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Arkansas Baptist State Covention

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The Arkansas Baptist

Vol. XXXIII

LITTLE ROCK, ARKANSAS, THURSDAY, MAY 3, 1934

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LOW STANDARD OF CHURCH MEMBERSHIP

1. The Present Situation

By S. L. Morgan

In another article in a later issue in a proposed platform aimed at raising the standard of church membership. It was adopted recently, after months of discussion and modification, by the Raleigh Central Baptist Ministers' Conference, a body composed of about fifty preachers in the vicinity of Raleigh. The "Platform" represents a serious attempt on the part of a large cross section of Baptist pastors in North Carolina to find a solution for what is the gravest problem facing the Church today. The ministers adopted as a tentative basis for concerted action, and offer it on its merits to others. A situation so grave seemed to them to demand reforms more or less radical, and some changes proposed in the platform are so radical that the individual pastor or church will perhaps feel helpless to effect them, unless supported by a concert of action.

The standard of church membership today has dropped so low as to give encouragement. We deplore it, which is to say we take it to heart. Taking it to heart we shall do something about it. Since the Raleigh conference began discussing the matter, letters have come to the writer from pastors in half a dozen Southern States. Churches everywhere seem on the point of acting in this matter. The religious press is backing the agitation. All this is the prophecy of a better day for the Church. It can hardly be doubted that the situation has grown worse in the last few years. This was the deliberate conclusion of the Raleigh conference.

The discussions of this conference brought out some of the causes for the present low standard of church membership:

1. The general revolt against authority. Church members challenge the right of the Church to hold them up to any standard, even the so-called Bible standard. All moral standards, even the demands of the Bible itself are being challenged. Church authority has become an empty thing.

2. Revolt against the arbitrary standards set by the Church in a former generation. The authority that excluded members for dancing, card

(Continued on Page 4)

NOBODY KNOWS—BUT MOTHER

Nobody knows of the work it makes
To keep the home together,
Nobody knows of the steps it takes
Nobody knows — but Mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only Mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only Mother.

Nobody knows of the lessons taught
of loving one another;
Nobody knows of the patience sought,
Nobody—only Mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The Storm of life in after years,
Nobody knows—but Mother.

Nobody kneels at the throne above
To thank the Heavenly Father
For that sweetest gift—a mother's love;
Nobody can—but mother, —Selected.

KINDNESS DURING LIFE

I would rather have one little rose
From the garden of a friend
Than to have the choicest flowers
When my stay on earth must end.
I would rather have one pleasant
word

In kindness said to me
Than flattery when my heart is still
And this life has ceased to be.
I would rather have a loving smile
From friends I know are true
Than tears shed around my casket
When this world I've bid adieu.
Bring me all the flowers today,
Whether pink, or white, or red,
I'd rather have one little blossom now
Than a truck load when I'm dead.
—Exchange.

HOLD THE FORT

Hold the fort for I am coming,
was signalled by General William T. Sherman, to General Corse, in Allatoona from the top of the Kenesaw Mountain, October 5, 1864.

TRY, TRY AGAIN

'T is a lesson you should heed

Try, try again;
If at first you don't succeed,
Try, try again;
Then your courage should appear,
For, if you will persevere,
You will conquer, never fear:
Try, try again;

Once or twice though you should fail,
Try, try again;
If you would at last prevail,
Try, try again;
If we strive, 'tis no disgrace
Though we do not win the race;
What should you do in the case?
Try, try again;

If you find your task is hard,
Try, try again;
Time will bring you your reward,
Try, try again;

All that other folks can do,
Why, with patience, should not you?
Only keep this rule in view:
Try, try again.

Copied from McGuffey's Fourth Reader.

FORGET IT

If a man slights you, forget it.
If he lies about you—unless it is something fundamental—forget it.
If he talks about you behind your back, forget it.

Always remember that the maligner suffers more from maligning other people than the people malign-ed.

It doesn't pay to waste energy in resentment when you feel yourself wronged—just forget it. A man achieves more triumphs by going serenely on his way in the face of calamity, misrepresentation and perfidy than by hitting back and retaliating in kind.

The biter is always the one who is bitten. Injustice is sometimes hard to bear, but the surest and quickest way to overcome it is to forget it.

The man who can smile in the face of opposition is the one whom opposition never hurts. If you find yourself misunderstood, and your motives questioned do your utmost to make people see the light, but if you fail in this and they become wilfully perverse, do not expend useless effort—forget it.

This is often a good philosophy of life when more complicated measures fail—C. N. Johnson.

YESTERDAY-TODAY

I've shut the door on yesterday—
Its sorrows and mistakes;
I've looked within its gloomy walls
Past failures and heartaches.
And now I throw the key away
To seek another room,
And furnish it with hope and smiles
And every springtime bloom.

No thought shall enter this abode
That has a hint of pain
And Envy, Malice and Distrust
Shall never entrance again.
I've shut a door to yesterday
And thrown the key away—
Tomorrow holds no fears for me,
Since I have found today.—Anonymous.

After more than sixty years of public life; I hold more strongly than ever to the conviction, deepened and strengthened by experience, of the reality, the nearness, the personality of God.—William E. Gladstone.

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

Tidings That Tell

GET 50 SUBSCRIPTIONS—new or old—and we will pay your room, board and tuition at the Siloam Spring's Assembly. Get the fifty subscribers in any place, as it is not necessary for you to get them all in the same church. The thing to do is get 50 names and \$50.00 and we will do the rest. Twenty-five names and \$25.00 will pay half of your board, room and tuition. In either case you will have to pay your own transportation.

THE SOUTHWESTERN BAPTIST SEMINARY will have a summer school which will begin May 28 and close July 6. The teachers for the summer will be Dr. W. W. Barnes, Dr. H. E. Dana, Dr. W. T. Conner, Dr. E. L. Carlson, Prof. J. W. Crowder, Dr. T. B. Maston, Prof. I. E. Reynolds, Prof. E. L. Carnett, Miss Floy Barnard, Mrs. W. A. Johnson, Prof. E. M. McNeely and Prof. William Barclay. Prof. G. H. Ems will teach a special course in the theology of Karl Barth, which ought to be a great attraction.

"IT DOESN'T TAKE A SOOTH-SAYER to predict success for a young man who knows values well enough to put aside FIRST the money for his most important investment. PAY YOUR CHURCH FIRST."

"LOOSE CHANGE NEVER AMOUNTS TO MUCH when it represents your offering for your church. Instead of giving left-overs, why not begin to PAY YOUR CHURCH FIRST."

"The best time to nip your meanness in the bud is while it still is budding."

C. E. PATCH becomes pastor of the First Baptist Church of Wynne. He was formerly pastor at Pulaski, Tenn.

"IN AN INCONSPICUOUS PLACE a Memphis paper reports that the two federal prohibition agents, recently released have been called back to service, to be a "raiding squad for unlicensed and unregistered distillers." Which being interpreted means of course that the bootlegger

is here the same as ever, although the amendment has been repealed.

There are 7, 758 B. Y. P. U's and unions in Texas with a membership of 145,605.

Jim Blakeney, Chaplin, Letterman General Hospital, San Francisco. I had two well attended services Sunday, and had part on the program at Hamilton Square Baptist Church in the city last night. Dr. R. E. Day is pastor there and preaches like a Southern Baptist.

FIRST BAPTIST, North Little Rock, had two conversions Sunday. Good attendance at both services. Ten or more members will be baptized next Sunday.

IMMANUAL CHURCH, Little Rock had ten additions Sunday, six being for baptism. Dr. Otto Whittington preached at both hours. There were 19 conversions during the day.

BARING CROSS, North Little Rock, has had special services for 15 nights which resulted in 35 additions, 30 being for baptism, 18 were baptized at night service. M. A. Treadwell is pastor.

FIRST BAPTIST, Little Rock Arden P. Blaylok, pastor, is in the midst of a great revival, with Dr. B. V. Ferguson, Ft. Smith doing the preaching. There were 35 additions Sunday, making 52 additions since the meeting started. The meeting continues.

W. J. HINSLEY, Pastor of Second Church, Hot Springs, visited our office Monday morning. He reports that his Sunday school has led all the Sunday Schools of Hot Springs every Sunday, except one, since January 1. Last month was the best month since Brother Hinsley became pastor.

BAPTIST TABERNACLE, Little Rock, had 4 additions during the day by letter. Brother Dawson King preached Sunday morning. This church is in a Mission School this week with the following faculty; Dawson King, Miss Margaret Hutchison, Mrs. M. A. Treadwell and Miss Helen Shaw.

The editor recently visited Russellville, Walnut Ridge, Austin and Royal Hill churches and had a real good time.

A. R. Kirschke preached at Immanuel Church, Vimy Ridge Sunday. This church has recently been revived and is now doing good work. Missionary E. D. Estes is largely responsible for reviving this work.

"He who has a thousand friends has not a friend to spare, and he who has one enemy will meet him everywhere."

J. B. LUCK, pastor Central Church, Magnolia recently assisted his son, Joe Fred Luck in a revival at Spring Hill, La.

DR. T. D. BROWN of St. Charles Avenue Church, New Orleans, is assisting Immanuel Church, Alexandria in a revival.

PASTOR LEE NICHOLS, Booneville, preached Sunday on "The absolute Necessity of making Christ Lord" and "Our greatest hope, the Resurrection," two subjects that were burned into his heart during the illness and death of his wife. The building was filled to capacity at both services. There were two additions for baptism.

ROBERT E. NAYLOR, over at Nashville, writes: "Jake and his gang" were here last Wednesday in their Sunday School tour and I want to offer a word of appreciation. It was the finest balanced one-day program I have ever heard. Those of my people who heard it were unanimous in their appreciation and approval. Brother Dawson King brought his message on China in a peculiarly personal and interesting way. Although it is not primary with them their quartet is unusually good to put it mildly.

R. B. STANTON, Valley Mills, Texas preached at the First Baptist Church, Monticello last Sunday.

MORRIS DANIEL, a student in Ouachita College, preached at Plainview Church Sunday morning. Pastor Aubrey Halsell also a student in Ouachita preached at night.

FRANK Q. CROCKETT, who is now in his fourth year with the First Baptist Church at Farmington, Mo., is to deliver the Introductory sermon for the Centennial Celebration of the Missouri Baptist General Association, meeting in St. Louis in October. He spent some years in this state as pastor of the churches at Heber Springs and DeWitt, and while on the latter field began the construction of their new building.

TAYLOR STANFILL, of Mena, has just closed a ten day meeting at Springdale which resulted in 10 additions by baptism. Pastor Karl McClendon and Ercelle Wisdom led the singing. Dr. J. T. Gillespie of Fayetteville taught the book of Daniel each evening for 45 minutes before the preaching hour. Stanfill, Gillespie and McClendon make a splendid team. The Lord poured out His blessings upon the meeting.

DR. ROBERT G. LEE spoke to Hot Springs Sunday. The revival capacity crowds at Central Church, continues through this week. There were 19 additions Sunday, 14 being for baptism.

T. H. JORDAN CELEBRATES HIS TENTH ANNIVERSARY AT HELENA. This occasion was made especially interesting by the fact that they paid their church building and pastorium clear of debt for the first time in 20 years. Brother Jordan is in the second week of a revival in his church which makes the seventh meeting he has conducted, during his ten years at Helena. Dr.

J. B. Buchanan who was to have assisted in this meeting was unable to be there on account of so many deaths in the membership of his church. P. A. Stockton is there and going in high as only Stockton can go. Last Sunday they had the largest Sunday School attendance they have had in eight years. This is the third time Brother Stockton has been with First Church, Helena in revivals. There were 15 professions and 7 additions Sunday.

"An Alabama mother was led to the altar through her boy's taking part in the R. A. Tither's Declamation Contest. Instruction plus information plus inspiration always equals obedience and consecration in a true Christian's life."

THE ARKANSAS BAPTIST IS SUCCEEDING. We are overwhelmed with joy. The preachers are helping us, the laymen are co-operating and the women are boosting the paper. The young people saved the day in their spring campaign for the paper. Subscriptions are coming and we are happy to have a small part in the growing work of our Lord. You just cannot afford to miss a copy of the paper. We say again that the paper is succeeding—and the Lord's work is moving forward.

THE WEST TEXAS BAPTIST SAYS: Earth's population, 1,900,000,000. Number of Baptist, 12,000,000. A program 100 times larger than ours would be too small.

MRS. AYLMEER FLENNIKEN of El Dorado passed to her heavenly home on April 19. The funeral was preached by Dr. John H. Buchanan, Pastor of the First Baptist Church. We were called out of the office last Tuesday for a funeral at Searcy and overlooked making mention of Mrs. Flenniken's death in last week's paper. She was one of the outstanding of Arkansas in her generation. She was the most valuable member of the First Church, El Dorado. She was most liberal in her gifts to all our missionary causes. Mr. W. D. Pye has a more lengthy statement elsewhere in this paper. We will publish a statement from Dr. J. H. Buchanan in the paper next week.

MRS. LEE NICHOLS PASSES AWAY in a Texarkana Hospital last Friday. Her death was caused by an automobile accident. The funeral was preached in the First Baptist Church, El Dorado by the Pastor, Dr. John H. Buchanan, assisted by Dr. C. E.

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Wicken, Wallace Rogers of Hope, Dr. H. L. Winburn of Arkadelphia, Homer B. Reynolds of Little Rock, Dr. Ben L. Bridges of Little Rock. The funeral was held in the First Baptist Church, El Dorado, Saturday, 3 P.M. The Baptists of Arkansas greatly sympathize with the bereaved family in this hour of sorrow.

ROLAND W. LAWRENCE Writes: Closed a two weeks Revival Meeting at England Sunday night with Pastor J. F. Tull and his good church Dr. L. M. Sipes of Pulaski Heights church Little Rock did the preaching. The interest and attendance was good from the start. Brother Sipes messages was the source of much favorable comment. He is a great preacher. Visible results were about 30 additions to the church and the membership strengthened.

It was a pleasure to be again with Brother Tull and his good wife with whom I have been in many other campaigns. No better couple anywhere. The writer enjoyed this campaign especially since it was where he was some 30 days before in a Training School which closed with seven conversions and some 20 young people re-dedicating their lives to Christ.

EDGAR WILLIAMSON preached at both services Sunday at Paragould. Three deacons were ordained at the morning service.

PAT W. MURPHY OF ROGERS WRITES: Just closed a two weeks meeting with Dr. Otto Whittington of Little Rock doing the preaching for twelve days and the pastor preached for the remainder of the meeting. There were 30 conversions, 45 were baptized and 7 added by letter. Pastor Murphy reports 111 additions the first year of his pastorate at Rogers. The Sunday School is graded and departmentized, the B. P. U.'s set up with a general organization and an enrollment of 140. The Sunday School has broken all previous attendance and efficiency records. They are beginning work on an education building. During the pastorate all operating expenses have been paid and paid three or four hundred dollars on local debt. We are remitting to Baptist Headquarters a tenth of all income each week. We remove the temptation to use denominational money for local expenses by sending it in weekly. Our "outside cause" money takes precedence over all expenses including pastor's salary and utilities.

POINTED PARAGRAPHS

By F. E. Calvert

If men were as interested with the details of their business as with their golf scores we would have fewer bankruptcy proceedings in the courts.

Many men would save a lot of trouble if they would do their re-putting before it happened.

If it were true that money talks we must do most of it in the mute language.

Considering the opportunities some men had they might have done better.

Being blind may have its compensations. The blind man can't see very far into the future.

And being deaf may have its advantages. The deaf man doesn't have to listen while you tell your golf score.

Truly a tramp should lead a happy life. He is never sued for his wife's millinery bill.

If it is true the good die young, the old codgers about town are a hard lot.

A man is as young as he thinks he is, and a woman never feels older than she looks.

If silence were golden the mute would be a millionaire.

If our importance were measured by our own yardstick, some of us would be too big for our jobs.

A righteous man never advertises it.

A good man never knows it.

A beautiful young lady sometimes knows it, but her rival never does.

"Catching a beau" is very exciting to a young lady until she learns it has strings to it.

No man ever rose higher than he aimed. Nature never wastes time on a man who has no ambition.

Every man thinks he has his own ideas about how to run the home. His wife knows she has.

The man who saves half his salary is not only a financier but a wizard.

No, Gertrude, while consistency is a jewel we can't buy it from the jeweler.

Self-righteousness is the most prominent sin in the catalog.

Our character is just what we are without veneering or whitewash.

No man ever had to apologize for living righteously, even to the devil.

The devil is most dangerous when he looks like an angel.

The devil never misses a prayer-meeting.

Killing two birds with one stone is allright when you have the stone.

He who waits for opportunity sometimes waits long. He who meets opportunity half way is soon employed.

The man who crosses his bridges before he gets to them rarely gets across safely.

Patience is one virtue that must have its perfect work to be effective.

Cure-alls sometimes cure people of buying them.

Entertaining an angel is never very exciting until we discover it.

TOBACCO AND ORANGES!

Mrs. H. R. Moseley

When Cuba's crop was listed as "Cane, Cain and Hurricane," two important products were left out. Surely Tobacco and Oranges should have been included. At any rate that is the part of Cuba's crop with which this story has to deal.

The corner of Dragones and Egido streets is a very busy, traffic-congested part of Havana, where we go frequently to catch some out-going

street car. In the midst of the ever moving throng, there are two men who seem stationary. Day and night they are there: the tobacco man, with his cigar stand on the sidewalk under the portal,—and just beyond the curbing, the orange man, with his push-cart full of golden fruit.

To us, those two men were but a part of that corner until one day our eyes happened to fall on the book which the tobacco man was reading, as he sat on an upturned box by his cigar stand. To my companion I exclaimed in English.

"Look, Eva, that man is reading the Bible!"

Eva, too, had seen it, and we rode away wondering who he was, and where he got the Book. When we passed that way again, we handed him a tract. He smiled, and thanked us. Then one day, lifting his cap, he asked,

"Pardon, senora, but what do you represent?"

It struck me as never before that I represented the Lord Jesus Christ here in Cuba. But I answered simply,

"I am here from the Baptist church on the next corner,"—and invited him to our services.

Then came our revival meeting, and the tobacco man was present every night. He seemed greatly interested, and one night, in response to an appeal he stood, and confessed Christ as his Saviour. Later, he was baptized,—and now, he never misses a service, leaving his tobacco business in care of a friend.

He continues to read his Bible on the corner. Often we see him reading it to some other man,—or earnestly talking, while his finger marks the place in his Book. And now he is trying to win the orange man to Christ,—giving him tracts, and reading the Bible to him.

And so the work grows in Cuba. Andrew brings Peter,—"Phillip findeth Nathaniel,"—and the tobacco man tells the orange man. His tobacco business is now only a side line, for our friend has become a "fisher of men." God grant that he may soon "catch" the orange man! —Templo Bautista, Havana, Cuba.

THIS AND THAT

By M. E. Dodd President, Southern Baptist Convention

I would urge the brethren who expect to go to Fort Worth in their automobiles to be cautious, careful and considerate of life and limb for themselves and others. During recent years we have had automobile tragedies among our people in connection with every Convention. Last year we lost Dr. McGlothlin and his wife.

During a recent visit to Greenville, S. C., as the honored platform guest of the Woman's Missionary Union of that state during their annual Convention I took occasion to go to the grave of Dr. McGlothlin for the purpose of paying a tribute of respect to his memory, to place a flower on his tomb and to utter a prayer for our Baptist people. I heard for the first time and firsthand the story of the automobile accident which took him and his wife

away. The thought of it so deeply impressed my mind with the necessity of more caution among all of our people, myself included, that I solemnly resolved henceforth to drive more cautiously and carefully. We owe it to ourselves, our families, to our church and to the Kingdom of God. Brethren be careful in your driving to and from Fort Worth.

The second Sunday in May is coming to be observed quite generally as Mother's Day. Many Sunday Schools, classes, By Y. P. U.'s, and churches have appropriate services.

The President of the United States Home Building and Loan League, Mr. Phillip Lieber of Shreveport, Louisiana, has sent a message to his 6,000 constituent local Building and Loan Associations throughout the country suggesting "Why not start a concerted movement among the building and loan managers of this country, each in their own communities, to have a home dedication service and day linked up with Mother's Day from now on? (Mothers Day occurs May 13, 1934.)"

"Mother", "Home", and "Heaven" are said to be the three sweetest words in the language. Why not all of us capitalize on these sentiments for Christ. We Baptists shy from the observance of times and seasons. We are not strong for forms and ceremonies, but this does not mean that we may not capitalize on any thought that is prominent in the mind of the people at a particular time and turn it into service for Christ and His Church. This is what Christ himself often times did. And Paul says something about capturing the very thoughts and imaginations of men's minds for Christ.

The home dedication idea is a good one. It has scripture sanction. See Deuteronomy 20:5. And may we not re-dedicate ourselves to the highest Christian ideals of a Christian home. I wish our Baptist people throughout the land would give emphasis to these thoughts either now or at some other time.

On Sunday, May 13, let us urge our people to re-dedicate and re-consecrate themselves and their homes to Christ. If all of our homes would revive the family altar on that day, if they would sit down quietly in the family circle for prayer, meditation and the reading of God's Word, if they would join their voices in some hymn of praise to God for His goodness, what marvelous results we might see.

Finally, brethren, be ye steadfast, unmovable, always abounding in the work of the Lord.

I HOPE TO SEE YOU IN FORT WORTH MAY SIXTEEN.



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LOW STANDARD OF CHURCH MEMBERSHIP

(Cont'd from Page 1)

playing, and missing three church conferences, while often ignoring grave sins, discredited all church discipline, and largely caused the break-down of church authority. This trend to lax discipline was hastened by the growth of the churches into bodies so large as to make it difficult for the members to "exercise a Christian care and watchfulness over each other."

3. The break down of the authority of the home, with its emphasis on the authority of the moral law.

4. Preaching and teaching that lack the note of reality, and that fail to grapple intelligently with the problems of every day life in the modern world.

5. A shallow evangelism that has made regeneration little more than a legal fiction, or a change in accounts on God's book in answer to faith, with no insistent demand for the fruits of a changed life.

6. The craze for numbers, which has made large gatherings the one test of the success of a revival or the work of a pastor, and that has welcomed into the church all that applied.

7. The wholesale reception of members without due instruction in advance, and without faithful culture afterwards.

Whatever the causes, the Church everywhere faces a condition that is frankly deplorable, notwithstanding the numerous examples of church members of the finest type. According to our church statisticians two-thirds of our members give their churches no support of any kind. Often members live scandalous lives, yet blandly say that they will join another church if any of their brethren object. Everywhere the Church feels a tragic loss of morale and prestige and spiritual influence in the community. The conviction seems general that our lax manner of admitting members and dealing with them afterwards has reached the stage of *reductio ad absurdum*. This is the consensus of the letters received since the matter was mentioned lately in the Biblical Recorder.

It falls to my lot as secretary of the Raleigh ministers' conference and chairman of the committee named to shape a tentative platform to make clear what it proposes. We are concerned both to interpret it and to secure some concert of action. Two other articles will discuss it in detail. The wide and deep interest shown in the matter seem to justify the hope for concerted action. Without it there is little to be hoped for. As one pastor in a Virginia city writes, "When only one pastor in ten tries to lead such a reform, the influence of the other nine will react against him every time."

The ministers of the Raleigh conference propose to set out on two main lines, one corrective, the other preventive. The pastor would hope in an earnest conference with a select group to create a hunger for holier living and a higher standard for the church. In prayer and a revival fer-

ver he would seek to carry the official group in favor of a definite committal to a higher standard. Supported by their sympathy and prayers he would appeal to a church as a higher standard. With a passion for the backsliding brethren the pastor and the spiritual nucleus about him would begin in earnest to follow them up and appeal for higher living. All prayer and effort failing, the pruning knife would be used—tenderly, sorrowfully, but faithfully.

The other method would be through a wiser evangelism and a sifting process at the door of the church, as outlined in the "Platform." The key to success at every step must ever be a prayer and intimate contact with God on the part of all who would lead.

—Raleigh, N. C.

THE PASTOR'S HEART

Explaining his deep interest in the members of the church at Philippi, Paul says, "Because I have you in my heart" (Phil. 1:7). This has always seemed to me to be a very remarkable statement and one which will truly set forth the attitude of the true pastor's heart. In no other calling which I know is heart attitude so important as in the work of the pastor. And in no other calling is the heart so drawn upon as in the pastor's calling.

—1. To begin with, the pastor's heart must be A BIG HEART.

It must be big enough to take in the interests of heaven and earth. It must hold concern for the welfare of the rich and the poor, the wise and the ignorant, the old and the young. It must be big enough to forgive the grossest wrongs, to sympathize with the most unworthy, to love the unlovely and to "bless them that persecute you." It must be big enough to carry daily an abiding interest in the happiness and spiritual welfare of every member of the flock over which the pastor is sheppard. The poorest, the oldest, the richest, the sorriest, the youngest, the weakest, the fussiest, the strongest, and all the others must have a real place in the pastor's heart. Nothing but big heart will make this possible. I have seen some pastors whose head was entirely too big, but I have never seen one whose heart was too big. Let every man who considers entering the ministry resolve to grow an abnormally large heart. He will have daily need for it.

II. The pastor's heart must also be A LOYAL HEART.

It must be loyal first of all to the divine call and to God back of that call. In other words, the will of the Heavenly Father who called him into service must be the first and the last consideration of the pastor. Any sort of uncertainty or disloyalty at this point means sure disaster both for the pastor and the church which he serves. Literally hundreds of illustrations all over the land testify to the truth of this statement. Whenever the pastor begins to listen to the siren call of money, or popularity, or ease, or itching ears, or pride, or bigness of place and such like things, just then his failure starts as a real preach-

er and sheppard of souls. And as he wanders in the direction of these enticing sounds the wolves will be sure to pounce upon the flock in all the back. No group of people in all the world need to read more often and earnestly that caution of our Lord when He said, "Seek ye first the kingdom of God, and His righteousness," then do the pastors. Their watchword should be, "Ye are not your own," and their song, "Loyalty to Christ."

III. Then too, the pastor's heart must be a YEARNING HEART.

Where in all the activities of man is a self-satisfied, complacent, indifferent heart so out of place as in the ministry? He who is pretty well satisfied with things as they are and who is willing to let this old world drift for good or bad is little qualified to lead souls of men to higher ground. The true pastor's heart will yearn day and night for the salvation of the lost and for the happiness and usefulness of the saved. It will yearn for opportunity to preach the truth of God's will done in the world and wrong suppressed. It will yearn for opportunities to preach the truth of God to men and women and it will yearn for the presence of the Holy Spirit to impress that truth upon their minds and hearts. It will yearn for happier homes that be into the homes they should be. It will yearn day by day to point the world to the Light that shineth in darkness, and it will yearn over that world when in its wickedness it comprehends not that Light. Let us pastors go in our minds to a hillside overlooking Jerusalem and catch a glimpse of the Savior when as Luke says, "He beheld the city and wept over it," and when on another occasion He cried, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would not." Let us thus see Him weeping over that great wicked city and we will not long, I think, sit still on a cool front porch while the world stumbles by so steeped in sin. If our hearts yearn as they ought to yearn, they will not let us sit still.

IV. And last of all, the pastor's heart must be AN UNSELFISH HEART.

The glory of the ministry is unselfish service. Certainly the laborer is worthy of his hire, but no true pastor labors simply for his hire. The hire is the by-product of an unselfish ministry. Paul, in commenting upon his work, says, "not seeking mine own profit, but the profit of many, that they may be saved" (I Cor. 10:33). He also admonishes in the same chapter, "Let no man seek his own, but every man another's wealth."

Not only must the pastor be unselfish in matters material, but he must be equally unselfish in his attitude toward his brother ministers. He who cannot rejoice in his brother's success little deserves success himself. There can be no place in the true pastor's heart for jealousy. The real shepherd rejoices when the sheep are saved, sheltered and supplied regardless of whose hand ministers the blessings.

He knows full well that Paul may plant and Apollos water, but that is God who gives the increase. One of the most beautiful glimpses of a great heart to be seen in all literature is that which we observe in Barnabas when he encourages and vouches for the newly converted young Paul and later leads in to rich fields of service only to see, with never a word of jealous criticism or complaint, his young friend rise to his usual and then surpass him in the eyes of the world. It would take a real heart to do that, but heaven holds rich rewards for such when it is found.

No wonder Paul did much for the Philippian church. You and I will do likewise for the ones we serve if we have them "in our heart"

Baptist and Reflector.

THE COST OF DODGING DUTY

I have read of a king who placed a heavy stone in the road and hid to see who would remove it. Men of various classes came and worked their way around it, some loudly blaming the king for not keeping the highways clear, but all dodging the duty of getting it out of the way. At last a poor peasant, on his way to town with his burden of vegetables for sale, came, and contemplating the stone, laid down his load, and rolled it into the gutter. Then turning around, he spied a purse which had lain right under the stone. He opened it and found it full of gold pieces and a note from the King, saying it was for the one who should move the stone.

Under every cross our King has hidden a blessing. We can turn back from a cross, or go around it, but we are eternal losers if we do. We cannot dodge the cross without dodging it without endangering our crown.—he is watching.—The Watchword.

A SERIOUS UNEMPLOYMENT PROBLEM

One of the serious unemployment problems of our day, and of our community, is that of unemployed church pews. These pews were intended to be a meeting place for man and his Maker. But, Alas! Many of the pews are empty Sunday after Sunday. They are not employed, not earning their keep. They are a charge upon the churches, and a serious reflection upon the symmetrical working of our civilization. Every empty pew is somebodys missed opportunity.—W. T. Ellis.

Dr. E. P. Aldredge, statistical secretary of the Sunday School Board of the Southern Convention announces there are 6,652,941 Baptists (all bodies) in the South. There are 2,897,592 Roman Catholics in the South. One-half of all the Baptists in the world are in the territory of the Southern Convention. Only the Brazilian Baptists are making a larger per cent gain. Exchange.

COTTON YARNS: For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Travora Mills, Inc., York.

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Secretary and Editor
MRS. GRACE HAMILTON
Office Secretary

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TO
SERVE

Address all communications to 406 Federal Bank Bldg., Little Rock

SUNDAY SCHOOL ATTENDANCE
Sunday, April 29, 1934

First Baptist, Fort Smith	1271
Immanuel, Little Rock	904
First, Little Rock	774
Second, Little Rock	619
First, North Little Rock	538
Tabernacle, Little Rock	507
First, Booneville	467
Beech Street, Texarkana	451
First, Warren	429
First, Norphlet	224
Second, Hot Springs	423
Baring Cross, North Little Rock	421
Fayetteville, First	404
First, Springdale	393
Second, El Dorado	387
Central, Hot Springs	384
Paragould,	373
Pulaski Heights, Little Rock	360
First, Van Buren	293
South Highland, Little Rock	240
Monticello	232
First, England	190
College Hill, Texarkana	179
Plainview, R F D Little Rock	111
Mansfield	104
Hazen	90
Hebron, R F D Little Rock	58
Vimy Ridge	40

B. Y. P. U. ATENDANCE

First, Fort Smith	346
First, Little Rock	270
Tabernacle, Little Rock	227
Beech Street, Texarkana	215
First, Norphlet	190
First, North Little Rock	176
First, Warren	173
Immanuel, Little Rock	167
First, Van Buren	151
Central, Hot Springs	141
Baring Cross, North Little Rock	130
Second, El Dorado	127
Second, Little Rock	105
First, Springdale	104
College Hill, Texarkana	96
First, Booneville	90
First, Fayetteville	90
Plainview, R F D Little Rock	82
England	69
Mansfield	56
South Highland, Little Rock	55
Hebron, R F D Little Rock	50
Vimy Ridge	19

WHAT ABOUT VACATION BIBLE SCHOOL?

Has Your church voted to have a Daily Vacation Bible School. If not, we ask you to consider carefully the need for and value of an intensive study of the Bible for your boys and girls, such as the Daily Vacation Bible School provides.

Since the best time is immediately after school closes, the date should be set immediately; plans made for it; workers enlisted; and the Daily Vacation Bible School Guide taught

to these workers. This Manual for Leaders as well as all others Daily Vacation Bible School material may be purchased from The Baptist Book Store, 716 Main Street, Little Rock. A good many churches have already indicated their intention of having a D. V. B. S. this summer. Quite a few are already making plans for a school to begin immediately after the closing of the public schools. What will YOUR church do? Drop us a card and tell us if you are planning a D. V. B. S. We will be glad to send literature to you and to help you in any way we can in preparing for your school.

SOUTHERN BAPTIST SUMMER PROGRAM — RIDGECREST NORTH CAROLINA

RIDGECREST is our SOUTHERN BAPTIST ASSEMBLY GROUNDS. The Sunday School Board has been asked by the convention to promote it and they are providing a program throughout the summer covering all phases of our denominational work. Please note suggested Continuous Summer Program printed below:
June 14-22, Student Retreat.
June 26- July 6, Y. W. A. Camp.
July 22-28 Sunday School Conference.
July 29- Aug. 3, Southwide B.Y. P.Y. and B.A.U Leadership Conference
August 5 - 12 Foreign Mission Week.
August 12-17, Christian Life Conference.
August 19-21, Len G. Broughton.
August 22-26. Robert G. Lee.

Below is a partial list of the Program Personnel for the week of July 22-28, which is Sunday School Conference week.

Dr W. Hersey Davis, Professor of the Southern Baptist Theological Seminary will lead a special Bible study hour each morning; Dr. J. Dean Crain, pastor, Greenville, South Carolina will speak on Sunday school Evangelism Dr. Ellis A. Fuller, Atlanta will speak each evening during the week. Rev. Douglas Hudgins, Nashville, will lead the music. Mrs. Hudgins will be Ridgecrest pianist for the week.

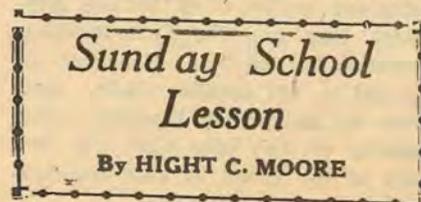
Dr. John Ingle Riddle, Supervisor of Teacher training, Alabama College, Montevall, Alabama, will demonstrate teaching principles and methods in the Young People's and Adult Conferences. The Intermediate lesson writers will assist in the Intermediate Conference; they are: Rev. Homer L. Grice, Nashville, Tennessee; Miss Clyde White, Porth-

mouth, Virginia, and Mrs. Powhatan James, Tuscaloosa, Alabama. Dr. Gaines S. Dobbins, Professor of Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky, will discuss teaching principles and methods in the Intermediate and Elementary groups. Mrs. Aurora Shumate, Birmingham, Alabama, and Miss Margaret Frost, Louisville, Kentucky, will also assist in the Elementary Conferences.

These speakers, leaders, and musicians assure the highest possible type of spiritual atmosphere for the meeting.

ARKANSAS BAPTIST ASSEMBLY

May we again call your attention to the dates for our summer assembly: July, 2 - 11. Please check these dates on your calendar and hold this period free from other engagements. We believe this to be one of the most important meetings held in our state annually and we feel that YOU cannot afford not to be "among those present." Remember the date; July, 2-11. SILOAM (SPRINGS).



May 6, 1934.

JESUS ACCLAIMED AS KING

Matthew 21:1-46

The Acceptance of the King was shown by the multitude who accompanied him on His triumphal entry in to Jerusalem (21:1-11).

The Authority of the King was exercised in the cleansing of the Temple (12:12-17), the withering of the fig tree (21:12-17), and the criticism of the elders (21:23-32).

The Accountability to the King was pictured in the warning parable of the Wicked Husbandmen (21:33-46).

1. The entry into Jerusalem was significant as the King's presentation to his people.

(1) The disciples prepared for the triumphal entry. When they drew nigh the otherwise unknown village of Bethphage ("house of figs") Jesus sent over thither two of his disciples (probably Peter and John) to secure with its mother an unriden colt on which he might ride into the city as the Jews were expecting the Messiah to do. Two of the great prophets (Isa. 62:11; Zech. 9:9) had predicted that the Messianic King should ride forth to receive the plaudits of his people not on a fiery steed, animal of display and of war, but upon an ass, animal of work and of peace and of the common people. The ass was not lightly esteemed then as with us today, for it was, especially in the Hebrew mind, associated with Abraham. Moses, the Judges, David, and the promised Messiah. The two disciples found things in Bethphage just as Jesus had said. Then the company piled their outer garments on the colt, less to make a saddle for

Jesus than to make their obeisance to him, and they lifted him astride as subjects would place a sovereign upon a throne. They knew and shared the meaning of this procession. He who had revealed his Messiahship to the Samaritan woman and to his disciples, both on the Sea of Galilee and on the mountains of Caesarea Philippi, and even to his enemies, was now making the graphic and final presentation of himself to his people as their Messianic King.

(2) The multitude joined in the triumphal entry. Out of the city swarmed a multitude to meet the miracle-worker who had raised Lazarus from the dead and they gathered evergreen palm branches as they came, which, on meeting Jesus, they threw down in his triumphal way. His last visit to Jerusalem had been secret, but now he comes with great acclaim.

(3) The city was startled by the triumphal entry. As Luke tells us the Pharisees knew that the purpose of the procession was the presentation of Jesus as the Messiah. They saw Jesus calmly accept the popular adoration. They could not conceal their feelings. So they called on Jesus to rebuke his disciples for identifying him with the Messiah. He not only refused to comply but emphatically declared that if the crowd were silenced, the very stones would speak. And then he rode on in triumph.

(2) The second cleansing of the temple exhibited the King's authority.

(1) The Temple traffickers were in the main court of the Gentiles ostensibly for the benefit of worshippers; dealers in animals for sacrifice, money changers who could accommodate foreigners with city currency which alone was acceptable in Temple, worship, keepers of food supplies, and the like.

(2) The Temple cleansing was effected by Jesus who, with flaming soul, found the court thick with traffic, noisy with yelling hucksters, crowded with buyers both greedy and gullible, and a very theater of congested curiosity like the "midway" of a modern fair. In righteous wrath he drove out the whole miserable gang.

(3) The Temple mission was declared to the Jews in the words of their own prophets; it is the house of prayer, not a house of trade, trickery, and thievery.

(4) The Temple philanthropy was exhibited in the cure of the blind and lame who now had opportunity to reach the Great Healer.

(5) The Temple perversion was directly due to the hypocritical custodians who not only allowed the traffickers, but criticized the reformation, and desired to destroy the Reformer.

(6) The Temple service was beautiful (Cont'd on Page 12)

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GOD A SOVEREIGN

F. E. Calvert

This is the fifth installment of excerpts from a manuscript entitled "In the Beginning, God."

A sovereign is defined who has absolute control and exercises supreme authority. He may be governed in his social activities by laws that are the outgrowth of the needs of his subjects, and which were set in motion by himself or the legislative branch of his government. Not so with the Supreme Sovereign. He is guided by His own laws. He is subject to no other power or potentate. His government is coexistent with Himself.

And God is governed in His activity to those wise and beneficent laws which He has hedged Himself about. And all His activities are defined by metes and bounds along lines of justice, love and truth. He can not surrender these attributes and continue to be a sovereign. Doing so He would become a hiss and by-word among the intelligence of heaven and earth.

It is not argued that Jehovah needs thus to hedge himself about for His guidance. Strictly speaking He has not done this. These laws are the natural outgrowth of the several attributes possessed by the Lord God. They are self-asserting and self-adjusting. It couldn't be otherwise. It is just as natural as the law of cause and effect. It is just as natural that these laws should grow up around God and hedge Him about and limit His conduct, as the fact that, being righteous He executeth righteousness; or being just—He executeth justice. And these laws are just as immutable as any others.

It may be said without doing violence to what has already been stated, that Jehovah isn't guided by these laws that are the natural and legitimate outgrowth of His several sovereign attributes; but that He guides Himself by them. They are His rule of faith and practice; and this because He has elected to be governed or to govern Himself by them. And this doesn't detract one iota from the sovereignty and dignity of His reign.

Someone may assert that if God is a sovereign He is also a despot. The charge is so foolish as to merit only passing notice. An earthly sovereign may be a despot; in fact there have been a number of such characters in the world's history. But the purpose of this argument is not to defend an earthly sovereign but a heavenly. God's ways are not like man's ways. Despotism, anarchy and bolshevism have no place in the kingdom of God. They are exotics and can no more exist where God is than darkness can exist where the sun shines. Those who set forth to discount Jehovah and bring His kingdom into open shame and contempt will find themselves in hard lines and mightily embarrassed when God begins to exercise His sovereign toward them. It is a fearful thing to fall into the hand of the living God.

Another evidence of His sovereign-

ty, and one which has a mighty appeal to every sanely thinking man, is found in nature or creation. No where does His sovereignty speak more plainly than in His creative acts. Let the reader stick close to the text here.

Behold Him! He has the potentialities of an unborn world in His hands; and He has the authority and power, self-asserted and coexistent with Himself, to bring them forth. How His great heart must have swelled with pride and assurance! And this power and sovereignty grew out of the possession of His great and holy nature. They were not the gift of any potentate but resided in Him and were because of His sovereignty toward them. It is a fear-

MOST ENCOURAGING FACTS AND FIGURES

By Walter M. Gilmore, Nashville

Like the breath of spring after a long hard winter comes the latest news from the Executive Committee of the Southern Baptist Convention in regard to the receipts for the past five months. For the first time in many moons, the receipts began to pick up last November, exceeding those for the same month a year ago. This experience was repeated in December. And now for the first quarter in this year the receipts have been steadily and consistently rising each month, in comparison with the figures of a year ago.

The total receipts for January, February, and March, 1934, were \$312,312.57, while for the same months in 1933, they were \$240,788.58, a net gain of \$71,523.99 in three months. Of this amount, \$152,377.06 was for the Cooperative Program and \$159,935.51 was designated. During this period there was an increase in the receipts for the Cooperative Program of \$11,487.66.

Before we become too much elated over this increase, it is well to remember that we hit the bottom in 1933. Our total receipts in 1933 were \$318,097.52 less than they were in 1932. So in order to do as well in 1934 as we did in 1932, we must keep up the same rate of increase and even mend our pace. Here is hoping that in the years ahead we may climb as rapidly as we declined in the years immediately behind us.

Hundred Thousand Club Figures

The General Leader, Dr. Frank Tripp, St. Joseph, Mo., has not yet completed his tabulation of membership in the Hundred Thousand Club. He will release these figures soon and they will be illuminating. Up to April 1, we have received in our offices in Nashville from the Hundred Thousand Club, \$73,641.66, which of course is included in the total receipts above. All of this has been applied to the principal of the debts of the Southern Baptist Convention agencies. Of this amount, \$9,741.02 was received in January; \$10,321.34 in February; and \$11,200.23 in March. Naturally the amount is increasing each month.

THE BIBLE

With the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hang on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the Lily of the Valley's sweet scented spies filled and perfumed my life. I entered the business office of Proverbs and then the observatory of the prophets, where I saw telescopes

of various sizes, pointed to far-off events, but all concentrated upon the Bright and Morning Star. I entered the audience room of The King of kings and caught a vision of his glory from the standpoint of Matthew, Mark, Luke and John, passed into the Acts of the Apostles where the Holy Spirit was doing his work in the formation of the infant church. Then into the correspondence room where sat Paul, Peter, James and John penning their epistles. I stepped into the throne room of Revelation, where towered on the glittering pearls, and got a vision of the King sitting upon the throne in all his glory, and I cried:

"All hail the power of Jesus's name.

Let angles prostrate fall:
Bring forth the royal diadem,
And crown Him Lord of all!"
Selected.

Convention Year Publications

of the

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E. P. Alldredge 50 cents

The latest survey of the work of Southern Baptists, masterfully presented.

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Baptist Book Store

716 MAIN STREET

LITTLE ROCK, ARKANSAS

First Baptist Church North Little Rock This Issue Made Possible by A

FIRST BAPTIST CHURCH, NORTH LITTLE ROCK

The First Baptist Church of North Little Rock was organized sometime in the year 1890 with some seven charter members. Only one of whom still survive. During that year two State workers came to assist them; Rev. Willie M. Robinson was with them six weeks receiving three members by letter. Also Rev. J. H. Myers labored some four months receiving 21 members which totaled then 35 in all.

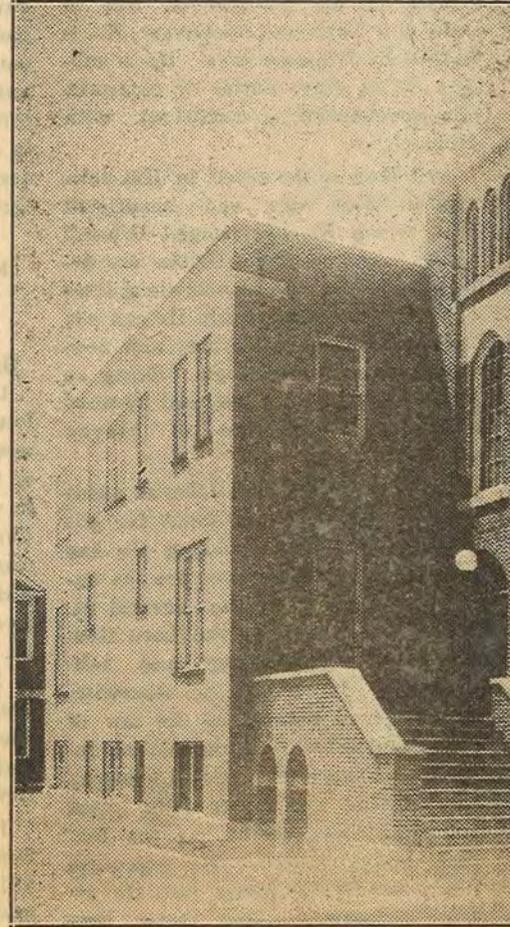
The congregation has been housed in several different buildings and endured many hardships in the early days of her existence. At one time they lost their building by fire. In 1914 they erected a brick structure valued at some \$10,000 which was abandoned in 1925 for a large modern tabernacle with 20 Sunday School rooms covering one fourth block and seating 600 people. The present pastor came to the church at that time and began his work among us in the new tabernacle March 1st, 1925. The letter to the association the fall before reported the church had 250 members and the Sunday School had an enrollment of 344 with an average attendance of 153.

The church budget all inclusive was \$4,000.

During the past nine years the church has enjoyed sweet fellowship and remarkable progress. The present enrollment of the Church School is near 800 with an average attendance of well over 500. There have been received into the fellowship of



T. L. HARRIS, PASTOR



FIRST CHURCH

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No. 59**49c**
- Virgin Olive Oil, 4oz. 25c; 8 oz. 45c
16 oz. 75c
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and poinson Ivy**50c**
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- Pursang (Spring Tonic and
Blood Builder)**1.00**

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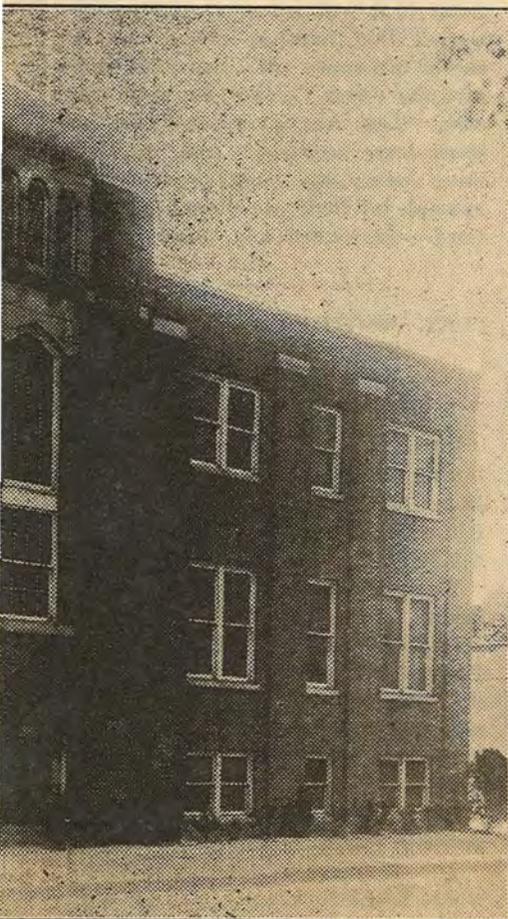
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Little Rock Continues To Grow

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LITTLE ROCK

the church 1014 members which is the exact number of the present membership; which means that during that same time we have lost from our fellowship a number equal to the original membership of nine years ago which was 250.

The church is housed in a beautiful educational building erected in 1929 and '30 which has 63 rooms and five assembly rooms for departments. The building will accommodate a Sunday School of 750 and when the Church auditorium is built will provide for 1000 toward which we are aiming in the future.

During the same length of time we have paid \$21,000.00 on principal debt and more than doubled our current budget.

We have three young men in Ouachita College preparing for the ministry as well as several others preparing for special service two of them being the pastors children. There are also four other ministers in the fellowship who either serve pastorates or work with us in the church here.

Last August we sent to Brazil, Miss Thelma Frith, one of God's choice young women, to aid the Bagbys and Smiths in their school and Mission field at Porto Alegre. It is our purpose to maintain her there as soon as possible and at the same time to increase our gifts to the Co-operative Program. Already our mission offerings are double that of last year. Indeed our mission here is a happy one. We thank God and Take courage.



MISS THELMA FRITH
Our Missionary in Porto-Alegre,
Brazil

Mother's Day Sunday, May 13

*"Don't Forget
Mother"*

"Send Her a Box of Chocolates"

Finest Assortment of Mother's Day Candy in
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Agency—King's Candies, Elmer's

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Three exquisite Creations
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BOURJOIS

SCARBOROUGH'S TELEGRAM TO CONVENTION-GOERS

Forth Worth is getting good ready to give you a Cow-town, old-time, hospitable welcome. We want you to aid us in the following ways:

(1). Come in large numbers with praying, trusting, forwardlooking faith.

(2). Write to Rev. Kermit Melugin, North Fort Worth Baptist Church for home, apartment reservations.

(3). Write to hotels for hotel reservation. The eight largest ones are the Texas, Blackstone, Worth, Westbrook, Metropolitan, Seibold Hickman, Stockyards, Commercial. (The Texas already full except for four and eight in rooms). Get your order in quick. The main hotels are five to ten minute's ride from Coliseum.

(4). The W. M. U. Convention meets Monday and Tuesday at Broadway Baptist Church. Three blocks South of T. P. Depot. Registration and home assignments there. Registration for general convention Monday and Tuesday in Broadway Presbyterian Church across from Broadway Baptist Church. Registration in Coliseum in North Fort Worth begins Wednesday morning.

(5). Banquets arranged for three South-wide Seminaries. All former students of these three South-wide institutions are urged to come and when, you get here get ticket for banquets at Seminary booths.

(6). Reception committees will meet trains Sunday afternoon to Wednesday morning. Autoists come to Broadway Baptist Church for assignments up to Wednesday morning. Then to the Coliseum.

(7). Our beautified Coliseum seats 7,000, so you can see and hear. Over-flow auditorium nearby with loud speaker seating 4,000.

(8). Abundant eating facilities within three blocks of Coliseum for noon and evening meals for thousands.

(9). Abundant parking space, free, under police protection, adjoining Coliseum, for 5,000 cars.

(10). The greatest program ever prepared for information, inspiration, spiritual aspiration, with great speaking. It is a challenge to Southern Baptists.

(11). 200,000 citizens of Fort Worth, a half million Texas Baptists, welcome you. Come. Come by train, auto, airplane, and if can't get either, hike it. Be sure to get reservation before you leave home. This will aid you and us. We await with fast beating hearts your coming.

L. R. Scarborough.

JIM

Around the corner I have a friend,
In this great city that has no end;
Yet days go by and weeks rush on,
And before I know it a year has gone,

And I never see my old friend's face;

For life is a swift and terrible race.

He knows I like him just as well
As in the days when I rang his bell
And he rang mine—We were

younger then;

And now we are, busy tired men—

Tired with playing a foolish game;

Tired with trying to make a name;

"Tomorrow" I say, "I will call on Jim,"

"Just to show him I am thinking of him."

But tomorrow comes—and tomorrow goes,

And the distance between us, grows and grows,

Around the corner—yet miles away—

Here's a telegram, sir—"Jim died today."

And that's what we get and deserve in the end,

Around the corner, a vanished Friend.

(Selected)

I BELIEVE IN BAPTISM

Rev. W. H. Brengle Pastor, First Baptist Church, Chillicothe, Mo.

I believe in baptism because it is one of the two sacred ordinances which Christ left to his church. Jesus was sparing with his ordinances because he hated empty forms and ceremony, so he left just two ordinances, the Lord's Supper and the ordinance of baptism. The ordinances are simple, significant and sacred, and in a striking way emphasize the fundamentals for which Christ died and for which Christianity stands. We have lost much of the symbolism and significance of the ordinances by failing to accept them as they were given and as they were intended to be, simple, significant and beautiful.

I believe in Scriptural baptism just as it was practiced in the early church, the immersion of a believer, not in order to be saved, but because he does believe and is saved. It is very strange that there should be such a wide difference of opinion over such a simple sacred ordinance so clearly stated in the scripture. Jesus came from Nazareth of Galilee to be baptized of John in the Jordan and left us the beautiful example, which it seems should have settled the question of Scriptural baptism. Yet, in the course of time, the original mode and meaning of baptism were changed. Without doubt there was just one mode of baptism in Christ's time and this could not have been sprinkling or pouring, for two good reasons. There was no reason for going down into a river, as Jesus did, to have water sprinkled upon his head and if the original mode was sprinkling, no church would have changed it to immersion, which is not the convenient easy way and which is criticized, ridiculed and called dangerous and indecent. Baptists as a people have consistently held to the original practice of immersion and we must continue to be true to our clear convictions. While we must calmly and continually defend our position our motto should be, "Speaking the truth in love."

I believe in immersion as baptism because I am convinced beyond any question of doubt that this was the

practice of the infant church. I accept the fact that Jesus was baptized in the Jordan and do not desire to explain it away. I stood by the Jordan with a group of ministers of different faith and practice from my own, and I do not believe that any one of them questioned the fact, as they stood there, that Jesus was immersed in the Jordan. When Dr. Talmage, who practiced sprinkling, visited the river Jordan he was moved to take a candidate down into the water and there immersed him.

The Scripture statement is clear with regard to the baptism of Jesus by John in the river Jordan, "And straightway coming up out of the water, he saw the heavens open and the spirit like a dove descending upon him"—Mark 1:10. The Greek word translated baptize means immerse. Books have been written to explain that truth away but the fact remains the same.

It is an interesting historic fact that the Catholic Church for centuries practiced immersion. The church changed the mode of baptism because they believe that all authority is vested in the church and that the church had the right to change the original ordinance. As the Catholic Church believes that baptism is essential to salvation it became practical and necessary to change to an ordinance easily administered, as the sick and the dying had to be baptized. But this historic fact does not in any way change the Scriptural teachings on the subject of baptism.

It is also an interesting fact that the Greek Catholic Church refuses to change the original Scriptural mode of baptism and continues immersion to this day. When I was in Athens I saw the baptism in the Greek Catholic Church. The Greeks know their language and know how to translate the word that means immerse. This should set the matter to rest. We have at this time in our Sunday school two fine Greek Catholic children who were immersed in infancy. Adoniram Judson and Luther Rice studying the Greek New Testament were convinced that immersion was Christian baptism and both of them were immersed in India, by a Baptist missionary.

Many people believe that Baptists contend for the Scriptural mode because we believe in baptismal regeneration. Nothing could be further from the truth than this. We believe in salvation by grace and also in believer's baptism. Baptism does not save but the Scriptural baptism expresses in symbol, saving truth. It is the strongest public profession of our faith in a crucified, dead, buried, risen and living Lord, Savior and King.

I believe in Scriptural baptism because it symbolized these great fundamental truths. "Know ye not, that as many of us were baptized into his death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Philip must have made the deep significance of bap-

tism clear to the Eunuch and when they came to water the chariot stood still, "and they both went down into the water, both Philip and the eunuch and he baptized him."

Robert Burdette expressed what I feel about the significance of baptism as Christ gave it to his Church. He said, "I love a baptism that does not have to be argued, defended or explained, but is in itself a living picture of burial and resurrection that even the blind eye must close itself if it will not see." Christ intended that baptism should be a sacred ordinance. We find it written into the Great Commission at Pentecost, "they that gladly received the word were baptized," and they all must have been baptized after the example of their crucified but living Lord.—The Word and Way.

"LET BROTHERLY LOVE CONTINUE."—HEB. 13:1.

W. B. O'Neal

Intro. Let us first read the following passages on this subject: Rom. 12:10; 1 Pet. 1:22 and 3:8; 2 Pet. 1:7; 1 Thes. 4:9; 1 Jno. 3:11 and 4:7,20,21.

These constitute a great and wonderful sermon within themselves.

I. Brotherly love is born of Love Toward God. It is second only to it. "By it we know we have passed from death unto life."

II. It is the motive force for burden bearing and for burden sharing.

III. It furnishes a means of expressing Christ in us.

IV. It increases interest in fields where brethren labor and so increases knowledge. As our brethren go afield, our hearts go, too. Think of the spread of interest and the increase in knowledge by scattering of the Jerusalem brethren.

V. It adds pleasure beyond measure to our various gatherings.

VI. Christian brotherhood is stronger than earthly ties. It binds both for this life and for the life to come. Brethren, made so by a common parantage in this life may land at the extremes after their little stay here, but not so brethren made brethren by the blood of Jesus Christ. The greatest family union will be when we brethren get together in Glory.

Story of David and Jonathan who were brethren in the Lord.

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Gas and Headache**

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Constipation

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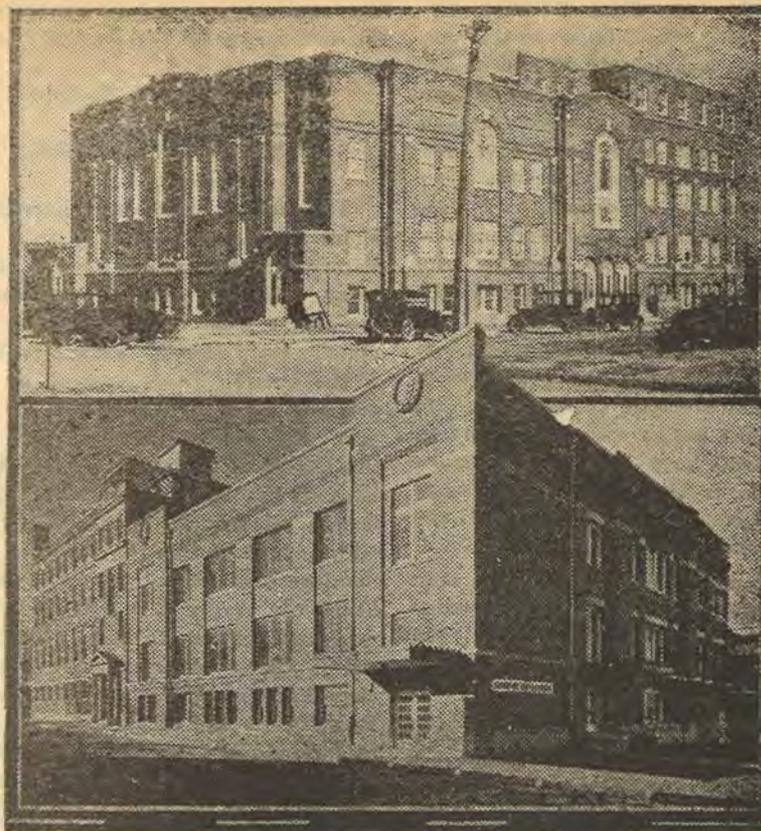
BAPTISTS' OLDEST SEMINARY ON FOREIGN FIELDS FACES DANGER OF CLOSING ITS DOORS

A distressing cry comes from the Graves Theological Seminary, the first seminary that Southern Baptists ever opened on foreign fields sixty-five years ago. Dr. R. H. Graves set aside one room in his servants' quarters for a classroom, and conducted a class at night in his dining room. Thus without equipment, but with consecrated zeal and profound faith, this pioneer physician and missionary founded this institution, which has served as the greatest force in the evangelization of South China. Throughout the years it has been a veritable lighthouse to Chinese Christians. It has taught the Word of God to South China's volunteers for the ministry and trained the preachers in the way of Christian leadership and Baptist doctrines. Without the Graves Theological Seminary, South China's churches could never have developed the independent self-support and autonomy that now prevails in proof that Christ has come to South China to stay.

And now this great institution feels the death rattle in its throat, as it faces financial distress above which it can not rise again, without the helping hands of friends of Christ who will forbid the closing of the doors of this great institution that has stood the test of pioneer days and has survived all the other great crises throughout these 65 years of ceaseless, faithful service.

The president, Missionary M. T. Rankin says: "For the past six years our funds have been reduced every year, two or three times by as much as fifty percent as compared with the previous year. In 1925 the Seminary received \$7,000 Mex. This year we will receive at the present rate of exchange about \$700 Mex. During the time of these reductions we have lost also two of the three teachers furnished by the Board. I, alone, am left, and I have to give a good part of my time to the business affairs of the Mission. Each time that these reductions came, we had to readjust and reorganize our work; let teachers go; reorganize schedule; change courses in order to make ends meet. Naturally the work has greatly suffered and students have decreased in numbers. Immediate help is imperative to save the school from collapse. Money is not our only need, by any means, but unless we can secure more money, there will be no cause for trying to meet the other needs. If we could secure \$300 U. S. money for the balance of 1934 and could have \$600 for 1935, I am sure that the Chinese here could take care of the balance needed."

Mr. Rankin further states that he has struggled along for several years already in an effort to solve these difficulties alone with the Chinese Christians' help. But it is now evident that a definite crisis must be met, and outside aid must come to the rescue of this oldest Southern



**TRAVIS AVENUE BAPTIST CHURCH
BROADWAY BAPTIST CHURCH
Fort Worth, Texas**

Baptist seminary is saved for future service that is so desperately needed in China today, where China's Christian youth is being pulled asunder by many and diverse isms and ideas for solving the world's problems.

Believing that God will raise up someone to save the South China Mission from this fearful calamity that threatens its Seminary, Dr. Charles E. Maddry cabled Missionary Rankin: "Do not close Seminary."

Many Southern Baptists everywhere join in intercessory prayer that the Spirit of God may not only sustain President Rankin and give him courage to carry on until aid comes, but also move some heart to claim the privilege of saving this training camp for native preachers of South China.

FORT WORTH CONVENTIONS OF 1890 and 1934. SOME INTERESTING CONTRASTS

By Walter M. Gilmore, Publicity Director

All aboard for Fort Worth! Indications point to the largest attendance we have had in many years at the Southern Baptist Convention in Fort Worth, Texas, May 16-20. The exceedingly low railroad rates together with the general up-turn in economic conditions and the unusually attractive program, as well as the exceptionally interesting city of Fort Worth, "the gate-way to the West," are all responsible factors.

Only once before has the Convention met in Fort Worth, 1890, forty-four years ago. There were 784 messengers at that Convention. President Dodd estimates that there will be from twelve to fifteen thousand visiting Baptists at the 1934 session. Judge Jonathan Haralson, Alabama, was President; Drs. J. B.

Hawthorne, Georgia, F. H. Kerfoot, Kentucky, J. L. M. Curry, Virginia, and Lewis B. Ely, Missouri, Vice-Presidents; Drs. Lansing Burroughs and O. F. Gregory, Secretaries. Dr. J. W. Carter, Raleigh, preached the Convention sermon. Text, Gal. 2:20.

At that time the Sunday School Board, the Southwestern Seminary, Ministers' Relief and Annuity Board, Baptist Bible Institute, Baptist Hospital, and the W. M. U. Training School had not come into being. However, at this very meeting preliminary steps were taken for the establishment of the Sunday School Board at the Convention in Birmingham the next year, after a battle royal between giants over the proposition. Among those taking part in the discussion were: Drs. J. M. Frost, Va., J. B. Gambrell, Miss., J. B. Hawthorne, Ga., A. H. Newman, Ga., and John A. Broadus, Ky

Dr. H. A. Tupper was Corresponding Secretary of the Foreign Mission Board, which reported having received \$109,174.20, which was some \$10,000 in excess of the year before. There was a balance in the treasury with which to begin the new year of \$1,922.34. Think of it! However, the Board had only 78 missionaries; 62 churches in foreign lands, with a membership of 2,213; 409 baptisms during the year. What a contrast with our present numbers! 398 missionaries, 2230 native workers (1933 statistics); 2,698 churches with a membership of 192,078; 17,284 baptisms. Present debt on Foreign Board (1934) figures \$1,039,500. Tell it not in Gath!

Dr. I. T. Tichenor was Secretary of the Home Board. It was reported that the receipts for this Board exceeded those of the year before by "about \$15,000," and that there was a balance in the treasury of \$1,141.



**Dr. L. R. Scarborough
President, Southwestern Baptist Seminary, Fort Worth, Texas**

Can you imagine such a situation? At this Convention (1890) the reports revealed that there were 1,194,529 members in the 15,894 churches, which were grouped into 622 Associations. Baptisms reported, 77,500. Our present membership (1933 figures) is 4,066,140; 24,035 churches; 907 Associations; 226,815 baptisms.

WHAT IS A BUDGET?

A budget isn't sums to me;
It's happy school girl's faces,
It's tired, sick mothers getting well,
It's happy school girls' faces.
It isn't just long columns full
Of "headachy" addition,
It's missionaries sailing out
To fill a great commission.
It's you and I, who'd like to go,
And send our gift to prove it.
How wonderful a budget is!
It lives, so I love it

—Exchange

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The Little Fellow that does the BIG Job

THE SUNDAY SCHOOL LESSON

Continued From Page 5)
tifully illustrated by the praising children.

Let Us Make Christ Our King

- (1) The Person of the King. (2) The Promise of the King. (3) The Appearance of the King. (4) The Service of the King. (5) The Command of the King. (6) The Call of the King. (7) The Expectation of the King. (8) The Proclamation of the King. (9) The Acceptance of the King. (10) The Cleansing by the King.

Daily Readings

April 30 — Jesus Acclaimed as King. Matt. 21:1-14 . May 1—The King's Coming Foretold. Zeck, 9:9 17. May 2 — The King Acclaimed and Rejected. Luke 19:36-48. May 3—The Reign of the King. Psalm 2:1-12. May 4—"Not of This World." John 18:33-40. May 5—The Heavenly Triumph. Rev. 5:6-14. May 6—Christ's Everlasting Dominion. Heb. 1:8-12.

GOD'S GRACIOUS AND ETERNAL PURPOSE

Rev. Lee Nichols

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for door of hope; and she shall sing there, as in the day of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith Jehovah, that thou shalt call me Ishi (my Husband); and shalt call me no more Baali (my Lord.)" (Hosea 2:14-16.)

In these three verses of Scripture we have an amazing revelation of the gracious and merciful purpose of God for His creatures throughout all eternity.

"The Word of Jehovah came unto Hosea" and by his vital relationship with a morally depraved and faithless wife, he symbolically revealed Israel's treacherous relationship with her longsuffering God.

Israel, God's chosen people, had been delivered from terrible bondage in Egypt. For a while she had rejoiced in her deliverance. She became a great nation under the reigns of David and Solomon. Then she began to "play the harlot, going off after other lovers," (worshipping idols and turning away from Jehovah).

It is through His prophet, Hosea, that Jehovah reveals how he will deal graciously with His backsliding people and restore them to Himself.

Israel had wandered once for forty years in a wilderness. Notice that Jehovah will again "allure her into the wilderness." He will not drive. His method is gracious. In the wilderness Israel would have nothing left but God. Why are we so slow to recognize and believe in this gracious method God has of dealing with his children? We imagine that when the pleasures of material things begin to wither and die in our experience that life has lost its

value He who faces life with material resources swept away, one who looks into tomorrow with health gone, one who faces a future barren of material blessings ought to take heart because God has never yet failed to rescue one who calls upon Him from the wilderness.

Notice again the merciful purpose that Jehovah has in alluring His people into the wilderness. "I will speak comfortably unto her." God knows what our deep needs are, and how best to meet them, for "as a mother comforteth, so the Lord." He leads His people into the wilderness that they "may be still and know that He is God," that He may "speak comfortably (speak to the heart) unto them."

By His gracious method and merciful purpose God always accomplishes wonderful results with the soul that will not continue in rebellion, even in the wilderness.

He will give her "vineyards from thence." What? Vineyards in a wilderness We can see nothing but barrenness and desolation there. Yes, out of our experiences in weariness, sorrow, suffering, and seeming failure, God wants to make new sources of refreshment and strength.

Not only shall God's harassed people receive their vineyards in the barren wilderness, but He also "will give her the valley of Achor for a door of hope." Achor means "trouble" or "trembling" or "sorrow." Out of a valley of sorrow, then, God will open a door of hope. Let us not imagine that we are making spiritual progress only when we are climbing. Our wonder-working God can make a valley of trouble a place to lie down in. "And Sharon shall be a fold of flocks, and the valley of Achor (trouble) a place for herds to lie down in, for my people that have sought me." (Isaiah 65:10) Therefore, let us confidently and joyfully trust in Jehovah, even when we have been disappointed and brought low. For He shall yet give her "the joy of youth."

God's people—brought into the wilderness, seeing a door of hope open out of a valley of trouble—shall come into a new relationship with God. "In that day thou shalt call me Ishi (My Husband)." And in that day shall not He call us "My well-beloved?"

Let not your heart be troubled, believe in God, believe also in me. —Sanatorium Outlook.

THE HUMAN TONGUE

The most deadly instrument known to mortal man is the human tongue. Dynamite is not in it as a trouble breeder. It is the hair trigger of the universe. The less brains back of it, the freer its action It goes off on the slightest provocation It strikes heavier blows than a prize fighter or a mule kicking down hill, and causes more headaches than a tax collector A tongue can make a sore spot for years. The crimes chargeable to the tongue are words of criticism, unkindness, gossip, envy, scandal, lying, malice, and hate.

The aggregate of sorrow caused by the tongue yearly far exceeds theft and murder.

—F. Anderson.

DOWN TOWN MISSION

"The field is white unto harvest." There has never been a time in all history that this was as true as it is today. Men and women everywhere are asking what they must do to be saved. Fort Worth, Texas, is one of the greatest fields to work in to win lost souls to Christ. With the beer and liquor flowing freely on the left hand, horse racing and betting on the right hand, wide open houses all around. But out of the midst of all of this the students of Southwestern Baptist Seminary have heard the cry of lost men and women and children to bring the Gospel to them. And as never before they have responded to this call. Every week end all studying is laid aside and they all join themselves together with Christ as their leader and go out in the byways and hedges of Fort Worth and lead lost men, women and children to Christ.

The types of work they are engaged in are as follows:

Services in the down town mission Friday, Saturday, and Sunday nights with around 150 to 200 lost men at each service.

Jails (County and City) with over 250 prisoners.

County Home. Transit Bureaus. Streets.

Community, negroes, Mexicans, mixed.

The results for the school year from last September 11 to April 8 are:

Professions, 2,122; reconsecrations, 1,938; number souls talked to,

10,350; number fed, 14,196; tracts handed out, 81,525; gospels handed out, 2,500; services held, 521.

We desire the prayers of all Christians as we carry on this work. Pray that God will continue to bless us with lost men and women to lead to Christ and that He will give us the power to win them.

All Southern Baptists will have the opportunity of seeing the Southwestern Baptist Seminary during the Southern Baptist Convention.

These services have been held under the leadership of Shaw Hardin, a student from Rome, Georgia.

Policeman (to schoolboy)—"Who owns this cow and calf?"

School boy—"I don't know who owns the cow, but I have an idea who owns the calf."

Policeman—"Well, who owns the calf?"

Schoolboy—"The cow." —Irish Times.

\$7,580.00 Saved to Baptist Churches 15th Fire Insurance premiums since March 15th, 1929 by the Southern Mutual Church Insurance Company. See representative at S. B. C., Fort Worth, Texas, or write J. K. Hair, Secretary, Columbia, S. C.

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WANTED — A WORKER

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. History and Scripture attest this true.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his fathers lost beast.

Elisha was busy plowing with his fathers yoke of oxen.

David was busy caring for his fathers sheep.

Nehemiah was busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

William Carey was busy mending and making shoes. —Selected.

MRS. LEE NICHOLS (JULIA BETH REEVES)

Funeral services for Mrs. Lee Nichols, wife of Rev. Lee Nichols, pastor of the First Baptist Church at Booneville, were held at the First Baptist Church in El Dorado, Saturday, April 28, 1934. Dr. J. H. Buchannon, pastor of the El Dorado church, assisted by Dr. Charles E. Dickens, Dr. Ben L. Bridges, Rev. Wallace R. Rogers, Dr. H. L. Winburn, and Rev. Homer B. Reynolds, officiated. Mrs. Lee Nichols, formerly Julia Beth Reeves of El Doardo, died Friday morning, April 27 from injuries received in an automobile accident near Vivian, La.

In 1930, she was married to Rev. Lee Nichols, to which union was born a daughter, Joy, now two years of age. Rev. and Mrs. Nichols came to Booneville in August, 1932, and won the love of all with whom they came in contact.

Because of her consecrated life and devotion to others, Mrs. Nichols gained a host of friends: "To know her was to love her."

"She lived for those who loved her, For those who knew her true.

For the heaven that smiled above her,

And the good that she might do."

There was no fear of death in her heart. Christ was as real to her as the closest friend on earth. She studied daily how to live so that she might not offend her Savior. She "grew in grace and in the knowledge of the Lord."

"Being so much too good for earth Heaven vowed to keep her.

She hath but gone to join the Choir Invisible,

Whose music is the gladness of the world."

THE SCANDAL MONGER

After God had finished making the rattlesnake, the toad and the vampire. He had some awful substance left, from which He made a scandal monger. A scandal monger is a two legged animal with a cork screw soul, a water-sogged brain and a combination backbone made of

jelly and glue. Where other men have their hearts, he carries a tumor of decayed principles. When the scandal-monger comes down the street, honest men turn their backs, the angels weep in heaven and the old devil shuts the gates of hell to keep him out.

— Anon.

YOU CANNOT SAY

You cannot say, you must not say that he is dead.

He is just away, with a cheery smile, and a wave of the hand.

He has wandered into an unknown land, and left us dreaming how very fair.

It needs must be, faring on, as dear, in the love of there as the love of here.

Think of him still as the same, and say he is not dead, he is just away. —Lottie Shelton.

WORD "GIRL" IN BIBLE

What is the exact place in the Bible where the word "Girl" appears.

The word "Girl" occurs in the third verse of the third chapter of Joel, while the plural form, "Girls" appears in the fifth verse of the eighth chapter of Zachariah.

"Is your husband much of a provider, Malindy?"

"He ain't nothin' else, ma'am. He gwine to git some new furniture, providin' he gits de money; he gwine to go to work, providin' de job suits him. I never see such a providin' man in all mah days?"—Ex.

Little three year old Bobby was attending a Sunday school entertainment, when others applauded, thoroughly enjoyed clapping his hands. At the close of the program the minister offered the prayer. When he had finished, Bobby, noticing that there was no applause, piped out shrilly, "He didn't do so well, did he Mamma?"

You cannot say they have not been cheerful to me, and I must give this lonesome world joy and gladness, for after all and at the longest we stay but a little while. Hurry I must for I am afraid I shall lose the chance my God has given me to say a gentle word to some one who needs all that I may say or do, that I may be sweet and tender to all I meet while here on earth. And I know that will be doing good and pleasing my Lord and Savior, in a way that no other kind deed could. J. S. S.

Try to realize the goodness and love of God; that you are his child, and that he has other children; that he has a niche for you to fill this year, and He wants you to be happy in filling it. His joy was to go about doing good, and true happiness comes only to him who enters into the joy of his God.

I have traveled with beauty, with virtue.

I've been with the good and the bad. I've laughed with those who were merry.

And wept with the ones that were sad.

One thing I have learned in my travels,

Is ne'er to judge by what one appears,

For the eye that seems sparkling with laughter,

Oft is battling to keep back the tears.—E. M.

The saints have a great way of paying for their rent. Here is a story complete:

He put a penny on the plate,

Then meekly raised his eyes, Glad that his rent was duly paid For mansions in the skies.

Teacher: "A biped is anything that goes on two feet. John, can you name one?"

John: "Yet ma'am, a pair of stockings."

Little Horace: "Uncle George, I'm going to bring my little bucket and let you kick it."

Uncle George: "What in the world is that for?"

Little Horace: "Why, I heard Dad say that we would get a lot of money, when you kicked the bucket"

"Oh, the sweet and sacred influence, Of a mother's faith and prayer; It the hardest heart may conquer, Crowning Christ the Saviour there."

"Courage mothers. Plead with patience,

Watering well the seed with tears; For with joy you'll reap the harvest, Through the bright eternal years.

W. E. CHADWICK ENTERS EVANGELISTIC WORK

Rev. W. E. Chadwick, pastor of the First Baptist Church Piggott, Arkansas is giving up the pastorate Sunday April 29, that he might give full time to Evangelistic work.

He has been with us four and one-half years. We deeply appreciate his ministry in our midst—a ministry of love, of preaching, indoctrinating and teaching, which shall live through Eternity.

In taking up Evangelistic work he is entering a field of work which is near and dear to his heart and for which he is eminently fitted—one in which he has already had experience. He is sound in doctrine, consecrated, deeply spiritual, clear and forceful in presenting the fundamental truths of God's work.

He has had fifteen years experience as pastor and knows how to help the churches and pastors with their problems.

We heartily recommend him to pastors and churches needing an Evangelist, and our prayers shall follow him wherever God in His wisdom shall lead him.

Anyone desiring his services for revival meetings may reach him by addressing him at Murray, Ky.

Adopted by the First Baptist Church, Piggott, Arkansas, April 29, 1934.

RESOLUTIONS

Whereas, our Heavenly Father, who has all authority both in Heaven and earth, who is all-powerful and all wise, who doeth all things well, in His perfect love has released our dearly loved President, our co-worker and friend—Mrs. Mary Riley Flenniken—from earth's intense suffering to the everlasting joy of Heavenly peace;

Be is resolved, that we extend to the loved ones our sincere sympathy and love, and we hereby express our own sense of irreparable loss and sorrowful grief.

She was loved by all wherever she was known; in church, community, State, and in many nations where by the good stewardship of her possessions, the gospel is being preached. Whatever her hand found to do she did it with all her might—trudging through heat and cold to meet her little Sunbeams, faithful every Sunday for years to a large Sunday school class, and actively interested in all church work.

For the past ten years as President of the Woman's Missionary Society, her strength of intellect and force of character and her exemplary living permeated every department of the organization, and made her a unique place in which cannot be filled. Even from her bed of suffering, she helped to direct and plan the work.

May we honor her memory by keeping ever in mind the high ideals that exemplified her own life—Loving, Serving and Giving.

Women's Missionary Society
First Baptist Church,
El Dorado, Arkansas

By

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SEVEN REASONS

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2. A family alter in your home will bring you strength to meet discouragement, dissappointments and adversities.

3. A family alter in your home will sweeten your home life, resolve misunderstandings and relieve friction.

5. A family alter in your home will largely determine the eternal salvation of your children.

6. A family alter in your home will assist the work of your pastor and stimulate the life of your church.

7. A family alter in your home will be an example to other homes for a richer life of service and devotion to God.

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MARRIAGE AND THE HOME
THE WAGE-EARNING BRIDE
By Edwin T. Dahlberg

Shall the bride keep her job—if she has one—after marriage? Try to be stenographer or salesgirl and a wife at the same time?

Well, they're doing it! The writer has officiated at very few weddings during the last ten years where the bride was not expecting to be a wage earner.

Faced with the problem of financing their new home, the average young couple figures it out this way. "We'll both work for a year or so, and then after we have the furniture paid for and something laid up ahead, we'll plan for the babies and get a long on what Sam is making."

There is much to be said for this arrangement. The big argument in favor of it has made marriage possible for thousands of young people who never in the world could have made a go of it on the bridegroom's salary alone. As one grizzled matrimonial veteran put it, "Two can live together as cheap as one—half the time!" Who knows how many multitudes of fine young folks would have been condemned to a bachelor existence forever if it had not been for her good luck in bringing home a pay-check every Saturday night?

In the first place, the scheme rarely works out as planned, especially with reference to the "one year" idea. It sounds easy to say that the young wife will work only long enough to get caught up financially, and that then she will settle down to the normal career of motherhood and home-making. But saving money is not as simple as it looks, and it takes a long time to pay off the last installment on the dining room set and the car.

It is no small matter to give up one of the family jobs and in effect decide on a voluntary cut of fifty percent in the family income, at the very time when the prospect of a baby coming is likely to redouble expenses. If husband and wife together have been earning one hundred and fifteen dollars a month it is mighty hard to climb down to the husband's seventy dollars a month, when there are doctor's and hospital bills to pay for the baby's coming, and an expense of supporting an additional member of the family after that. The all too frequent result is that the young people do not dare to face this issue. They keep postponing parenthood indefinitely. So they drift into a childless, lonesome old age, with many of the finest dreams of youth faded into unreality.

The writer was perturbed some time ago when in a survey of fifty

young couples that he had united in marriage and kept closely in touch with during a period of ten years it was found that twenty-six of the homes had no children. These young married people represented the finest and best of our Christian youth, yet these families were being bred out of existence, largely as a result of the wives being wage-earners.

What of the future of the church and Sunday school, to say nothing of home and humanity, if our most idealistic young families do not even numerically survive? It may be literally true, as one writer has suggested, that the next generation will find an old, gray world, without the ringing laughter of youth and childhood.

Not only is the wage-earning bride likely to have a childless home, but a home of nervous tension and exhaustion as well. No matter how small the apartment, if the young husband and wife have to come home to supper from a hard day at the office, get supper, and then do the dusting, washing ironing, and cleaning in the evening, a situation of weariness and strain is likely to develop which will test their Christian faith to the uttermost. The same amount of time and energy expended in household planning might prove more economical in the long run, and far less danger of physical break down, medical expense, and mental despair, and far more opportunity for the real companionship and partnership of married life.

The case of a young couple in one of our Eastern cities is typical. She works in a telephone exchange from four o'clock in the afternoon until twelve o'clock midnight. He works in a bakery from four o'clock in the morning until twelve o'clock the next noon. What possible opportunity is there for them to practise "the fine art of living together," in any sense of the word: to have a family altar, hours side by side by the open fire, or any of the sweet trysts of home?

Feminine wage earning, with all there is to commend it, may also result in a complete reversal of the normal domestic relationship of husband and wife. It frequently happens that the bride is able to earn a larger income than her husband. She may have a well paid position as a dress designer or a private secretary, while he is a second or third string man at a gas-station. Because it is galling to the average man's pride to earn only ten dollars a week while his wife is earning twenty-five dollars, he may develop a sense of inferiority which will determine all the joy and happiness of the marriage relationship. If there should be children, and they become aware that the mother is the main support of the family, the father's authority over them particularly is likely to be weakened, unless he is a man of strong natural dignity and character. It sometimes happens that the superior wage earning ability of the wife results in a feeling of irresponsibility on the husband's part, if he is an unworthy, shiftless type, and then there is moral tragedy. The

writer could mention several instances where a young vagabond type of husband was perfectly content to let the bride earn all the family income by running a beauty parlor or an elevator while he roamed the golf links or sat at home reading True Stories.

There are several good reasons therefore, why young married women should think twice before deciding to continue as wage earners. It has been well said that "every bride who continues to hold her position makes it that much more difficult for the husband of the next bride to get a job. It is a vicious circle. The more wide spread the employment of women, the more wide spread will be the unemployment of women to go to work to support themselves and the men.

However, it is all too easy to take an old fogey, reactionary position on this whole matter, and simply to "point with alarm." The world seldom goes back to its old habits that it has left behind. If one-fourth of the women of the nation have entered into the industrial and professional pursuits we might as well set up with King Canute on his throne and try to stay the tide as to think the womanhood of the world is going to return to the old-fashioned society where housekeeping was the only vocation open to women. For better or worse, they are going to be tea room managers, reporters, teachers, insurance agents, buyers, soda jerkers, and aviatrixes, as well as wives, and the 49.5 Club of Husbands of Famous Women is likely to have

an ever enlarging membership if the present trend continues, and women persist in showing themselves qualified for being a little bit more than simply a better half

There are immensely hopeful aspects to the situation. For one thing it cannot be denied that this economic revolution is resulting in a finer degree of emancipation for women. Where a wife once had to live with a man no matter how much of a drunken brute he was, and beg for every little nickel she had to spend, she can now go on her own supporting both herself and her children, rather than continue in involuntary servitude. While temporarily this may mean an increase of restlessness and even of divorce and separation, in the long run it will result in a finer equality of men and women, and a more wholesome partnership. And where people are happily mated it will make for a healthier understanding of each others problems. One of the basic causes of family discord in past days has been the total lack of comprehension which some husbands and wives have had of each other's work. The wife has been unable to understand what there could be about the husband's duties at the office that should make him so tired and grumpy at the supper-table, and the husband has not been able to figure out about so simple a thing as managing a house with two or three lovely children all day that would make his wife drag around so complainingly at the close of the day. With a common task in a larger environment, and a better un-

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NERVOUS, SLEEPLESS



Mrs. M. C. Isom of 621 W. 18th St., North Little Rock, Ark., said: "I almost had a breakdown. My nerves were so bad, sleep was impossible. I took Dr. Pierce's Favorite Prescription as a nerve tonic and was soon enjoying good health again." Write to Dr. Pierce's Clinic, Buffalo, N. Y., for

free medical advice. All druggists. New size, tablets 50c, liquid \$1.00. Large size, tablets or liquid, \$1.35.

"We Do Our Part."

derstanding of each other's responsibilities, the modern husband and wife may become far more business like and companionable in their home relationship than has ever been possible in previous generations.

It is not unlikely that as the community of tomorrow becomes more intelligently socialized, and the economic order becomes more Christian as to shorter hours of labor and better collective management and planning, husband and wife together will have a wide margin of time outside of office and factory hours for more ideal home planning together. After all, family life can be organized around many other interests than washing and ironing and cooking. It is possible to visualize such community provision for the physical labor of the home tomorrow, that the father and mother coming home from their business and professional duties in the outside world may be privileged to have the finest fellowship with each other and with their children that the world has yet known.

The way is forward, not backwards, however many uncertainties and difficulties may be in the way. It is for the young people of today to be pioneers in the new realm of home-building now disclosing itself in barest outlines to our eyes. There may be many experiments and failures, with consequent costs to pay. But with faith in Jesus Christ as their guide, and the Bible as a lamp to their feet, the young men and women of this generation will ultimately succeed. —Young People.

THE LOCAL ASSOCIATION AND THE STATE CONVENTION

W. B. O'Neal

Should the State Convention cooperate with the local Association in doing local mission work? If so, by what method should this be done?

For years the State Convention supplemented salaries of association missionaries who were employed under that title but who, in fact, were state missionaries subject to the orders of the State Board and making monthly reports to the same. These men were so busy looking after the interests of the state work that they had little time to do local mission work. That is, any work expressly planned by themselves or by the local Board or desired by the local churches. These men were kept constantly reminded that they must make a showing in collections for state causes else they could not be continued in the work. Such men vied with each other for first place in the good graces of our State Secretary and for high place in the constantly published honor roll of the field workers. Were these not in reality state men going under the name of association missionaries?

The fact is that the local Association Board was a mere figure head. Like the Sardis Church of old, it had a name that it lived but was, in fact, dead. No chance was given this Board to plan a work after its own heart, to work the plan, and thus unify and centralize the local

spirit; to say nothing of developing men and women into thinkers and kingdom builders in the Lord's vineyard. How we need, all over this state, men and women with experience in local associational work to become board members and leaders in our larger fields—

The constant eclipse of association work by the State and South-wide causes, prior to and during our 75 Million Campaign, practically destroyed all our associations. Since then they have existed in name but not in substance. Of course there are a few exceptions, but very few. And these few exceptions are due to a local spirit, a heart interest and wise planning by willing hearts. We just must get back to the associational work and the associational spirit.

The association must be maintained as a unit through which the byways and crossroads places may be reached, and by which means the more progressive churches may express a common brotherhood. Then, too, the local association must be kept that it may be a means of getting people together for the presentation of all our work. The greater the interest at home the better the prospect of creating interest abroad.

We must help the associations. This must be done by every encouragement possible. It cannot be done by sending men to do mission work for the state. It cannot be done by taking over the association's missionary or its missionary program. The local association must be allowed to do its own work. If the State Convention can contribute, let it do so, but let the local brethren be responsible for plans. Let the association board make reports to the State Secretary, not the missionary. Let the state workers be ready to assist in any way possible, but let the local workers be responsible for all meetings of the association, as such. Let these local ones feel the responsibility and let them enjoy every triumph of achievement. Let the Association be democratic, let it function as an independent organization in the program of our Lord, and let it live. By all means, let it live!

A Tribute to Mother on Mothers Day

My mother that long since has gone,
To live with the one she loved,
Her life and prayers are living on
While she's in the land above.
As the days and years go slowly by
My heart for her do'th yearn.
I long to hear her pray once more
As she awaited the masters return.

In my mind I can see her kneeling there

As she seeks guidance from above,
She talks of the trials and disappointments of life,

And the children she so dearly loves,
She asks the Father to guard their steps

That they astray might not go,
That they might strive to honor him,
While traveling their world below.

To honor God should be mans delight
But alas too oft—tis not so
Man forgets the one that died for him
And go heedless on to the depth of woe,
But the mother's love still follows him on,
Where ever he may roam,
And bids him cease to follow sin
And gladly she welcomes him home.

A mother's love is a wonderful thing,
When we think we cannot stand.
It lifts us up and spurs us on
This guardian angel of man.
Man may wander this wide world o'er,
But he never can forget,
That loving voice in earnest prayer
Dear Lord me thinks I can hear it yet.

That loving voice that for her children plead
At the very throne of God.
And ere we leave that home of love
Our hearts are turned to God.
We can never forget that mothers prayer
No matter how far we roam,
They lead us back on the upward track
To that haven of love, mother and home.

Dear Lord give us mothers that know how to pray,
And strive to do thy will,
And this earth will be a happier place
Tho the way be most up hill.
That the children may glean from mothers heart
Some of the love thou hast for us,
That we may prove by our life of love
There is one we can always trust.

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"Caroline used to ache all over. She had cramps and severe headache and backache and would stay in bed most of the day. Your Tablets helped all this."—Mrs. Frank Quinn, 914 West 19th St., Erie, Pennsylvania.

Mother... You Must Do Your Part

Most girls need a tonic and regulator when they come to womanhood. If your daughter is languid, nervous and cranky... if she complains of new pains and aches... see that she takes Lydia E. Pinkham's Vegetable Compound regularly. When she is a happy, healthy wife and mother she will thank you.

"My daughter Leona is a stenographer and switchboard operator. She was nervous and weak and often had to stay home from work. Never cared to go anywhere, lost her appetite and always had headaches. Your Compound helped her wonderfully. She is more peppy and can work now every day."—Mrs. B. Trommer, 2520 W. Juneau Ave., Milwaukee, Wisconsin.

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How Long It Would Take
Just take a pencil and figure out how many years it would take for the whole world to be converted if each year each disciple were to win one another to follow the Lord, suggests Dr. Schauffler. Start with only ten million true disciples; how long would it take to Christianize the world? Much less. The whole world would be Christians in seven years. —Selected.

(What To Read)

If you have the blues, read the twenty seventh Psalm.

If your pocketbook is empty, read the thirty seventh Psalms.

If you are losing confidence in man, read the thirteenth chapter of First Corinthians.

If people seem unkind, read the fifteenth Chapter of St. John.

If you are discouraged about your Work, read the hundredeth and twenty-sixth Psalm.

If you find the world growing small and yourself great, read the nineteenth Psalm.

If you cannot have your way in everything, keep silent and read the third chapter of St. James.

If you are all out of sorts, read the twelfth chapter of Heberws. —Selected.

A party was climbing up a mountain-side and a terrific storm came on. We must give this up, said the men to their guide, take us back. The guide smiled and only said I think we'll get above the storm soon. Sure enough, it was not long before they rose into a region where it was all quiet and sunshine, though the storm still raged in the valley below. That is the kind of work we as Christians should do to cheer men on so that they too will rise above the storms. —Ex.

Salesman: "Of all our cars, this is the one we feel confident and justified in pushing."

Prospect: "That's no good to me. I want one to ride in."

Executive Board, Arkansas Baptist State Convention

By B. L. Bridges, General Secretary

ALL ABOARD TO THE CONVENTION

The Southern Baptist Convention meets in Fort Worth, Texas, on the morning of May 16th. Let us go. Every preacher ought to go if possible, and many laymen and women. Let us in Arkansas take advantage of the short distance. It is not far. It has not been so close in several years and may not be so close again in several years. Arkansas has not had a good representation in the last three years. Let us redeem ourselves with a good attendance.

It is not expensive. The round trip rate on a first class ticket, from Little Rock is \$14.50. With this ticket you can also buy a pullman ticket. The round trip coach ticket (not accepted in a pullman car) is \$13.05. A clergy ticket (used with a Southwestern Clergy Permit) \$7.24 for a round trip from Little Rock. A lower berth either way is \$3.00, and two can ride in it. An upper berth is \$2.40 each way.

You can leave Little Rock 11:15 A. M. get to Fort Worth 9:45 P. M. or leave at 10:45 P. M. and get there at 8:40 A. M. Or leave at 3:15 A. M. and get there at 1:15 P. M. These figures apply to the fare and time from Little Rock, via the Missouri Pacific. Your local agent can give you the figures as they apply to your own town.

Two Good Baptist Women Called By Death

Since we last used this page two fine Baptist handmaidens of the Lord have passed to their rewards. Mrs. Flenniken, of El Dorado, whose name is familiar to every Baptist worker in Arkansas, was recently laid to rest beneath a gorgeous bank of flowers in her home town. Mrs. Flenniken has been a leader in Baptist affairs for many years, and has been a great benefactor to worthy objects. Among the outstanding things that she did was to establish the "Flenniken Lectures" at Ouachita College. She gave a large sum of money, the income of which has been used each year to pay expenses and an honorarium of a strong Baptist man who delivers a week of lectures in the college auditorium, principally to the students. Mrs. Flenniken was a great soul. She loved the Lord and His people, and was loyal to His church. The people of El Dorado and of Arkansas will long praise her blessed memory.

Mrs. Lee Nichols, wife of pastor Nichols, of Booneville, was laid to rest also in El Dorado last Saturday afternoon, under a similar profusion of flowers. Mrs. Nichols had been injured in an automobile accident about a week before. Although a young woman, she was a beautiful soul. She was a pastor's wife in every sense of the word. Let us pray for pastor Nichols in his terrible loss and bereavement.

Arkadelphia First Church, and the Preacher Boys, Going Strong

Dr. Winburn rejoiced us last week by bringing in a large check from the First Baptist Church of Arkadelphia for the Cooperative Program. This church has had a series of losses, the like of which I have not known in any other church. During the last several months Dr. Winburn has buried a number of his strongest and best members. It has been so tragic that it has been discouraging. But they seem to be "coming back" to their old time power in this great old historic church. The check referred to above was in the amount of \$475.00, \$22.00 of which was Home and Foreign mission specials, and the rest for the Cooperative Program. Thank you, Dr. Winburn.

The preacher boys of Ouachita, under the leadership of President Grant and Dr. Croxton, are making an unusual record. They are not waiting for some "good" church to call them. They are going out into the neglected sections of the state, and are "digging in." This is the way for a preacher to start. The preacher that sits down and waits till somebody develops a "plum" for him, will, sooner or later, find himself with a shrivelled plum. A man who is not willing to start at the bottom in this work and get experience where he ought to have it must sometime come down to the bottom, and hard will be the fall. We need more preachers today who, when they promise the Lord they will preach, will make the promise unconditional. Too many are saying, "Yes, Lord, I will if you will have some other preacher to work his life away building up a swell church and then let me step into it and draw a handsome salary." Brother, you would soon lose such a church if you had it. Thank the Lord for these Ouachita boys who are blazing their trails. Let us stand by them and support them.