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Arkansas Baptist State Convention

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The Arkansas Baptist

VOL. XXXIII

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Number 50

Why I Am A Baptist

By Daniel Rosoff, Jewish Baptist Evangelist

Once again as I have said in a previous message, it is not my intention to tell you what to do or to believe, but simply tell you what I believe and why.

For a year and a half after my conversion I accepted no church, but studied all Churches. All that I knew was that Jesus was the fulfillment of Old Testament prophecy, that He was the Messiah and that He was a Redeemer. Aside from this nothing else mattered at the time.

In Paducah, Ky., a year and a half after my conversion for the first time it was explained to me, without much details some differences about the New Testament Churches, but it wasn't until I met the Rev. Daniel B. Clapp, who was at that time pastor of the First Baptist Church in that same city that I began to think seriously about this matter as I knew it was time to line up for real service with God. Of course, it was my desire to know something about the New Testament Church. Because the Church, being a New Testament word and not being found except by symbol in the Old Testament it was very necessary that I know something about this New Testament Church. The Rev. Clapp placed before me a number of Church governments, all leading denominations being represented. The names of the Church were stricken out. There was no opportunity for any prejudices to exist. They all looked alike to me as far as the paper on which they were on was concerned. I read them all carefully, studied them and then from the group picked one that I thought best conformed to New Testament teaching. It was the Baptist Church Covenant.

I shall try to speak a very simple language so that everybody might have no difficulty or trouble in understanding what we are trying to say. In spite of the fact that I was a Jew I knew that the Church that I would eventually choose would have to be free from Judaistic traditions that the early disciples had tried to carry into the New Regime. I had familiarized myself with as

many of the more common doctrines that I could find. I began by process of systematic elimination, to find for myself the Church that best fitted my conception of what the New Testament Church should be like. I looked over some of the leading brands and by one stroke decided to eliminate all churches or denominations of recent origin also to eliminate all Churches or denominations which are founded on the instigation and the teaching of one man or woman. In other words I want God to be the head of Church and I did not feel that I needed a fairy Godfather or a Godmother.

The signs and wonders and miracles that God gave to the apostles as a sign to the Jews of that time I felt had no place in the New Testament Church. And so Divine healing and speaking in tongues was out as a Church characteristic. For I had made the discovery that among the hundred of other things that had proved this to me, there were the instructions of Paul and Timothy. Paul instructs Timothy, the man with unfeigned faith to go on with the battle, to preach the word and do the work of an evangelist and to commit to faithful men the things that he had heard from Paul. But Timothy is not instructed to lay hands on the sick as were the twelve apostles in the commission in which they received from Christ. Listen to the new instructions and the things that would follow. First—Mark 16-17 and 18.

"And these signs gave he them that believe; (1) in my name shall they cast out devils; (2) they shall speak with new tongues; (3) they shall take up serpents; (4) and if they drink any deadly thing it shall not hurt them; (5) they shall lay hands on the sick, and they shall recover. So if anybody in any Church or denomination tries to make you well by laying hands on you ask them before they do it to take a little drink of strichnine or carbolic acid and if it does not affect them then they are qualified to heal you. We find in I Timothy 5: 23 that Timothy instructed to use a remedy for his own sickness. I read in I Cor. 13:8: "Whether there be

A CHRISTMAS CAROL

By George C. Alborn

"Peace on the earth!" the angels sang,
Above a war-torn, wicked world;
For angel eyes through ages saw,
Till earth's war-banners should be furled.

A few poor shepherds heard the song
And caught the vision, far and dim;
Proud leaders missed that music's charm,
'Mid greed for gain, and plunder grim.

Some say the angels constant sing
That same sweet canticle of peace,
And through earth's cries of race and clan
Proclaim the day when wars shall cease.

And here and there, and now and then,
Some listening heart the carol hears,
And strive to show the way of Love,
Amidst earth's maze of greeds and fears.

Have our hearts caught that wond'rous strain?
Are love and peace enthroned within?
Do our hearts greet each brother-heart
Through bars of color, race, and kin?

O Prince of Peace! O Manger King!
Be born anew in us today;
Help us thy hymn of peace to sing,
For peace to labor and to pray!

Exchange.

tongues they shall be done away."

Therefore we know that "tongues" were God's holy sign for unbelievers during a certain period. Because the dispensational principle has not been observed, behold how the Church is troubled today with Satan's counterfeit "tongues" — I Cor. 16; 12; 13, 14. Tongues do not belong to this dispensation. They served their purpose and passed out even as did the sign healing, circumcision and other ordinances and rites. "The Jews require a sign." — I Cor. 1:22. "For the Jews require a sign, and the Greeks seek after vision." I don't want anything in the Church that does not belong there.

Immediately after Pentecost, during the early Church period, there were heavenly visitations, supernatural demonstrations, raising the dead, imposition of hands, jail deliverances, anointing with oil, healing,

tongues, discerning of spirits, visions, and prophecies. They certainly had their God-given place in that period. Do they belong to the Church today?

Is the Church to observe Mark 16-17 and 18 today; cast out demons, lay hands on the sick for their recovery and speak with new tongues?

If not, why not? Many say "yes." More say "no;" they do not belong to this age. So there is a division among Christians.

In the fifth chapter of Matthew we find six times Christ said, "Ye have heard" or "It hath been said." And then He added, "But I say unto you." In the light of this we go back in the Pentateuch and find some of these things were said to Israel and they did hear them from Jehovah. Then I must study the books of Moses in the light of the fifth chapter of Matthew. But I must also go to

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THE ARKANSAS BAPTIST

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

Editorial

Renew your subscription to THE ARKANSAS BAPTIST. The editor is passing on to you some reasons given in the Baptist Record of Mississippi. These reasons were copied from the Brookhaven Bulletin:

1. Every Christian home needs at least one good religious periodical.

2. It carries denominational and general religious news, and other news that has a religious aspect.

3. It presents denominational plans and programs.

4. It carries articles fresh from the pens of the best Christian writers of the day.

5. It presents the Scriptural position on present day social and political issues, a policy which is almost entirely absent in the secular press, and takes a stand for righteousness such as few secular periodicals care or dare to take. Christians need this to keep their thinking straight.

6. It is so economically priced that any home which wants to can afford it. The Arkansas Baptist has been a 16 page paper three-fourths of the time this year. It is our purpose to continue it 16 pages every week that financial conditions will permit it. The subscription price is \$1.00 per year, or less than 2 cents per week.

The Arkansas Baptist is placed in the 1935 budget of the Baptist Tabernacle church, Little Rock. Pastor Homer B. Reynolds thinks this is one of the greatest items in the budget. Other churches should put the paper in their church budget and pay for it like they pay for the Sunday school literature.

"Following the line of least resistance is what makes rivers and men crooked."

"The largest room in the world is room for improvement and service."

Dr. Gaston W. Duncan, once pastor at Hope, has resigned as pastor of Roanoke Baptist church in Kansas City, Mo. We do not know his plans for the future.

"To men on a street car were discussing the recent death of a millionaire. One asked the other, How much did he leave? The other replied, 'He left it all.'"

"You wouldn't wear a tin suit these days. Times have changed and church financial methods have changed, too. Haphazard, careless giving won't do now. Pay your church first."

The Arkansas State Teacher's College at Conway has a live B.S.U. which sent representatives out last Thursday night to sing Christmas Carols to the shut-ins and sick people. Miss Daisy Dickerman is teacher of the A.T.C. Sunday school class in the First Baptist church. They have made toys, and doll dresses for distribution among the poor of Conway at Christmas time.

The First Baptist church, Rector, where W. R. Vestal is pastor has paid off its church debt of \$2,800. They were over the top with their debt paying quota and recently entertained the district association. The Association sent a car of provisions to the Orphan's Home and the Rector sent an additional \$25.00. The first two months of next year, they will take a religious census, the Every Member Canvass and have a revival meeting. That sounds just like what we expected when we heard that Vestal was going to Rector. He sees visions and brings things to pass.

Railroads are our friends. We appreciate the railroad passes which are used by our denominational workers and many pastor. This is good mission work. The editor has annual passes over the Missouri Pacific, Rock Island and Missouri and North Arkansas lines in Arkansas. Other denominational workers hold annual passes and this is a tremendous help to our state work. The paper especially appreciates the mileage given to our advertising man the Missouri Pacific Railroad for advertising. We are friends to the railroad industry and we want to urge our people everywhere to patronize railroads every time you possibly can.

Uncle Zek says: "Is any of you folks dizzy from doing too many good turns this week?"

Central Baptist Church, Little Rock, M. L. Moser, pastor, had 2 additions by letter Sunday. Central church is now broadcasting over KGHJ every Wednesday from 7 to 7:30 p.m. and Sunday over KLRA from 5:30 to 6 p.m.

Hebron Baptist church, A. R. Kirschke preached at both services and he also preached at Pilgrim's Rest in an afternoon service.

George M. Bates is pastor at Bellview. There were 2 reconsecrations Sunday. Brother Bates preached at the girls home at 10 a.m. and 18 girls professed faith in Christ and others were under conviction.

Ira Patishall, former manager of the Baptist Book Store, has been called to the pastorate of the Baptist church at Lewisville. This is a

good church and deserves the kind of man we know Brother "Pat" to be.

Black River Association. The Walnut Ridge church reported 2 additions Sunday and one baptized. Brother S. B. Barnett is making progress at Black Rock, having conversions regularly. The Baptist at Hoxie are getting down to business under the leader of Pastor Homer Bridges. Brother Alvin Allison is pastor at Old Walnut Ridge and other churches. He is one of our best preachers and his people believe in him. The churches in Black River Association sent a partially filled car of provisions to the Orphan's Home last week. They are expecting to have many of their preachers in the Bible school in Little Rock in January.

Baptist Hospital Babies. This is Tuesday morning, December 18th. I have just come from the Baptist State Hospital where I saw 13 new babies sleeping in their nursery beds and not one of them crying. I renewed my statement of a few years ago, viz; "If I could be born again and could have my say about it, I would be born in the Baptist State Hospital and do my first snoring in one of those pretty little beds.—E. J. A. McKinney.

Booneville Baptists are still on the upgrade. They are coming to the close of a second year with 100 additions and more by baptism, and an equal number have been received by letter, statement and restoration. The average Sunday school attendance has doubled during 1934, being 450. The Wednesday night attendance has averaged 200. For the past two months the pastor, Lee Nichols, has led his church in a study in the book of Acts on Wednesday nights. There was 5 additions last Sunday. Brother Nichols says: "The greatest challenge on this field is the gracious privilege of ministering in the name of Jesus to the more than 500 patients at the State Sanitorium. I spend more than half my time there. It is surely a wonderful institution, operated by men and women sincerely devoted to the tubercular sick.

Batesville First Church reports their work on the forward march. Sunday, a young man, Gyndal Jordan surrendered to preach the gospel. The pastor, E. J. Kirkbridge baptized 11 at the close of the evening service. They have finished their annual Every Member Canvass.

Marked Tree Baptist had four professions of faith Sunday, one being the son of pastor L. C. Riley. There were 2 professions the previous Sunday. Brother Riley is a new pastor in the state and is getting started off in an aggressive manner.

Evangelist John Kilburn and Roland Lawrence report 17 professions and 17 additions for baptism Sunday

at Leachville. The Leachville church is without a pastor but they expect to call right soon.

Brother E. S. Mizell has resigned at Clayton, Okla., to accept a call to the Baptist church at Bixby in the same state.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

There are twenty-five different states and foreign countries represented by the enrollment of the Southwestern Baptist Theological Seminary.

There are one hundred and seventeen Texas Baptist churches which have Southwestern Seminary students. Reports to the Co-operative Program show that these churches are above par in gifts and evangelistic work.

Approximately thirty-five music students of the department of Sacred Music are doing special music work in Fort Worth and surrounding churches. About forty students of the Religious Educational department are working in churches doing specific educational work.

Besides these fields of special service there are students training for Missionary service. Southwestern Seminary had, in its brief history, sent out around one hundred and twenty-one missionary students who have gone to foreign fields. On week ends students who are not engaged in other specific service go to mission points in Fort Worth. A report for the first two months of school this year shows that there have been 111 services held, with 120 professions of faith in these services. There have been 68 rededications; 1,091 persons personally spoken to and an attendance of 3,386 in the services. The sacrifice of maintaining the Seminary would be more than worth while if there were no other benefit reaped from it other than just the results of this mission work.

The Seminary is expecting a large attendance from all over the Southwest for the Southwest Baptist Church Music Conference to be held here next week. Such men as E. S. Lorenz, E. O. Sellers, B. B. McKinney, R. H. Coleman and other outstanding men will be present to conduct conferences and assist in other ways.

GAMBRELL ST. CHURCH OF FORT WORTH

The Gambrell Baptist church has perhaps the best church library in the State of Texas. Mrs. Monroe Hiner is the Church Librarian. She is well pleased with the use this church is making of the opportunity to read these books. This church reads an average of four books a day or approximately one hundred a month. There is a committee selected to see that only the best books are on these shelves. C. W. Miller, Dr. T. B. Maston, Miss Flora Cavanaugh and Mrs. H. E. Dana are members of this committee.

WHY I AM A BAPTIST

(Continued from Page 1)

Hebrews 9:10 and by that verse I learn that the divers baptisms, the meats and drinks and the carnal ordinances do not belong to the Church age. When Christ died on the cross of Calvary He put an end to them. I must not stop here. I must go on and study Church truth, the truth concerning the gospel of grace committed unto Paul and the mysteries concerning the Body of Christ. And in the light of that glorious revelation from the risen Christ to "our Apostle." I must examine the books of Moses and also the books of the other prophets of the Old Testament.

I also want of the Church that which adhered to Romans 6:14. "For sin shall not have dominion over you. For ye are not under the Law but under Grace." I wanted to purge grace completely. In other words the Church that I was ultimately going to pick had to have all symbolisms of the Law given to the Jews removed.

Now, if you will carefully read Acts 21-20 and Acts 21-25 you will see that there were two classes of people in the early Church: "The Jews which believe" and the Gentiles which believes." The two classes of people were turned to Christ from an entirely different religious experiences. The Jews were the natural branches. They constituted the common-wealth of Israel. They were nigh. They were under the Law. They were turned to Christ from Moses. But the Gentiles were the wild olive trees. They were the uncircumcision. They were aliens from the commonwealth of Israel. They were afar off. They were turned to God from idols without going by the way of Moses and the Law. God sent this salvation to these Gentiles to provoke Israel to jealousy; and Israel was jealous in more ways than one.

The "Jews which believe" were zealous of the Law and they tried to force the Law of Moses and his circumcision on the Gentiles who received Christ. There is recorded in the fifteenth chapter of Acts the decision of the Council at Jerusalem where this matter was thoroughly considered, and the nineteenth verse of that fifteenth chapter of Acts states that these Gentiles Christians were not to be trouble with anything Jewish. James made this declaration and when reading the epistle we should use Acts 15:19 and Acts 21:25 as a key. Because these believing Gentiles had not been turned to Christ from Moses, the believing Jews were determined to give them Moses after they received Christ. This, the Holy Spirit forbade. But behold the mixture of Law and Grace, of Kingdom and Body truth, in the Churches today.

During the transition period of thirty years, covered by the Books of Acts, by careful study we will realize that God's order is "to the Jew first." And while this was God's order, the Apostle Paul is becoming a Jew unto the Jews; I Cor.

9:20. He is constantly in the synagogue on the Sabbath day preaching. In the sixteenth of Acts he is circumcising Timothy. In the eighteenth of Acts he is taking a Jewish vow at Cenchrea. In the twenty-first of Acts he is in the Jewish Temple for offering. There are many things happening during the books of Acts which do not happen after the book of Acts is completed. There are more than two hundred Jewish expressions in the book of Acts. It is largely a Jewish book.

The message which Peter and the eleven gave on the day of Pentecost was for Jews only. And when the disciples were scattered from Jerusalem at the time of the first persecution they went everywhere preaching the gospel to none but Jews only—Acts 11:19. But the twelve remained at Jerusalem—Acts 8:1—Then about seven years after Pentecost Peter preached a message to Cornelius the Gentile. He was condemned for so doing when he returned to Jerusalem—Acts 11:1 to 3. Some time after that he went to Antioch. He refused to have fellowship with the Gentile saints, because of his fear of the circumcision—Galatians 2:12. And so heeding Galatians 2:15-21 and Galatians 3:1-5, the Law given to the Jews must be left with the Jews and not carried into the Church.

The new relation to God creates a new relation between men and women, who as the children of God are made brothers and sisters. When people have something in common it draws them together into organized bodies; our Lord knew this and thus founded the Church which is the organic expression of Christian fellowship. We know that the Greek word, Ecclesia, means a gathering, or an assembly of people, and there are about one hundred and ten places in the Bible where the word is properly translated Church which describes a body or gathering of Christ's people. Long before the general idea of the Church was used by God's children, the local idea of the Church was used and spoken of by the Apostles and Disciples and in this local Church it was always known to be partial assembly of baptized believers of Christ, meeting commonly in one place for worship, for mutual instruction for observing the Christian rites, for work in the name of the Lord and generally for Christian service. So many local Churches are mentioned that I will just mention a few: Acts 5:11; Acts 8:1; Acts 13:1; Acts 20:17; Romans 16:1; I Cor. 1:2; Aev. 2:1. Also the Churches are spoken of in the plural so many times or distinctly spoken of as the Church at Jerusalem, Antioch, Ephesus, or the Churches of Judea, Galatia, and Asia. Don't let anybody fool you by letting anybody tell you how the Apostles proceeded to organize any particular Church. There is no record but it is plain enough what the character of the New Testament Church should be. The very nature of an assembly or a society in itself proves that it has the right to pass upon applicants, or to exclude them from the

Church. Read Acts 9:26. From all that appears the New Testament Churches regulated their own affairs. They had no governing board or ruler within themselves, nor any earthly lord or governor outside of themselves. They were responsible to Christ as their great Head, but they had no earthly head even to represent Him. There are many indications of the self government, too many to discuss here, but let it suffice to say that the way in which the Apostles wrote to the Churches shows that the seat of authority lay within the Church itself. Nor did any Church claim or exercise any rule over another, as the relations between the Churches at Antioch and Jerusalem (Acts 15) plainly show.

After carefully scrutinizing all the ordinances so called that men and some denominations speak of, I find that there are only two and two only; Baptism and the Lord's Supper.

And now about Baptism. Being a Jew baptism has some peculiar characteristics and symbolisms for me that it does not have for others. The Jews baptized centuries before Jesus walked the earth. And the process was always by emersion. Animals were sprinkled, and when humans were sprinkled it in no wise was supposed to be baptism, but was another form of anointing. Even today in this twentieth century orthodox Jews continue emersion. When a Jewish girl is about to become a bride, a day before her marriage her women folk take her down to the Mikvih or baptistry and they emerge her and she is then ready for marriage on the following day. This symbolizes that she has placed the old life behind her and coming up out of the water it denotes that she is coming into a new life with her newly married husband. This is done today and was done for hundreds of years before Jesus walked the earth. On the Day of Atonement called the Yom Kippur the Orthodox Jews allow themselves to be emersed. This is carried out once a year. Jesus gave us a perpetual atonement, thus eliminating all other forms of atonement and so we do not have to be emersed once a year, but just once, signifying that we have taken on Christ and His resurrection. Now about the ordinance of the Lord's Supper. Once again being a Jew I know that the Lord's Supper follows close upon the Passover Feast. The Passover Feast being the type and shadow of the Lord's Supper. Only the elect could sit at the Passover table. Only those who have a right to be there at the Lord's Supper. It is a local Church ordinance and is no "free lunch counter" for Tom, Dick and Harry to sit at. Others may call the Lord's Supper open communion. Upon close scrutiny we find that there is no such thing as open communion. I know that everybody that sits at my table has a right to be there, there is no guess work, and when we are told to search ourselves and determine whether we have a right to sit at the Lord's table this refers to those baptized believers

who are members of the local church bodies. I do not intend to employ a detective agency to determine who does and who does not have the right to sit at this sacred table, as it is a Church ordinance.

I find that the situation today with Churches is a complicated affair. The oldest denominations go back to the Reformation and the two that go beyond the Reformation that stand out in Church history I find are the Catholic and the Baptist. Very soon after New Testament times because of the ambitions of men, they began to regard the local Churches as one Church, as a unity. This later led to the development of the Pastor or Elder into a general superintendent to whom the name Bishop was given. Instead of being the pastor, of a single Church, the Bishop soon became the recognized overseer of a region or diocese including the local churches within a given territory. Next followed graduations in Bishops. Those in the larger cities were called Metropolitans and Archbishops. The lower order of clergy were called Priests (which is a contraction for presbyters, meaning Elder) and Deacons, who were now made an order of the ministry looking to elevation into the Priesthood. Thus arose what is known as the three orders of clergy.

This was a wide departure from the simplicity of the New Testament organization, and it was destined to go further. I wanted to be free from confusion that the Reformation led to in the sixteenth century.

And speaking about Freedom. I find that the Baptist Church is endowed with all the elements of freedom that other denominations lack. Being a Jew and under the Law with my eye continually peeled to the calendar that I might determine which of the feast days or Sabbath days were due, I at least can appreciate the real meaning of the word freedom. I can appreciate each Baptist Church standing by itself free from the red tape and technicalities of false denominational systems, no higher ups, nobody to owe allegiance to, excepting Christ Jesus. My vote is as important as anybody's else's protected by the most beautiful kind of Democratic principles. I am not only free in Christ Jesus, but I am free in the Church. Every vestige of the law removed. Paul says that he is a prisoner of Jesus Christ and nobody else.

I also knew that in order to fellowship with my brothers and sisters in the Church they had to be my brothers and sisters always. In other words, "once saved, always saved." I realized that they could not be brothers and sisters on Monday and then again become my brothers and sisters on Tuesday and again not be my brothers and sisters on Wednesday. It was the work of Christ that saved us and not anything that I might add to it. The matchless grace of Jesus is so perfect that I could not conceive of any one falling from that perfect grace and knowing that I am saved

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A VISIT TO THE NORTH AND INTERIOR CHINA MISSIONS

The Shantung and Honan Revival By M. E. Dodd, President, Southern Baptist Convention

Our Central China Mission engagements were completed by attendance upon the annual meeting of the District Association at Chinkiang. This was at one of the most interesting and depressing experiences we had. The spirit of the Association was heroic and high in spite of discouragements. The hospital and Girls' School in Yang Chow had been closed for years. Several churches had discontinued. Only one remaining missionary, a woman, in the great city of Chinkiang with two large missionary homes there.

But our next objective was the Shantung Province, our North China Mission and the annual convention at Pingtu. We have been hearing for two or three years of the great Shantung revival. Some had said it was excessive emotionalism. Others said it was a genuine work of God's grace. I wanted to see it with my own eyes and open my own heart to whatever spiritual movements were in process. We were counting on this revival lifting us out of whatever dumps we had fallen into by previous depressions. We were not disappointed.

The Pingtu Convention while giving careful and intelligent attention to matters of business was more like a revival meeting than a convention. Definite evangelistic services were conducted three times each day. Several hundred people attended each session, many of whom were not Christians. The invitation would be given for consecration and conversion. There were many of both. The spiritual atmosphere was electric, dynamic. Preaching is my meat and bread always and yet I never enjoyed it as I did there. The disadvantage of speaking through an interpreter seemed to fade away. Dr. Glass was so at one with the message that it seemed to lose nothing in translation.

Of course there were some strange things—there always are when the Holy Spirit is at work. At the first Pentecost after Christ's ascension the people were "amazed," "astonished," "confounded." They "marveled," "were in doubt," and asked "What meaneth this?"

May it not be that proper criticism belongs not to unusual manifestations but to the static kind of religion which most of us have. Hasn't most of our religion lost the power to astonish people and to make them come inquiring about it? Whatever religious experience many of us may have had has made such little change in our life that no one wonders at it. And our organized religion is so much like the ordinary civic, commercial and educational societies and clubs of the world that nobody is amazed at it.

Some of the things strange to my own eyes and ears were. Everybody praying aloud at the same

time; falling on their faces to pray; reading the Scriptures in unison, not concert, or responsively; singing Psalms and other Scriptures like John 14, Romans 8 etc., and the length to which services continue without apparent weariness.

Excesses? Extravagances? Yes. Satan is ever present trying to duplicate, to imitate and to discredit the work of God. And the better the work the more active he is. But Southern Baptists can trust such missionary leaders as Lowe, Glass, Culpepper, Yocum, Pruitt, Sallee, Gillespie, Bostick, Koon, Fielder and others to teach the people the truth, to lead them aright and to weed out the bad.

I asked all the missionaries and some of the Chinese Christians to write out for me what they considered the chief benefits of the revival. The following were set down by three or more:

- 1. Increased spirituality, which in turn is bringing more inquirers than ever before.
2. More zeal for the salvation of the lost.
3. Better Christian fellowship. Bickering, backbiting and jealousies gone.
4. More praying and Bible study and real joy in them.
5. Confessions, reclamations, restitutions and cleansing of church members.

Would it not be glorious if we could have a revival with such blessed results as this in America, among our Southern Baptist people, yea in our own churches and life?

I asked the missionaries to suggest what we can do to have a revival in America. They set down the following:

- 1. Want it deeply enough to do anything and all things necessary.
2. Pray without ceasing. Some churches in Shantung have had daily early morning prayer meetings for over three years.
3. Preachers to denounce sin and proclaim salvation.
4. Christians must confess and forsake their sins and walk humbly before God.

We saw the same work in its beginning stages in our Interior China Mission at Kaifeng and Chengchow. Missionary Larson, one of the leaders in the revival from the beginning in Shantung, was over there holding special meetings. Men and women of the worst types, murderers, opium addicts, drunkards, bandits, pirates, all sorts were being saved. And they were bringing forth fruits meet for repentance. The sick were being healed and demons were being cast out.

Missionaries and native Christians were lovingly and amicably settling old differences; old grudges and scores were being settled in the Christian way and restitutions of stolen property and cheating in trade were being made.

Preachers, deacons, church members are confessing to the church that they had claimed to be tithers but in reality had robbed God and now they are paying up. Some have paid as much as six hundred

dollars of back tithes. These things I saw and heard and was told vastly more by honest, sincere, trustworthy Christian men and women.

When I had finished preaching in a service at Kaifeng an old woman threw a piece of money on the platform. I asked the pastor what that was for. He said she had probably come expecting a collection to be taken and since there was not she wanted! to give her money anyway. But she kept calling to us to take it. My interpreter suggested that it was intended for me. So I asked him to come with me to see what she had to say. She wanted this money put on her "sin account." What was that? She had taken a vase from a shop without paying for it.

In the revival she had become so convicted of her sin that she wanted to make restitution. She went to the shop to restore four-fold. But the shop was closed and the man gone. She could not find him or any of his people. So she wanted to put this money into the church treasury in lieu of being unable to return it to the rightful owner.

A revival that works — that deeply, certainly has much in its favor and much to be desired by all Christian people.

"Lord Send a Revival and Let it Begin in Me."

NOW THE THORN TREE

I stand apart, a useless thing, I have no fruit or flowering charms, And birds in search of safe retreat Have quite ignored my polished arms.

Men seeking wood for window frames,

For walls on land or ships at sea, Floors for the dances, spires for the church

Have turned indifferent eyes on me. Only the Romans found me meet, Thy wove a crown with fruit of me, And placed it on the brow of Him, The perfect man of Galilee.

Oh, men you have no right to say That I defile the Christian lands— There was no blood upon his brow The blood was on his hands.

Elizabeth McHodges.

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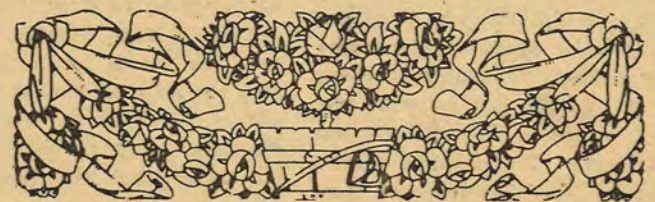
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WHY I AM A BAPTIST

(Continued from Page 3)

through all eternity, I can fully appreciate Baptist doctrine on this vital part of my religion. When I was received in the Baptist Church nobody was against my coming; there was complete harmony I had no worry as to whether somebody wanted me or did not want me. Voting was not new. The election of Mathias, Acts 1:21-26.

I found that each Baptist church was an independent local organism containing less of the Jewish and Roman Catholic tradition than any other denomination. It was not founded by some man or woman. I am always sure of partaking of the Lord's Supper with only those who have met the requirements. I am always a child of God's. I am not under the law. As the Judistic elements have been eliminated I have been properly baptized. I am assured of freedom. I have been accepted by everybody in the Church. I do not have a detective agency to determine whether anybody is qualified or not to eat the Lord's Supper with me. I am a prisoner of Jesus Christ but of nobody else. The Baptist church embodies all the principles of New Testament teachings and so I am Baptist.

The Baptist people in their individual and Church life gladly recognize the freedom of others to unite and maintain their organizations according to their own conscience. They recognize the actual existence of these numerous Church bodies which they cannot believe to be in accord with the true Scriptural teaching, but they accept them as historic development, and as a matter of language and courtesy do not hesitate to give them the titles which they claim. Baptists have a profound respect and fraternal feeling toward their fellow Christians of all names and sects, and rejoice that there are many, not of their own name, toward whom they can and do cherish sentiments of spiritual esteem and love. The Baptists in their Church and individual lives agree that, as far as it is possible without compromise of their sacred convictions, it is their privilege and duty to co-operate with others in the promotion of Christian work and moral reforms. With regard to the much mooted questions of "federation" and "organization" the Baptists are frank enough to realize and to say that for them these things are impossible. They put loyalty to Christ and His Word ahead of questions of expediency, economy, and convenience. They do not intend to be absorbed or merged in any federation of the disagreeing Church bodies, nor do they see how any organic union is possible except on the basis of a common understanding and acceptance of New Testament principles.

The Baptist Churches recognize that they are in this world as a great body of Christian people to carry out and carry forward the will and work of their Lord and Saviour. They hold themselves so related to the existing

social order as to let the light of the teaching and influence shine within it, and to engage in all suitable ways in the promotion of righteousness and purity among the people. They stand related to the state, whatever its form of government, as loyal citizens, but insist upon separation of function between Church and State. They hold that they have no right as Churches to dictate to the State, and equally the State had no right to impose doctrine or worship upon them. They believe that no interrelations of government can exist without harm to the spiritual interest of the Church. Yet they hold themselves amenable to the laws of the State and obligated by their influence, and sometimes by more direct methods, to influence, legislation and government in the interest of righteousness. The Baptists recognize that they have a relation to all the world of mankind. In common with sincere Christians of all names they accept the binding authority of the Great Commission of our Lord and Master, which lays upon his people in all times and all ages the imperative duty to go among all the nations of the world and make disciples, teaching them to observe all things that the Lord has commanded.

SO I A JEW. AM A BAPTIST.

Dan Rosoff will furnish us more of his sermons for publications after the year. Be sure to get your subscription in so as not to miss any of the great sermons of this converted Jew.

THE BAPTIST TASK AND THE BAPTIST PAPERS

E. P. Alldredge
Secretary, Department of Survey,
Statistics and Information,
Baptist Sunday School
Board

Today, as yesterday, a five-fold task faces Southern Baptists — the task of enlightenment, enlistment, indoctrination, inspiration, and co-operation. Does any one, in his right mind, imagine that our great denomination, now comprising 4,200,000 souls, of all grades of intelligence and geographically scattered all over eighteen states in the South and the Southwest, can successfully approach, to say nothing of working out, this five-fold task without an informing, inspiring, indoctrinating and constructive denominational press? It is simply preposterous!

Our Fundamental Failure

Alas, right here is the one big secret of all Southern Baptist failures — we have given more attention, more time, more effort and more money to our schools, hospitals, and all other phases of our work than we have to the task of informing, arousing, and indoctrinating our people through our denominational papers — and we are paying the price!

Violating Two Baptist Principles

We are likewise violating two of the best-known basic principles of Baptist life and work and wonder-

ing why our co-operative program does not take hold of all our churches and all our people. For it is well known (1) that no Baptist organization, agency or institution can become effective or efficient except and until it builds up a great well-informed constituency — that Dr. Gambrell was right when he said that "Baptists do not work well in blindbridles." Then (2) we have known that it is a crime against all that Baptists hold and teach to go on giving expert information to a select group of our people, while allowing the great masses of our people to grope and blunder and flounder along in almost total ignorance of the needs and opportunities of Baptist work throughout the world.

The Challenge to Let Our People Know

The greatest single challenge before Southern Baptists today is the challenge to find a way or make a way, whatever may be the cost, to let all our people know all the facts about the needs and opportunities of Southern Baptist work. With 800,000 Southern Baptist homes, having in them almost 3,000,000 church members, with no denominational paper in them — nothing to tell them about Southern Baptist life, teaching, work, needs and opportunities, nothing to give them a vision of the great Kingdom of our Lord — we are simply doomed to failure, or to mediocrity, at best and we will live and die and never even know what great things Southern Baptists might have done, if only we should have let them know!

Treating Our Papers as Step-Children

Taking the South as a whole, 68 per cent of our 4,200,000 Southern Baptists are unlisted! But why is this? They do not know; and, without their Baptist state paper, they do not have a chance to know, about the needs and opportunities of our Baptist work. And so long as our leaders go on treating our Baptist papers as step-children in the Southern Baptist family, we are not going to escape from this tragic situation. We cannot go on playing down or neglecting outright the priceless value of well-edited, constructive, informing, arousing, indoctrinating denominational papers, and prosper!

Why These Do-Nothing Churches?

Last year (1933), 8,342 of our 24,270 Southern Baptist churches gave not one cent to any mission and benevolent cause — not even to the orphanages — a perfectly tragic situation! But this situation came about (1) because not a single denominational paper went into any of the homes of the members of these do-nothing churches, and (2) no denominational worker or missionary went into these churches and laid the causes of our Lord on their hearts. These churches, like all other Baptist churches, must know — and Southern Baptists are not letting them know. Then, we are professing to wonder why they don't cooperate!

Is it not high time that we really

BOOK REVIEWS

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

Personal Factors in Character Building, by J. M. Price, Baptist Sunday School Board, Price 40c and 60c.

This is one of the New Sunday school text books, and certainly reaches a high standard. Dr. Price discusses so interestingly what might be termed subjects in psychology that the reader has a desire to push right on till the entire book is finished. However, that doesn't mean he has slighted depth for interest; but rather, that he has given interest to subjects often thought of a dry and dull. He discusses Inherited Influences, Instinct, Temperament, Intellect, Emotion, Volition, Personality, Moral Forces, and Religious Dynamics with a freshness and understanding that gives the reader a deeper appreciation of Character. M. F. L.

The School In Which We Teach, by G. S. Dobbins, Baptist Sunday School Board, Price 40c and 60c.

This is another of the New Sunday school textbooks, and is also the best book yet written by the author. He deals with the Sunday school from the standpoint of the worker's qualifications, his connection with the church, the school's relation to the church, the Bible, the textbook of the school, the constituency, organization, administration of the Sunday school, the work of the teacher, and conditions of success. This book should fill a place of a reference book on the Sunday school for several years. The only criticism the writer has to offer is that, if one desires to study the book alone, and answer the questions for credit on the New Course, it is somewhat like rewriting the book to answer them, M.F.L.

Immanuel Baptist, Little Rock, had 5 additions, four being by letter and one for baptism.

R. L. Carson, 219 West 4th Street, North Little Rock, is a worthy Baptist preacher, but he is blind and unable to be active in the ministry. He is an expert piano tuner. He is a graduate in piano tuning from the State School for the Blind. He has the endorsement of leading music teachers of Little Rock. Get in touch with him as he needs the work.

No paper next week. It has been the custom for several years not to publish the paper during Christmas week.

started helping our denominational papers to come into the larger day and the larger place of usefulness which they deserve — the place which they must occupy if our Southern Baptist Zion is ever to discover and utilize her real strength? — From November issue of The Sunday School Builder.

**WATCHING
OUACHITA**
By
C. E. BRYANT, JR.

A tabulation of the enrollment of Ouachita College shows the church preferences of the students as follows:

Baptist	383
Methodist	29
Presbyterian	20
Christian	4
Church of Christ	4
Episcopal	4
Christian Scientists	1
Catholic	1

This tabulation is complete with the exception of about forty students who failed to give definite information at the office.

The Ouachitonian '35 will use the "New Deal" as its motif, editor Wiford Harris of North Little Rock has announced. A special feature in keeping with this thought will be a picture of President Franklin D. Roosevelt and two of his addresses dealing with higher education. The president has given him special permission to the editor.

Through neglect of the writer, the Ouachita Singers have not been introduced to readers of this column. They are George and Jim Jernagan of Rector, Earl Erion and Asley Holland of Little Rock, Edwin Guerin and J. E. Teague of Hot Springs, Phillip Best of Helena, Max Braswell of Norphlet, George Grant of Arkadelphia, and Fred Zimmerman of Rogers. This group of ten grew out of last year's Quartette. The Singers' accompanist, Miss Virginia Tompkins of Blytheville, is already well known to her audiences because of her splendid work with the Quartette. The group is directed by Miss Florence F. Evans of the college Music Department.

The Singers have filled several appointments over the state and are open for engagements during the remainder of the year.

James Landes, Ouachita graduate

'34, has been appointed Field Agent by President J. R. Grant. Mr. Landes has already assumed his duties which include alumni correspondence and promotion of the Continuation Program.

A novel bulletin board has been presented to the Koine Greek Club by the Rev. W. T. Holland, head of the Greek department. The board was carved from a block of marble by B. F. Worley, ministerial student and sculptor who carved the stone tiger for the college. The central portion of the stone has been trimmed out and covered with several thicknesses of felt, while the outer portion is highly glazed. Members of the club take-day-about posting some verse in Greek from the New Testament upon the board. These scriptures are to be translated by other members. Also, announcements of the club are placed on the board.

Miss Mary Elaine Braughton of Hot Springs, talented reader and Ouachita student, presented a recital in the college auditorium, Monday evening. She read the three act play, "Death Takes a Holiday." Miss Braughton, a junior, came to Ouachita after two years at Christian College in Columbia, Missouri.

This column will not come to you again until after the Christmas Holidays. We take this opportunity to wish every reader a Merry Christmas and a Happy New Year.

In foreign countries today it takes \$1.40 to buy the same necessities that \$1.00 bought a year ago.

Roy E. Kinstley
County Treasurer
Extends
CHRISTMAS GREETINGS

H. C. Graham
City Clerk
Wishes his Many Baptist Friends A
MERRY XMAS
And
HAPPY NEW YEAR

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- Jiffy Folding Kodaks — \$8.00 and \$9.00
- Stamp Albums — 25c, 50c, \$1.00, \$3.00, \$4.00 and \$5.00
- 1 Packet 50 U. S. Stamps for 25c
- 100 U. S. Stamps Mounted for 75c
- 1000 Stamp Hinges — 10c
- Microscopes — \$3.00 and \$5.00
- Microscope Outfits — \$2.50 and \$5.00
- All Kinds of Artists' Materials
- Drawing Instruments
- Scrap Books — \$1.50, \$2.50
- Memory Books — \$2.00
- Thermometers — 50c, \$1.50
- Frames, 50c to \$5.00
- Mottos — 60c, \$1.20
- Photographic Developing Outfits — \$2.00
- Cellophane Wrapping — 10c roll
- Seals and Tags — 10c box.

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... Department Emphasis



At the Fifth Southern Baptist Sunday School Conference emphasis will be upon the work within the departments. Separate conferences will be held at four different departmental meeting places — Sunday School Administration directed by Arthur Flake and associates; Young People's, Adult and Extension by Wm. P. Phillips and associates; Intermediate by Miss Virginia Lee and associates; Elementary (Cradle Roll, Beginner, Primary, Junior) by Miss Lilian Forbes and associates.

Promotional Exhibits A Feature

In addition to the exhibits located at the Memorial Auditorium, each divisional Conference will feature an exhibit of the work of its department. Dr. Van Ness, Executive Secretary, Baptist Sunday School Board which is sponsoring this conference, has perfected plans to bring to Raleigh a group of the very finest speakers within our constituency.

Of immediate interest, to every person who attends the Fifth Southern Baptist Sunday School Conference at Raleigh, N. C., January 1, 2, 3, 4, 1935, will be the GENERAL SESSIONS, the DIVISIONAL CONFERENCES and the PROMOTIONAL EXHIBITS.

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Baptist Sunday School Board

Nashville, Tennessee

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Secretary and Editor
MRS. GRACE HAMILTON
Office Secretary

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SUNDAY SCHOOL ATTENDANCE

11:00.

Sunday, December 16, 1934

First, Fort Smith ..	1010
Immanuel, Little Rock ..	901
First, Little Rock ..	674
Tabernacle, Little Rock ..	521
First, Warren ..	470
First, Booneville ..	464
First, Fayetteville ..	455
Pulaski Heights, Little Rock ..	382
First, Paris ..	362
South Highland, Little Rock ..	242
Marked Tree ..	158
Hebron, R.F.D. Little Rock ..	77
First, Foreman ..	48
Harmony, R.F.D., N. L. R. ..	35

B.Y.P.U. ATTENDANCE

First, Fort Smith ..	337
First, Little Rock ..	262
Tabernacle, Little Rock ..	227
First, Warren ..	183
Immanuel, Little Rock ..	177
First, Fayetteville ..	125
First, Paris ..	117
First, Booneville ..	113
South Highland, Little Rock ..	66
Hebron, R.F.D. Little Rock ..	47
Harmony, R.F.D., N. L. R. ..	23
First, Foreman ..	15

THE RALEIGH MEETING

Since there will be no issue of this Christmas week this will be our last opportunity for a last minute message before the FIFTH SOUTHWIDE SUNDAY SCHOOL CONFERENCE meets at Raleigh, N. C., January 1-4.

We still hope to have a special railroad car for the Arkansas delegation, PROVIDED at least fifteen reservations are made in advance through our office in Little Rock. Quite a number have expressed interest in this special car but have not made reservations. The railroad cannot give us a special car, which will eliminate changing trains enroute, unless we guarantee them fifteen passengers. Write us immediately if you are interested. We hoped to have two cars, one leaving Little Rock at 3:15 Sunday afternoon, December 30th., over the Missouri Pacific, and another leaving Little Rock the same afternoon at 6 o'clock over the Rock Island. Both of these trains arrive at Raleigh at 1:40 a.m. Tuesday, January 1, in time for the first session of the Conference. Delegates on either of these trains would ride the same train out of Memphis, leaving Memphis at 11 over the Frisco. When you make your reservation state which of these trains you want. Delegates from other points in Arkansas who will not come through Little Rock may join us at Memphis at

May we say again that you can well afford to make any reasonable sacrifice to attend this meeting. You will hear one of the most challenging programs ever presented to Southern Baptists. Among the outstanding Baptist leaders who will speak at the general sessions are Dr. W. R. White, Fort Worth; Hon. Pat Neff, Houston; Dr. Ellis A. Fuller, Atlanta; Dr. T. L. Holcomb, Oklahoma City; Dr. Thomas Hansen, Jacksonville, Florida, and others. In addition, the Souths greatest Sunday school specialists will speak and conduct conferences. In our state meetings you hear a few of these workers. At Raleigh you may hear all of them. Raleigh will have as their guests the greatest array of Sunday school talent she has ever had. Your secretary wants Arkansas to share in this unusual privilege. We cannot share in it by remaining at home. Make your decision quickly and write us that you will join our special train.

May the Christ who gave us Christmas Day be very real to you as we commemorate His birth within the next few days, and may the season be one of happiness and joy for you.

E. P. Edmunds.

FIRST BAPTIST, CAMDEN, STANDARD FOR 1934

Application has been received from the First Baptist church, Camden for the standard Sunday school award for 1934. This is one of the schools that has maintained the standard for several consecutive years. We are glad indeed to list this school among our standard schools for 1934. Rev. A. M. Herrington is pastor and Mr. L. D. Togue, superintendent.

To date, our record shows twenty-two standard schools for 1934. This is better than our 1933 record, still there are a number of churches that should apply for recognition before the close of the year. There is just one more week in which to do this. Won't you check up on your school, Brother pastor and superintendent, and get your application in to this office at once so that we may get it to the Board before the close of the year? We believe we should have at least five additional schools to apply before the close of the year, 1934. Let yours be one of this number.

Sunday School Lesson

By HIGHT C. MOORE

THE CHRISTIAN HOME

(Christmas Lesson)

December 23, 1934

Luke 2:8-19; Ephesians 6:1-4

Golden Text — Glory to God in the highest, and on earth peace, good will toward men. Luke 2:14.

The home that is Christian must be based on Christian principles, animated with Christian ideals, productive of Christian character, cherished in a Christian atmosphere and devoted to Christian service.

To help us make our homes Christian we have before us today the gospel story of Christ in the home and the Pauline mandate to the family in a Christian home.

1. The Christ of a Christian Home

Luke 2:8-19

In the Christian home Christ occupies the throne. From this point of view we read again the story of the angels and the shepherds in the fields and in the city of Bethlehem on the night that our Lord was born.

Expectation of Christ in the Home

"There were shepherds." Evidently they were devout. Certainly they were looking for the Messiah. Perhaps when the angel appeared. The good news is only to those who appreciate it. The Saviour comes only to those who come to Him.

Glory of Christ in the Home

"Shone round about them." Was the Babe of Bethlehem born humbly in a cheerless stall? Even so; but the very heavens blazed with his glory and the angels found earth more attractive that night than heaven itself. There is more than a halo about his head. He is the Sun of Righteousness. He is the Light of the world.

Sovereignty of Christ in the Home

"Christ the Lord." He came to seek and to save that which was lost. But he is Lord as well as Saviour. He not only snatches men as brands out of the burning but he sways his scepter over their lives. We are saved to serve because he is our Saviour-Sovereign.

Accessibility of Christ in the Home

"Ye shall find." Explicit directions were given the shepherds. They had no trouble going directly to the Babe in Bethlehem. And he is equally accessible to all who want to reach him. "Seek and ye shall find." "Him that cometh to me, I will in no wise cast out."

Knowledge of Christ in the Home

"The Lord hath made known." The knowledge of Christ is the highest knowledge in the entire universe. Indeed it is the substance of divine revelation. That is, the infinite and omniscient God had nothing better to communicate to men. There is no higher aspiration in any heart than that expressed by Paul when

he said "that I may know him." Infinitely happy as they who know him whom to know aright is life eternal.

Acceptance of Christ in the Home
"Glorifying and praising God." Long had the shepherds looked for the Saviour. Now their eyes had looked upon him. Their hearts were loosed in praise. Such joy the Saviour spreads in every yielded heart. Happy indeed are they who are happy in him.

2. The Duties in a Christian Home

Ephesians 6:1-4

Duties of Children to Parents

The mutual duties of parents and children are forefully presented by Paul in his letter to the Ephesians.

There are two duties which children owe their parents.

The first is obedience. It is an obedience of heart as well as of hand. It involves the obedient spirit as much as obedient service. But it is prompt and willing. It recognizes parental authority. It complies with that authority even when the reason for the command is not apparent. Indeed, it may carry out a parental wish which is even unreasonable though not wrong in itself. As a matter of fact, there is a limitation set about obedience to parents. When the parental word is contrary to the Word of God, the Christian child is bound to obey God rather than an ungodly parent. But the Christian home will make it easy for children to be obedient "in the Lord" which supplies the proper element and motive for obedience. Moreover, it is right for children to obey their parents, since this is taught first in natural law and then also in the revealed law of God.

The second duty of children to parents is honor as given in the Fifth Commandment. Every child ought to honor his father and mother by obeying their commands, by the word of love, by adding to the usual task the extras of kindness and thoughtfulness toward them, by seeking their counsel and imitating them, and best of all, by bringing their lives, if they can, up to the standard of parental ideals and hopes for them. There is great reward in such a course of conduct—many days and much happiness in the land which is given by the Lord.

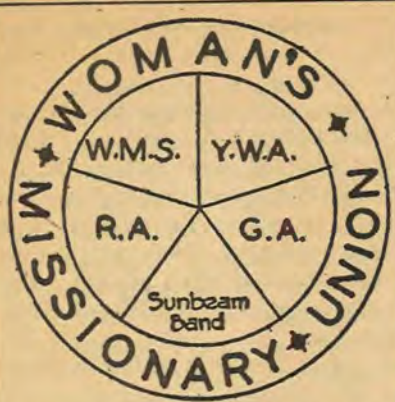
Duties of Parents to Children

There are some definite duties which parents owe their children.

Observe that Paul fixes a good deal of responsibility directly upon fathers, probably for the reason that they are vested with domestic authority and no doubt also because the masculine element is quite as essential as the maternal element in the training of children. The father, therefore, who evades his parental duty by no means escapes his obligation.

There is a negative duty which lies immediately before him. He must not provoke and discourage his children by an overbearing attitude, by a tyrannical spirit, by a condescending air, or by any vexing repression or undue handicap whatever. On the contrary, he

(Continued on page 9)



Baptist Woman's Missionary Union of
Arkansas
409 Federal Bank & Trust Bldg.,
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Telephone 2-1508
Mrs. C. H. Ray, President.
Mrs. J. L. Hawkins, Recording
Secretary.
Mrs. W. D. Pye, Corresponding
Secretary-Treasurer and Editor.
Miss Margaret Hutchison, Young
People's Secretary.

A CHRISTMAS WISH

Dear Friends of mine, God will, I
pray
Bless you upon this Christmas day.

May He to you give joy and health
And much of His abundant wealth.

And peace—may it come on the wing
Of angels, as glad songs they sing.

May your hearts never know sor-
row
That can't be healed each bright to-
morrow.

God gave to you His very best
When Christ came on His saving
quest.

At Christmas time to Him return
True service for which He must
yearn.

And then may God bless you, dear,
friends,
Each moment 'till the New Year ends.

May you strive each and every day
Our Lord to serve along life's way.

And may your daily tasks demand
Best efforts of your hearts and
hands.

Thus shall you through the New
Year bring
Rich gifts to Christ, our Lord and
King.

"God bless you, friends," my heart
is singing,
While Christmas bells are sweetly
ringing.

Yours sincerely,
Mrs. W. D. Pye.

GOOD NEWS FROM THE BARTON ORGANIZATIONS

The missionary society or organ-
ization like to get in on the Christ-
mas Offering to the Margaret Fund
Students? There's still time. If so,
send in your dollar to Mrs. W. D.
Pye, 409 Federal Bank & Trust
Building, Little Rock. — Elma Cobb,
State Margaret Fund Chairman.

membership. This organization of
young women sent \$15.90 for the
same offering. Mrs. J. A. Barbee, W.
M. S. President, Mrs. W. R. Bloesch,
W. M. S. Secretary, and Miss Annie
Bloesch, Treasurer of the Y. W. A.,
all write in glowing terms of their
observance of the Season of Prayer
and what it meant to them spiritual-
ly. These organizations and many
others over the state have made
sacrificial offerings and have receiv-
ed a spiri'ual blessing thereby.

BAPTIST BIBLE INSTITUTE Y. W. A. NEWS

An interesting notice came to
this office regarding the observance
of the Foreign Mission Season of
Prayer by the Baptist Bible Insti-
tute Y.W.A., New Orleans. Young
women from nine different states
were on the programs which were
held two different evenings in the
chapel of the Woman's Building. We
rejoice over this religious fervor on
the part of students in one of our
Southern Baptist institutions.

SUNBEAM LEADERS TAKE NOTICE!

The Foreign Mission Board an-
nounces the publication of a splen-
did booklet, "Little Children of Ja-
pan," price 10 cents from the Bap-
tist Book Store, 715 Main Street,
Little Rock, as a guide for teachers
of the book, "Little Kin Chan,"
price 75 cents in cloth binding only
from the Book Store. These books
will make a splendid lot of material
for Sunbeam Leaders for a mission
study course. Miss Inabelle Cole-
man, who prepared the booklet of
helps, has certainly given fine sug-
gestions for games, projects, and ac-
tivities for the course.

A CHRISTMAS GIFT FOR THE MARGARET FUND STUDENTS

The following organizations are
the ones who have contributed so
far to the "mothering" of the two
Margaret Fund Students assigned to
Arkansas this year. Letters were
sent out to each W.M.S. in Arkan-
sas on November 6 and these are
the ones that have responded.

CENTRAL DISTRICT: Conway
2nd W.M.S \$1.00; Des Arc W.M.S.
\$1.00; Keo Int. G.A. \$1.00; Fort
Smith Immanuel \$2.00.

NORTHEAST DISTRICT: Biggers
Hopewell Church W.M.S. \$1.40; Big-
gers Hopewell church G.A. \$1.00;
Piggott W.M.S. \$1.00; West Helena
W.M.S. \$1.00; Harrisburg, \$1.00.

SOUTHWEST DISTRICT: Ash-
down W.M.S. \$1.00; Bradley W.M.S.
\$1.00; Hope W.M.S. \$1.00; Horatio
W.M.S. \$1.00; Mineral Springs W.
M.S. \$1.00; Stephens W.M.S. \$1.00;
Texarkana Harmony Grove W.M.S.
\$1.00; Texarkana Beech Street \$2.00.

SOUTHEAST DISTRICT: Rison
W.M.S. \$1.00.

Wouldn't your society or organ-
ization like to get in on the Christ-
mas Offering to the Margaret Fund
Students? There's still time. If so,
send in your dollar to Mrs. W. D.
Pye, 409 Federal Bank & Trust
Building, Little Rock. — Elma Cobb,
State Margaret Fund Chairman.

"CHRISTMAS FOR CHRIST"

The permanent theme for the For-
eign Mission Season of Prayer and
Lottie Moon Christmas offering is
"Christmas for Christ." We know
that many of our W. M. U. organi-
zations observed this Prayer Season
early in December and that they
have taken an offering for Foreign
Missions. On December 15th when
this copy was prepared we had re-
ceived \$808.66 for this cause. We
call your attention to the fact that
if this offering is counted on the
record for 1934 it must reach this
office by December 31st WITHOUT
FAIL. Since there will be no paper
Christmas week this is the last call
we shall make for this offering.
Please remit at once and then if
there are any late gleanings, they
can be sent in later. Let's send our
Christmas present for Christ's cause
first, and then remember friends and
loved ones.

SUNDAY SCHOOL LESSON

(Continued from page 8)

ought to help, encourage, stimulate,
guide, inspire. If he expects obedi-
ence he must deserve it.

So finally he has the positive duty
of nurturing his children in two di-
rections: One by such discipline as
may be involved in their chastening
which may require an act; the other
is involved in their admonition
which certainly requires many a
faithful word. Always the devout
parent will have the divine ideal be-
fore him and seek to have the divine
Spirit within him.

The Family in a Christian Home

We linger in our passage from
Paul to emphasize four things about
the family in a Christian home.

1. Personnel of the Christian Home.
"Father. . . mother . . . children."
There is no circle like the family cir-
cle. Every member is bound to ev-
ery other member not only with ties
of blood but ties of common interest
and mutual love. They rise or fall
together.

2. Duties in the Christian Home.
"Obey . . . honor . . . nurture."
There is something for each to do
for the good of all. No one can do
his best out of his place. Husbands
and wives, fathers and mothers, and
children must each and all do their
part. And parental responsibility is
charged with the duty of seeing that
the duties of the home are perform-
ed. Neglect of these duties causes
unhappiness and sometimes actually
destroys the home.

GREENE COUNTY ASSOCIATION

At the Associational meeting last
October at Childress Chapel, our
association voted to continue the
Associational Missionary work as it
had been carried on last year. In
a recent meeting of the Associational
Executive Board Brother Richard
L. Johnson, the man employed by
the board last year, was re-elected
for an indefinite time, with his sal-
ary set at the same mark as last
year. Brother Johnson is a gradu-
ate of Ouachita College, holds a de-
gree from the Seminary at Louis-

ville, and has been in the ministry
several years.

A Senior B.Y.P.U. Study course
was conducted December 10-14 at
Stanford by Brother Richard John-
son and his wife. The enrollment
was sixty-four, with the attendance
slightly exceeding this mark. There
has been no young peoples work at
this place for some years, but Bro-
ther Johnson is to be with them on
the first Sunday night of January
and help them get started off on the
right foot with their new work, their
new quarterlies, in a new year, and
with new officers. Stanford's zeal-
ous, aggressive young pastor is Bro-
ther Alvin Allison.

Some of our new changes in pas-
tors and pastorates are: Bro. J. H.
Hughes, our Association Modera-
tor, to Alexander Chapel, Bethel,
and a church in Kentucky; Bro. J.
O. Miles to Center Hill; Bro. Duffer
to Walcott; Bro. Chester Cole to
Fairview; and Bro. George Bugg to
Brighton. Two of our best church-
es are reported to be pastorless,
Rock Hill and New Friendship.
Paragould now has two full-time
churches since the East Side church,
of which Bro. Sam Wicoxon is pas-
tor, has abandoned half time preach-
ing and gone into full time work.

A soul-stirring and heart-filling
service is the ordination of a man
into the gospel ministry. Such was
the service that was conducted De-
cember 16, in the church at Epsaba
when Bro. Chester Cole was set
apart to preach the riches of God's
Word. Brother Cole, a young man,
though married and the father of
two children. He has had a rich
experience of grace, and to one who
sees him in a church service there
is no doubt as to his usefulness in
the Kingdom's work. The program
was as follows: Ordaining sermon
at the morning hour, by Rev. J. D.
J. Faulkner; afternoon, presentation
of the candidate to the Presbytery,
Roach Cole; examination led by Bro.
Faulkner; Ordaining prayer by Bro.
Duffer; Laying on of hands by Pres-
bytery; short prayer by Bro. Faulk-
ner; Presentation of charge and Bi-
ble by Bro. Richard L. Johnson;
Presentation of charge to the church
by Bro. Faulkner; Song service and
dismissal.

The Presbytery was composed of
J. J. Burton, New Friendship; B. C.
Lloyd, Beech Grove; J. D. J. Faulk-
ner, New Friendship; Riley John-
son, Paragould; T. M. Barr, Beech
Grove; C. L. Hill, W. D. Palmer,
and Russell Duffer, all of Peach Or-
chard; and Richard L. Johnson. Bro.
Cole's ordination was requested by
the church at Fairview, of which he
is now pastor. — R. L. Johnson.

President J. W. Cammack, of
Averett College, Danville, Virginia,
a Baptist College in Virginia, an-
nounces a gift of \$30,000.00 to that
institution by the will of the late
Joseph B. Anderson, of Danville, and
another gift of \$5,000 the same
week by the will of the late J. M.
Thomas of the same city.

Averett reports the largest en-
rollment in its history of seventy-
two years, and has no debt.

THE SHEPHERD WHO WATCHED

By C. C. Young

On a barren hillside, under the Syrian stars, sat a shepherd watching a flock of contented sheep as they slept. It was dark and the stars were too near the gates of heaven to give much light on the earth. Thus sat the shepherd under the Syrian stars in the long ago.

On another hillside not far away, some lights of earth showed where men had built a town (Bethlehem) in the long ago, and the shepherd often looked toward the town lights. Presently, he saw the figure of another man approaching him. The moving form, wrapped in a blanket, came near and near. Was he friend or was he foe? Finally, the form stood beside the shepherd and proved to be neither friend nor foe but a STRANGER, he and the shepherd thus talking under the Syrian stars in the long ago.

Stranger; I see you have a large flock of sheep here. Are they all yours?

Shepherd: No, they are not all mine. There are four flocks here and mine is the smallest of the four.

Stranger: But where are the other shepherds? What could they be doing this time of night?

Shepherd: They have gone to the town where you see the lights yonder.

Stranger: Rather strange they should leave the flocks at night and go to the town.

Shepherd: Yes, rather strange. But a very strange thing happened before they went and that is why they have gone. The four of us were watching our flocks, when a sudden brightness shone all about us. It was not daylight but a dazzling brightness, with all the hill-sides glistening in the light. We fell to the earth in great fear but observed that the sheep were not afraid, even though their fleeces were shining in the silver sheen.

Stranger: Was that all? Surely, you are not telling a fanciful story?

Shepherd: No indeed, that was not all. An angel appeared, with sparkling robes as white as the eternal snows of Mount Hermon. He spoke quietly to the four of us, saying: "Fear not, for I bring you good tidings of great joy; unto you is born in the city of David a Savior, Christ the Lord, and you shall find the Babe in a manger."

Stranger: Did any thing else happen? Surely, this was not all.

Shepherd: Yes, when the angel had finished speaking, a great chorus above us sang out: "Glory, glory, glory to God in the highest and on earth peace and good will toward men." Then the voices ceased and the forms vanished, and I saw a long avenue of light follow them up through the stars into heaven.

Stranger: Ah, I see now why the other shepherds went to Bethlehem tonight.

Shepherd: Yes, that was the only thing we could think of doing. We thought it might be Elijah come back to earth or that another Judas Mac-

cebus had been born as a great leader to break the power of Rome and make Judea free again.

Stranger: But it seems that your Savior or leader ought to have been born in some grander place than Bethlehem.

Shepherd: Yes, it does SEEM so. But may it not be better for a Savior to be born among the people who need him most and who desire and welcome home more than all else?

Stranger: But why did you not go? Why not leave the sheep now and join the other shepherds in the town?

Shepherd: No, we could not all go and leave the sheep. I will go later to see him.

Stranger: No, you will not have another opportunity. This Child Savior is soon to be taken to Egypt to be hidden from Herod who wants to kill Him. Later He is to be brought back to Nazareth, many miles from your home. It will be thirty years before He begins His work; and at your age, old as you are, you may not live to see Him then. (Note: Saying this, the stranger vanished in the darkness, leaving the shepherd alone.)

Shepherd: I will heed the stranger's voice and go at once to Bethlehem to see the Savior. (Note: Out in the darkness he went but he heard the cry of a lamb which had lost its mother in the darkness. He turned back to the flock, finding the lamb and sat down on the grass with the little creature in his arms. As he sat there under the Syrian stars, watching far into the night, the same stranger returned.)

Stranger: Ah, I see you did not go to Bethlehem, after all your brave start.

Shepherd: No, I decided to stay here. I started on the way after you left; but I heard this little lamb's cry in the darkness, loss from its mother, and came back. It may be as you say, that I will never see the Savior. But I am a shepherd and I could not go even to see the Savior tonight, knowing that I had been untrue to a little lamb lost in the darkness. The Savior will forgive me for not seeing Him tonight but He would never forgive me for leaving a little lamb lost and to be killed, perhaps, by a wolf. I know He would not forgive me, for I could not forgive myself, if I did such a thing. No, stranger man, I'm not going to Bethlehem tonight.

Stranger: You have indeed both spoken truly and done well. This is the greatest night ever known on earth or in heaven, and you have done one of earth's great deeds in saving one of God's lost creatures. It is a great privilege to see the Savior and in the future, men will travel leagues of miles to see. But yours has been a greater privilege in doing well the thing that was nearest you. To save a lost lamb as you have done and to do your daily task well, is even better than just seeing the face of the Savior Babe in Bethlehem tonight.

Shepherd: Truly am I glad to

hear you speak these words of comfort to me but I do not regret my decision in not going to Bethlehem tonight. I love my Savior who is born there as you say but I also love this little lamb. And look, stranger man, the poor little thing has gone to sleep in my arms, all safe and sound, when it might have been lost and killed. But tell me, stranger man, who are you and how did you happen to know so much about the Savior?

Stranger: How I know all this, does not matter. But I am one of God's angels whom you heard tonight. Jehovah, the mighty God who sent the Babe of Bethlehem to earth, has sent me to you. You have a real shepherd heart and such as you are will help to save the world, by doing well the thing that is nearest you. Tell others to go and do likewise. (Note: At these words, the blanket fell from the stranger's form, and he ascended at once into heaven, followed by a great avenue of light up beyond the Syrian stars.)

AN IAMBIC OF PRAISE

By F. E. Calvert

When Pleiades was swung to place,
And the North Star its home did find;

When sun and moon and stars were set,

And constellations yet unknown
Were hurled to place—the Milky Way

Stretched 'cross the sky;
The Great Dipper, so wondrous formed,

To spin around old Sirius true;
When morning stars together sang,
And sons of men did shout for joy;
When shone a star so clear and bright

O'er Judean hills near Bethlehem;
Then swept a song of heavenly strain.

An angel band as one did sing,
Peace and good will unto all men.
And caught by earthly poet's muse,
'Twas writ in words of burnished gold
On hearts of men throughout the world.

"Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him, above, ye heavenly hosts
Praise Father, Son and Holy Ghost."

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FOR
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A Few Drops Every
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Will Promote a Clean,
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A NEW WAY TO HELP THE
SOUTHWESTERN SEMINARY

L. R. Scarborough

Five years ago by the gift of a friend of the Southwestern Seminary, we started a citrus fruit orchard in the Rio Grande Valley in Texas. Two hundred acres of trees are now bearing. They constitute part of the Seminary endowment and all returns from this fruit go to the operating expenses of the Seminary.

Between December 5 and 20 we will send out on order a bushel basket of juicy, delicious, mainly Marshall Seedless grapefruit, or oranges for \$1.50 per basket, plus the express. The friends of the Seminary can help themselves and their families to delicious citrus fruit, and help the Seminary to pay its operating expenses, by ordering one or more of these baskets. It will make a delightful Christmas gift.

I have fifty letters from leading Baptists who enjoyed a box of this fruit last year, saying they never ate finer or more delicious fruit in their lives.

It is understood that those who order will pay the express, and the baskets will be sent C.O.D. as to the express charges, and if desired as to the cost of \$1.50 per box. The express charge is from 50 cents to a \$1.00, owing to distance from Edinburg, Texas. We can fill around 8,000 orders.

Send your order and the number of bushel baskets desired and whether you desire oranges or grapefruit, or a mixed basket, to the Southwestern Baptist Theological Seminary, Seminary Hill, Texas. Send check or money order for \$1.50 per basket. Tell your friends about it and get them to order. Some pastors are already taking it up with their members and getting orders from their church people. This will greatly help the Seminary. Order at once.

Do you lack PEP?

Are you all in, tired and run down?

**WINTERSMITH'S
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and build you up. Used for 65 years for Chills,
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THE HOUSEHOLD OF GOD
(A Christmas Meditation)

By H. H. Smith

In spiritual discernment John surpassed all the other followers of the Master in the days of His flesh. Matthew, Mark, and Luke tells us what Jesus "said and did, John tells us what He was and is." This great interpreter of the Master plainly states his purpose in writing his Gospel: "that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." He also says: "As many as received Him, to them gave He power to become the sons of God." Receiving Christ, as Lord and Saviour, one is born again, born of the Spirit—"not of blood, nor of the will of the flesh, nor of the will of man, but of God," and thus becomes a child of God.

A writer calls attention to the fact that "both John and Paul insist on the fundamental fact that the relation of believers to God is a filial one. John gives us the fact on the human side: man 'must be born again;' Paul gives us the Divine side: God by 'adoption' makes us sons." According to John, we have salvation only when we become children of God by believing on Jesus Christ, the son of God, the Redeemer of the world. Blessed privilege, to be known as children of God! Dwelling upon his glorious thought in his old age, John cried out: "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God!"

To be a child of God one must be like God in certain respects. Jesus said: "Blessed are the peacemakers; for they shall be called the children of God." When one loves peace and strives to heal dissensions in others, it is evidence of kinship with Him who is the God of peace. When the Master said His followers should love their enemies and return blessing for cursing, He meant to teach that such an attitude should be regarded as the natural conduct of those who belong to the family of God: "That ye may be the children of your Father who is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Who can meet this high requirement except those who have experienced a complete transformation of character through the regenerating influences of the Holy Spirit?

The transformation of Saul the persecutor into Paul the apostle is a conspicuous example of what happens to one who becomes a child of God, through faith in Jesus Christ. This bigoted "Hebrew of the Hebrews" breathed out threatenings and slaughter against the disciples of the Lord, and "made havoc of the church, entering into house after house, and dragging away men and women, committed them to prison." Stalker says: "Some appear to have been put to death, and, darkest trait of all, others were compelled to blaspheme the name of the Saviour." But when the bigoted persecutor met Christ on the Damascus

road and surrendered to Him, what a change came over him! He is no longer Saul the proud bigot, but Paul the humble follower of Jesus Christ. Before, he hated the Gentiles, whom he considered outcasts and enemies of God; but now he loves them with such an intensity of spirit that he is willing to go to prison and to death for the privilege of telling them of Jesus Christ, the world's Redeemer.

Turn to Philemon and read that heart-moving story of the aged Paul in a Roman prison, writing the master of a run-a-way slave, who had been converted through the apostle's influence. Dr. C. H. Dodd paraphrases Paul's letter thus: "I beg you for my son, Onesimus, born to me in my prison. A 'good-for-nothing' he was once, but now he is good for much, both to me and to you. I have sent him back to you as though I sent you my heart. . . . It may be that he was separated from you for a time for this reason, that you might get him back no longer as a slave, but something better than a slave, dear brother—dear certainly to me, and surely dearer far to you, both by natural relations and in (communion with) the Lord." Commenting on this, Dr. Dodd says: "There is here a transforming power which goes deeper than even the splendid humanism of the Stoics. We may recall that even Epictetus, one of the noblest of them, could dissuade a man from punishing his slave in the words, 'It is better for your slave to be bad than for you to make yourself unhappy.'"

Alas, for the best word that the best moralist could give concerning the relation of a master to his slave: "Don't make yourself unhappy by punishing your slave." But Paul possessed of the spirit of Christ, had a better word for both master and slave: "Treat your slaves as a human brother for whom Christ died; teach him that he too can become a child of God; then shall both master and slave enter into a Christian brotherhood of unspeakable joy and love." With such a spirit pervading mankind, no need of an "emancipation proclamation;" for, in the face of such a spirit, slavery could never exist.

The household of God! All nations and kindred and peoples a brotherhood of believers in and followers of the Lord Jesus Christ! How attained? "As many as received Him, to them gave He power to become children of God."

TIRED EYES
After a hard day's work, refresh your eyes with **DICKEY'S OLD RELIABLE EYE WASH**
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Dickey Drug Co., Bristol, Va.
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To quickly allay skin irritations or hurts, depend on soothing
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HAROLD —A HOSPITAL BOY

By

Louis J. Bristow, Superintendent

Harold is ten years old and has been in the Southern Baptist Hospital at New Orleans on two occasions. More than a year ago the little fellow injured his right arm, and suffered terribly. His mother is a widow and is utterly poor. After several weeks at home Harold was brought to us and was admitted free of charge. His condition was bad, very bad; and he was in the hospital more than two months. His injured arm was much improved and he went home. Boy-like he entered into games of sport which were more or less rough, and his arm suffered an injury in the same place. At that time, his mother herself was in a charity hospital elsewhere, and Harold was kept at home. About six weeks ago his pastor came to see me, told me of Harold's condition, and again he was admitted as a free patient. The condition of his arm was alarming. Skillful doctors and competent nurses cared for the boy, but, after every effort had been made to save the limb, amputation was found to be necessary.

So Harold's right arm is off at the elbow! A ten-year old boy has lost his right arm! And he is poor, very poor. But he is a guest of Southern Baptists. We have done what we could for him. I am wondering whether there are ten-year-old boys who may read this who would like to share their Christmas gifts with Harold? If so, send them to me, and I'll see that he gets them.

Louis J. Bristow,
Superintendent

New Orleans, Louisiana.

CLUB RATES—SIX MONTHS ONLY

Have you seen the enlarged Intermediate Counselor? It contains practical and inspiring helps for pastors, general superintendents, parents, Intermediate workers, and all who contact youth. It may be had for 50c the year or 15c the copy. An attractive club rate of six yearly subscriptions for \$2.50 is being offered, provided the six copies may be mailed to one address. This special rate is good only until July 1. Your state is being asked to take a goal of 175 subscriptions for the year.

Old Lady—"My poor man, I suppose you have had many trials in your life?"

Tramp—"Yes, Ma'am, but only one conviction."

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LITTLE ROCK, ARKANSAS

**SNAPPSHRDL ETAOI II MFWY
SNAPSHOTS FROM THE
BOTTOM'S BAPTIST
ORPHANAGE**

Well, here we are again. We have just finished unloading a car load of supplies from Gainesville Association and also one from Black River Association. We certainly appreciate the way the Baptists in the associations have come to our rescue with carloads of provisions, including hay and feed for the stock. Our crops at the orphanage was a total failure due to the lack of rain during the growing periods. We have never yet called on the denomination and not had a generous response.

One good lady of Texarkans killed four big white faced cows and had them canned and shipped to our orphanage. It is loyal friends like this that makes it possible for us carry on.

We soon will be entering a new year and we trust that conditions in 1935 will improve and that we will be able to do greater work for orphan children of Arkansas.

We have had to make drastic reductions during 1934 to try to keep within our allotted budget. We have received support from churches and Sunday schools that we have never heard of before. We appreciate and thank every individual who had a part in making our work a success.

The children join us in wishing everyone a Merry Christmas and a Happy New Year.

In buying presents for Christmas for your orphan children please do not include rifles of any kind, or knives.

With every good wish, — C. R. Pugh, Superintendent.

You may be as sweet as pie—but lost of people don't like pie.—Ex.



Wishing My Many
Baptist Friends A

MERRY XMAS

And A

HAPPY NEW YEAR

E. I. McKinley

Commissioner of Labor

**A NEW DEAL FOR THE
RAILROADS**

Four items of interest conspire to lead us to say this word about our great transportation lines, the railroads.

1. Thousands of passenger cars are being equipped with air-conditioning apparatus. Any one who has been privileged to ride in one of these clean, cool, refreshing cars especially in the hot, dusty summer time will realize that here indeed is the mode of travel de luxe for the future.

2. We are shocked at the mounting number of highway accidents. Personally we believe that the flood of liquor sweeping the country has and will contribute to this holocaust of tragedy.

3. A new steam-line, five car train of one of the railroads stands today for the public's inspection at our Union Station. Operated as a full train at a cost per mile in fuel and oil hardly exceeding that of a private passenger motor car, cutting schedules almost in two without sacrificing that high degree of safety for which the railroads have become famous presents a picture of future transportation that is attractive indeed.

4. From the Baptist Message, Mississippi, we learn that:

"The railroads of the state are giving free transportation to supplies sent to the orphanages in Jackson also to the Old Ladies' Home and the Old Men's Home, for Thanksgiving." This is only one illustration of the generosity of the railroads to our work and religious and philanthropic work in general which is deeply appreciated.

The railroads should be given a fair chance.—The Word and Way.

**BEATITUDES FOR CHURCH
MEMBERS**

Blessed is the member who joins the church to serve.

Blessed is the member who visits the sick, poor and needy.

Blessed is the member who reads the Bible daily.

Blessed is the member who reads the church paper and renews promptly.

Blessed is the member who goes to prayer meeting regularly.

Blessed is the member who wants to stay for church service after Sunday school and attends the night service, too.

Blessed is the member who does not think he is better than others.

Blessed is the member who puts into practice what he preaches.—Ex.

Pastor L. D. Eppinette of Ashdown writes: We had a good day in our Home Coming service the first Sunday. There was one addition to the church. We had seven more additions last Sunday. We are now putting on our Every Member Crevass and the prospects for going over the top are good. We voted last night to ask Roland Lawrence to come and assist us in a training school beginning Wednesday night, December 26th. We are working for a great year in 1935.

"The Church of God lives in spite of the negligence of its friends and the opposition of its enemies."

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Welding Co.**

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"The Weld That Held"

Julius C. Bemberg, Prop.

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TENTATIVE PROGRAM
ARKANSAS BAPTIST STATE CONVENTION
FIRST BAPTIST CHURCH, PINE BLUFF, JAN. 22-25, 1935

TUESDAY NIGHT

- 7:00 Devotional
- 7:20 Enrollment of messengers
- 7:30 Welcome Address
- 7:40 Response
- 7:45 Organization
- 8:10 Announcements
- 8:15 Visitors and New Pastors
- 8:30 Annual Sermon — Rev. J. G. Cothran
- Recess

WEDNESDAY MORNING

- 9:00 Devotional
- 9:15 Announcement of Committees
- 9:25 Christian Education
- 9:40 Central College (Report of Board of Trustees)
- 10:20 Ouachita College (Report of Board of Trustees)
- 11:00 B. B. I.
- 11:20 Southwestern Baptist Theological Seminary
- 11:55 Southern Baptist Theological Seminary
- 12:30 Recess

WEDNESDAY AFTERNOON

- 2:00 Devotional
- 2:15 Report of the State W. M. U.—Mrs. W. D. Pye
- 2:45 Sunday School & B. Y. P. P. Report — Mr. J. P. Edmunds
- 3:15 Baptist Book Store Report
- 3:40 Stewardship Report
- 3:50 Sermon—Dr. B. V. Ferguson

WEDNESDAY NIGHT

- 7:00 Devotional
- 7:15 Journal and Miscellaneous Business
- 7:30 Report of Executive Board
- Reading Report
- State Missions
- Talks by Missionaries
- 1935 Program—Secretary B. L. Bridges, Pres. O. J. Wade

THURSDAY MORNING

- 9:00 Devotional
- 9:15 Journal and Miscellaneous Business
- 9:35 Ministerial Relief
- 10:00 Cooperative Program
- 10:50 Report on Foreign Missions
- 11:30 Sermon—To be supplied

THURSDAY AFTERNOON

- 2:00 Devotional
- 2:15 Report of Board of Trustees of Bottoms Baptist Orphanage
- 2:45 Report of Baptist Brotherhood
- 3:05 Report on Publications
- 3:25 Obituaries
- 3:45 Sermon—Inspirational Type—Dr. H. L. Winburn
- 4:15 Recess

THURSDAY NIGHT

- 6:45 Devotional
- 7:00 Sermon—J. B. Lawrence, Alternate, Chas. W. Daniels
- 7:45 Report on Home Missions
- 8:30 Hospitals

FRIDAY MORNING

- 9:00 Devotional
- 9:15 Journal and Miscellaneous Business
- 9:45 The Hundred Thousand Club
- 10:15 Temperance
- 10:45 Nominations
- 11:10 Resolutions
- 11:30 Report of the President of the State B. S. U.
- 11:45 Sermon—Dr. M. E. Dodd

A TELEGRAM

Tuesday. Signed F. J. Katz. Brother Moseley was Sunday School and B. Y. P. U. Secretary of Louisiana for several years, and before going to Louisiana was our secretary in Arkansas. Not only Arkansas and Louisiana, but the entire south will mourn his going.

The many friends of Secretary Joe Moseley of Louisiana will be shocked to read the following telegram received at Baptist Headquarters Monday: Joe Mosley died two thirty Monday morning. Funeral two thirty

WHY THE PASTOR GETS OLD
 Mrs. Huff is up the Miff Tree
 On a seat fixed good and firm;
 And she'd like to tell that pastor
 A few things and make him squirm.

Mrs. Huff was sick abed, sir,
 Yes sir, sick abed a week.
 And the pastor didn't call, sir,
 Never even took a peek.

Wasn't that enough, sir,
 To provoke a saint to wrath?
 And to make a Christian pilgrim
 Wander from the churchward
 path?

When I asked her if the doctor
 Called to see her, she said, "Sure!"
 And she looked as if she thought I
 Needed some strong mental cure.

Then I asked her how the doctor
 Knew that sickness laid her low.
 And she said that she had call him
 On the 'phone and told him so.
 —Clip Sheet.

HOW UNCLE SAM SPENDS HIS MONEY

We read that the United States of America spends it money as follows: Living costs, 23 1-2 per cent; luxuries, 22 per cent; waste, 14 per cent; miscellaneous, 13 1-2 per cent; bad investments, 11 per cent; crime 8 1-4 per cent; government 4 1-2 per cent; schools, 1 1-2 per cent, churches 3-4 per cent.—Ex.

CATHOLICS CONTINUE CAMPAIGN FOR CLEAN MOVIES

The Roman Catholic Church will continue its campaign to secure clean movies, and will seek to organize a Legion of Decency in every parish, according to the decision of the hierarchy of the Church. Note was taken of the recent improvement in the quality of the pictures shown, but it was recognized that the campaign must go on if any permanent results are secured. List of classified pictures will continue to be furnished all dioceses; also each diocese will have its Council of the Legion of Decency, which will work under direction of the bishop of the diocese. In case the Church decides that the motion picture industry is not observing its pledge as to decent standards for pictures, the bishops will declare a boycott on all pictures for one week.—Christian Advocate.

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 and a
HAPPY NEW YEAR

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OUR BABIES

In the Baptist Hospital to-day there are over one hundred patients, and in the beautiful nursery fourteen new babies. During 1934 two hundred babies first saw light of day in the Baptist Hospital, and what fine babies they are. It is worth a visit to the Maternity Department to see the happy mothers with their smiling faces, each mother feeling she is the proud possessor of the prize baby. Then there are the fond fathers, grandmothers, aunts and cousins, all gazing in admiring groups through the glass partition of the nursery at the object of their adoration.

You will notice in the mothers' rooms worlds of flowers, a tribute to the proud mother, and such an array of gifts for the new arrivals—toys, tiny shoes, jackets, baby books, a bat and ball, a football, etc., all speaking of the love and affection bestowed on "our new baby."

"These truants from home in the heavens

They make you more kindy and mild,

And I know how Jesus could liken
The Kingdom of Heaven to a
Child."

HAPPINESS IN THE HOSPITAL

If you went through the Baptist State Hospital to-day you would be impressed with the hopeful, cheerful attitude of the patients. Of course, there are those critically ill who have not reached the stage of convalescence, but to-day that number was relatively small. Bright eyes, smiling faces, cheerful words were the rule, and the universal chorus was "I'm going to be able to go home for Christmas"! O the joy, the happiness in these words! Said one patient,

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Good Will
To All Mankind."

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"My troubles are behind me now; that much dreaded operation is over, and I'm going home a well woman." Another with a radiant face said, "How happy I am to know that I am going to be well again."

A bright faced girl, who had to be in the hospital on many occasions for weeks at a time with a deep infection in both limbs as the result of a serious injury was a visitor to-day. At times it was thought nothing but an amputation would save her, but yesterday with glowing face she walked around on crutches, greeting all her old friends in the hospital with the glad news that she would soon be able to discard the crutches for a cane, and then sooner or later the cane would go.

Then there was the boy so far away from home who for weeks had lain at the very door of death with double pneumonia followed by other complications. To-day although very very weak he is about the happiest boy in Arkansas due to the fact that "Mother" is by his side from that far away home in North Dakota, and "Mother's" presence is acting as a tonic, a stimulant, helping that young man to battle against the effects of his long illness. This visit from the boy's mother was made possible through the kindness of C. C. officers and men of his company. God will surely bless the C. C. boys who so generously gave that their sick comrade might have the joy of his mother's presence this Christmas season during his struggle for life and health.

HOW MAKE YOUR PASTOR
HAPPY

A pastor who is human is always glad to hear words of appreciation from the people to whom he

ministers. The best way to make a pastor happy, however, is to give him your fullest and heartiest co-operation in the work which he is attempting to do. Stand close by your pastor, sharing his burdens, uniting in his prayers, getting his point of view, cheering his heart. Let your pastor see that you are interested—deeply, passionately interested—in the work of the church and you will not only make his heart happy and his work effective, but you will add years to his life. The burden of responsibility is a heavy

burden. It crushes many a pastor. Do you share your pastor's burden of responsibility? Get close to him and show him that you are his friend.—Watchman-Examiner.

"If the liquor traffic is right, then prohibition is wrong; but if the liquor traffic is wrong then prohibition is right."—Clarence True Wilson.

The debt of the federal Government decreased from \$26,594,000,000 in August, 1919, to \$16,185,000,000 in

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and Loyalty to the Store and Wish
You, Each and Every One

A HAPPY CHRISTMAS
MISS MAVIS NEWSON And
MRS. NELL HELTON, Manager

OUACHITA ASSOCIATION

Report coming from Eld. P. N. Clements that the Grannis church, since their revival, is putting forth an effort to do some repairs on their church building by recovering and doing some inside work. The church is pastorless but we trust soon they may have a pastor. Their Sunday school is doing good work and we trust to hear more from them soon.

The Yocona church has one of the best singing classes in the Association and they too are preparing for some real work with Brother Clements as their leader.

Our Assistant Clerk, Dr. O. D. Bradshaw, made a trip to New Hope church at Shady, preaching for them and looking the field over. Also he visited the Big Fork church in Caddo River Association and reports he was very much pleased with the outlook for some good work in these two churches.

Brother J. M. Holman was at his regular time with the "Good" folks at Broad Camp and we are glad to know that this church is picking up in its work. Brother Holman reports that the Wickes church when he serves them are preparing to take care of the next fifth Sunday which convenes Friday night before the fifth Sunday. We gladly extend an invitation to any one to visit us at this meeting.

The Cherry Hill church is doing some good work on their new building and we hope within two or three months these untiring workers will be in their new home.—W. E. Holt.

Baptist Tabernace, Homer B. Reynolds: This past week the Pastor and B. T. U. Director held a week of consecration and evangelism for our B.T.U. Department. During the eight services we had 19 additions to the church with 16 conversions. A very gracious service that it was evident the Spirit of the Lord was leading. One of the most pleasant weeks of work that we have had during our service as pastor and people. Our people were lifted up and are determined to do more for the Lord in 1935. Great hours of consecration and decision during the week of services.

Today adopted our budget for 1935 which included subscriptions of 250 copies of the Arkansas Baptist. Which to my thinking is one of the greatest items on our budget. Intelligent Baptist will be Baptist. Baptized 7 at the close of the evening service.



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Executive Board, Arkansas Baptist State Convention

B. L. BRIDGES, General Secretary

Some Important Matters

THE PREACHERS BIBLE SCHOOL

Beginning January 7th and lasting for 1 week there will be a Preachers' Bible School held at the First Baptist Church in Little Rock. The Executive Board and the First Baptist Church are sponsoring this school. It marks the beginning of what we hope to develop into an enlarged comprehensive Bible conference for preachers and Christian workers. We have to feel our way into the proposition to determine when would be the best time in the year, where would be the best place, and what all should be included in a Bible conference to make it most helpful. This is our beginning.

WHOM IS THE BIBLE SCHOOL FOR?

This Preachers' Bible School is mainly for preachers. All Christian workers, however, are welcome and we can assure them that they will profit greatly by attending this meeting for a week. Sunday School teachers, B. T. U. leaders, deacons, W. M. U. workers, and any other Christian worker will find this a most helpful week of study and meditation. But in this school we will major on things that will be helpful to preachers.

COURSES OF STUDY

In this Bible School we will study Old Testament Interpretation, New Testament Interpretation, Homiletics (sermon building), Evangelism, and Missions. There will be no textbooks used except the Bible. There will be no examinations and no awards given. We want our preachers to be absolutely free to get the largest possible spiritual benefit without being troubled with too much formality and technicality in details. We will have a supply of good notebooks and pencils, and we want our preachers to take notes on what they hear and learn. We want them to bring a good Bible or purchase one from the Baptist Book Store, 716 Main St., after arriving.

WHO WILL BE ENTERTAINED, AND HOW?

Let all of our preachers take note of this paragraph. We have planned to furnish full entertainment for the "Fourth Time" preachers. We plan, also, to furnish them transportation to and from Little Rock. Everybody knows what we mean by a "Fourth Time" preacher. It is one who does not pastor any church except a church having services once per month. If you are a pastor of a "one-half" or "full time" church you will not be listed in this group. Let us not get confused about this. For the "Half Time" and "Full Time" preachers we plan to give them entertainment on the Harvard plan—that is, they will have bed and breakfast, but will be expected to get their dinner and supper elsewhere. The reason we offer more complete entertainment for "Fourth Time" pastors is apparent. These brethren have to pay their expenses to and from the church to which they preach and if they miss one Sunday the church is without preaching a whole month. This keeps them away from conventions and religious meetings that carry over Sunday. And many times if the weather is bad they go home from their appointments without a dollar for their work. Consequently, they have very little money to spend on books and they are at some disadvantage. Their ministry cannot be as rich and blessed as it would be if they had the privilege of reading many books and papers and going to conventions, etc. We want, therefore, to offer special inducements for this group of our preachers. We believe in the "Fourth Time" preacher and his field is the field that needs development more than any other, and he is the man to do it. We want to help him do it. His is a great task.

PREACHERS' WIVES NOT ENTERTAINED

Nobody but regularly ordained preachers will have entertainment in this Bible School. We cannot entertain preachers' wives and children. There would be no limit to the task and we would not be equal to it. A preacher should leave the family at home, or better still, provide some way of entertaining them here in Little Rock at the hotels so that our Baptist homes may be open to preachers.

Unless our letters went astray in the mail, every preacher has gotten an announcement of this school and has a postal card addressed to us so that he can let us know, free of any charge to himself, whether he is coming or not. We need this information in securing entertainment. Brethren, let us know.

OUR 1935 BUDGET

While our 1935 budget cannot be officially adopted until in January. The committee recommends a budget of \$77,600. It should be larger. Financial conditions are greatly improved. Churches are getting larger budgets subscribed. This, however, is not the main reason why our budget should be larger. There are two main reasons for that. First of all, we have not been paying interest fully on our debts. We simply must have a large amount in the budget for that purpose. Then, too, the Executive Board voted nearly a year ago that the Orphanage should be in the budget for 1935. In short, our needs demand a larger budget. The second reason was set forth on the back page of the Arkansas Baptist last week. The churches are contributing a pitifully small amount for our Missionary Program. We all should be ashamed of it. The greatest doctrine in the Bible is the doctrine of missions. I used to wonder how a preacher could preach on the distinctive doctrines of Baptists, such as "Total Depravity," "Salvation by Grace," the "Immersion of Believers in Water by a Proper Administrator," the "Restricted Lord's Supper," etc., and all the time watch the church dry up and dwindle down. I have discovered the reason for it. It is this: the neglect of a virile missionary gospel. There is no greater passage in the Bible for the church to observe than the Great Commission of our Lord. The other old doctrines are fine and essential, but we must not neglect the Great Commission. Your church will not grow and develop as it should, very long at least, without the proper emphasis on this all-important matter.

CHURCHES SUBSCRIBE LARGER AMOUNTS

We have not heard from very many churches with reference to the Every Member Canvass, but we have heard from a few, and without a single exception, those we have heard from are reporting encouraging news about their budgets. Pastor Webb, First Church, Pine Bluff, writes me today that his church has subscribed \$5,500.00 for Missions in 1935, and it looks like they will go to \$6,000. This is simply great. This historic old church has been one of the greatest missionary churches that I have ever known anything about, and Pastor Webb is certainly holding up the standard. This good news, Brother Webb, is a source of encouragement at Baptist headquarters and will be, I am sure, to every other church in Arkansas. Pastor Blaylock First Church, Little Rock, reports that the subscriptions on the first day of the Every Member Canvass amounted to more than all subscriptions amounted to last year. He believes, without doubt, the budget will be subscribed, and they have a larger budget than usual, \$4,500.00 of the budget will be for Missions. Time and space forbid me going on along this line. Let me say again, brethren, more enlistment is absolutely vital and necessary in our churches. The pastor and deacons who do not recognize this and accomplish it are failing to fortify themselves against impending disaster.

LET THE CHURCHES ELECT MESSENGERS TO THE STATE CONVENTION. WE MEET IN PINE BLUFF, JANUARY 22ND, 7:00 P. M., 1935.

ONLY TWO MORE SUNDAYS THIS YEAR. PLEASE PUSH THE MISSION "ROUND-UP."