was a man who had the courage of his convictions and surely he never would have lived the life he did as the Apostle Paul had he not realized man's need of a Saviour. Certainly Jesus would never have left his place in glory to suffer shame and death on earth had he not seen man's need. Man needs a Saviour,

a. Because he is lost. All we like sheep have gone astray. Isa 53:6. For all have sinned and fall short of the glory of God. Rom. 3:23.

b. Because he is unable to save himself. A man may lose his way in the woods and lose the sense of direction; but if he has a compass, if he has some knowledge of the stars, if he knows the nature of the moss that grows on the body of a tree he will be able with these aids to work his way out; but without these he must be sought and found or he will wander aimlessly until death comes. So man, in the wilderness of sin without compass or guide, wanders aimlessly down to everlasting destruction. Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good who are accustomed to do evil. More. The sinner is dead and as the dead man is unable to provide for himself so it is impossible for the dead in sin to lift himself into living relationship with God.

c. Because his natural tendency is away from God. Because the mind of the flesh is enmity against God; for it is not subject to the law of God neither indeed can be. Rom. 8:7. Because of this rebellious nature there is need of power to reconcile. Because man is lost, because he is unable to save himself and because his natural tendency is away from God there is need of an outside power to save him.

Second. A Saviour has been given—a way of salvation has been provided. Our text, along with other scriptures, teaches that God, in accordance with His mercy and love, has provided for the salvation of men through His Son. For Christ is the end of the law for righteousness to every one that believeth. Rom. 10:4. Our approach to God through Christ is described in many ways in His word. In our text it is calling on His name. But not every call brings salvation for some call in vain. The call that reaches the ear

of God for salvation must be:

a. The call of faith. They that come to God for salvation must come believing that He is and that He is willing and able to save.

b. The call of penitence. The call must have in it the acknowledgment of sin, a sorrow for sin and a purpose to turn from sin. There must be repentance towards God as well as faith in Christ.

e. The call of a submissive will. We must surrender all. No one can accept Jesus as Saviour without accepting Him as the Lord of the life. For whosoever shall call upon the name of the Lord, in faith, in penitence and with a submissive will, shall be saved.

Third. There is but one way. Only one Saviour. Ever since man felt the sense of sin he has felt the need of deliverance. Out of this felt need have grown all the religions and philosophies of men. None of these have afforded satisfaction.

And in none other is there salvation; for neither is there any other name under Heaven, that is given among men, wherein we must be saved. Acts 4:12.

He that entereth not by the door into the sheep-fold, but climbeth up some other way the same is a thief and a robber. Jno. 10-1. For whosoever shall call upon the name of the Lord shall be saved. Rom. 10:13.

Fourth. This way is for all. The salvation provided in Christ Jesus is for no special race or class but for all who will call upon the name of the Lord. It is a joyous privilege to preach a Whosoever Gospel. For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life. Jno. 3:16. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22:17.

There are none so good they do not need the cleansing of the blood and there are none so bad the blood can not cleanse them from all their sin. Who ever goes out into an awful hell will not go because God is unwilling or unable to save; but because that person definitely wills to reject the salvation fully provided and freely offered in Jesus Christ. For whosoever shall call upon the name of the Lord shall be saved. Rom. 10:13.

Fifth. This way of salvation is a sure way. Our text does not say "if" or "may" but "shall." Neither does it say "call and do something else." The verbs of our text are in the same mood and the same tense. They are indicative and set forth that when one is done the other is done. This salvation is sure from two standpoints.

a. From the standpoint of the surety of salvation if we call. "He that cometh unto me I will in nowise cast out." No person has ever come to God on the terms of the Gospel and been rejected.

b. From the standpoint of the keeping power of the Gospel. Jesus says, My sheep hear my voice and

I know them and they follow me; and I give unto them eternal life and they shall never perish and no one shall snatch them out of my hand. My father who hath given them unto me is greater than all and no one is able to snatch them out of the Father's hands. John 10:27-29. Here we have the four-fold keeping power of this Salvation. Peter declares the surety of it when he says, Unto an inheritance incorruptible, undefiled and fading not away. I Peter 1:4. John declares the surety of it in these words, We know that if he shall be manifested, we shall be like him; for we shall see him as he is. I Jon. 3:3. Paul says in another place, "I know him whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." In the surety of this salvation the apostles went to prison, to banishment and to death. Many others have gone to the guillotine block and to the funeral pyre; while others, today, are pressing on as "seeing him who is invisible."

Now, in the words of the inspired writer, I ask: "How shall we escape if we neglect so great a salvation?" If man needs a Saviour; if a Saviour has been given; if there is but one way; if that way is for all; if it is a sure way, how shall any man justify himself before the Judgment seat of Christ for not accepting this proffered salvation? May the Holy Spirit use the redeemed, during these trying times, to convince the lost of the folly of such rejection and to lead them to call upon the name of the Lord for salvation. — The Baptist Record.

### "PUT OUT YOUR FLAG"

The formal notice with its elaborate stamps and seals was brought to our door. It head, "Her Majesty, the Empress of Japan. . . is to honor your neighborhood by a visit to the University of Women next Monday afternoon between the hours of two and three. You will be expected, therefore, to put out your flag early that morn and leave it until sundown."

But I don't have a Japanese flag. Besides, we really couldn't afford to buy one just then. And in the third place, we live on a side street, more like an alley, though it's paved; and I knew Her Majesty's limousine couldn't make the turn into our narrow street, even if she did want to pass by our home! So I thought we were safe not to borrow the money, buy a flag, and put it out. We would be ready for the next occasion.

But I didn't know the Spirit of Japan. I had not reckoned with the patriotism of the capital city! As I walked along our little street Monday morning, and on to the Language School, I saw that every house, large or small, on our street as well as on the main streets leading to the University had put out its flags. Policemen were everywhere supervising the great event.

In fact, our whole section of the city was draped with flags of all sizes and materials. Tokyo was certainly in the Land of the Rising Sun that morning as the flaming red disks on white backgrounds waved in the breeze. Everybody had put out his flag! Everybody but me!

Returning at noon I found an official of the neighborhood waiting to ask me why our house alone had failed to show a flag. I made the excuse that we didn't have a flag yet, and I knew that Her Majesty would not be passing our street anyway, so wouldn't miss it. "That makes no difference," he politely but firmly said. "Whether Her Majesty sees it or not, you must put out a flag to show your respect. The order includes all in this section of Tokyo. Our neighborhood would be disgraced. Put out your flag!"

I go a flag allright. Never mind how. I put it out too. And it stayed out until sundown.

And that's not all. I got a sermon for us Christians. Let's show our colors. It makes no difference whether you live on the boulevard or on a side street in the Kingdom. Whether you think the Lord Jesus Christ is passing your way or not. Put out your flag to show your allegiance to His Majesty, the King of Kings and the Lord of Lords. "Put out your flag!"

Pray for that we may hold high the Christian flag of the Cross in this land of flags and patriotism.

Yours for Japan, and Japan for Jesus.— Hermon S. Ray.

"Little Children in Japan," a supplementary set of suggested studies for leaders teaching "Little Kingdom Chan" by Converse, is ready for ten cents from the Foreign Mission Board. All leaders of Sunbeam will want this pamphlet at once.

### CONTENT

By F. E. Calvert

Let me walk the quiet country lanes,  
And see the fodder in the shock, the  
pumpkins piled  
In fields within; let me but breathe  
the scent of flowers  
And grass and all green things upon  
the earth.  
Let me but feel the touch of hand  
and glimpse  
The smile of kindred soul,  
Let me but find some useful thing  
with willing hand to do;  
Then, though I go with tottering  
feet and furrowed brow  
and silvered hair  
Adown the slope that leads me to  
the end,  
I yet shall be content.

Pastor L. C. Riley of Mark Tree writes: The Lord is blessing us in our work here. The people are responding to the Lord's program. There were two additions on profession of faith Sunday. Our work is making progress.

# GLAD TIDINGS FROM AFAR



FOREIGN MISSION BOARD

Charles E. Maddy, Executive Secretary

Inabelle G. Coleman, Editorial Secretary

## CHRISTMAS FOR CHRIST

The Foreign Mission Board is counting on Southern Baptists making this anniversary of the birth of their Lord truly a Christmas for Christ! How much shall one give the master as his Christmas gift on his own birthday? Two dollars and twenty cents will give him a messenger on a foreign field for a whole day, four dollars and forty cents for two days, fifteen dollars and forty cents will support a missionary for an entire week! A foreign missionary's salary for an entire month is only \$66.66! What will you give Jesus on his birthday this year?

### FOREIGN MISSION BOARD Southern Baptist Convention RECEIPT FOR MONTH OF NOVEMBER 1935

Cooperative Program	\$37,675.98
Designated Gifts	12,593.82
Debt Receipts	7,128.52
Lottie Moon Offering	23.42
Miscellaneous	4,785.90
Grand Total	62,207.64

## REVIVAL IN PALESTINE

Shortly after you (Dr. Maddy) left us, I took a trip into the interior, up to Rasheys and Kefr Mishky. At the latter place, I visited Brother Boushey and the church, where I held a series of meetings for five nights. At the close of the meetings we had four additions to the church by baptism.—Louis V. Hanna, Nazareth, Palestine.

## THE LORD'S ACCOUNT BOOK

It is a most excellent plan to open an account with the Lord. It gives one genuine pleasure. The putting aside of the Lord's money, the using of the Lord's money for His work, makes Him very real and very dear to us. We are His stewards. "It is required in stewards, that a man be found faithful." — A missionary to China.

## PREACHING IN PERNAMBUCO

No previous announcement had been made, so the two missionaries gathered a group of friendly children at the door of a friendly home and began to tell them gospel stories. Soon a large crowd had gathered around and they begun to sing and preach. The local priest had been watching the gathering and understood that it was a renewal of evangelistic efforts after a rainy season, so he quietly gathered 100 or more Catholic children around him and marched against our audience, singing a chant that is always used for such occasions: "We want God

for our King, we want God for our Father." The street was already crowded, so they could not pass. Many men gathered to the defense of religious liberty. So the young preacher took the strain of the Catholics chant and preached on how to get in the Kingdom and how to have God as one's Father and he had the greatest hearing in his ministry there until night came on. — William C. Taylor, Pernambuco, Brazil.

## SPIRITUAL REVIVAL IN RASHEYA

At Hasheya my visit was quiet interesting. Here I met some of the boys whom I taught in 1922. You know that we once had here a school and a church. The school was flourishing and the best in town. However, since the Druze uprising in 1925, at which time the town was demolished in the warfare, and since the worker who was there left the work, the church was broken up and the school was dissolved. For three years some of the former members who had previously left the town, have begun to come back. They had asked me, with others, to come and preach for them. Brother Boushey promised to come and hold services for them since Rasheya is only six or seven miles from Kefr Mishky. I spent three days, with Brother Boushey helping me, visiting the people. It was a sad situation which needs plenty of hard effort to stir things up again in a spiritual way. There is no other mission there and no preacher, except Brother Boushey who has promised to come and hold services twice a month. The town has over five thousand people. There are Druzes and Greeks, Catholic and Syrians. I promised to come and visit them again by the end of the next month of March and the first part of April. I hope to spend at least two or three weeks there and at Kefr Mishky. I am expecting to hold a Bible Institute at Kefr Mishky, especially. The people, including the pastor, need spiritual training and indoctrinating. — Louis V. Hanna, Nazareth, Palestine.

## THE THIRTY-SECOND INTERNATIONAL EUCHARISTIC CONGRESS

The multitude of pilgrims, delegates to the 32nd International Eucharistic Congress, have come to Buenos Aires, Argentina, and gone. During these past days (October 9-14, 1934) of so much ostentation, so much display of luxury, in the face of so much actual want among the poor, so much honor to the "creature instead of the Creator," I have

thought many times that only the great mercy and compassion of God has spared his Eminence, the delegate of Pope XI and the 100 or more prelates, cardinals, bishops and archbishops, from the fate of Herod of Bible times, who "arrayed in royal apparel, sat upon his throne, and made an oration unto them," was smitten of God, "because he gave not God the glory."—Minnie D. McIlroy, Argentina.

## CATHOLICS CLAIM THOUSANDS

As one of this week's magazines says: "The Buenos Aires sky has been as the arch of a temple," most of the services: Masses, communions, confessions and baptisms, being held in the open air. There were special days for everybody. The first day there was a special delegation of the "Daughters' of Mary." Next day, 107,000 children took the communion and that night a great concentration of men in "May Park" (among the 200,000 they claim, were included Catholics employees and boys from their numerous colleges who had no choice but to be present). A solid line of police, on either side of May Avenue for blocks and blocks, kept order, and 30 priests were provided to hear the confessions that were necessary before they could take the communion. Another day the communion was given to 16,000 army conscripts and, as many of them had to be baptized immediately before taking the communion, it is highly probable that many were "forced" to become Catholics as numbers of the early nominal Catholics in these countries of South America were also forced to do. Saturday was the day of the most holy Virgin, the Virgin of Lujan, the patron of the Congress. Sunday, the last day, they called the day of the Word-Wide Eucharistic triumph. — Minnie D. McIlroy, Argentina.

## GRADING CHURCH MEMBERS IN AFRICA

Rev. N. D. Cyerinde, native African educated in Richmond, Virginia, and now head of the Baptist Boys' school in Ogbomoso, Africa, gives the following advise to African pastors in their effort to lead their members to tithe—to give to the Lord even as much as they used to give their idols:

"Grade your congregation by occupation. In rural districts you have the following occupations represented among the men: farmers, tailors, carpenters, trades, sawyers, weavers; among the women, dyers, cooks, traders, and weavers.

"In the coast towns the following

occupations are found: clerks, stewards, lawyers, doctors, tailors, carpenters, trades, farmers and teachers

"Know the earning capacity of the members of your congregation.

"Know the source of income of the members of your congregation whether the income is steady or unsteady.

"Divide the members of the congregation by the idols they used to worship, like Sango, Oro, Egungun, Orisako, Ifa. Note that one who worships any one of those may have "Ori" in addition.

"Know the average sum spent early by the different classes in the worship of the idols. One Egungun worshipper spends eight shillings and six pence; another, more well-to-do, spends two pounds ten shillings." — Nigerian Baptists.

## SCHOOLS AT KEFR MISHKY

The last night of the meeting at Kefr Mishky was really a happy ending for the meetings. After the services, I asked the members of the church to meet in the home of the pastor, which was done. Acting upon a previous request from the pastor, relative to helping them start a school for them this year, I put the matter before those present, appealing to them to consider this project as their own, and urged that each of them, young and old, should give something for the school fund. One by one was asked to pledge, and they did it without an exception. Some who did not have money, gave produce, such as olives and peas; still others promised to pay in work. It was indeed a thrilling scene. They really gave and gave wholeheartedly. The sum raised was equal to \$35.00 or \$40.00. A young woman, who was one of the candidates baptized that evening, was selected to be the teacher. She was willing to accept the little offered to her as a salary; in fact, she herself pledged to give towards the support of the school. It was agreed to charge a fee of 25 cents per month for each child other than those of the church. This was done in order to supplement the teacher's salary. The school is to run for eight months.—Louis V. Hanna, Nazareth, Palestine.

Dr. Charles E. Maddy brought the foreign mission message to the recent joint session of the W.M.U. and State conventions of Texas. En route to and from he filled several other important engagements, speaking at the Baptist Bible Institute, New Orleans Baptist Hospital, and holding special conferences in New Orleans, Atlanta and several other places.



# Executive Board, Arkansas Baptist State Convention

B. L. BRIDGES, General Secretary

## Are We Slothful Servants?

### ARE WE SLOTHFUL SERVANTS?

Here are a few lines that I wish every member of our cooperant Baptist churches would read. If I am wrong I want some of our good brethren to tell me so, and point out fallacies. If any one will show me wherein I am wrong I will accept it and write an article setting forth my corrected views.

### THE SHAME OF ARKANSAS BAPTIST CHURCHES

That Arkansas has financial "low blood pressure" in every phase of its life and activities no intelligent man will deny. In its government, its educational activities, in its organized religious life, and in everything else its financial life is anemic. Nowhere is its anemia more apparent than in its religious life.

I think most of us in our more serious moments know at least some of the causes of these ills. I shall not stop here to point them out because I want to get immediately at the heart of some appalling facts.

The churches listed as "Convention churches" are giving less than \$40,000 to Cooperative Missions this year. This figure is only slightly better than the figures for 1931, 1932, and 1933. But the three preceding years were all very hard and lean years, and neither showed very much gain over the preceding year. I did not become impatient or alarmed during these years. But now no one who is informed can doubt that 1934 has shown marked improvements and financial gains. The upward trend has exceeded the fondest hopes of most of us. The revival of business recently has been really surprising.

But in gifts to Cooperative Missions very little rise has been seen. One would almost conclude that our love for our Savior's world program of missions is dying out in our state. It is not true in other states. Brethren, are we determined to see how little we can give to missions? While other states are giving from \$50,000 to \$200,000 for the same purposes, in the main we are "piddling" along, giving a possible \$38,000. What shame!

### TWO CHURCHES, 700 CHURCHES, AND WORLD MISSIONS.

I know two churches whose total budgets amount to more than all the churches give to world missions. I mean that these two churches, in our state, are giving for all purposes more than \$40,000 during the year; whereas all the churches in the state are giving less than that amount for Christ's world program. Let me say it again. These two churches are giving more (for all purposes) than the seven hundred churches are giving for cooperative missions. If Arkansas Baptists do not have a larger and a more unselfish outlook than this what on earth can Christ do with us? If we cannot make larger plans for His Kingdom work what kind of Baptists are we? I am not "singling out" these two churches to which I refer in order to censure them; I am only using them to get some facts before us. They are, perhaps, doing more for world missions than any of the rest. But I am trying to get us to see how little 700 churches are doing for missions.

No use hunt excuses, brethren. I have not heard much complaining recently, there is seemingly a good spirit. A few years ago I heard someone complain that there was a heavy overhead expense. The fact is, however, that there is very little overhead expenses I do not think that the salary of the General Secretary

is "overhead expenses" any more than a pastor's salary is a church's "overhead expense." This writer knows full well that he never had to work half so hard in the pastorate as he has to do as Secretary. Working six days in the week and preaching from one to five times almost every Sunday, as well as many nights during the week to save our mission causes is not to be classed as "overhead," according to my way of thinking.

No use, either, to hide behind the smallness of the amount set aside in our budget for "Southwide Causes." It is all too small, I know full well. I hope we can make it 30 per cent next year instead of 20 per cent. But there are two things about this 20 per cent appropriation that we ought to think about. The first is this. It is 20 per cent of our gross receipts; not our net receipts. Most states that give larger percentages to "Southwide Causes" give of their net receipts, —that is, their operating expenses, and sometimes other things, are deducted before making the division. The second thing to think about is this. Why should a man raise a fuss about the Convention giving only 20 percent to "Southwide Causes" when his own church is giving a smaller percentage than that to the Cooperative Program? Another thing we might think about is the fact that the percentages were made by the messengers of the churches assembled in Convention form. Who am I, then, that I should go home and refuse to cooperate? Am I wiser or better than the vast host of my brethren who think differently? Or am I to be ruled by prejudice or self-interest?

But I think that the main trouble with us lies in our lack of vision and care, and in our selfishness. We CAN give more to missions, and we OUGHT to give more to missions.

Let us determine that we will make our Cooperative Mission Budget at least 20 per cent more for 1935 than it is in 1934. Then let our churches give 20 per cent more to support this enlarged budget. Many of them, I think, ought to give 100 per cent more in 1935 than they have in 1934.

Brethren, I write this article in the best spirit in the world. I am not quarrelling. Please do not read into this article something that is not here. I am not angry; but I am ashamed and I am heart-broken over this appalling and shameful condition.

### CORRECTIONS

In publishing the receipts for the last quarter the printers left out some lines. Here they are:

THIRD QUARTER—July 6, 1934 to October 5, 1934, Inclusive  
Church and Association      Pastor Cooperative      Designated  
Program Receipts      Receipts

#### LITTLE RIVER ASSOCIATION (Continued)

Foreman, First	_____	_____
Gillham	_____	_____
Hicks	_____	_____
Horatio	_____	_____
Liberty — Robert Naylor	_____	_____
Lockesburg	_____	_____
Mineral Springs — M. E. Wiles	_____	_____
Murfreesboro — A. F. Muncy	14.00	_____
Nashville, First — Robert Naylor	21.35	37.00
Ogden — J. M. Holman	_____	_____
Ozan No. 1	_____	3.00
Ozan No. 2, Bingen — M. E. Wiles	2.00	_____
Washington — Jack Whitlow	2.50	_____
Winthrop	_____	_____
Zion	_____	_____