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Arkansas Baptist State Covention

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The Arkansas Baptist

Successor to Baptist Advance

Vol. XXXIII

LITTLE ROCK, ARK., THURSDAY, MARCH 1, 1934

No. 9

"GOD SENDS GREAT REVIVAL TO THE CAMPUS OF OUACHITA COLLEGE"

"I want to live a life for Christ," voices in a few words the most sincere desire of practically every person on Ouachita College campus since the recent revival planned by the B. S. U. Council and Student Body and conducted by Rev. Fred McCaulley of Oklahoma. Meetings were held every morning during the chapel hour and each night during the week beginning Sunday, February 18th.

Bro. McCaulley, who is field representative for Oklahoma Baptist University, was not wholly a stranger on the campus since many of the students have known him at the Si-loam Assembly. He possesses a marvelous personality, and through his consecrated Christian living was a great power in winning many souls to Christ and causing others to re-dedicate their lives. He was constantly available for students' conferences and always ready to render any services he could to the students.

The music for the services was well directed by Ralph Kellar of Stuttgart and John Tom Murphy of El Dorado. They were ably assisted by Virginia Tompkins of Burdette, Dorothy Dollarhide of Foreman, and Wanda Gary of Dumas, pianists, and Lora Battles of Hot Springs and Marie Stayhome of Little Rock, violinists. There were many special musical numbers throughout the meeting.

The results of this revival are far too numerous and valuable to name, and the Christian atmosphere on the campus has already increased many times. Some of the actual results are: 13 conversions, forty-seven students who came to unite with the First and Second Baptist Churches of Arkadelphia by letter, 14 dedicating their lives for special service, and 161 who reconsecrated their lives to Christ and desire to live a fuller, richer life for Him.

This influence will be felt in all sections of the state through the contacts these students make with their families, churches and the cities from which they come, and the results will not be confined to Ouachita campus alone, but will spread all over Arkansas, and in turn to the whole world.

W. W. Kyzar, formerly pastor, First Church, Blytheville, has received a hearty call to return to that pastorate. We do not know his decision.

GOLD

Lee C. Gammill, Supt.

The Baptist State Hospital has not actively solicited funds with which to underwrite the expense of the great charity demands for hospitalization. Words cannot express to you the acuteness of suffering existing over the State of Arkansas, nor the pitiful appeals made to your hospital. The hospital is doing its best. It is exceeding all business principles in giving to the unfortunate sick now. We want to do more. It rends the heart to have to curtail free service, and the expense incident to free service. Our best, our all, given as we can, seems so little in face of the great need.

As I write this a doctor asks us to absorb the expense of a woman needing an immediate operation to prevent further progress of a cancer. A woman in her prime that will die in a few months if not immediately relieved.

We are asking your help. In every home in Arkansas there are many trinkets—gold rings that are discarded, broken watches, pins, and emblems that have gold. Old gold trinkets of all kinds have value. 14 karat gold will average \$27.00 per ounce today, and finer gold a higher price. We are asking you to send any and all of such items. We will make up the quantity given us and sell to highest bidder, using the proceeds to salvage human lives.

The personnel and doctors of your hospital are giving in this manner. We are anxious to scrape the last cupful of meal from the barrel, that the sick and suffering have the cake of health. Will you send your old gold trinkets? If only one ring, it will count towards help for some one.

Please search your safety boxes for any thing containing gold. Mail to the Baptist State Hospital, Charity Committee.

May the Lord help us all to help suffering humanity.

THE BIBLE

No book is like the Bible
For childhood, youth, and age;
Our duty plain and simple
We find on every page.

It came by inspiration
A light to guide our way,
A voice from Him who gave it,
Reproving when we stray.
—Fanny J. Crosby.

LAUGH

"Laugh a little now and then,
It brightens life a lot;
You can see the brighter side
Just as well as not.
Don't go mournfully around,
Gloomy and forlorn;
Try to make your fellowmen,
Glad that you were born."—Ex.

AN URGENT APPEAL

Rev. and Mrs. G. W. Strother, appointees of our Foreign Mission Board, are badly needed back on their field in China. The salary for these workers has been provided, but their travelling expense is yet to be raised. Who among our Arkansas Baptists will heed this appeal and send or help to send these missionaries to their field?

Send your gifts to Baptist Headquarters, Federal Bank and Trust Bldg., Little Rock, Arkansas. W. Dawson King.

"Do you know a book that you are willing to put under your head for a pillow when you are dying? Very well; that is the book you want to study while you are living. There is but one such Book in the world."—Joseph Cook.

FAITHFUL UNTO DEATH

There is little authentic knowledge of the lives of the apostles outside the record given in the New Testament but tradition adds many stories to the New Testament account and tells of the suffering and ultimate death of each of the apostles. According to these traditional stories Peter and Paul both met death in the first persecution under Nero. It is thought that Paul was beheaded with the sword. Of Peter it is told that when Nero sought a matter against him to put him to death the people persuaded him to leave the city in an effort to save his life. But as he came to the gate he met the Lord Christ coming to meet him. Peter, worshiping, said: "Lord, whither dost Thou go? And Christ answered I am come to be crucified." By this Peter saw that Christ understood and approved his suffering, so he turned back to the city to meet whatever came. It is said that he was crucified with his head down and his feet upwards, this by his own request because he felt himself unworthy to be crucified after the same form and manner as his Lord had been.

Matthew is supposed to have suffered martyrdom, was perhaps slain with the sword in a city of Ethiopia. Mark was dragged through the streets of Alexandria in Egypt till he expired. Luke was hanged on an olive tree in Greece, John was put into a caldron of boiling oil in Rome, but escaped death and afterwards died a natural death at Ephesus. James the Less was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club. Philip was hanged up against a pillar at Hierapolis. Bartholomew was flayed alive by the command of a barbarous king. Andrew was bound to a cross whence he preached to the people till he expired. Thomas was run through the body with a lance. Jude was shot to death with arrows. Simon Zelotes was crucified in Persia.

Thus were those closest to Jesus faithful unto death, and so may they claim the crown of life. Thus were they persecuted for righteousness' sake that their's might be the Kingdom of Heaven. Thus did they set an example of fortitude and sacrifice for the inspiration of the Christians of every generation.

"These climbed the steep ascent to Heaven

Through peril, toil and pain;
Oh God, to us may grace be given
To follow in their train!"

—Royal Service.

THE ARKANSAS BAPTIST

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

to get the world back to its moorings."

"It is well to let a little sunshine out as well as in."

W. N. Price, deacon in the First Baptist Church, Searcy, died last Friday. This good man will be greatly missed in Searcy. He was a good business man and a dependable christian man. He leaves a widow and three children. His father-in-law is Rev. J. M. Pate who has been pastor at Maney, La., for the past 18 years.

Dr. and Mrs. M. E. Dodd, through the generosity of friends, are planning a trip around the world following the meeting of the Baptist Worth Alliance in Berlin next August.

George Alexander Carver, son of Dr. W. O. Carver of Louisville Seminary, goes as missionary to China.

"The self-seeking preacher will have a big job looking for a place and for somebody to help him get a place to suit him."

Mrs. Mary B. Stange, a member of the Union Baptist Church, Pittsburgh, Pa., has been present every Sunday at the services for 36 consecutive years. Her continuous attendance record dates back to January 1, 1898.

It is interesting to know that we have 18,780 students in Southern Baptist mission schools and Colleges in Foreign lands.

Dr. Z. T. Cody, editor of the Baptist Courier, Greenville, South Carolina, will celebrate his 76 birthday on May 21.

The following announcement once appeared in a church calendar: "The choir will sing an anthem, after which the church will be closed for necessary repairs."

FAYETTEVILLE BIBLE CONFERENCE

J. T. Gillespie, Pastor

In the university city on top of the Ozarks we have set aside five days for Bible study and prayer—March 5 to 10 inclusive. The only credits received for this study are the improvements God can see in our characters. It is not a course in methods.

Two lines of study have been suggested for these days. Christian Doctrines will be discussed each afternoon and night by Dr. W. T. Conner of the Southwestern Seminary. Bible Prophecies will be discussed each afternoon and night by Dr. Calvin B. Waller of Little Rock. We count ourselves exceedingly fortunate to have these men of ripened scholarship and Christian experience lead us in these studies. We anxiously look forward to this coming with assurance that our lives will be enriched in grace.

While this conference is being held particularly for Northwest Arkansas, yet we shall be happy to have friends from other parts of state join us. The local church will be glad to furnish bed and breakfast free to all pastors who may find it possible to attend. Our only

request is that you notify us a few days in advance if you plan to come.

When you are in doubt, whether an action is good or bad, abstain from it. Zoroaster.

He that will be angry, and sin not, must not be angry for sin.

BRUDDER ZEKE SAYS: If yo' butts yo' head against facts, is hard on de head, but don't hurt de facts.

Brother O. J. Chastain of Van Buren wants copies of the minutes of Clear Creek Baptist Association. Brother Chastain has the minutes for the following years: 1898; 1918; 1921; 1924; 25, 26, 27, 32, 33. The copies for any other year should be sent to Dr. Chastain at once and he will appreciate it.

—WHILE THE BIRTH RATE FOR GERAT Britian and the United States continues to decline the Japanese population increases at a pace that can only be regarded as alarming to the Western nations. The teeming millions of Japanese are also creating grave economic problems, as well as political ones. Every Japanese child is either a potential soldier or a potential factory worker. The factories of Japan are now as much a menace as are guns. Labor costs are as low as anything in the world. Industrial output is colossal. Costs are at the lowest. Clothing made in Japan can be bought for from one-fifth to one-tenth the price of home made goods. Such competition would be heart-breaking to American manufacturers—Ex.

—THE AMENDMENT REPEALED, BUT—The 18th Amendment

Tidings That Tell

THE ARKANSAS BAPTIST should be in every Baptist home in Arkansas. You need the paper and the editor needs the dollar. We are not discouraged. We are encouraged. We have received more subscriptions during January and February than we did in nearly half of last year. You see we are not selfish—this extra income is going to make a 16 page paper. This paper is not operated for personal profit. We are to promote the cause of Christ and Missionary Baptists in Arkansas. Send your \$1.00 renewal today.

BACK TO HELP YOU AGAIN. Many of you dear people are away behind with the paper. Probably we have done wrong in continuing to send it to you, but we believed you wanted it. We will let you pay all you owe us on a basis of 25c on the dollar. If you are in arrears one year—you can pay up for 25c. If you are behind two years—you can pay up for 50c, but in each case you should be sure and send \$1.00 for your renewal.

Dr. H. L. Winburn of Arkadelphia recently visited friends in Florida.

Pastor C. E. Matthews of The Travis Ave. Baptist Church, Fort Worth, Texas recently conducted a revival at Littlefield, Texas which resulted in 110 additions to the church.

During the two years Dr. W. H. Knight has been pastor of the Baptist Tabernacle church, Atlanta, there have been 1648 additions, 806 being by baptism.

W. A. Roberts, W. A. Bryan and T. B. Lackey have recently been elected State Evangelists in Oklahoma.

Pastor W. E. Chadwick has resigned the Piggott church to enter evangelistic work. Brother Chadwick is highly recommended by those who know of his work.

Billy Sunday said: "A dressed up body covering a black heart is like a nice parlor with a polecat in it."

"The road to heaven is not by the bathtub, or Harvard or Yale, but by Christ's blood. The world today is trying to crucify the fundamentals of religion, and somebody has got

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A study of the life of Junior age boys and girls of every race in America, with stories and programs for Juniors. (M-7.)

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Vividly portraying the conditions of the negroes, foreigners, and underprivileged, the illiterates, the needy and the sick. (W-23.)

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This revised edition carries splendid material on South China with extra helps, suggestions and outlines for comprehensive study. (F-3.)

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A Foreign Mission book of valuable information and outstanding appeal. It rightfully finds place on every Foreign Missions study list. (F-3.)

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Sketches of the lives of six Southern Baptist pioneer missionaries. (F-3)

OUTRIDGERS FOR THE KING

Cloth, 75c; paper, 50c

W. Thornburn Clark

Sketches of the lives of six Southern Baptist pioneer missionaries. (F-3.)

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THE BAPTIST BOOK STORE
716 Main, Little Rock, Arkansas

was repealed but the liquor problem has not and cannot be repealed.

The amendment was repealed but the effect of alcohol upon the human system cannot be repealed.

The amendment was repealed but the drunkard's profligacy and cruelty to his wife and children will be found the same as ever.

The amendment was repealed but avaricious spirit of men who sell liquor and are willing to profit by their brother's loss remains the same.

The amendment was repealed but all the vices incident to the liquor traffic are still extant and are already expressing themselves where liquor is being sold.

The amendment was repealed but the \$2.00 tax per gallon on hard liquor will fill the woods with bootleggers and between this tax and no tax which they pay there will be more bootleggers than ever before. Even the proprietors who run the liquor joints will buy from the bootleggers. They will be the bootlegger's best customers.

The amendment was repealed but the dries are not whipped at all. They will again marshal their forces and go into the fight, and thousands of those who voted for repeal will be more than satisfied when they see what liquor is going to do to the heads and hearts and souls of their children and their neighbor's children.

The amendment was repealed but the eternal hatred of liquor by dry men, and women cannot be repealed and will never be abated.—Alabama Baptist.

"Say, Bill, if you had five bucks in your pocket, what would you think?"

Bill—"I'd think I had somebody else's pants on."—Yale Panel.

—CHARLES STELZLE IN A series of newspaper articles on religious conditions in America says that Protestantism is steadily declining. That may be true. Protestantism may be declining; but Baptists are growing. Last year Southern Baptists had a larger net growth than five of the leading denominations combined, but there is much ground yet to be occupied by Baptists. We are just touching the fringes of the work to be done.—Ex.

—AMONG THOSE WE MET IN Shreveport at the Editor's meeting was Brother J. I. Cossey of the Arkansas Baptist. He is one of the younger editors in point of service as an editor, having been connected with the state organ of our sister state on the south only about a year. We want to congratulate him on the improvement he is making in the paper. We learn that he is pastor of an important church, also, but that he so budgets his time that he is able to do both jobs well.

—The Word & Way

Dr. P. I. Lipsey, editor of the Baptist Record, has an informing paragraph in the issue of February 1 on what he observed about saloons in Shreveport, La. The strange thing about that to me is, I lived there eight years before the Eighteenth Amendment was written into the constitution and there was not a saloon in the city. Yet even the President told us in his Chicago speech that he would not stand for the return of saloons.

The teacher was giving the youngsters a mental drill. "Now, Bobby, tell me which month has twenty-eight days in it."

Bobby had forgotten. After a moment he had the answer. "They all have."

Camden First had a good day Sunday in spite of the bad weather. Three fine men united with the church, two by letter and one for baptism. Brother Herrington says: "We expect something to happen at every service, and we are rarely ever disappointed."

Deacon J. L. Aaron, College Hill, Texarkana, sends his renewal and says: "Our church is moving along fine. We have no big blow-outs but have additions often and they are mostly for baptism. We ordered a Standard today, the second one in the State. How is that for College Hill? Had a training school last week, the best, in many ways we ever had. We have 32 teachers and officers and 90 per cent of them hold diplomas."

Woodlawn Church had 4 additions Sunday for baptism, two conversions at prayer meeting Saturday night, one of which united with the church, making a total of 5 additions during the week end. Loyal Prior is pastor.

BAPTIST TABERNACLE had great day Sunday. Revival and soul-winning spirit in evidence. Great Training School last week. The attendance was about 300. There were 16 additions Sunday, 9 being for baptism, 7 by letter. This church is projecting a tremendous program of training and evangelism.

THINGS YOU OUGHT TO KNOW

Bachelors and old maids in health and mature years are unknown in China. Marriage is universal in China.

The Smithsonian Institution says there are about 45 stocks of languages among the Indians with approximately 300 dialects.

There are three times as many Arabs as Jews in Palestine, but there are more Jews than Christians.

There are more Gypsies in Roumania than any other country, being 300,000 in number. Bulgaria has 95,000 and Spain has 50,000.

There are 40 different nationalities represented in the United States and 2,624 languages and dialects.

Chinese prefer to bury their dead in their native country and whenever possible they make such arrangements.

The first colony of Jews to settle in the United States was made in New York by a party of Jews from Brazil in 1654.

Twins are not held in high regard among the Indians, but are considered uncanny and feared as possessing occult power. Among the Indians in Oregon and other coast tribes they were once regarded as abnormal and one or both were killed.

The Chinese use the following musical instruments: drums, cymbals,

horns, lutes, casanets and flutes. There are three varieties of bells—pochung, te-chung and pien-chung.

Midgets which are frequently shown at fairs or museums do not belong to any particular race. It is a term by which the pigmies of many races are known.

Chineses literature is so extensive that the catalogue of books in four imperial libraries, which classifies and briefly describes contents, fills two hundred volumes.

In the United States there are 70,000 Jews on farms. Jews are especially numerous on farms in New York, New Jersey, Connecticut, Massachusetts, Michigan, Ohio and California. In South America, there are 40,000 Jews and most of them are in Argentina.

The word albino is a term which was first applied by the Portuguese to the white negroes of West Africa. They are not a separate race but any person in whom there is a congenital deficiency in the coloring pigment of the hair, skin, or iris of the eye.

Very few Jews, except in the underworld, knowingly acquire the habit of taking narcotic drugs.

According to the best information available, there are only 8,230 Americans in China.

The recent survey places the population of the world at 1,849,500,000. Caucasians estimated at 725,000,000; Mongolians, 680,000,000; Negroes, 210,000,000; Semitic people, 100,000,000; Malays, 104,500,000; Red Indians, 30,000,000.

During the world war, many Gypsies served in the armies of the various countries. The Gypsies are citizens of the country in which they reside, and as such are liable to military service.

Buddhism has taken on new life in Japan during the past few years. Many Buddhist Sunday Schools have been organized in Japan. The young Buddhist Priest address groups in parks on street corners. It is interesting to know that they are adopting the Christian hymns. The name of Jesus is changed to Buddha. The Japanese sing "Buddha loves me, this I know."

Japan does not raise enough rice to feed her people, the shortage has to be made up by importation. Japan has under cultivation only about 15 per cent of their area. This is an interesting fact in view of the modern problems of over population and food shortage in that country.

The Melungeons are a distinct race of people living in the mountains of Eastern Tennessee. They are about the color of mulattoes, but have straight hair. It is supposed that they are descendants of some ancient Phoenicians, who removed from Carthage and settled in Morocco. They have no admixture of negro blood. From Morocco, a colony crossed the Atlantic and settled in South Carolina. From that locality they moved to Hancock County, Tennessee. The Melungeons are to a considerable extent illiterate, and for the most part are engaged in farming.

GOOD ILLUSTRATION

This illustration is clipped from sermon "Why I believe in Missions" preached by Everett Gill, Jr., of Marshall, Mo., and published in The Word and Way.

During the heights of the bloody conflict between the states, on the fields of Gettysburg, the order came for General Pickett and his brave Virginians to take the heights. In the annals of military history that bloody charge will remain unsurpassed. General George Pickett knew what it meant. Going up and down those grey lines he told them of the order and what it would involve. From the throats of boys and bearded men there arose the cry: "We'll follow you, Marse George, we'll follow you." And they did. Forward they went. Shells tore through the lines, wiping out entire platoons. They halted, they closed in. They marched forward. Only about two thousand of the eight thousand reached the heights, displaying a heroism and bravery rarely equalled.

They went forward gladly, not so much because of the command of a superior officer, but because they loved "Marse George," who had shared their sufferings, loved them as his own children. Long months after that awful charge, General Pickett still heard the voices of his men crying out as in a dream, "we'll follow you Marse George, we'll follow you." Down through the centuries another Voice comes, saying: "Whom shall I send, and who will go for us?" The Standard of the Cross must be placed on yonder heights. Will He hear us say, ringing it out all along the line: "We'll follow you, Lord Jesus, we'll follow you, until that blood-red banner has been planted in every nation, in every tribe, in every human heart. We'll follow you, Lord Jesus, until that glad day when every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of the Father."

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OUT-HERODING HEROD

(The following was published in Baptist and Reflector. It is from the pen of Sam Edwards and the Editor comments as follows "Brother Edwards certainly hits the nail on the head." We are publishing it because we believe it the duty of religious grounds on questions affecting the press to take no compromising morals of the people of the nation.—Editor.

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

"And the people gave a great shout saying, 'It is the voice of a god, and not of a man.'

"And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost."—Acts 12:21-23.

One national shame and disgrace steps on the heels of another.

First, we have just witnessed the repeal of the Eighteenth Amendment and the consequent return to power of the liquor forces of our country. And the real shame of this disgrace lies in the fact that it was brought about by the (shall we say wilful?) failure to even try to enforce the laws and the Constitution on the part of those whose sworn official duty it was to uphold the Constitution of the United States, thereby disgusting many good people and causing them to join forces with the wets for repeal. Already the word comes that drunkenness is rapidly increasing. It was to be expected. The wets engineered repeal for no other purpose than that of selling more liquor that they might thereby make greater profits.

The entire nation is wide open with few exceptions for beer and light wines. But beer is only an appetizer, a camouflage behind which hard liquor moves with less restriction. True in spite of the present upward trend of drunkenness it is reported that liquor sales so far have been disappointing to the beer barons and the whiskey dealers. This is due to the fact that during prohibition the nation has reared a generation that is, in the main, clean, one that is not beer and whiskey minded. But a nation-wide advertising campaign has already begun. We now see beer ads flaunted on the pages of the great national magazines. What for? To teach young America to drink. By this method young America was taught to smoke cigarettes. And by this method, if something is not done to head it off young America will be taught to drink. This whole thing is national shame and disgrace No. 1.

Second, we come hard on the heels of the first to national shame and disgrace No 2, namely the nationwide ball on the President's birthday. True, the motif of this ball is humanitarian, but the results will be no less sinister and devilish. Why couple a nationwide ball to the movement to endow a sanitarium for infantile paralysis suffers? Which of the two provides the predominant motive—sympathy for unfortunate humanity or the lust of the flesh for the questionable sweets of the modern dance? This question could be decided very easily. Just uncouple the ball from the sanitarium, and see what follows. We dare to say here that if the ball were eliminated, the sanitarium would be a "flop." Why not set a day for the people to come together in the churches to donate the money

for this infantile paralysis sanitarium? No, the crowd that is promoting this ball would not be there, and if they were they would not give their money promote this sanitarium under the auspices of the church. This whole scheme is ear-marked by the spirit of this "racketeering" age.

But we are reminded that the advertisements of this ball of nationwide dimensions flaunts the names of prominent church people as promoters and parade under the banner of official sanction. Sure. But does that make it any the less the scheme of satan? A ball is a ball. And a ball-room is a place where a great many unsuspecting people have made their first start on the road to hell.—Sam Edwards.—The Illinois Baptist.

"It's no use," sighed Freddy. "I never can learn to spell."

"Why not?" inquired his anxious mother.

"How do you s'pose I can ever learn," he demanded hotly, "when the teacher changes the words every day?"—Ex.

"I paid for my hat and I paid for my gown, and I paid for the furs that I purchased downtown.

"And when returned and looked at the boxes that stood on the shelf, one so large and one so small,

"The contrast was grim! It was plain as could be—a mite box for Him, and a band box for me.

"I tossed in a dime but it didn't seem right, and I couldn't be proud of that very curious sight;

"So I took out my check book and tried to be square, for wanted my gift to look like my prayer."—Selected.

MY PRAYER FOR 1934
Lord, give me faith for Thirty-Four
And love enlarging more and more
And hope to help me on my way
And sturdy strength for every day.

I do not ask for wealth or fame,
No special favors do I claim,
I only crave the right to share
What most enjoy or bravely bear.

Lord, make the winding pathway clear.

Break every fetter wrought by fear.
Give wisdom for each tangled task
The will to work, I humbly ask.

I beg the boon of gentle grace
To glorify the common-pace,
To see and recognize the worth
Of every creature on God's earth.

Lord, teach me truly how to live,
To garner much, but more to give,
And, day by day, as best I can,
To be, indeed, a gentle-man.

David E. Guyton,
Blue Mountain, Miss.

A famous doctor went to an insane asylum to see a patient. Before leaving, he tried to telephone to his of-

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Take Capudine for headaches, periodic pains, muscular aches and pains—10c-30c-60c bottles.

fice. Not receiving as quick service as he thought he should, he said to the operator, "I guess you don't know who I am."

"No," replied the operator, "but I know where you are!"

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Wherever it occurs on the body—however tender or sensitive the parts—quickly and safely relieved by
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Best Remedy is Made At Home

You can now make at home a better gray hair remedy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Are you all in, tired and run down?
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Will rid you of
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and build you up. Used for 65 years for Chills, Fever, Malaria and
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On December 1, 1933, railroads operating west of the Mississippi River reduced their fares 50% and abolished the Pullman Surcharge.
The Old Fare was 3.6c per Mile
LOOK AT THIS -- RAIL FARES ARE NOW AS FOLLOWS:

Coach and Chair	} 1.8c per Mile—Round Trip (10 day Limit)
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Pullman and Parlor	} Consult nearest passenger office for details. Pullman
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PULLMAN SURCHARGE ABOLISHED

THE PASSING OF R. P. BAIN
E. J. McKinney

When the veteran preacher R. P. Bain of Lonoke passed to his heavenly home on February 12th, a man of wide usefulness left our ranks. For fifty years he had given his life to the ministry of the Word—Reared in the hills of Sharp County, he came by way of Sulphur Rock and Wynne to Prairie County of Lonoke. I first knew him at Wynne, where he signed his news notes to the Arkansas Baptist as "Our Bob." We were neighboring workers while he was there and we worked together in at least three revivals. I have been with him in his sorrows, having buried two of his children. For several years Bro. Bain was pastor at Lonoke; but in 1905, he began a twelve or more years of service as Missionary of Caroline Association. It was here that he did a telling work in planting and buiding churches. He had his horse and buggy and lived among the people. McClory, Cotton Plant, Coy and many other places felt the touch of his gentle and patient hand. The effect of his good preaching and constructive building—Thirty-three hours of worship either built or repaired is a living testimony to Bro. Bain's worth and work. He owned his home in Lonoke and, since his retirement from the mission work, he had been kept busy in the pastorates of half and fourth time churches. If I mistake not he led the pastors of Caroline Association in the number of baptisms reported last year. He was gifted with native wit and homely, but telling illustrations. He was loved. A great throng attended his funeral. He leaves behind him his companion, one son and one daughter and several grandchildren. Friends many sorrow with them in his going; but rejoice with them for his useful life. His present pastor, F. E. Goodbar, and his former pastor, W. H. Gregory, conducted his funeral. He had formerly been pastor of both these brethren if I rightly recall the facts.

THE BIBLE
J. N. Rayzor

The Bible is the eternal immutable Word of God—it is the Book of Books because it is the Book of God—it is God in print. The Bible is God's disclosure of Himself, His plans and purposes—a gradual unfolding of Revelation and Redemption—a product of the mind of an Omnipotent God. It is the written Word of the living God. and through it man may have contact with God, and a consciousness of sins forgiven. God wrote His invincible Word, using men as pens. If men

knew more about the Bible, they would do more for God.

The fundamental facts of the Bible, though ancient, are intensely modern and practicable. They are as applicable to the lives of men today, as they were to the lives of men in ancient and medieval times. There is no text book upon history that is comparable with the first five books of the Bible. Destroy the first three chapters of Genesis and the origin and destiny of man would be enshrouded in profoundest obscurity.

The Bible teaches that the first great principle is a personality—God. His name occurs 35 times in the first 34 verses of Genesis.

The Bible proves itself by itself. It is a text book upon history, poetry, literature and psychology; a code of profoundest philosophy; a sublime treatise upon ethics, logic and jurisprudence. The crying need is for more people who will read and live the precepts of the Bible, and fewer who would revise or minimize them. The Bible is a marvelous expression of the boundless love of an infinite God for a perishing world. The Bible is composed of the Old and New Testaments. The Old Testament is the root, and the New Testament the flower and fruit. The New Testament unfolds all that the Old Testament enfolds.

Prophecy is pre-written history. One third of the Bible is prophecy. Ninety-five per cent of the prophecies have been fulfilled, and the remaining 5 per cent is now being rapidly fulfilled.

One may know that the Bible is true, (a) by the nature of its contents; (b) by its own direct statements; (c) by its influence over the lives of men and nations.

The Nature of its Contents

The Bible was written from three continents, in three languages, by some 36 writers, over a period of sixteen centuries, scrap-at-a-time, yet it is the most marvelous and attractive book within the realm of human knowledge. The Bible is an Oriental book. It has been translated into more than 800 languages and dialects, while no other book has been translated into half a hundred languages except Pilgrim's Progress, and it is a Bible allegory. Yes, the Bible is an Oriental book, yet it is the most popular book ever written—it has a ten fold greater circulation than any other book. More than ten million copies of it are distributed annually, while no other Oriental book has a thousandth part that circulation—they are found only in libraries where they are used for reference work.

Its Influence Over the Lives of Men and Nations

The men and nations that are shaping the destiny of the world, believe in the Bible. Garibaldi said: "Not Garibaldi, but the Bible has freed Italy." Gladstone said: "The older I grow the more confirmed I am in the belief that Jesus Christ is the only hope of humanity." The crown head of a neighboring nation asked Queen Victoria the secret of England's greatness. She quickly replied: "The Bible." President Grant said: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts upon your hearts and practice them in your lives." President Wilson said: "A man has deprived himself of the best there is in the world, who has deprived himself of an intimate knowledge of the Bi-

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A wholesome love story for young and old and a wonderful help for those who face seemingly unsurmountable difficulties.

THE SELF-INTERPRETATION OF

ble." Victor Hugo said: "The battle of Waterloo changed the face of the frontier of Europe, but Christianity has changed the face and frontier of the world."

The Bible should be studied intellectually with the mind, and devotionally with the heart. It should be taught with intelligence, confidence and reverence.

One's conviction and faith in the Bible as the Word of God may be intensified by study, meditation and experience.—Baptist Standard.

EASY ROAD CROWDED

The easy roads are crowded,
And the level roads are jammed;
The pleasant little rivers
With the drifting folks are crammed;

But off yonder where it's rocky,
Where the going's smooth and pleasant
You will find the ranks are thinning
And the travellers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.
But the steps that call for courage
And the task that's hard to do
In the end result in glory
For the never wavering few.

A small boy at the zoo asked why the giraffe had such a long neck.
'(Well, you see,' answered the keeper gravely, 'the giraffe's head is so far from his body that a long neck is absolutely necessary.'

JACK: "Dad, what are ancestors?"
DAD: "Well, my boy, I'm one of your ancestors. Your grandfather is another."
JACK: "Then why do people brag about them?"

"Papa, what is a traitor in politics?"
"A traitor is a man who leaves our party and goes over to the other one."
"Well, then, what is a man who leaves his party and comes over to yours?"
"A convert, my boy!"

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Mrs. Robert Newton of Route 6, Little Rock, Ark., said: "I suffered from weak nerves, ached all over and felt weak and all played out. I had dizzy spells and ripping headaches. I took Dr. Pierce's Favorite Prescription and noticed a decided improvement in my nerves and I was soon enjoying good health, so necessary to a mother." Sold by all druggists.
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Secretary and Editor
MRS. GRACE HAMILTON
Office Secretary

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TO
SERVE

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**SUNDAY SCHOOL
ATTENDANCE**

Sunday, Feb. 25, 1934

First—Fort Smith	701
Immanuel—Little Rock	667
First—Little Rock	549
Second—Little Rock	498
Beech Street—Texarkana	377
First—Booneville	374
Tabernacle—Little Rock	329
Fayetteville	320
Central—Little Rock	307
Pulaski Heights—Little Rock	265
Mena	258
First—Springdale	254
First—Camden	244
First—Van Buren	209
South Highland—Little Rock	180
First—Clarksville	144
Plainview—R. F. D. Little Rock	88
Hebron—R. F. D. Little Rock	63
Woodlawn—Little Rock	49

B. Y. P. U. ATTENDANCE

First—Little Rock	214
First—Fort Smith	170
Tabernacle—Little Rock	165
Central—Little Rock	156
Immanuel—Little Rock	143
Beech St—Texarkans	113
Mena	104
Second Baptist—Little Rock	89
First—Booneville	74
Fayetteville	68
First, Van Buren	62
First—Clarksville	61
Hebron—R.F.D. Little Rock	45
Woodlawn—Little Rock	44
First—Springdale	43
Plainview—R.F.D. Little Rock	37

OUR SUBSCRIPTION CAMPAIGN

Campaign officially closes with next Sunday. However, I think with a few minor changes the campaign will be continued several weeks. A large number of B.Y.P.U. departments got off to a late start and as a result have done very little for the Arkansas Baptist. Editor Cossey reports that a large number of subscriptions have been received but we have not approached our goal. The only change in the contest will be with reference to District winners. The Arkansas Baptist Assembly offered room and board to the individual sending in the largest number of subscriptions from each of our six districts. This part of the contest closes with next Sunday. It is still possible, however, to earn an Assembly meal ticket for the Arkansas Baptist agrees to give room and board to the individual or church sending in as many as 50 subscriptions. If only 25 are sent in, one-half of a meal ticket will be given.

We hope that our young people will really utilize the next few Sundays in securing subscriptions. We say again that this is a fine activity for your B.Y.P.U. We are in training to serve. We have an opportunity to serve our denominational paper in this worthy campaign. Report as quickly as possible to Editor, J. I. Cossey.

TWO MORE STANDARD SUNDAY SCHOOLS

We are glad to report that the First Baptist Sunday schools of Bateville, Rev. E. J. Kirbride, Pastor, and Mr. O. M. Owens, Superintendent have applied for standard Baptist Sunday School of Texarkana, Reverend L. D. Burnside, pastor, and Mr. T. E. Combs, superintendent we welcome their application. Slowly but surely their applications are coming in. We would like to see them come a little faster.

**Sunday School
Lesson**

By HIGHT C. MOORE

March 4, 1934

JESUS' TESTIMONY CONCERNING HIMSELF

Matthew 11-2 to 12-50

Christ dissipates doubt as in the case of the Baptist (11:2-9), to whom He bore four-fold witness: The witness to his faith, the witness to his mission, the witness to his greatness and the witness to his wisdom.

Christ denounces impenitence (11:20 to 12:13), upbraiding the wicked, praising the Father, inviting to mercy, defending His disciples, and restoring the defective.

Christ disposes of calumny (12:14-37), now by a silence that withdraws, now by a philanthropy that heals a blind and dumb demoniac, now by a thunderbolt concerning the eternal sin.

Christ declines sinister calls, whether of mere curiosity or actual concern (12:38-50), answering the request of religionists by giving the sign of Jonah and answering the request of relatives by announcing His true kindred.

Notes Analytical and Expository

1. Jesus, the Messiah Fulfills Prophecy as He proved to His fore-runners. Note seven things. (1) John had recognized Jesus as the Messiah. He baptized Him and heard the heavenly Voice. He pointed Him out as the Lamb of God. He led his choicest disciples to accept and follow Jesus. (2) John had been persecuted for Jesus' sake. He had been true to his mission. He had stood up against wickedness in high places. For his reproof of the unlawful wedding of Herod Antipas and Herodias he had been cast into prison and was now languishing in a cell of lonely Machaerus of the Dead Sea. (3) Yet one of the frowning heights John kept in touch with Jesus. No one followed the Great Teacher and Healer with keener interest. Though in fetters the great Baptist heard of the manifold works of Jesus. (4) Still it appears that John had his flitting shadows of doubt about the Messiahship of Jesus. After all, was the forerunner mistaken? Perhaps he expected in Jesus not the beneficence of a gentle shower but the crash of a violent thunderstorm. It may be that, like the first Elijah, his imperial spirited drooped when he descended from the heights of popularity to the dungeon of inactivity. Or, as some have thought, perhaps the faith of the Baptist remained

firm while that of his disciples needed a tonic, for they must have felt that Jesus should have done something for the relief of their master. At any rate (5) John sent to Jesus. His own disciples were able to attend orders. Gladly they went to Galilee with the inquiry in their hearts and on their lips—Is Jesus really the Messiah or must we look for another? Thus they came to Jesus and remained with him for a time, laying their burning inquiry before him, and not without gracious result. So it was that (6) John heard from Jesus. The disciples went back to their master at Machaerus with the words of prophecy (Isa. 29:18; 35:5, 6; 61:1-3) ringing in their ears and surging in their hearts. They may have been present with Jesus when He healed the leper and raised the widow's son at Nain. Certainly they heard Him preach the good tidings to the multitudes. They were convinced that Jesus of Nazareth fulfilled absolutely and unerringly the Messianic prophecies of Isaiah. Undoubtedly (7) John was satisfied with Jesus. A new light flashed into his cell with the words which his disciples brought back from Jesus. He had made no mistake. He was ready for the executioner's sword. Only the crown awaited him now.

2. Jesus the Great Teacher fulfilled His mission with fidelity and courage. Jesus did His duty despite carping critics, for He knew that the path of wisdom would lead to vindication after a while.

Jesus the Son of God Reveals the Father. Jesus revealed and reveals the Father to men. In no other way can the Fatherhood of God be revealed or realized on earth. Yet that revelation must be regulated by the will of God. The face of the Father will never be unveiled to the gaze of any by the eyes of love.

Jesus Our Lord and Saviour Invites and Commands His Followers. Our Master is not haughty but meek, not lofty but lowly, so that he is accessible to the humblest and gracious to the worst. Light are the burdens He places upon us for He helps us to bear them; and easy is the yoke He assigns us, because we have His constant aid.

666

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Place	Date	Associations
Marianna	March 5	Arkansas Valley
Parkin	March 6	Tri-Co-Woodruff
Osceola	March 7	Mississippi County
Paragould	March 8	Greene Co.-Gainesville-Mt. Zion
Walnut Ridge	March 9	Black River-Big Creek Current River

The following will speak at each rally: Rev. Dawson King, China; Rev. George Wilson; Mr. Ira Patishall; Secretary J. P. Edmunds; local pastors.

Missionary Dawson King will bring his illustrated message on China at night.

Sunday School Workers will bring addresses on Sunday School Administration and Conduct Round Table Conferences.

Bring your Sunday School problems to these rallies and leave them.

OUR GOAL: SIX THOUSAND SUNDAY SCHOOL WORKERS IN THE 25 RALLIES

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Never have we had such an array of fine speakers. MRS. J. WASH WATTS, former S. B. C. missionary to Palestine; MISS JULIETTE MATHER, Southern W. M. U. Young People's Secretary; MISS JOSEPHINE RILEY, Young People's Secretary of Missouri W. M. U.; Mrs. C. H. Ray, Mrs. W. D. Pye, Miss Elma Cobb, Miss Sudyne Neal, Miss Eloise Abernathy, Miss Janice Singleton, all state or associational workers.

SOME SPECIAL FEATURES

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BIBLE, PENCIL, ONE SHEET, TOWELS, SOAP, AND YOUR OWN TOILET ARTICLES.

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THE FIRM FOUNDATION

By C. C. Young

Foundations of the right kind and depth are vitally important. The

Twenty-story buildings in the sea coast towns of America are on pilings driven down and down to the solid rock. There is no other foundation for the spiritual life except Jesus. He went down and down to the depths of sin and shame, and yet without sin; then he broke the BARS of death and with the SCARS of the cross walked and talked with men before ascending on high. Verily, He is the rock of our salvation; the corner stone of our spiritual building personally and in the corporate life of the church.

All great men have built on some great truth as a foundation and they stand out today on the sky-line of history like great buildings in New York or Constantinople, on the Golden Horn. With Gladstone, it was the betterment of oppressed Ireland of his day; with Washington and Jefferson, it was the right of a nation to be free in citizenship and in commerce and religion. Lincoln's plea was that the nation could endure only when ALL men were free; not half slave and half free. Wilson's great truth was that the world was not safe when war lords rule the seas with torpedo boats and oppress the land with conquering armies. And all these truths have endured.

That noble Louisiana boy (Dr. Meadows) built on a firm foundation. On the day of his graduation, he went to his room and knelt down before his open Bible and diploma, seeking divine direction as to how to build his career. Indeed, it was like Jacob wrestling with the angel at Jabbock, and out of the wrestling came his decision to be a missionary doctor in a foreign land instead of a professional physician in the homeland.

Look out for permanency in building a life. We can not build something today and tear it down tomorrow, for what we put in the building of life today, will be there as pain or gain tomorrow. Shall we seek power and fame as a permanent investment of life? Napoleon the Great did this, and crashed and smashed every thing that came his way as hindrance; he even sacrificed his own wife Josephine for a political marriage. But he died friendless and powerless and fameless one dark December night on a distant island far from home.

Then why not seek riches and pleasure as our god? Well, getting rich in my life time and yours will be possible only to a favored few, so that goes in the ash heap and junk pile. Besides, the Savior said: "Ye can not serve God and mammon (the money god) And as for pleasures so Bobbie Burns truly said: "Pleasures are like poppies spread; Pluck the bloom and the flower is dead"

And the Savior advisedly said: "Seek ye first the kingdom of God and His righteousness" and fair fame and rightful riches and safe pleasures will be added to us.

Furthermore, it takes a real man to build a spiritual life on a firm foundation. It is not easy to do right ALL the time; it is not easy to do our BEST all the time; indeed, it takes mental labor and spiritual wrestling to build a spiritual life.

Then it takes TIME to build a spiritual life. At the end of his long

career as an honored missionary in India, Carey said "No credit is due me for my work except that for a LONG TIME I was a plodder in the kingdom of God in a foreign land." We are not squashes nor mushrooms growing up and dying within the same week; we are God's workmanship, with a destiny BENEATH the stars and a destiny BEYOND the stars in the Sweet By and By.

TRY THE TITHE

By W. B. O'neal, Austin

It is older than the law. Both Abraham and Jacob practiced it before the giving of the Mosaic law. Therefore, they considered it an obligation to God regardless of any edict or order.

It is the only Bible method ever advanced for meeting ones duties to God in the support of his cause. Although special offerings were taken to meeting occasional immediate needs, the practice of tithing was the regular Old Testament method and no substitute for it was ever given to New Testament workers.

Not one word is found in either the Old or the New Testament against the giving of tithe.

Jesus endorsed tithing when he enumerated the things in which the Pharisees were so strict to tithe and added, "These ought ye to have done, and not to leave the other (justice and love) undone." Luk. 11:42.

Moreover, Jesus taught plainly that men should tithe when he commanded the Pharisees to, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The Pharisees had been taught that the tithe is the Lord's. They knew clearly the duty Jesus here enjoined upon them in regard to God's claims. See Matt. 22:21

The writer of Hebrews implies that the paying of tithes to the "Living Priests" is more important than paying it to passing priests. It seems, too, that this writer thinks that the blessing of this Greatest of Priests is much more far reaching and that loyalty to him should come first. Read Heb. 6:17 to 7:28.

It looks as if Paul expected the Corinthians to tithe in their offerings for the poor saints. At least, he meant a systematic, proportionate giving. What other proportion had ever been offered than the tithe? I Cor. 16:2.

The tithe is to be derived from every increase from every source whatsoever. See Lev. 27:30-33 and Deut. 14:22,23. Not to tithe is to rob God. Mal. 3:8. But to tithe is to insure his blessings. Mal. 3:10.

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J. K. JOBE, Pastor

The Central Baptist Church has adopted a unique way of financing its building program. This plan we call the "dollar club" each member of the club paying one dollar a month to the building fund. This plan is proving very successful, not only in meeting our building program, but also in causing each of its almost one hundred members to feel his individual responsibility, and has taken the heavy burden of debt from the shoulders of a few and distributed it among the members

Made Possible Remember



CENTRAL BAPTIST CHURCH

The W. M. S. of the church has almost trebled in the last few months and is co-operating with the pastor in every undertaking, and in sponsoring the young people's organizations. Recently a Y. W. A. was organized and climbed from a membership of five the first meeting to seventeen the second meeting. All of the organizations are wide-awake and growing under the wise leadership of the pastor who believes in teaching his people to "observe all things."

The outlook for the future is brighter and more hopeful than in the history of the church and since the church is more centrally located than any other church in the city we believe it really is a "Central Church" and a broadcasting station for the highest good of the community.

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GLAD TIDINGS FROM AFAR

FOREIGN MISSION BOARD

LILY PAYNE

Charles E. Maddry, Executive Secretary

Inabelle G. Coleman, Editorial Secretary

WE STAND OR FALL TOGETHER

Charles E. Maddry, Executive Secretary

The Woman's Missionary Union has set apart the days of March 5-9 inclusive, as the season of special prayer for home missions. We are dedicating our Foreign Mission page for the month of March in all Baptist papers of the South to the work of our Home Mission Board.

Our Baptist fathers gathered at Augusta, Georgia, on May 8-12, 1845, for the purpose of organizing a Southern Baptist Convention. They adopted two resolutions as follows:

"Resolved, That the Convention appoint a Board of Managers for Foreign Missions and also one for Domestic (Home) Missions."

"Resolved, that the Convention appoint Missions be located at Richmond, Va., and the Board for Domestic Missions, at Marion, Ala."

Thus for 89 years these two Boards have stood side by side, striving with every power possible to carry out the Great Commission of Jesus to give the Gospel to all the world, beginning at Jerusalem.

Stanley Jones said in a speech recently, that "Home and Foreign Missions are the alternate beats of a Christian heart."

We stand or fall together. The success and prosperity of one means the success and prosperity of the other. We, therefore, call upon the friends of Foreign Missions everywhere to join in prayer and supplication, together with our women for the progress and prosperity of our Home Mission Board and its work. Let's make these days of March 5-9, high days in our Baptist churches throughout the South, for our great and sorely tried Home Mission Board.

We hope and pray that the goal of \$68,500 set by the Woman's Missionary Union for the offering for Home Missions, may be raised in full and several thousand over for good measure.

We hail our comrade and fellow-worker, Secretary J. B. Lawrence, with best wishes and sincere affection.

COMMENTS ON HOME MISSIONS

The Home Mission Board in the early days, won Texas for Christ and the Baptists. Years ago, Dr. B. H. Carroll said that the success of our Baptist work in Texas was a trophy to Home Missions. Of the 975 missionaries sent out by the Foreign Board since 1845, Texas Baptists have furnished 121. What a tribute to the work of Home Missions!

We have seen at first-hand and know intimately of the work of the Home Mission Board among the 600,000 Mexicans in South and Central



Dr. J. B. Lawrence

Texas. It is a story of the glorious triumphs of the Gospel among a people who have been priest ridden and cursed with Roman Catholicism for centuries. May divine power and strength be given to our Home Missionaries who work among the Mexicans in Texas and New Mexico.

We are thinking of Paul Bell of Bastrop, Texas, Christ's apostle to the Mexicans in Texas. We knew him intimately and loved him devotedly. It was our great privilege to be his pastor for some years. In his devotion and single-mindedness in his efforts to win Mexicans to Christ, and train them for service in Christ's Kingdom, he is worthy to stand with any of the great missionary heroes that have blest the world. Noble servant of Christ, we salute you!

Paul was a great missionary statesman. You can trace his missionary journeys by naming the great cities where he established churches. For instance, there are Antioch, Phillipi, Ephesus, Corinth, Thessalonika, and Rome. Paul knew that the quickest way to win the world to Christ was first to win these great strategic centers. If the Home Mission Board can win and hold for Christ such centers as St. Louis, Kansas City, New Orleans, Tampa, Havana, and Baltimore, we will reach out from these great and ever-growing centers, not only to save the South, but to carry the Gospel of Christ to the ends of the earth.

HOME MISSION NOTES

There are 500,000 Jews in the South with only one missionary to tell all of them of the Saviour. Consecrated, consistent Christian Jacob Gartenhaus needs an assistant to help him sow and reap in a field white unto harvest.

"This year as herefore, we are looking to the March Week of Pray-

er offering for the continuance of our work as now projected. The money raised by the women in the March Week of Prayer will be all the funds available for the support of the Missionaries given in the list of designations. We earnestly appeal to every society to make their offering as large as possible this year."—J. B. Lawrence.

From many corners of Texas comes news of the great evangelistic power of Missionary Donato Ruiz, a Mexican by birth. For example: "Just out of preaching service. Fine congregation and spirit. Forty-five professions of Christ so far, and the meeting has been going on one week" Another echo: "There were 50 professions of faith and one of these a leading Catholic lady who had organized Catholic societies all around Waco. We rejoice in the salvation of souls among all races and nationalities."

Dr. W. C. Stump and wife have been appointed as missionary to the 39,000 Indians in New Mexico to fill the vacancy made by the death of Dr. C. W. Burnett last July. One recalls that while he was state secretary of New Mexico, he once remarked: "I do not feel called of God to be a state secretary, but I do feel called of God to work among the Indians to give them the Gospel."

John Berdin, a 63 year old Mexican reared a Catholic, recently found Christ in an Indian service. Missionary D. D. Cooper writes: "He came to the little Kickapoo mission and sat by the door for a number of times, but in May he came forward and was gloriously saved and immediately began to do mission work among the Indians."

March is the month of missions.

One church out of every three Baptist churches existing today was organized and nurtured by the Home Mission Board.

There are two great missionary seasons in March. First, the W. M. U. Week of Prayer for Home Missions—March 5-9 secondly, the Sunday School Mission Day—March 25.

Home Missionary J. F. Plainfield of the Italian Mission in Tampa, Florida, was won to Christ by a foreign missionary in Brazil. Surely Home and Foreign Missions blend into just—Missions.

The Washington report shows that more than 3,000,000 Mexicans have returned from the States to Old Mexico within the past three years. Sr. Efrain G. Dominquez, former Home Board Missionary in San Antonio, and now vice-counsel of Mexico at

Loredo, Texas, a border town to Old Mexico, says that 25% of these Mexicans going back to Mexico from the United States are of Protestant religious faiths. From Mexico there comes glorious mission echoes of the home mission work carried on in the South through the years. These Christians pass on the Gospel to others with the same faithfulness and loyalty that they have witnessed in the home missionaries who have won them to Christ.

News of the appointment of three new home missionaries during the past year fills the hearts with rejoicing and with a yearning that thrice that number may be added in 1934. The needs is great

During the past year the Baptist Rescue Mission in New Orleans reports: attendance, 50,666; lodgings, 44,191; free meals, 16,763; meals at cost, 38,325; men ministered unto came from every state in the Union and 15 foreign countries. To all of these the Gospel story has been told and preached and sung.

GRATITUDE TO THE WOMEN

The Foreign Mission Board rejoices to announce that \$169,464.52 has been received from the Lottie Moon Christmas Offering. These figures so far exceed the \$135,000 goal that one is encouraged to believe that the goal of \$68,500 set for the March Week of Prayer Offering will also be exceeded by the women of the South as they meet to ponder upon the evangelization of the South, and to pray and give toward that end.

The Lone Star State, Texas, is loading in the returns from the Lottie Moon Christmas Offering. What state will lead in this love-offering to Home Missions?

The following words from the faithful superintendent of Southern Baptists' Home Mission work in Cuba calls every Christian soul to pray for the Home Missionaries and their work in Cuba, and to pray for peace to reign upon this isle of the sea. Dr. McCall calmly writes:

"It would have cheered your heart to see how quiet everybody was in the service. There was no panic at all. Brother Rene led in prayer and we couldn't hear his voice for the noise of the guns, but everybody prayed with him. The men closed all the outside doors so no one pursued by the soldiers could take refuge in our building and everybody sat still in prayer until it was over. Honestly, we have heard so often that we really have become accustomed to it and to not think much about it any more. We go to sleep to the sound and wake to the sound. But how we do pray for peace."

(Continued on Page 14)

THE ANNUAL REPORT OF THE CITY MISSIONARY AND
HER VEHICLE "AMAZING GRACE"
LITTLE ROCK, ARKANSAS, 1933

The year of nineteen thirty three
Is a finished book for you and me.
How well it was written is only known
By the One who sitting upon the throne;
Holds all records within His heart,
And keeps them safe—each one a part.
Mistakes have been made, yes, not a few
We know that the record contains them too.
Perhaps He will see that we've really tried
He will keep the good and the bad He will hide
"As a father pitieth his children here
He will remember to hold us dear.
He knoweth our fame, we are but dust
We only look up and love and trust.
Our hand in His as we journey along
His name on our lips in prayer and song.

The period opened in storm and stress.
There came much illness, there followed death.
On our first time of meeting—the very day
The husband of our president was laid away.
While down around the mission station
There was sickness, sorrow, and desolation.
A mother and four little children ill,
A father broken in heart and will.
The doctor, trained nurses, we all went to help,
For days we gave of our best, we felt,
Food, medicines, nursing, then hospital care.
We did all that we could, we were constantly in prayer.
Yet, a shorttime later at break of day
The soul of the mother slipped away
To be with her Maker, leaving here
The husband and six little children dear.

We were called again on an errand sad,
Two babies ill, and one young lad.
Again it seemed our efforts must fail,
Doctors, nurses, hospitals—of no avail.
Again it fell to our humble hands
To make burial arrangements, and funeral plans.
One of the children we buried that day
Was the child of the mother just passed away.
We pause just here, to give credit due
To dear Mrs. Rogers, and "Amazing Grace" too.
For whether we went on the darkest of nights,
Whether again at the mornings first light,
One time working the whole night through—
They were with me—faithful and true.
It warms our heart as the year's at an end
Just to remember our dependable friends.

A part of the work near the mission station
Has been done with joy and much elation.
A lovely service and Easter egg hunt
Was thought by the children to be a great stunt.
Held out of doors on a rainy day
Given by Second church Y. W. A.
A Christmas tree for each lad and lass,
Was given by Second church young matron's class,
A splendid service that touched our hearts.
The Central church women too, had a part.

Now, my colored friends, they are so fine,
I have visited their churches fifteen times.
All sorts of meetings far and wide
From Highland Park west to Collins. east side.
I have talked, and conducted study courses
For both the white and colored forces.
For two negro concerts of great renown
Held in the Ham Tabernacle, down town,
We placed posters, sold tickets, both colored and white,
Made a talk for committee in meeting one night.
All this was done in pursuance of knowledge.
The money, you see, went to Arkansas College!
And how they all cheered me and called me their honey,
When "Amazing" and I—we delivered the money!
I, also was programmed by president Nelson
To make a great talk at the college commencement.

As a part of my work I take joy and pride
In the Vacation Bible Schools far and wide.
To hundreds of children the message was told
In song and in story. It never grew old.

The teachers were the best to be had in the land,
They were faithful and capable, a loyal band.
The text books, the best Southern Baptists afford,
Were given to us by the Sunday School Board.
Hand work materials, eats and such trimmings
Were donated largely by good Baptist women.
Two city wide training schools for negroes had we,
The one now, at Collins Street, you ought to see.
So eager to learn, they gave strict attention,
And their deep appreciation often they mention.
The negroes, their selves, and the church clean and neat,
If you failed to observe them, you missed quite a treat.

To all of your churches early and late
My visits have numbered around fifty-eight.
I have been in your homes, the whole town o'er
Two hundred and fifty times or more.
Two hundred conferences we have had,
One hundred addresses, some good, some bad.
All hospitals, all other institutions too,
My visits have numbered not a few.
I have taught a great many Sunday school lessons,
Study courses and other sessions.
Organizations I have perfected;
To some few things I have been elected.
Often with writers cramp I've been smitten,
Since letters and articles I have written.
Meetings attended, a hundred or two,
The kind? I will leave that up to you.
Phone calls? You should even wonder,
I couldn't begin to keep the number!
Yet you will note that my greatest unction
Has been to see that committees function.

I want you to know that in all the nation
There has never been such co-operation.
Mrs. Bush, so staunch and true,
Has been my friend the whole way through.
Mrs. Moody, bless her heart,
With city missions from the start.
Mrs. Sherman, so fine a person,
Ever to me an inspiration.
Mrs. Rogers of Juvenile Court,
She has been the very finest sort.
And Mrs. Thorpe, a guiding light,
Always doing what is right.
Dear Mrs. Reid, Though we've had to part,
Will always hold a big place in my heart.
To all the officers fine and true
My sincere thanks I offer you.

We hope you won't feel that we have shirked,
We hope you will remember it is half time work.
And now as this tale we must bring to a stop,
We hope in your hearts there'll be one little spot
That is kept apart and wholly free,
A spot for "Amazing Grace" and me.
One other request and we are done,
To grant it should give you heaps of fun.
Will some one please define—quite fairly
The duties of the missionary?

Respectfully submitted,
HELEN SHAW.

LET SOMETHING GOOD BE SAID

When over the fair fame of friend
or foe
The shadow of disgrace shall fall:
instead
Of words of blame, or proof of so
and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift
his head:
Even the cheek of shame with tears
in wet,
If something good be said.

No generous heart may turn aside
In ways of sympathy; no soul so
dead
But may awaken strong and glorified,
If something good be said.

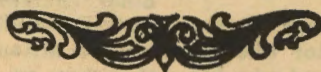
And so I charge ye, by the thorny

crowd,
And by the cross on which the Sa-
viour bled.
And by your own soul's hope for
fair renown,
Let something good be said,
—James Whitcomb Riley.

PUBLICATION DATE MOVED
UP FROM THURSDAY TO WED-
NESDAY of each week. We are do-
ing our best to get the paper to every
nook and corner of the State the
same week of publication. The pa-
pers are put in the Post Office in
Little Rock each Wednesday. We
still have complaints, but we are
surely not at fault. We will continue
to do our very best to get the paper
to you. We believe it ought to get
to every P. O. in the State when mail-
ed on Wednesday night.

ALL DORMITORY SPACE IN CENTRAL COLLEGE TAKEN!

Only by putting partitions in society halls and some class rooms can other girls be taken.



SIX COUNTS FOR CENTRAL COLLEGE

1. Twenty-five new students entered for second semester.
2. Every space for students in both dormitories taken. Big Bruce Hall does not have room for even one more student.
3. All teachers are paid up for the First Semester and some over.
4. All food, feed, utility and other bills are paid for the first semester and some over. We are "paying as we go"—making no new debts but wiping out old debts.
5. Without a doubt we have one of the finest-looking, most cultured, and most promising student bodies in America. Fortunate, indeed, is the girl who gets to attend Central College!
6. Central College majors on four things:
 - (1) Religion, genuine Christianity, better church workers.
 - (2) Standard education with the stamp of the North Central Association on it.
 - (3) The Fine Arts taught by teachers as efficient as can be had. A great "music plant." —
 - (4) High-class culture "refined to the tips."

Please pray for the Central College Revival in progress this week. "Every Student saved and every student a better church worker" is our motto for the revival. "Christ first in the life of every girl" is our hope.

J. S. Rogers
President

Fred H. Ward
Field Secretary

*Next year we expect to provide dormitory space for forty or fifty more girls if necessary. We are for every interest and institution of the Baptist State Convention.

GLAD TIDINGS FROM AFAR

(Continued from Page 11)

In defining the prime purpose of the Home Mission Board, Dr. J. B. Lawrence, the executive secretary says: "The Board has found it necessary to re-define Mission work. It is interpreting 'Mission' to mean primarily the 'making and baptizing of disciples.' The Board believes that God-called men speaking out of a heart of love to lost men about Christ and urging them to accept Him as their Saviour is primarily, fundamentally and essentially Mission work. Believing this, the Board is giving pre-eminence in its Mission program to the work of preaching the Gospel."

So closely related are all missions that sometimes it is easy to think of all local work for the salvation of "our countrymen" as Home Mission work, and a word of distinction here from Dr. Lawrence may be helpful. "The wide and varied use of the term 'Missions' has confused many people in their thinking about 'Home Missions.' To them 'Home Missions' simply means missions at home and might be the work of an individual church, a hospital, an orphan home, a denominational college, a theological seminary, or any other worthy Christian enterprise in the homeland.

"Home Missions is that group of missionary and evangelistic tasks which, either because of their nature or their size and difficulty, can best be handled by a Southwide denominational agency. Wherever the mission task requires workers with special and particular training, and wherever the type or kind of mission work being done cuts across state lines and becomes a Southwide problem then the work needs to be in the hands of a Southwide mission agency; it is Home Mission work."

ANTI-TOBACCO MEETINGS

Superintendent S. C. Parish of the Awakener No-Tobacco League has arranged with Superintendent F. W. Lough and wife of the No-Tobacco League of America for a series of illustrated lectures on the tobacco evil for the first half of March. The places at which the meetings are to be held are: Little Rock, Thursday, March 1; Brinkley, Friday 2; Harrisburg, Sunday 4; Jonesboro, Monday 5; Walnut Ridge, Tuesday 6; Batesville, Wednesday 7; Newport, Thursday 8; Searcy, Friday 9; Mc Rae, Saturday 10; Beebe, Sunday 11; Russellville, Monday 12; Hot Springs, Tuesday 13. There are at all the meetings to be afternoon discussions and evening illustrated lectures and at most of them talks to schools in the forenoon.

Superintendent Lough has been at the head of the no-Tobacco League of America for a number of years. He and his wife both have a national reputation, as lecturers on the cigarette evil.

THE PASTOR AS AN EVANGELIST

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

We may well believe that all pastors should be evangelists and yet that is not the fact in experience for there are multitudes of good pastors who are not capable as evangelists. They sympathize with

evangelism, they believe the things that bring their attitude into accord with evangelism; but, there are certain gifts that we must recognize belong to the evangelist that are not always possessed by the pastor. The Lord recognized this and he gave certain gifts—some pastors, some teachers, and some evangelists.

It is a great boon to the church when a good pastor is also a good evangelist. Every man should cultivate the evangelistic gift; especially in these days when a virile message is needed to attract and to hold the attention of a community.

A man must have the fire and flame as John the Baptist had it which will bring conviction that will lead to the salvation of lost men and women.

The experience that most observers have is that the pastor who has talents as an evangelist and who has a yearning for the souls of men, will render his greatest service throughout the entire year by sowing the word continually and by reaping in certain sections of the field over which the Lord has given him oversight. He will not be content with gathering in a few members at Easter; but his ministry will continue to be fruitful week by week and the apostolic experience will be fulfilled that they were "added unto the church daily." If the pastor has the real passion of evangelism in his heart he will be casting about in certain quarters continually to secure men of special training along the line of evangelism to come into his field and help him reap where he has so abundantly sown. The sower and the reaper will rejoice together.

To withdraw from evangelists because one is specially gifted along this line oneself and to say that we can do the work without the assistance of the evangelist who has given careful time, thought, and preparation to this work, is as though one small pinnacle in the mountains would not keep company with the great lofty pinnacles because they so supercede it in beauty and majesty.

There are certain things that pastor evangelists cannot do in the church or the community that the outside evangelist can do. Permit me to enumerate some of these

The new personality in the community attracts the attention to the church. Various organizations throughout the city will want him to speak to them; thus, the church will be brought before the community. The school authorities are usually very courteous to the evangelist who has no ranting extremes and thus Junior High Schools and the Senior Schools as well as Business Colleges and Colleges of higher learning are always ready to receive the evangelist. As a consequence they receive the pastor of the church and he has one more opportunity to come before the city in a strong spiritual manner. And thus the pastor, by proxy, is a real evangelist in his community in certain sections that he would not be able to reach without the outside helper.

There is no man who has the influence in the congregation that the pastor possesses. I dare to say, that if he is a faithful pastor and has been with the people in sickness, sorrow, death and also in their joys and successes. But, the very fact that he gives endorsement to an evangelist will lend strength to his influence so that when the outside

helper speaks to the congregation he will be simply speaking the same things that the pastor has spoken so often. He will be emphasizing the necessity of faithfulness to the services, he will call attention to the home impersonal way that will greatly neglects and the hidden sins of the life of the congregation in an impersonal way that will greatly strengthen the pastor in the esteem and understanding of his people.

As a consequence, the pastor who has been instrumental in bringing a good evangelist to his church has served a multitude of purposes and has served his congregation as a true spiritual evangelist.

Another phase of this great work that we must not overlook is that other churches in the community and surrounding towns and villages can be attracted into the church that has an evangelist during the week days and they will be inspired and fired to go on in great and mighty endeavor for Christ. They will be inspired to take upon themselves, too, the great work of evangelizing.

The new voice, the new personality the message given from other lips, and in another manner, will, forever, attract some that the regular pastor has not been able to reach.

Thus—the wise pastor evangelist should not consider himself the true spiritual leader of the congregation unless he is frequently bringing into the midst of the people men of a virile, mighty evangelistic message.

RESOLUTION

WHEREAS, our beloved pastor, Clyde V. Hickerson, led by the spirit of his Master, and heeding what he feels is the call of Christ to labor in other fields, has tendered his resignation as pastor of the First Baptist Church of Russellville, and we recall with grateful hearts the wonderful way in which God has blessed this church and all connected with it since Bro. Hickerson has been our pastor:—

In material things that we can see and count, we record that our membership has increased fourfold; the attendance at Sunday School and Church Services in practically the same proportion and every organization of the church, the W. M. U., Y. W. A. and B. Y. P. U.'s, has increased in number and efficiency: all of these attest God's blessing on the work;

And in the things spiritual, the fellowship of the church, the interest in the kingdom work, passion for lost souls and for the saving of the nations, care for the suffering, poor and needy—things that no figures can reveal. If these be the things of Christ and his church—then we can gratefully say that God has truly and wonderfully blessed Bro. Hickerson and the First Baptist Church of Russellville:

Not only in the church, but in the community life of our city, his wise and christian leadership has been felt and Russellville is a better city in which to live and rear our children because of his services here;

As a member of the faculty of the Arkansas Polytechnic College for the past five years, Bro. Hickerson has left the impress of his broad scholarship and spiritual convictions on the lives of hundreds of the student body;

In every department of his work among us, Bro. Hickerson has had the counsel, co-operation and help of his splendidly equipped wife, Amy Compere Hickerson, and we testify to her helpfulness in all of these years—help that has contributed much to the beautiful spirit existing between our pastor and our people;

And so because of all of these things it is hard to reconcile ourselves to the severing of the tender ties that have bound together this pastor and this people during almost eleven years of his pastorate here but, we too being willing to be led of God, this Church, heavy hearted at the separation, accepts the resignation of Bro. Clyde V. Hickerson in the spirit in which it was offered;

Let Christ's will be done and may the blessings of our God be with Clyde and Amy Hickerson and their loved ones every where, always, even unto the end.

Respectfully submitted,

A. S. Hays, George F. Breedlove, J. C. Faulkner, W. W. Cox, Elmer Boyd, J. W. Little, Marvin LaVasque, W. R. Pate, C. C. Johnson, Lewis Talley, J. C. Stewart.

STOP THAT COLD

DISTRESSING cold in chest or throat, that so often leads to something serious, generally eases up in five minutes when soothing, warming Musterole is applied. Rubbed in once every hour, relief usually follows in five hours.

Better than a mustard plaster, Musterole gets action because it's **NOT** just a salve. It's a "counter-irritant"—stimulating, penetrating, and helpful in drawing out pain and infection.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong.

Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.

FREE—Write name and address on Musterole carton, mail to Musterole Co., Dept. 26, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.



HERE'S WHY I HAVE
FEWER COLDS
..VICKS NOSE DROPS



HERE'S WHY WE HAVE
SHORTER COLDS
...VICKS VAPORUB



● (Full details of Vicks Colds-Control Plan in each Vicks package)

VICKS PLAN FOR BETTER CONTROL OF COLDS

CONCERNING THE RELIEF AND ANNUITY BOARD

1. It was created by the Southern Baptist Convention as its Pension agency in 1918.
2. It has enjoyed a steady and substantial growth. Its assets were \$106,000.00 in 1919; they are \$4,016,000.00 in 1934.
3. It has paid benefits to date—relief, \$1,700,000.00. annuities, \$550,000.00. Total benefits, \$2,250,000.00.
4. It has earned on its investment nearly \$2,000,000.00.
5. It has added to its reserves since economic depression began \$1,000,000.00.
6. It has sustained only negligible losses on its investments.
7. It is as ably managed as the great insurance companies and trust companies.
8. It is paying quarterly relief benefits to nearly 1,100 ministers and widows.
9. It has over 2,000 participants in its annuity plans.
10. It is paying monthly annuity to nearly 300 ministers, missionaries, widows and orphans.
11. It earnestly desires to serve every preacher and missionary in the bounds of the Convention.
12. How much are the churches and pastors willing to cooperate with this Board in administering relief to their dependent aged ministers and widows, and in making its Service Annuity and other special plans really effective in preventing old age dependency among their preachers?

THE MODERATE DRINKER IS A DRUNKARD

By H. Beauchamp, Dallas, Texas

In this day of the readvent of legalized liquor in many cities, the American people must decide about drinking it. Shall they drink it moderately, excessively or totally abstain from it; and what shall they teach the young about it? We find there are two groups, those who condone, excuse or advocate moderate drinking and those who insist on total abstinence.

It might be well to make it clear that a moderate drinker is a drunkard, as science clearly proves. Attention is called to the statement of one of America's greatest scientific experts on this subject, Dr. H. W. Wiley, of pure food fame, for years the government chemist in Washington, who was declared, in testimony before the Senate liquor investigating committee in 1932, to be "better qualified to judge what is poor food and its effect on a human being than anybody in this country" and "the best expert in this country" on the question of what is intoxicating. He said "intoxication has four stages."

1. "When neither the man nor his friends know he is intoxicated, because alcohol goes at once to his brain, to the judging power, the idealistic power, and paralyzes those nerves which govern judgment. He is in the most dangerous condition when he is in that state of intoxica-

tion, more than in either of the three following, because he does not know that he is intoxicated. . . . when as a matter of fact he is intoxicated." This first stage of intoxication, he showed, may be brought about by "one mug of beer."

2. "The second stage is when he has arrived at a state in which people notice he has had a drink lately; he is more talkative, etc.

3. "The third stage is when he cannot walk straight, and it is evident to everybody that he is intoxicated."

4. "The fourth stage is when he is drunk. In that stage he is less dangerous to himself or anybody else than in the other three stages."

If, having drunk his "one mug of beer" a man attempts to drive a car, his nerves that govern judgment having been paralyzed by the alcohol in it that had gone "at once to his brain," as Dr. Wiley says, and he misjudges the distance to that other car, or the telephone pole, an accident is likely to result, involving not only himself but others who are innocent victims. He didn't know that he was intoxicated, but he was, in fact, in the most dangerous and irresponsible stage of intoxication or drunkenness. It was an old prophet who centuries ago said of certain drinkers, "Through strong drink err in vision, they stumble in judgment." If that "one mug of beer" produces intoxication (that first dangerous stage,) then the man who drinks it is, to that extent, drunk, for drunkenness and intoxication are synonymous terms in the dictionary. The moderate drinker then is a drunkard, who shall not inherit the Kingdom of God if unrepentant and unreformed.

It is now up to the better element of American society, and especially to the Christian people, to positionize themselves on the question of moderate drinking versus total abstinence. If the wets have their way, we are all set for an orgy of drunkenness, or intoxication, in this country. To be sure, the less extreme of the wets, like John D. Rockefeller, Jr., and some others, condone moderate drinking and condemn only "alcoholic excesses" They call that "real temperance" or "sobriety" "Sobriety," the dictionary says, is the moderate use of intoxicants. To condemn "alcoholic excess" while condoning, or standing for, moderate drinking is an inconsistency and a waste of breath, for alcohol, even moderately used, shows, in innumerable cases, an irremediable tendency to lead on to alcoholic excesses, and the ruin of body, mind and soul. These lost drunkards should be saved. Total abstinence is the only dependable preventive of "alcoholic excesses." Nine-tenths of the crime of this country grows out of the drink habit, and these crimes are, with few exceptions, committed by moderate drinkers.

The moderate drinker will undoubtedly suit the brewer, distiller and the wet politician better than any other sort. He will be a better customer, produce more government revenue and probably last longer, particularly if he stays from behind the steering wheel of a car.

The important question is, shall our children, and young people in the schools and elsewhere, be taught to look upon moderate drinking as allowable or harmless, or shall they be taught that alcohol is a habit-forming, narcotic drug and a racial

poison and may not be safely used, even in moderation?

FRANCIS BURT "By your life only can you prove your principles to the world and show to them there is a life worth living." These words typify the life and living of the Baptist Student Secretary on the Arkansas State Teachers College Campus at Conway, Arkansas. Francis Burt is her name.

In the spring of 1933 she was graduated from Central Baptist College and in September came to Teachers College. While in school she has learned that the real motive of college life is not learning how to live, but in living while there.

The highest service may be prepared for and done in the humblest surroundings. The know that in silence, in waiting, in obscure, unnoticed offices, in years of uneventful, unrecorded duties the Son of God grew and waxed strong. Francis is following in her Master's footsteps. With her efforts and prayers as a leader we now have an active B.S.U. Council, a noon day prayer service, and a Life Service Band. Besides these things there are the numberless visits, telephone calls, notes, tactful and helpful words at the right time, Sunday afternoon story hours with unfortunate children of the city, and trips to rural churches with programs.

But with all these things, Frances is not mistaking her Christian privileges for Christian attainment. She is always a go getter for something else a little farther on that will be of benefit. See boosted the State B. S. U. Convention until sixteen went from our school. When things look impossible for our council to have a B. S. U. room, Frances and her co-workers worked until they got it.

(1) A great Christian, (2) Faithful, (3) Full of fun, (4) smiling, (5) friendly, (6) kind hearted, (7) loving, and (8) understanding. These characterizations typify our Student Secretary, Frances Burt.

Sent in by La Belle Atkins, Reporter of B. S. U. Council.

WHAT THEY ARE SAYING

"We enjoy the paper very much and don't want to be without it." Mrs. L. F. Hardwick, Little Rock.

"I think you are getting up a splendid paper and do not want to be without it." J. H. Klepper, Harrison.

"The paper is getting better all the time and especially last week's paper was fine. I will try and get some more subscriptions. I think every Baptist should have the paper." H. M. Dugger, Beebe.

"The Malvern edition of last week was great. The paper is meeting the approval of all Baptists. I think we will soon have it in many more homes, it surely is needed." L. L. Jordan, Wheatley.

"I like the new enlarged paper so much and sincerely wish more of our folks would take it and read it." Mrs. Newel Howard, Springdale.

"Just received the paper for last week and want to congratulate you and your helpers on the good work. Every bit of it is enjoyable, instructive and inspiring. Brother Tull of England, hit the nail on the head." J. L. Blakeney, % Letterman Hospital, San Francisco, Calif.

"You are giving us a good paper.

I do not see how I can get along without it." J. R. Wood, Hamburg.

"I think the article written by Bro. Tull of England, in last week's issue, is worth the price of \$1.00. L. H. Harwell, Van Buren.

"Your paper is indispensable to Arkansas Baptists. We are going to put on a campaign the first of March in our church for subscriptions." J. D. Rose, Marshall.

We are grieved to announce the death of Brother R. P. Bain of Lonoke. We wrote an item week before last and some how the printer overlooked getting it in. We are sorry something more has not come to our desk about the death of Brother Bain. He has been one of our best and most loyal preachers.

We are rejoicing over the great revival at Ouachita College last week. Fred McCauley of Oklahoma did the preaching. Read of the meeting elsewhere in the paper.

Dr. L. M. Sipes of Little Rock is preaching a revival meeting in Central College this week. Every parent with daughters in Central College should be much in prayer for this meeting.

Brother M. L. Voyles, who has been such a loyal preacher and evangelist in Arkansas for many years, lives in Little Rock and would like to do supply work among the churches near Little Rock.

First Baptist Church, Springdale, Karl McClendon, pastor, has received 16 into church membership since Jan. 1. Last week a very successful training school was conducted with an attendance of 109. Dr. J. T. Gillespie taught a large class in the book of Acts. Three B. Y. P. U. courses were taught by efficient teachers. The following speakers delivered inspirational addresses: F. G. Dodson, Bentonville; J. T. Gillespie, Fayetteville; John Caldwell, Spring Valley; Pat W. Murphy, Rogers.



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Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hilscox Chem. Wks. Patchogue, N. Y.

Buying Drugs Blindfolded A Bad Practice

Doctors throughout the world agree there is no greater folly than to buy and take unknown drugs. Ask your own doctor.

So—when you go into a store for real Bayer Aspirin, see that you get it.

Remember that doctors endorse Genuine Bayer Aspirin as SAFE relief for headache, colds, sore throat, pains of rheumatism and neuritis, etc.

Just remember this. Demand and get Genuine Bayer Aspirin.

Genuine
Bayer Aspirin
does not harm
the heart



Executive Board, Arkansas Baptist State Convention

By B. L. Bridges, General Secretary

What They Are Saying

WE ARE ASKING ALL THE CHURCHES FOR A DEFINITE AMOUNT FOR THE 1934 MISSIONARY PROGRAM. HERE ARE SOME REPLIES.

L. L. Jordan, pastor: "Wheatley, Moro and Biscoe have voted to accept their quotas, and all the more that they can do."

C. W. Martin, treasurer: "Our budget (Hughes Church) calls for 8% of our total collections for the Co-operative Program. Each month you will receive check, which was \$11.85 for January."

J. B. Kincannon, pastor, Marianna: "Enclosed is check for January. Our treasurer thinks we can pay for February and March by middle of next month, and then send check promptly each month."

Minor E. ole, pastor, Warren: "We have \$300.00 in our budget for Co-operative Program, and will pay \$25 each month. You can count on that for sure. I will also see that Ebenezer raises her \$12.00 during the year."

T. D. Douglass, pastor: "I received your letter concerning missions, asking for \$12.00 from each of my churches. I have, Enon, Snyder, Mt. Pleasant, Saffris and Zachary. Although we haven't done anything in the past, you can depend on us for that amount."

C. C. Young, pastor, Hamburg: "We accept our suggested apportionment, and will do the best we can with it."

J. R. Bennett, pastor, Black Rock, Imboden, New Hope and Smithville: "You may count on me raising every dollar at each place, if at all possible for me to do so, and I feel sure that I shall succeed at each place."

Jas. T. Draper, pastor: "We will meet our quota at Black Springs, \$12.00, and Forester, \$24.00"

E. A. Wiley, treasurer, Lone Church: "I think our church will be able to pay the amount asked of them for this year."

Earl Reece, Treasurer, Norman Church: "This church will make an effort to send the amount asked for this year to the Co-operative Program."

Mrs. W. L. Furlow, Hampton: "Am sending \$7.00 for this month on Co-operative Program for Hampton Church. We are sure we can send the \$24.00 asked of us, and our aim is to send at least \$50.00."

L. O. McCracken, Cabot: "Pleasant Hill Church voted to pay \$1.00 monthly to Co-operative Program."

Frank Ewell, treasurer: "Enclosed is \$1.75 money order which Gravel Hill Baptist church is sending for missions. We will try to get the remainder of the \$12.00 during the year."

Jesse Smith, treasurer: "I am sending you \$3.00 for missions from Oak Grove Baptist Church. I think this church has pledged \$14.00 for the year."

Elmer Cox, pastor: "We will try mighty hard to raise the amount for Cotter, and more. Alpena will pay its quota."

Chas. Finch, pastor: "You can depend on the Magazine Church for \$60.00. We are paying our co-opera-

tive program pledge above everything else."

Mrs. G. E. Winkley, clerk: "Our church, North Highland, of Harrison, is trying to contribute to the Co-operative Program. Have pledged \$1.00 per month. Enclosed find \$1.00 for January."

Golden E. Neely, pastor: "Your letter of February 8, relative to Co-operative Program for this year, and asking Corning Church for \$98, at hand. Will make the amount \$135 for the year."

J. I. Cowger, treasurer, Danville: "Enclosed find check for January, \$8.91. We'll try to get our February check in by February 28."

J. S. Rogers, pastor, Plumerville, Perryville and Perry: "You may count on Plumerville, \$96.00; Perryville, \$24.00; Perry, \$24.00, for the Co-operative Program. We will also try to do our part for "specials." God bless you and the work."

J. O. Miles, pastor: "Childress Chapel Church has pledged \$20.00 for the Co-operative Program this year. You have asked \$12.00. Robb's Chapel has pledged \$15.00."

B. B. Cox, pastor: "You can mark Bradley down for \$150.00 instead of \$100.00. They will send you per month \$12.50, and perhaps some in special offerings occasionally. Stamps will send \$15.00 per month to the Co-operative Program and \$10.00 per month direct to the Orphanage. Will also send some in special offerings. I am behind our program 100 per cent and will do all in my power to lead my churches to support the full program."

T. J. D. King, pastor: "I think we can make the suggested amount of offering with West Batesville and Pilgrim's Rest. We will be glad to make it more if we can."

S. A. Wiles, pastor: "I feel certain that you can depend on us (Strong Church) to reach our quota. Will do more if we can."

J. B. Hyde, pastor: "I have your letter asking that Heber Springs Church accept an apportionment of at least \$72.00 for the year to apply on the regular Co-operative Program. Let me say that we can't do it. We have already voted a budget for Co-operative Missions of \$100.00 for the year, and I am at this time looking forward to increasing that to at least \$10.00 per month, or \$120 for the year"

R. A. Kimbrough, pastor: "Yes, we accept the part you ask from Luxora church for 1934, and more. We shall send you \$72.00 instead of \$60.00, and shall try to send it monthly."

M. F. Gathright, pastor: "You will find enclosed \$5.00 for Co-operative Program. This is the amount fixed in our budget for the year, and we are going to try to send this on or by the first of each month."

Ralph Kerley, pastor, Walnut St., Church, Jonesboro: "The suggested quota for our church was \$96.00. We want to say you may rest assured that instead of the church sending \$96.00 to the Co-operative Program,

we will send at least \$156.00.

A. M. Senter, pastor: "Cherry Valley Church went half time first of the year and last business meeting voted to send \$2.00 per month to the Co-operative Program."

O. C. Cooper, pastor, Lake City: "Your letter with the amount asked for, for the Co-operative Program. I am going to take the liberty to say that we will pay this amount, and if possible, will send it weekly or monthly."

H. N. Heard, treasurer, Cullendale Church: "We have pledged to send \$7.50 each month for the Co-operative Missionary Program this year. That is 6% of our budget."

Ross Edwards, pastor: "Unity, Hollywood and O'Neal Baptist Churches, of which I am pastor, are in sympathy with our mission program and are going to contribute a small amount regularly during 1934."

Mrs. Jack McClatchy, treasurer, Bierne Church: "Enclosed you will find money order for \$12.00. We decided to pay the full amount at once."

W. M. Cooper, pastor: "I think that I can get amount you ask for from each of my churches up here; at least I will make a good effort to get it, and maybe more."

J. D. Rose, pastor: "The Marshall Baptist church have pledged \$50.00 for the Co-operative work this year."

Earl Sherry, pastor: "We were at Friendship yesterday and I suggested that we raise at least the amount you asked us to and it was hearty approval and almost unanimous vote to give \$12.00 during the year."

Karl McClendon, pastor: "I had your request for a pledge from Springdale Church for \$150.00 for the Program. Am glad to inform you that we are beginning now to send a check each month to headquarters. In the course of the year we believe it will amount to your request."

Mrs. O. E. Hardin, Tupelo: "You will find enclosed check for January and February, and you also have our promise to give the amount you have asked our church for, if possible."

V. H. Coffman, pastor, Immanuel Church, Fort Smith, says this church will remit monthly to the Co-operative Program this year.

P. J. Crowder, pastor, Calvary Church, Fort Smith, says they hope to make an offering each month in 1934 to the Co-operative Program, as they did last year.

W. R. Vestal, pastor, Carlisle Church, writes that they accept their quota and will try to raise it and more.

Miss Fannie Whiteley, clerk Walnut Grove Church, writes: "We hope to do our part for the Co-operative Program this year"

Wm. Turnage, Treasurer, Arkansas City Church: "I am enclosing \$10 for missions, collected so far this year. We hope to keep this work up."

T. C. Hart, pastor at Eudora, says they will remit \$25.00 per month for the Co-operative Program.

S. J. Crawford, treasurer, First

Church, Paragould: "Enclosed find check for \$33.60 to apply on the Co-operative Program for 1934. Our church has voted to set aside 10% of our budget for mission—8% for state program and 2% for county."

Carlton Patton, pastor, says Gould church has instructed its treasurer to send \$5.00 each month to Co-operative Program.

Wallace Rogers, pastor, First Church, Hope: "Here's some more. We are sending to the Co-operative Program weekly now"

Elmer J Kirkbride, pastor First Church, Batesville, says this church will remit monthly or weekly this year to the Co-operative Program.

Woodlawn Church, Loyal Prior, pastor, has voted to give 10% of all their collections to the Co-operative Program, and they are remitting each week.

More Next Week

MANY CHURCHES BEGIN TO REMIT REGULARLY TO THE CO-OPERATIVE PROGRAM

We note that there are many churches that have recently begun to remit regularly to the Co-operative Missionary Program. In some instances the pastors have spoken to the General Secretary in person. They wanted to do it sooner, but other burdens have been in the way. Here is a list of those that have recently begun to remit, or promised to do so. Some have remitted intermittently all along, but now come in for a regular remittance. If we have made any error in this list, we hope the brethren will correct us.

Hughes, Ark. Valley. Marianna, Ark Valley; Rogers, First, Benton County; Mt. Zion, Big Creek; Black Springs, Caddo Rver; Lone, Buckner; Thornton, Carey; Sparkman, Carey; Carlisle, Caroline; Pleasant Hill, Caroline, Bauxite, Central, Central Hot Sprgs., Central; Gravel Hill, Central, Malvern, First, Central, Immanuel, Ft. Smith, Concord; Booneville First, Concord; Paris, Concord; Van Buren, First, Clear Creek; North Highland, Crooked Creek; Corning, Current River; Danville, Dardanelle-Russellville; Arkansas City, Delta; Eudora, Delta; McGehee, Delta; Wooster, Faulkner County; Paragould, First, Greene County; Gould, Harmony; Ohio St., Pine Bluff, Harmony; Yorktown, Harmony; Hope, First, Hope; Batesville, First; Independence; Batesville, West, Independence; O'Neal, Independence; Cullendale, Liberty; Lawson, Liberty; Lone Oak, Liberty; Smackover, Liberty; Nashville, First, Little River; Manila, Mississippi County; Brinkley, First, Monroe County; Harrisburg, Mt. Zion; Fisher St., Jonesboro, Mt. Zion; Cherry Valley, Mt. Zion; Tyronza, Mt. Zion; Marked Tree, Mt. Zion, (will remit monthly to certain causes); Central, Little Rock, Pulaski county; Nall's Chapel, Pulaski county, Woodlawn, Pulaski County; Bierne, Red River; Hollywood, Red River; Beech St., Gurdon, Red River; West Memphis, Tri-County; Springdale, First, Washington County.