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Arkansas Baptist State Covention

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The Arkansas Baptist

Vol. XXXIII

LITTLE ROCK, ARK., THURSDAY, JULY 12, 1934

No. 27

THE CLYDE BARROWS AND BONNIE PARKERS—WHO'S TO BLAME"

M. H. Wolfe, Dallas, Texas.

In the midst of our economic distress and long bread lines the people of this country spent last year more than one billion dollars for vulgar and immoral movies and obscene literature. Then we wonder why the Clyde Barrows and Bonnie Parkers and other murders, hijackers, kidnapers and arch criminals of all sorts stalk through the land with stately step and are no respecter of persons.

Race track gambling and other giant evils have swept the people off their feet and they have not only lost their money but they have lost their heads. Then we wonder why our boys and girls do not grow into high class, noble men and women instead of many of them becoming hijackers, kidnapers and other types of criminals.

Public sentiment is the most powerful weapon for good or evil known to mankind. In recent years, by our own conduct, we have created the public sentiment that made possible the ghastly record of the Clyde Barrows and Bonnie Parkers and other notorious criminals.

By our own commissions and omissions we have created the public sentiment that legalized, in America, the foremost criminal of the world—the Liquor Traffic. Liquor, immorality and gambling, the three giant evils that walk hand in hand to destroy humanity.

We have created the public sentiment that caused the government to loan to big business more than four and one half billion dollars while the records fail to show where one dollar went into channels to uphold honesty, integrity, morality and religion. We are not complaining about these billions being loaned to big business but we are saying that any nation or people that places the dollar mark at the mast head and overthrows the righteous principles established by our forefathers will reap the fate of the Insulls, the Mitchells, and the vast army of money changers that fleeced the people out of more than fourteen billion dollars selling worthless stocks and bonds.

We cannot forget that religion is

MY PRAYER

Lord help me to live in such a way
That when I reach the close of day
I can meet my boys and say
Follow me as I follow Thee.

Help me live that they may see
That I walk each day with Thee
That they may ever want to be
Servants of Thine

Lord help me live pure and clean
So nothing in my life is seen
That could be counted low and mean
To lead my boys astray

Help me to be true and kind
And help my boys seek and find
A faith that will forever bind
Their hearts to Thee.

Lord help me lead them to the cross
Where all must come or else be lost
While kneeling there burn out the dross
And save my boys.

Then Oh Lord if its thy will
May I stay and teach them still
That every day they should fill
With service for Thee.

Then when they have grown to men
And I am drawing near the end
Give them the grace to always bend
Their wills to Thine.

Then when my work on earth is ended
And their souls with thine is blended
May you never be offended
Through the lives they live.

Knowing they are Thine to keep
In thy fold as thy dear sheep
Then may I fall asleep
In Thy arms.

Dewey W. Stark
Route 1, Box 32
Louann, Arkansas.

to civilization what the steering wheel is to the Automobile; what the railroad track is to the engine; what the foundation stone is to the great building, that the safety of the home depends upon the Churches instead of the policemen; then hope to escape the mighty forces of evil that have swept this country into the vortex

of graft and greed and criminal chaos.

The eternal destiny of this great host of outlaws must be cast into the hands of a merciful and just God, but we must cast ourselves on the "Potters Wheel" to be made over again into a new civilization that

SANCTITY OF MARRIAGE

The flood of divorces and separations taking place on the Pacific Coast, with particular emphasis on the city that produces screen dramas frequently showing American life as it is not, causes one to wonder if the atmosphere in and about the studios is charged with dangerous bacilli that grow rabid when wedding bells peal and the scent of orange blossoms steals across the lot.

Indeed, marriage of some temperamental stars of the cinema seems to be as commonplace and regular an occurrence as a week end at Atlantic City is to the fatigued Philadelphian.

When a pair of film players of stellar prominence marry nowadays, a ripple of speculation goes over the country and the question of the hour is "How long will it last?" Should the union be preserved" (not to plagiarize a certain famous statesman) for a whole year, anxious "fans" begin to worry, something is wrong somewhere, the contracting parties are belying the traditions of their dear old Alma Mater, Hollywood.

When the second year is successfully passed, the "movie" patrons become somewhat reconciled to the phenomenon, remembering the old adage concerning the "day of miracles."

But, unfortunately, happy married life, a quiet, conservative state of conjugal bliss, is not conducive to good press copy. The ardent couple's publicity seems to lag, interest wanes, and the once brilliant and successful players may be handed small roles—or not roles at all. A contented domestic life appears too tame for a sensation-loving public.

Then it is in some cases that the stage is set for a brilliant divorce. Reasons? Almost anything will do: incompatibility, mental cruelty, desertion, professional jealousy, and infinitum. The newspaper boys are handed scads of "copy," flashlight

(Continued on page 4)

will be safe for the future generations.

Don't forget to pass this paper on to others and support our efforts to put a sweeping revival of religion in the place of the ghastly crime wave.

THE ARKANSAS BAPTIST

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

Tidings That Tell

\$4.00 will pay for 5 subscriptions during the months of July and August. One subscription may be renewals, but four must be new subscribers. A mighty good way to get your paper one year free is to get 4 new subscribers.

COWBOY B. B. CRIMM is in a big tabernacle revival with the First Baptist Church, Malvern. He is a mighty preacher of the Word and we predict that Malvern will have a great spiritual awakening. The writer heard Crimm preach Monday night.

A lady in Little Rock is very anxious to go to Ridgecrest, N. C., to the Sunday school conference next week. She would like to share expenses with some party who is going in a car. Notify The Arkansas Baptist.

MISSIONARY H. R. BOYD has just closed a meeting at Brownsville, near Lonoke, which resulted in 82 conversions, 12 reconsecrations and a Baptist Church organized with 14 charter members, 64 being received by Baptism and 6 by statement. This makes the present membership 84. James Kelley did the preaching and Brother Boyd led the singing. Ten thousand chapters in the Bible were read and Brother Kelley received \$26.00 for his services and Brother Boyd an abundance of foodstuff. \$90.00 has been raised with which to erect a church house and \$50.00 more has been pledged. Their Association Board recommend that other churches assist this church with their building program. A S. S. with 122 members has been organized and 2 B. Y. P. U.s with 75 members. Contributions to the building fund should be sent to Oliver Shields, Lonoke.

L. D. EPPINETTE of Ashdown recently held a meeting at Foreman with 11 additions, 10 being for baptism. The Foreman church is half time and is without a pastor. Brother Eppinette is now in a meeting at Hicks with good prospects. He will begin a meeting next Sunday at Ogden with pastor J. M. Holman. The work at Ashdown is moving along nicely.



Pastor J. K. Jobe of Central Church, North Little Rock.

TWO YEARS OF FAITHFUL SERVICE

By R. L. Whitecotton

Look into the face of a man who has fought no great temptation, and endured no supreme sorrow, and you will find little there to rouse your admiration. Look at the one who has weathered a great grief, and through it all is still faithful to His cause, and you observe courage and love in every line. The expression in his eye, the lines in his face, the quality of his smile, and the tones of his voice tell us the story without his being conscious of it. We know his soul has faced its Gethsemane with manly courage and has not been found wanting.

On Sunday July 1, Brother Jobe closed his second year's work as pastor of Central Church of North Little Rock. On that night, services were in charge of the church. W. B. Acuff, Chairman of the Board of Deacons gave the opening talk. An elaborate program was given, in charge of committees appointed by Mr. Acuff.

Mayor U. E. Moore, Sup't. of the Sunday School, gave a short talk on the Sunday School and its growth. This was followed with a talk by Mr. W. F. Hansford, Church Clerk, who gave the high points the growth of the church under Bro. Jobe's leadership. When Bro. Jobe came there was only a membership of 169 with only about sixty active. Now the membership is between 350 and 400, with about 300 active. The Sunday School attendance then was an average of about 80 and now the attendance is about 180.

Dr. J. A. Summers gave a short talk and presented Rev. Jobe and his family with flowers from the church.

D. W. STARK, of Louann has just closed a meeting at Cross Roads Church, with 21 additions, 17 being for baptism. The Pastor D. A. Crawford led the singing.

The Hazen Church will celebrate the 50th Anniversary with a "Home Coming" service the third Sunday in August. It will be an all day meet-

ing and dinner on the round. All former pastors are invited to be present.

Mrs. H. Lamb writes that the revival will begin at Jacksonville July 15 with T. L. Harris of North Little Rock doing the preaching and pastor Joe Sullivan will lead the singing.

H. M. HOWARD of Arkadelphia has some open dates after the middle of July. These gospel ministers should be kept busy.

BROTHER A. S. HARWELL PASSES TO HIS REWARD

Reverend Alfred S. Harwell, prominently known to the ministry and churches of Arkansas, died at Hot Springs on Tuesday, July 3. He was the first pastor of the Central Baptist Church of that city coming from Cleburne, Texas. During his service of six years in Hot Springs, the architecturally beautiful house of worship which the congregation now occupies, was brought to completion and is a fitting memorial to his pastoral career. He spent his student years at Baylor University, Waco, Texas and at Southwestern Theological Seminary at Fort Worth. Among the churches of his service were the Travis St. Church of Fort Worth, Blytheville, Ark., and Brownsville, Tenn., where he served at the time of his death. Deacons L. M. Short, Carey Huckerby, W. G. Robinson, J. G. Pittman, and the acting pastor, Charles Bell of Brownsville, Tenn., attended the funeral services which were conducted by Pastors Roy Hurst and W. J. Hinsley in Central Church on Thursday afternoon. Rev. Harwell was buried at Hot Springs. He was a man of tireless energy, evangelistic in fervor, sympathetically faithful in pastoral ministries and spiritually devoted to his Lord. His death at 48 was due to an overstrained heart and terminated an efficient ministry at the meridian of his usefulness. — Written by, Claude W. Kelly.

THE FIRST BAPTIST CHURCH OF FORT SMITH had a great day last Sunday with large attendance and eight additions to the church, and four baptized at the evening hour. There have been additions to the church practically every service since the Ham revival. Our record shows an average attendance of 1012 in Sunday school for the month of June. The pastor will leave the early part of the week and sail from New York on the "Pennland" on July 13th for the Baptist World Alliance, and an extended travel in England, Belgium, France, Germany, Austria, Hungary, Czecho-Slovakia, and Russia. He will return to the United States about the first of September and take up his work during September. During his absence Dr. Ben Ingram head of the Bible Department of Bessie Tift College, Forsyth, Ga., will reside in Fort Smith and have charge of the pulpit and pastoral duties. — Miss Irene Jones, Secy.

WINSLOW. Pastor J. H. Mason just closed a revival with Brother W.

R. Martin of Bates doing the preaching. There were 6 conversions, 5 for baptism and 3 reclamations. The pastor had charge of the song service.

O. M. STALLINGS OF TULSA WRITES: Here are a few lines of my conduct in Arkansas the past eight months as a pastor-evangelist. In October I was with I. M. Prince at West Helena; H. C. Seefeldt, Ft. Worth, singer, 78 additions. In April I was with Pastor P. J. Crowder at Calvary, Ft. Smith; Miss Pearl Jarrard, singer, 47 additions. In June, I spent two weeks with Pastor George R. Wilson, 58 additions. Now I am in a ten-day meeting with Pastor Nathan Keller of South Ft. Smith; Paul Pinkerton singer, 18 additions to date. I've never had better pastor or singer yoke fellowship than these fine people proved to be. Brethren Prince, Crowder, Wilson, Keller are great pastors. We humbly thank our fellow pastors in three states for twenty invitations to hold meetings this year. And now we hurry back to the Tulsa flock praying God's blessings on the Arkansas Baptists (paper and people) and on the Southern Baptists generally. Our God expects of all of us to give a good account of ourselves in these trying times. Pray for me.

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arranging for your daily work to go on. Don't forget that your church must go on, too. Pay your church first."

Dr. Calvin B. Waller, pastor of the Second Baptist Church recently returned from Chicago where he supplied the Moody Church. He preached Sunday at his church both hours, having one addition by letter and one conversion and addition for baptism.

Rev. M. A. Treadwell, pastor of Baring Cross, North Little Rock baptized two Sunday night. He had services at the city jail at 2:30.

The First Church, Little Rock had two additions for baptism, seven baptized. The pastor A. P. Blaylock has returned from a meeting in El Dorado.

The Harmony Baptist Church, Route 4, North Little Rock has recently organized a B.Y.P.U., having twenty-two in attendance. A. R. Kirschke is pastor of this church.

HOMER B. REYNOLDS reports 3 for baptist Sunday, making four for baptism and one by letter since last reports. Just closed meeting at Booneville with 80 additions, 46 being by baptism and 31 by letter and statement. He found a great people at Booneville and they are following the leadership of pastor Lee Nichols, who is a school mate of Brother Reynolds. Brother Reynolds says, Brother Nichols is certainly God's man and willing to follow the leadership of the Holy Spirit.

A fine two weeks revival meeting closed Sunday night at the Second Baptist Church Conway. The meeting was held under a large tent on the lawn near the Church. Rev. E. E. Griever of Harrison did the preaching and Roland W. Lawrence lead in the singing and Young Peoples work.

The pastor Rev. E. F. Simmons is this week at the Union Baptist Church near Harrison in a meeting with Pastor Ernest Cox leading the singing.

Roland Lawrence begins Sunday at the Lincoln Baptist church near Fayetteville with Pastor H. R. Jackson doing the preaching.

THE 1934 BAPTIST STUDENT RETREAT AT RIDGECREST, N.C. William Hall Preston, Associate Secy Department of Southern Baptist Student Work

Three students and student leaders from the Wonder State were privileged to attend the Southwide Baptist Student Retreat just held in the Land of the Sky. They were Miss Mildred Patishall of Little Rock and Central College; Mr. Lowell Queen of DeQueen, Arkansas, and Ouachita College; and Carl Taylor of University of Arkansas.

Reaching an attendance mark of but thirty less than one thousand,

the Ninth Annual Baptist Student Retreat which was held at Ridgecrest N. C., June 14-22, was without doubt the largest and the best meeting of its kind yet held.

They came from New Mexico, 2,000 miles away; from far away Texas, a group nearly 100 strong; from Kentucky in stock trucks; from the "Sunshine State" of Florida came more than 100 dauntless young people willing to pay a physical price for a spiritual blessing. From the early morning Master's Minority hour at the spring until "Goodnight taps" were sounded at the close of Dr. Roy Angel's campfire message the day was full and the students loyal.

The mornings were devoted to Bible study, class and conference work, closing with an inspirational hour at noon.

The afternoons were given to games, hikes, swimming, and other sports in store for the many who chose to take part.

The evenings were high hours of inspiration, open forums, B.S.U. plays, demonstrations and other special features which preceded the evening messages.

Students and student leaders from every state participated to make the Retreat the success it was under Divine leadership. Mr. S. D. Gordon's opening message on "Apart with Jesus" set the pace for the messages of the other great personalities on the program. These included Dr. C. Roy Angell, Pastor, First Baptist Church, San Antonio, Texas; Dr. Walter P. Binns, Pastor, First Baptist Church, Roanoke, Va., who taught Social Problems and spoke at "The Flying Carpet" banquet on "Think on These Things;" Miss Sibyl Brame of Nashville; Mr. Sibley C. Burnett, Professor, Tennessee College, Murfreesboro; Mr. Herman F. Burns, staff artist, Baptist Sunday School Board; Dr. W. Hersey Davis, Southern Baptist Theological Seminary; Mrs. J. M. Dawson, Waco, Texas; Dr. W. E. Denham, Pastor, Euclid Baptist Church, St. Louis, Mo.; Dr. John L. Hill of Nashville, Mr. J. E. Lambdin of Nashville, Dr. J. B. Lawrence, Home Mission Board; Mr. Frank H. Leavell; Dr. Roland Q. Leavell, Pastor, First Baptist Church, Gainesville, Ga.; Mr. William Hall Preston of Nashville; Dr. Robert E. Speer, Board of Foreign Missions of the Presbyterian Church U. S. A., New York City; Dr. B. W. Spilman, Kinston, N. C.; Prof. Chester Swor, Mississippi College, Clinton; Dr. I. J. Van Ness, Executive Secretary of the Baptist Sunday Board, Dr. Kyle M. Yates, Southern Baptist Theological Seminary; Mr. W. O. Vaught, Jr. of Louisville, Kentucky, Miss Eutha Madden, graduate nurse of the Southern Baptist Hospital, New Orleans was the Retreat nurse through the courtesy of that hospital.

Mr. Frank H. Leavell, Secretary of the Department of Student Work, Baptist Sunday School Board, was in charge of the Retreat, assisted by Miss Sibyl Brame and Mr. William Hall Preston, associates of the Department.

The attendance by states was as follows: Alabama 10; District of

Columbia and Maryland 15; Arizona and New Mexico 5; Kansas 2; New York 2; Arkansas 3; Florida 110; Georgia 56; Illinois 11; Kentucky 98; Louisiana 35; Mississippi 59; Missouri 28; North Carolina 112; Oklahoma 31; South Carolina 160; Tennessee 100; Texas 95; Virginia 24.

NORTH CENTRAL ARKANSAS B.Y.P.U. CONVENTION, met recently at Harrison with an attendance of 170. The speakers were Irvin Burlison of Heber Springs, E. E. Griever of Harrison, Henry Duncan of Searcy, J. E. Cox of Harrison, Elmer J. and Mrs. Kirkbride of Batesville, Silbie Wallis of Harrison, J. P. Edmunds of Little Rock, Dr. J. R. Grant of Arkadelphia, Gaston Lafferty, Mrs. Dale Taylor and Mrs. Sylvia Morris of Harrison, Miss Wilma Jimerson of Sulphur Rock, Merrill Cole of Southern Seminary, Louisville, Ky., and J. F. and Mrs. Bow of Siloam Springs. There were 27 churches represented. Miss Flora MacMahan of Harrison won the Sword drill contest, with Miss Opal Johnson of West Batesville winning second place. Lawrence Dugger of Heber Springs was re-elected president and Henry Duncan of Searcy Secretary. The next meeting will be held at Marshall.

MARK SHORT, Evangelist singer, recently led singing in a meeting at Popular Bluff, Mo. There were 105 conversions. He later assisted Brother Garrison of Sikeston, Mo. He will follow this meeting by one at Clarksville, Texas with pastor J. P. Neal. He has two open dates after August 12. Write him at Clarksville, Texas.

LEE NICHOLS writes June 25 of their meeting in which Homer B. Reynolds is doing the preaching. On Thursday night Homer B. and Mrs. Reynolds presented a beautiful baptism picture of the Jordan River to the church as a memorial to Mrs. Julia Beth Nichols. The occasion was on the 4th wedding anniversary. There had been 80 additions in the meeting at the time of this writing.

KENSETT BAPTISTS continues to go forward under the leadership of Pastor C. F. Moffitt. There were 4 additions last Sunday night. They are having around 100 in prayer meeting.

DR. O. J. CHASTAIN, Van Buren, writes: C. C. Roberts is with us in a tent revival meeting. He is one of the best Association Missionaries to be found. Sunday afternoon we had 12 conversions at the Mission Sunday School which meets at the court house. There were 6 additions at the church Sunday night.

OZARK EVANGELISTIC PARTY, composed of Evangelist D. H. Truhitte, assisted by the Sutter Brothers will begin a revival at Bentonville July 8. They will broadcast over station KUOA Fayetteville every Tuesday and Friday from 9 to 9:30.

DR. H. L. WINBURN, FIRST BAPTIST, ARKADDELPHIA, used the following subjects in a church meeting June 24 to July 1, in which he did the preaching. Sunday, "What must one do to be saved," and "Faith, and how to have it." Monday, "A new concept of law and order." Tuesday, "Love and marriage in the new day." Wednesday, "The newest problem, spare time." Thursday, "Staying married and making a Christian Home." Friday, "Business in the new day." Saturday, "Hard places in an uphill road." Sunday, "What has a church to offer today" and "Can I get along without Christ?" We have asked Dr. Winburn to furnish us this series of sermons for the paper.



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SANCTITY OF MARRIAGE

(Continued from page 1)

boom, telegraph wires hum, and the nation is generously served with intimate details concerning the ones who part "the best of friends." Result, awakening interest and a new box office appeal that helps pad the pocketbooks of the producers by filling the theaters with youths and maidens who aspire to be and act like their favorite Hollywood stars.

The trouble with some film players is that they insist upon carrying the studio right into their private dwellings. Whether facing Kleig lights or basking in the modest rays of a bridge lamp at home, they are always acting. Adulation has spoiled them; the variety of roles they have played, covering the complete range of emotions, has left them bewildered; the glamor of the unreal world in which they live and work has dulled their sincerity; the fabulous salaries they have received have warped their sense of true values.

Marriage is far too sacred an institution to be played with or even lightly considered. Matrimonial vows, carefully worded and all-embracing, are to be honored and ever borne in mind, and these petulant little girls and boys of the motion picture studio should be apprised of the fact that there are many good, staunch and reliable citizens of this Republic who refuse to be swayed, emotionally or otherwise, by the cheap publicity stunts concocted by film-land's highly imaginative press agents. Also there are many clear-thinking, sensible Americans who recognize and appreciate the seemingly few true and sincere marital relationships — predicated upon mutual affection and trust—that are carrying on serenely in Hollywood, despite the distracting influences, the g'itter and unreality of that great land of make-believe—The Word and Way.

"I BELIEVE IN HELL"

R. K. Maiden

But, strictly speaking, I do not. The head line is not mine. Hold the editor responsible for it. It commits me to a belief that I do not hold. I do not believe in the devil. I do not believe in sin. In fact, I do not believe in any bad thing.

But the devil, sin and the bad are; they exist. They are realities. Likewise, hell. So I believe, not in hell but that hell is—that there is a hell. I believe that hell is both a place and a state; a place because a state, and because every finite thing must be posited. Fitness connotes locality.

But Why.

What reason, or reasons, have I for believing that there is a hell? Well, I believe without qualification or reservation that the Bible is God's Word. I believe in its plenary inspiration. I believe in its divine authenticity and authority. The Bible says there is a hell. That settles the matter for me. It is the end of all controversy as to whether or not there is a hell.

Confining one's self to the one

source of full and final authority, the Bible, there is the same reason for believing that hell is a reality as there is for believing that heaven is a reality. The Bible gives unqualified indorsement to the existence of both.

Christ recognized and emphasized both the existence and character of hell. Matt. 5:22: "Whoever curses his brother must go to the fire of Gehenna." Matt 5:30: "Better for you to lose one of your members than to have all your body thrown into Gehenna." Matt. 10:28: "Have no fear of those who can destroy both soul and body in Gehenna." Matt 25-46: "So they shall depart to eternal punishment and the Just to eternal life." Christ concluded his explanation of the parables, recorded in Matt. chapters 13 and 14, with a little verbal variation, with these words: "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the Just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

Read next the parable of the rich man and Lazarus, Luke 16:19-31. Of the rich man Christ said: "And as he was being tortured in hades he raised his eyes and saw Abraham faraway with Lazarus in his bosom; so he called out, 'Father Abraham, take pity on me, send Lazarus to dip his finger tip in water and cool my tongue for I am in anguish in these flames.'" They—the rich man and Lazarus—were separated by an impassable gulf. Read also Thess. 1:6-10.

Other citations, equally specific, clear, strong and convincing might be given to establish the fact that there is a hell, as certain and enduring as heaven, but let one more suffice.

Following the record of the Millennium and the Tribulation, as set forth in Revelation, is this statement: Rev. 20:9: "And the devil that deceived them (the saints) was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night forever and ever."

What Is Hell.

Indescribable! Torment inconceivable! Only those who go to that pit of despair, that realm of darkness, that abode of the lost, those torturing flames, can never know what hell is. That cry from the Cross: "My God, my God, why hast thou forsaken me?" may furnish a suggestion. It means God-forsaken, without God and without hope "while the years of eternity roll." Torment, weeping, wailing and gnashing of teeth. Companionship without friendship. Who goes there has the company of the devil and his demons; liars, thieves, murders. The finally and eternally lost soul must go on forever with conscience and with the sense of despair.

Why Is Hell.

"The wages of sin is death." Sin is hell—hell in sequence. "Myself am hell." To be separated from,

out of correspondence with, God, man's spiritual environment, is spiritual death. Spiritual death extended into eternity is eternal death. Eternal death is of the essence of hell.

Man's immortality is here assumed, not argued. The inescapable thing we call death is not the end. Life persists — goes on forever. When the soul leaves the body leaves this world, it must go somewhere. Where? So far as has been revealed, there are but two places—heaven and hell. The unbelieving and disbelieving, the sin-defiled, the unrepented and unforgiven, the rebellious and incorrigible — these cannot be thought of as fit subjects for heaven. For such the pure atmosphere of heaven would be unendurable. Only the pure in heart, the blood washed, the ransomed of the Lord, can go there. Judas went "to his own place." And where could that be but hell. Hell was his own place." And where could that be but hell? Hell was his place by virtue of moral affinity. He went there in obedience to the law of moral gravitation. God does not arbitrarily send any one to hell. People go there on their own responsibility. God has done, is doing all that even God could and can do to save sinners from hell by saving them from sin. He has provided a free, full and glorious salvation. And then he invites, entreats, warns. God "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." "I have no pleasure in the death of him that dieth, said the Lord God: wherefore turn ye and live."

In a moral universe, with a holy God on the throne, hell for enemies and rebels, is inevitable, inescapable. Wherever there is a sober, serious mind, and a live conscience, there is approval of the saying: "If there is not a hell there ought to be."

Where Is Hell?

Somewhere in the broad spaces of hades. Now hades means the unseen or spirit world, the place of the abode of disembodied souls—all souls, good and bad, saved and lost. Here these saved and lost souls remain until the great resurrection and Judgment day when the sea, death and hades give up the dead that are in them. Then the souls reenter their bodies, and return to their respective places in hades, the saved to Paradise, and the unsaved to Tartarus, where they had been from the day of their death to the day of the resurrection of their bodies.

The Greeks held that in Hades there were two widely separated compartments, one of Joy and one of Woe, the first called "Paradise," and the second called "Tartarus." New Testament writers seem to have accepted this distinction. Tartarus is the hell part of hades, and Paradise the heaven part. I give this as my understanding of the Scriptures relative to this subject.

Where Is Hell.

Immediately the soul leaves the

body. The gate of death is the exit way from this world and the entrance way to heaven and hell. Proof: "Absent from the body, at home with the Lord." Immediately following his death the "rich man" found himself in hades in a state of torment.

Some may wonder, why, if Paradise be heaven and Tartarus be hell, except for the absence of the body, are the righteous, in their souls, already enjoying heaven to which they went at death, and why are the wicked, already tormented in the flames of hell, to which their souls went at death—why are they brought from those conditions to be judged?

Answer: Because the Judgment

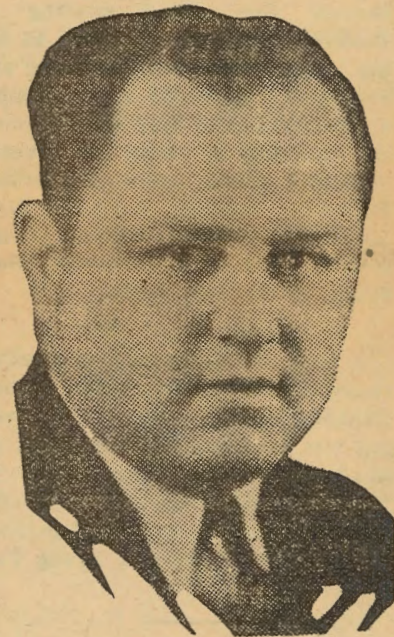
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Write For Free Bulletin



L. A. MASHBURN
CANDIDATE FOR
County Clerk

TO THE ELECTORS OF
PULASKI COUNTY

I announce myself candidate for the office of County Clerk of Pulaski County.

I am a resident of Little Rock and have been in the general mercantile business twelve years. I am a graduate of Little Rock High School and attended Hendrix College.

Am a member of the Immanuel Baptist Church.

I have never sought an elective office, but have had two years experience as a Deputy Tax Collector. One of my opponents is seeking a third term and another opponent is serving a third term in another office.

Your support will be highly appreciated.

Political Adv.

day is not so much a day of trial and it is a day, as Paul says, "of the revelation of the righteous Judgments of God — Judgments already rendered. The book of Life which determines the case of both classes, is not a docket for trial that day, but it is a register of judicial decisions already rendered.

Sin makes hell. To be saved from sin is to be saved from hell. Christ came into the world to save sinners — save them from sin and all its consequences. How can those who reject him and his "so great salvation" escape the Judgment of hell?" —The Word and Way, Kansas City, Missouri.

WHAT BAPTISTS BELIEVE, TEACH, AND PRACTICE AS TO BAPTISM

In other days the subject of baptism seemed to be a signal for heated discussion if not a tocsin for war of words, but that condition is almost now a thing of the past.

1. The Bible teaches believers baptism, but not regeneration nor saving baptism. Baptism is a Church ordinance and is not essential to salvation but is essential to Christian obedience and growth in grace:

1 Peter 3:21: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

Baptism does not save but is used as a figure of the washing away of sin by the waters of regeneration: Acts 22:16: "And now why tarriest thou?" Arise and be baptized, and wash away thy sins."

Ananias was only emphasizing to Paul what had already been done in him, and that baptism was only the "answer of a good conscience."

Eph. 5:25-27: "That he might sanctify and cleanse it with the washing of water by the word."

Paul here speaks of the cleansing of the church by the "water of life" through the preached word.

Titus 3:4-7: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration."

Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"

"For remission of sins" because your sins have been remitted.

Baptism symbolizes the death, burial and resurrection of Christ:

Rom. 6:3-5: "Therefore we are buried with him by baptism into death: that like as Christ was arisen up from the dead by the glory of the Father, even so we also should walk in newness of life."

Col. 2:12-13: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who has raised him from the dead."

1 Peter 2:21: "The like figure whereunto even baptism doth also now save us. . . by the resurrection of Jesus Christ."

2. The Bible teaches that believers only are proper subjects for baptism. The regular Bible order is teaching, believing and baptizing, as

is recorded in Matt. 28:19-20, and Mark 16:15.

John the Baptist, the first New Testament preacher, preached repentance.

Matt. 3:1-6: "In those days came John the Baptist, preaching in the wilderness of Judea, saying, Repent ye. . . And were baptized of him in Jordan confessing their sins."

Mark 1:4: "John did preach the baptism of repentance."

John required evidence of their repentance:

Matt. 3:7-12: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them. . . Bring forth therefore fruits meet for repentance."

Mk. 1:15: "Confessing their sins." Jesus preached repentance and faith before baptism: "Matt. 4:17: "From that time Jesus began to preach, and to say, Repent"

Matt. 28:18-20: "Go ye therefore, and teach all nations, baptizing them." Teach the way of life.

Mark 16:14-16: "Go ye therefore into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

Repentance and faith precede baptism.

Acts 2:37-41: "Then said Peter unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. . . Then they that gladly received his word were baptized."

Acts 8:12: "But when they believed Philip preaching. . . they were baptized."

Acts 8:35-38: "The church said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believed with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. . . and he baptized him."

The jailor: Act 16:25-33: "Said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved. . . And he took them the same hour of the night, and washed their stripes, and was baptized, and all his."

Acts 16:14-15: "Lydia . . . heard us . . . She was baptized, and her household." If the jailor and Lydia had children they were old enough to "believe."

Eph. 4:5: "One Lord, one faith, one baptism."

3. The Bible teaches that immersion in water of the believer in the name of the "Father, and of the Son, and of the Holy Ghost," is the only Christian baptism. Christian baptism is three-fold in form, action and design, immersion, submission, and emersion, symbolizing three great Bible doctrines, viz: the death, burial and resurrection of Christ.

By immersion the believer is put into the water as Christ was put into the grave; by emersion he comes forth from the water as Christ did from the grave. The believer is buried in water as one that is dead, "lead to sin" he is

submerged in water, "buried with him in baptism into death;" he is raised from the water as one who has been made alive "like as Christ was raised from the dead."

The baptism of John the Baptist was the first Christian baptism recorded in the Bible.

How did John baptize? Matt. 3:5-6: "And was baptized by him in Jordan."

Mark 1:5: "And were baptized of him in the river Jordan, confessing their sins."

John 3:23: "And John was baptizing in Aemon near to Salim, because there was much water there." It took "much water" for John to baptize.

How was Jesus baptized? Matt. 3:16-17: "And Jesus, when he was baptized, went up straightway out of the water."

How was Paul baptized? Rom. 6:4-6, "Therefore we are buried with Him in baptism." (Col. 2:12-13.)

How should we be baptized? So

Christ and his disciples were baptized.

Matt. 28:20, "Teaching them to observe all things whatsoever I have commanded you."

Matt. 4:19 "Follow me, and I will make you fishers of men." (Matt. 99:16-24). John 12:26. 14:23-24). —The Baptist Record.

Card in grocer's window: "We'll give you credit. Just bring in an honest face."

One man went into to buy and produced a picture of Abraham Lincoln. —Watchman-Examiner.



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EARL PAGE

Candidate For

State Treasurer



In 1928 I was a candidate for Commissioner of Mines, Manufacturers and Agriculture, with three others, and carried 71 of the 75 counties.

In 1932 I was a candidate for a third term in the same office, and had three opponents. I carried 73 of the 75 counties, and received nearly two-thirds of all the votes cast, which was the largest vote any Candidate for any state office ever received in the history of the Democratic party in this state.

I am grateful for the generous support given me in the past, and I do not take it as a personal tribute, but as an expression of confidence and approval of my official administrations.

If I am elected your State Treasurer I shall receive and disburse the money of the state passing through the state treasury in exact accordance with the letter and spirit of the laws that govern such transactions, and the citizens may be assured that the public funds in the state treasury will always be as safe and secure as the laws can make them.

I do not think the people of Arkansas will take seriously the claim of my opponent that he is the only person who could sign a Refunding Bond.

There has never been a criticism of my official conduct in any office. Neither my honesty, integrity nor ability has ever been questioned. I shall try to conscientiously maintain this record. I earnestly solicit the support of the people.

Political Adv.

EARL PAGE
Candidate For State Treasurer

L. C. CRAIG OF PARIS has recently assisted pastor G. B. Bradshaw of the North Baptist Church, McKinney, Texas in a revival in which W. W. Rivers of Waco, Texas did the preaching. The meeting resulted in 88 additions to the church.

GEORGE BURNS OF CONROE, TEXAS would like to preach in some revivals in Arkansas this summer. He did a good work at Kensett several years ago as pastor and conducted a good meeting there last summer. Write him at Conroe, Texas.

PASTOR M. F. SWILLEY did his own preaching in his revival at Hampton which resulted in 8 additions to the church. The reporters says Brother Swilley did some great preaching. Brother Burns led the singing to the satisfaction of every one and is a good worker among young people.

CORNING—My wife and I are fully convinced that we followed the leadership of the Holy Spirit in coming to Corning. It was exceedingly hard to leave Hayti, Mo. Our work there was prospering and the people were appreciative and responsive. I closed my work there the last Sunday in June standing in the baptistery, just having baptized two young ladies. In the seventeen months that I was with the Hayti church there were 95 additions, 67 by baptism. We have received a cordial reception at Corning. Yesterday (July 1) the actual attendance in Sunday School was greater than the total membership of the church, and the other services were well attended.—J. S. Compere.

CENTRAL CHURCH, North Little Rock had large attendance at both services Sunday. Pastor J. K. Jobe did the preaching. There were two additions.

"The most trying folks in the church are the ones who are not trying."

"Some people never get up steam enough to do anything because they are continually blowing off."

"He, who thinks only of himself will soon find that he has poor material for thought."

We were shocked to hear of the death of Brother A. S. Harwell, who was formerly pastor of Central Church, Hot Springs and First Baptist Church, Blytheville. He died in Hot Springs last Tuesday night, July 3. He was a great preacher and pastor and we will miss him. We extend sympathy and prayer to the family.

RAYMOND TAYLOR, a Ouachita College student, will begin a brush arbor meeting at Cedarville, July 15. He will go from there to Mountainburg on July 29. He is one of the boy preachers in the Van Buren Church where Dr. O. J. Chastain is pastor.

Evangelist W. W. Rivers of Waco, Texas becomes pastor of the Baptist Church at Yukon, Okla.

Woodlawn Baptists of Little Rock had one addition. Brother Bates who is a member of the Central Baptist Church preached Sunday.

DR. W. W. HAMILTON of Baptist Bible Institute: Editor P. I. Lipsey sent in the first \$100.00 to B.B. I., to help meet the interest due on bonds August 1. Dr. Lipsey never fails to generously and sacrificially respond to the needs of our great Missionary School in New Orleans. The amount to be paid is \$5,515.00. They are asking their friends to help in this time of need.

EVANGELIST TROY V. WHEELER has just closed a weeks meeting at Bearden. A deacon writes that Brother Wheeler did some fine preaching. Mrs. Wheeler was a wonder at the piano and with her wonderful voice, together with that of her husband, they rendered some soul-stirring specials. The deacons says further that this is the most wonderful couple any church could have in a meeting. They are now working under the State Board as evangelist and can be reached through Dr. B. L. Bridges' office in Little Rock.

PASTOR I. B. HODGES Hazel Street, Pine Bluff recently had a revival meeting in which there were 17 additions. The meeting was for just one week and the pastor did the preaching.

THE VALUE OF A LONG PASTORATE

(This is a brief summary of the anniversary message by pastor B. V. Ferguson on his eighteenth anniversary with the First Baptist Church of Fort Smith.)

There are advantages and disadvantages in a long pastorate, but those who have had the experience of remaining for a long while with one church have every reason to believe that the advantages in a long pastorate outweigh the disadvantages. There is a proverb which says that "the rolling stone gathers no moss." There is another which says "that the rolling stone wears slick." Of course, whatever may be said for or against a long pastorate, one must not overlook the Divine arrangement in this sacred relationship. It is a very serious question in these days as to how much the Lord has to do with pastoral changes. For instance we heard one man telling of how wonderfully the Lord dealt with him after he had resigned, in opening to him four churches and permitting him to take his choice of the one he would like to serve and then didn't stay long with the one he chose. No greater harm has been done among Baptists and to the cause of Christ and nothing has grieved the Holy Spirit more than the light manner in which the relationship of pastors and churches have been treated. They have been and are dis-

rupted by whims and various and sundry unworthy motives both on the part of the preachers and congregations. We Baptists have boasted of our democracy and at the same time of the Lordship of Christ and the guidance of the Holy Spirit. Baptist churches and Baptist preachers, we are fearful, have been rather poor practitioners of this glorious doctrine of our Baptist faith. Churches have been more concerned and have done more inquiring about the particular type of preacher that would suit their particular situation than they have about the will of God or the guidance of the Holy Spirit; and many pastors have been more concerned about the pasture than about the flock which they were to preside over. Baptists have a great system when we stick to the New Testament and practice it, but when we drop the New Testament method and are governed by human instrumentality, ours is the sorriest method known among christian bodies. Many people in the pews have no conception of the relationship of pastor and congregation other than what they like and dislike as a measurement of a preacher and usually this measurement is not a New Testament standard. For instance, we have heard of Baptists saying, "that it is my frank opinion that a preacher ought not to stay but a short while in any place." A Presbyterian minister resigned in our city a little while ago and said in his resignation, which was published, that he did not believe in staying with a church more than seven years. We have never read in the New Testament of any such limitations being placed upon a church or pastor by the Holy Spirit. I know churches I would hate very much for the Holy Spirit to assign me to for the period of seven years, unless the church could be changed. The question of the duration of a pastorate is a matter to be determined wholly by the will of the Lord and not by whether a man has manipulated a great many calls and overtures from other churches.

When all has been said, the pastor who has been correct in his living, sound in his faith and has worked at the job, has accomplished things by a long pastorate. We do not recall a great church in the South that has not been built by long pastorate. We can think of nothing that is more harmful to the Cause than that our people should think, plan and work in the terms of short pastorates.

There are two distinct advantages in a long pastorate. First of all, the preacher, if he succeeds, must be correct and upright in his personal life. No preacher can stay with a church for a long period of years and continue with any degree of success, whatsoever, without the blessings of God, and God will not bless any whose life is not clean and upright. The long pastorate therefore is based on merit and not upon superficiality. Secondly, the preacher must maintain an upright position in the community and have

the support of the best people of that community. Thirdly, the preacher who stays a long while with a church must be a student of the Bible, else he will not be able to feed the flock. Fourthly, he established a relationship with both his congregation and community that enables him to do his best work. He gets away from much of the mere human sentiment involved in such relationships. People come to understand that the relationship of the pastor and church is of Divine appointment and that no human being has a right to disturb it. There is nothing the devil would rather do than disturb a church and pastor which the Lord has brought together. When a preacher is subject to human arrangements rather than Divine arrangements he becomes a puppet and not an appointee of God. You never heard of the spiritual element of a church disturbing the relationship of pastor and church, when the pastor was living a clean life and was in a reasonable degree successful in his work. The Lord never revealed His secrets to the worldly element while He kept His preacher in the dark as to what His will was. Furthermore, long pastorates are responsible for growing preachers and growing churches. It is an ideal situation for church and pastor to grow together. The greatest preachers, the most ef-



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fective preachers, as a whole, have been the ones who have held long pastorates. In these days of unrest and uncertainty and trial marriages it is certainly commendable when a pastor and church can work together for a long period of years. The longer a preacher stays and properly serves the Lord, the more he will be able to eliminate the human element and magnify Christ in his living. It also enables the preacher to get out of many community entanglements and give himself wholly to the work of the church. We have observed that the preacher who goes and comes, frequently in the final analysis, amounts to little more than being a new horse to be ridden by the clubs and fraternities, etc., in the community. God has called His preachers to stay by the stuff and if the preacher is wholly endeavoring to serve the Lord, the Lord will give him success where he is until He unmistakably opens the door to a new field of labor. There probably is not a trait more deserving and needy among our preachers than that of 'stickability.' It often takes more courage and faith and character and zeal to stick than it does to run. If the devil could have his way he would have every preacher going in a circle all the time and never let any of them stay long enough in any one place to accomplish any lasting good. The responsibility is probably an even break with the congregation and the pastor.

Let the churches consider the preacher as the appointee of God for the spiritual work of leadership in His kingdom and let the preacher consider that he is the undershepherd of the Lord Jesus Christ, watching over, shepherding and feeding the flock. We have observed that a great many churches and preachers have formed the habit of short pastorates. With many churches it has become chronic. When the preacher is with them one year they get restless, when he is with them two years they become stormy and when he is with them three years they enter war. No relationship is more beautiful than that of the pastor and the congregation, and no other relationship in this world grows more beautiful when there is mutual understanding and esteem and where the relationship is maintained by the Lord of Glory."

GREAT SERVICE CONFERENCE ON MT. SEQUOYAH July 28-31.

Preparations have been made for a great program on Social Service at the Western Assembly on Mt. Sequoyah, near Fayetteville, Ark., Dr. R. H. Martin, president of the National Reform Association, Pittsburg, Pa., and editor of The Christian Statesman and author of "The Day," a discussion of the Sunday Question, will be the principal speaker. Dr. Marvin T. Haw, Kansas City, Mo., president of the Mo. Anti-Saloon League, will discuss various vital questions; and other prominent speakers will be on the program. Part

of the time will be given to round-table discussions, and plans will be made to carry on the work of agitation for Prohibition.

While this Conference will be on the Methodist Assembly grounds, it will not be a Methodist Conference. Dr. Martin is a prominent minister in the Reformed Presbyterian Church and other speakers will represent different denominations and organizations. It will be a great opportunity for forward looking leaders to get together and plan for aggressive movements. Pastors of all churches are requested to announce the Conference and to urge their leaders to attend. Women of the Missionary Societies and the W. C. T. U. are urged to attend and take part.

Mt. Sequoyah is in the beautiful Ozark region and is a favorite resort for religious leaders. The expenses are very moderate. They need not exceed \$1.50 a day. Those who come in cars may camp, if they wish, and bring their own provision, and live almost as cheaply as at home. For fuller information and reservations address Supt. S. M. Yancey, Fayetteville, Arkansas.

BOOK REVIEWS
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House Beautiful, by Isla May Mullins, Baptist Sunday School Board. Price: Cloth 50 cents; Paper 35 cents. The life story of the Woman's Missionary Union Training School, Louisville, Kentucky, written to celebrate the twenty-fifth anniversary of the founding of this wonderfully used institution of Southern Baptist Women. This book was written to be read; and read it you will if you give yourself an opportunity. The skill of the gifted author guarantees that Every Southern Baptist should know the facts that are so delightfully recounted.—E. P. J. Garrett.

God At Work, by William Adams Brown, Charles Scribners Sons Price \$2.50.

This is "a study of the supernatural," the ways in which God makes His presence known to man". The author starts with the proposition that "Religion stands or falls with the supernatural". He is thoroughly orthodox on the question of miracles, which, like a thread, runs all the way through the book. There are four divisions, the first on "Landmarks", being a historical setting; the second is a discussion of the Life of Faith; the fourth, What Faith Finds in God; and fourth, Sainthood. This is not a book that may be read at one sitting, and the reader will have to reread much, and often will question statements; but on thinking them through he will accept most of the author's opinions. M. F. L.

Birth Control for Saints and Sinners. By Teunis Oldenburger, Calvin Press, Price \$2.50.

Here is a rather exhaustive study

of a very important, though delicate subject. The author gives the history of the Birth Control movement, with chapters devoted to arguments for and against the movement. He goes on to show how base and sinful it is in our own country and other countries; and that France has recently passed laws severely punishing those who in any way teach Birth Control, or suggest how and where it might be taught. He devotes one section to "The Influence of the Bible on Birth Control", and these chapters are well worth the price of the book. With present day philosophy we are well on the way to race suicide. Here is a book that should be in the hands of parents, ministers, teachers, and is a safe text book for those who anticipate marriage and the responsibility of a family. M. F. L.

"GET AWAY FROM THE CROWD"

Robert Burdette, in a talk to young men, said: "Get away by yourself for a bit and—think.

"Stand on one side and let the world go by, while you get acquainted with yourself and see what kind of a fellow you are.

"Ask yourself hard questions about yourself.

"Ascertain from original sources if you are really the manner of man you say you are.

"If you are always honest.

"If you are always truthful.

"If your life is as good and upright at 11 o'clock at night as it seems at noon.

"If you are as good a temperance man on a fishing excursion as at a Sundry School picnic.

"If you are as good in the city as at home."—Ex.

WHY THE CHILDREN DIED

Sadie M. Lawton, Kweiteh Honan, China

On Sunday morning after church I noticed that one of our church members had been crying, so I asked what was wrong with her. Someone explained that a family living in the same yard as the Huhs had lost three children during the past month, and it was on that account that Mrs. Huh was crying.

Tuesday morning, in visiting, Mrs. Li and I were near her home, so stopped to visit her. Again I noticed that she had been crying. We talked for a while and after we left I said to Mrs. Li, "Tell me what is really the matter with Mrs. Huh. It seems strange to me that she should be so affected by the death of a neighbor's children." "It is like this," she replied, "You know according to our old custom, when a child is born friends are not supposed to go to see it for a month. About three months ago Mrs. Huh's little grandchild was born, and two or three weeks later the neighbor woman brought over a plate of cakes she had made. Mrs. Huh, who has done away with many of her old customs since she became a Christian, invited her in to see the baby, and thought nothing of it. Two months later the neighbor's three

children took measles and all died within a week. Now their father, a non-Christian, accuses Mrs. Huh of being responsible for their death because she invited his wife in to see her grandchild before it was a month old. His wife knows something of Christianity and does not blame her at all. They have now moved to another house for fear the spirits of the children will come back to haunt them."

This is only one instance of the superstition that is crushing thousands over here. Are you and I doing our part to let the glorious Gospel of Christ shine into the hearts and lives of those around us

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Miss Margaret Hutchison, Young People's Secretary.



MRS. UNA ROBERTS LAWRENCE

Mission Study Editor for The Home Mission Board
 Speaker at State Y. W. A. Houseparty

Teacher at Sate G. A. Camp
 Miss Una writes: "Tell the girls it is a great joy to my heart to be coming back to Arkansas for the camp."

Y. W. A. HOUSEPARTY

At Ferncliff, near Little Rock
 July 20-22

Friday afternoon through Sunday noon.

Total cost: To be paid in advance to Miss Hutchison, 409 Federal Bank and Trust Bldg., Little Rock, a registration fee of \$1.25, and after arrival at camp meals will be paid for as eaten. Allow \$1.75 for them.

INTERMEDIATE G. A. CAMP
 July 23-28

Monday morning through Saturday noon.

Total cost: To be paid in advance to Miss Hutchison, a registration fee of \$2.00 and after arrival at camp meals will be paid for as eaten. Allow about \$5.00 for them.

Speakers and Helpers at these camps: Director for both, Miss Hutchison, State Young People's Secretary; Foreign Missionary Teacher and Speaker, Mrs. M. A. Treadwell,

former missionary to Japan; Home Mission speaker and teacher, presenting Mexican Mission work in the South, Mrs. Una Roberts Lawrence; Devotional Leader for Y. W. A. Camp, Mrs. E. M. Blake of Ouachita College and Devotional Leader for G. A. Camp, Miss Mildred Moore of the W. M. U. Training School; Recreational Leader for both camps, Miss Janice Goodbar, Registrar for both camps, Miss Elma Cobb; Camp Mother for G. A. Camp, Mrs. C. R. Pugh; Camp Nurse for Y. W. A. Camp, Miss Mary Moseley; and Camp Nurse for G. A. Camp, Miss Lula Anne Staton, both from The Baptist State Hospital.

Plan now to come. Register early. For further information, write W. M. U. Headquarters, Little Rock.

ARKANSAS YOUNG WOMEN ATTEND SOUTHWIDE Y. W. A. CAMP

Miss Elma Cobb, State Chaperone for the Arkansas group at Ridgecrest Y. W. A. Camp, Ridgecrest, N. C., drove to Ridgecrest last week, taking with her Misses Blanche Jernigan and Martha Snuggs of First Church El Dorado, Miss Mary Will Blackwell from the Baptist State Hospital, Mrs. Paul Kirkpatrick and little son of Walnut Ridge. Miss Mary Boyd of Second Church, Little Rock went by rail. Miss Blackwell is to act as the Camp Nurse. Arkansas as well as the Baptist State Hospital is happy to have this privilege this year.

DISTRICT BUDGET AWARDS

At the suggestion of one of the District W. M. U. Presidents, we issued a small award at the District Meetings to each organization which had paid its District Budget apportionment in full for 1933-1934, the District year running from July 1, 1933, to June 30, 1934. These awards were small stars with a suitable inscription to be placed on line three of the Standard of Excellence to show that the half of Point 3 pertaining to the District Budget has been met. Because this was a new feature of the District meeting, plans had not been made to keep a correct list of those organizations which were entitled to an award but did not have representatives present to receive the award and take it home for display. We cannot therefore send these awards out except as they are requested. If your organization—whether W. M. S. or young people's organization—is entitled to an award for paying District Budget apportionment in full, and you did not receive same at the District meeting, please write this office and one will be sent immediately.

RESPECT FOR THE GIVER AS WELL AS THE GIFT

I read in the fourth chapter of Genesis that Cain and Abel brought their offerings unto the Lord. And the record tells us that "the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." God had respect unto Abel and to his

cause he had respect for Abel, and he had not respect unto Cain's offering because he had no respect for Cain. God doesn't respect any man's offering if he doesn't have respect for the man. There is no greater folly than for a person, who is living an unworthy life to try to gain the favor of God with large gifts. He may gain the favor of men but he will not gain the favor of God. A surrendered life is the first essential in Christian giving.—J. Clyde Turner.

MY CHURCH

"My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the lover of God is revealed. It should be the home of my soul, the altar of my devotion, the hearth of my faith, the center of my daily life."

TO A DAISY

By Winfred Catherine Marshall
 You grew within a meadow,
 With hundredths of your kind,
 Oh lovely little daisy,
 I hope you do not mind—

That you have been transplanted,
 Far from your native state,
 For now you grow in beauty
 Beside my garden gate.

I've cherished you and loved you,
 And you have grown most fair,
 Oh lovely little daisy,
 I wonder if you care.

The famous message which Marshal Foch is reported to have sent back to French Army headquarters during the battle of the Marne in 1914 was paraphrased by President Johnson with tremendous effect at the conclusion of his address.

Here is what Foch said:
 My right is broken,
 My left is shattered.
 My center is in retreat,
 The situation is excellent,
 I shall attack.
 Here is Dr. Johnson's paraphrase:
 Our foreign line is broken,
 Our home line is wavering,
 The spiritual life in the church is ebbing,
 The situation is excellent,
 Let Baptists attack — on their knees.—Missions.

BILLS INTRODUCED INTO CONGRESS authorizing the Reconstruction Finance Corporation to lend money to churches ought to find no favor among people who believe

Skin Irritations
 Itching, burns, sores and chaps, eased quickly with bland, reliable Resinol.
 Try it! For free sample write to Resinol, Dept. JL, Balto., Md.

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 Work of the Highest Quality At Reasonable Prices
 Write for Catalogue
BUDDE & WEIS MFG. CO.
 JACKSON, TENNESSEE

in the separation of church and state. We are going to face this old question on new fronts in the days ahead and we ought to keep our record straight in this matter. The camel's nose poked under the tent will soon lead to complete occupancy, and out goes the Arab.—Baptist Record.



JUDGE

WILLIAM F. KIRBY
 (Former U. S. Senator)

Associate Justice of the Supreme Court Candidate for Re-election,

Second Term

Democratic Primary, August 14

TO THE PEOPLE OF ARKANSAS: My Fellow Citizens:

I am a candidate for re-election—for nomination to succeed myself as Associate Justice of the Supreme Court of Arkansas in the Democratic Primary Election on August 14, 1934.

I am a native of the State of Arkansas, born in Miller County. Served in both branches of the Legislature. House 1893-97; Senate (21st District, Columbia, Lafayette and Miller Counties) 1899-1901. Compiled the State's official Digest, Kirby's Digest of the Statutes of Arkansas, 1904. Attorney General of Arkansas, 1907-1909. Assistant Special Counsel for the State in her successful litigation to uphold and enforce the 2c per mile passenger fare law and the freight rates established by the Railroad Commission. Associate Justice of Supreme Court, 1910 to November, 1916. Vols. 96-126 Arkansas Reports. Resigned upon election to United States Senate, 1916-1921; member State Military Affairs Committee throughout World War; now Associate Justice of the Supreme Court, 1927-1935.

Assuring you that your active influence and support will be greatly appreciated as well as any suggestions you may think will prove beneficial during the campaign, I am,

Very sincerely yours,
W. M. F. KIRBY.
 Political Adv.

DEPARTMENT OF

SUNDAY SCHOOL & B. Y. P. U.

TEACHING
TO
OBSERVEJ. P. EDMUNDS
Secretary and Editor
MRS. GRACE HAMILTON
Office SecretaryTRAINING
TO
SERVE

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

SUNDAY SCHOOL ATTENDANCE

For July 8, 1934

First — Fort Smith	878
First — Little Rock	700
Tabernacle — Little Rock	440
Baring Cross—N. Little Rock	387
Paris	387
Paragound	380
Beech Street — Texarkana	367
Central — Hot Springs	356
Norphlet	221
South Highland—Little Rock	209
Manila	160
Hazen	123
Mansfield	115
Jacksonville	106
Harmony, R.F.D. N. Little Rock	67
Woodlawn — Little Rock	59

B. Y. P. U. ATTENDANCE

First — Fort Smith	211
First — Little Rock	162
Norphlet	156
Paris	144
Beech Street — Texarkana	109
Central — Hot Springs	105
Manila	75
South Highland, Little Rock	61
Mansfie'd	60
Woodlawn, Little Rock	50
Jacksonville	40
Harmony, R.F.D. N. Little Rock	22

SOUTHERN BAPTIST ASSEMBLY
RIDGECREST, N. C.

R. F. Staples, Mgr.

Depression Rates For 1934
Pritchell HallRooms without bath \$2.00 per day,
per person, meals included; Lodging
only \$1.00.Rooms with bath \$2.50 per day
per person, meals including; Lodg-
ing only \$1.50.

Springdale Annex

Rooms without bath \$1.75 per
day, per person, meals included;
Lodging only, \$-.50.

Cabins (Central Bath)

A section of two rooms, with ca-
pacity for lodging 8 people (two
double deck beds to each room)
\$5.00 per week. No cooking allowed.
No electric appliances allowed ex-
cept for light. Renters furnish
own blankets and linens. Cafeteria
service in main dining room.Two sections or entire cabin of
four rooms, lodging sixteen people,
as described about, \$10.00 per week.In view of the cheap rates, no
meals deducted.Pressing room on first floor of
Pritchell Hall, for use of iron a fee
of ten cents is charged. No pressing
allowed in rooms.Registration fee \$1.00 per week
entitles guest to all privileges.NEGRO DAILY VACATION
BIBLE SCHOOLS—GREATER
LITTLE ROCK, 1934.

The City Baptist Woman's Mis-
sionary Unions of Little Rock and
North Little Rock have recently
done an outstanding personal service
work among the Negroes. Through
the Interracial committees of the two
unions a state wide leadership school
in Daily Vacation Bible School work
was conducted at the First Baptist
church colored Little Rock. There
were 103 enrolled in this school, re-
presenting 12 towns and 20 church-
es. Among them were 16 preachers.
There were 15 faculty members
from white churches. Miss Helen
Shaw, city missionary was the di-
rector of the school in D. V. B. S.
Bro. Bill King was teacher of a large
class in Sunday School Methods
taught at night.

Following the Leadership School
there were five D. V. B. S.'s for
negro children held in greater Little
Rock.

First Church North L. R. sponsored
a school with the Junior-Intermediate
department at Shiloh church, Mrs.
J. C. Raper, director. The Beginner
and Primary department was at
Leaches Chapel with Miss Litacele
Simmons superintendent. 142 child-
ren were enrolled. Baring Cross
church ofstere a school with Junior
Intermediate dept's. held at First
church 9th and Pine. Mrs. Jewel Sell-
ers was superintendent. The Beg-
Primary dept's. were held at King
Soloman church with Mrs. Ellers
superintendent. This school had an
enrollment of 189.

The schools in North Little Rock
had an average attendance of 230.
There were 86 visitors. Eleven
churches were represented. There
were 35 Catholics in attendace. 21
white workers, 25 conversions, and
100 Gospels given away. The total
expense was \$8.75.

In Little Rock the First Baptist
church sponsored a school at Shiloh
church 12th & Hanger with Mrs. E.
E. Coomes director of junior-inter-
mediates. Miss Ruth Skiles was su-
perintendent of the Beg. Primary
dept's.

Second church fostered a school at
Gospel Temple. Rev. Tommie Thomp-
son was the director and superin-
tendent of Junior-Intermediates with
Miss Dorothy Shaw of Immanuel
church superintendent of Beginner -
Primary work.

Pulaski Heights and Central
churches fostered a school with the
Beg. Primary dept's. held in Pil-

grims Rest church, Mrs. A. E. New-
ton superintendent. The Junior-Inter-
mediate dept's. were held with Oak
Grove church with Mrs. Ford Mag-
gard and Mrs. Chas. Kirby in charge

There were 320 children enrolled
in these schools with an average at-
tendance of 223. There were 65 visi-
tors, 36 white faculty members, and
22 churches represented. There were
over 200 Gospels and 20 Bibles
given and 70 conversions. The total
expense was \$20.49.

Bible teachers in the school were:
Mrs. Heath, First Church; Mrs. W.
C. Langston, Second church; Mrs. M.
L. Moser, Central church; Mrs. A.
E. Newton, Pulaski Heights, Little
Rock, and Mrs. M. A. Treadwell, Mrs.
Ellers, Miss Litacele Simmons, and
Miss Mary Louise Harris, North Lit-
tle Rock.

Mrs. Treadwell is chairman of the
Interracial committee in North Little
Rock, Mrs. O. W. Schultz president
of the City Union. In Little Rock
Mrs. Lucien Matthews is chairman
of the Interracial committee and
Mrs. C. H. Thrope president of the
City W. M. U. The schools were su-
pervised by Miss Helen Shaw, city
missionary.

Sunday School
Lesson

By HIGHT C. MOORE

July 15, 1934

GOD CARES FOR ELIJAH
I Kings 17:7; 19:1-8

GOLDEN TEXT — Your heavenly
Father knoweth that ye have need of
all these things. Matthew 6:32.

About 918 B. C. Ahab ascended
the throne of the northern kingdom
of Israel, Samaria, built by his fath-
er, Omri, being the new capital. Eli-
jah, who prophesied sixteen or eigh-
teen years, appeared with the sud-
denness of a thounderbolt to Ahab in
the tenth year of his reign.

1. Unharmed by Hostile King
(I Kings 17) vv. 1-4

Fortitude was shown by Elijah in
his appearance before Ahab. A native
of the unknown city of Tishbeh and
one of the sojourners in the table-
land of Gilead east of the Jordan,
Elijah suddenly appeared before
Ahab, the wicked monarch of Israel,
with a commanding prophecy of ter-
rible judgment. He averred that Je-
hovah is the living God and the God
of Israel; that he was the servant
and spokesman of Jehovah; and that
a drought of years without moisture
from air or sky should be terminated
only at his word. No sooner had
this lightning stroke of divine wrath
flashed upon Ahab than the prophet
turned eastward and hid himself in
the ravines of Cherith probably east
of the Jordan where he would be safe
from royal rage. In the solitude of
those wild fastnesses he would be
sustained by the flowing brook and
the feeding ravens.

2. Sustained by Faithful Ravens
(I Kings 17) vv. 5-7

Faith was shown by Elijah in his
refuge by the brook Solitary and

without supplies, the prophet pene-
trated the untenanted wilds accord-
ing to divine direction. There a
cave, probably, sheltered him, the
brook slaked his thirst, and the ra-
vens brought him bread and flesh
morning and evening. But in the
course of a dewless and rainless year,
the brook dried up. It was a test
of his faith but also a confirmation
of his prophetic authority. More-
over, when one resource fails another
is divinely provided. The Lord
had Elijah abandon his wild solitu-
dude beyond Jordan for a pleasant
home in Zarephath of Phenicia. In
that home country of Jezebel he
should have life's necessities in the
cottage of a widow.

After more than two years in the
widow's home at Zarephath on the
Phenician coast, Elijah under divine
order returned to the land of Israel
and met Ahab in the vicinity of the
capital.

The triumph of Elijah on Mount
Carmel, culminating in the popular
verdict for Jehovah, the slaughter of
Baal's prophets and the long-desired

Maturity...
Maternity...
Middle Age

At these three trying periods a
woman needs Lydia E. Pinkham's
Vegetable Compound. Give it to
your daughter when she comes to
womanhood. Take it for strength
before and after childbirth. Take
it to tide you over Change of Life.
Take it whenever you are nervous,
weak and rundown.

A medicine which has the written
endorsement of nearly 800,000
women must be good.
Give it a chance to help
you, too. Take it regu-
larly for best results.



LYDIA E. PINKHAM'S
VEGETABLE COMPOUND

98 out of 100 women report benefit

Policeman Loses
62 Pounds of Fat

Mr. J. W. Frost writes: "I've used
7 bottles of Kruschen and reduced
from 272 to 210 lbs. with no ill ef-
fects whatever. In fact I feel much
better than I have for some years.
As a police officer I recommend
Kruschen to brother officers to keep
in regulation weight and health."

Kruschen is the safe, healthy,
sensible way to lose unhealthy sur-
plus fat—simply take a half teas-
poonful every morning in a glass of
warm water—you'll feel so good—so
energetic. You'll gain in strength and
ambition—you feel years younger
and look it. By reducing excess fat
you'll be apt to live years longer.

One bottle lasts 4 weeks. You can
get Kruschen Salts at any drug store
in the world.

rain, was speedily followed by chilling reverses.

3. Unforsaken By Ministering Angel (I Kings 19) vv. 1-8

Faltering was shown by Elijah in his flight to the desert. Ahab had failed him though he seemed to favor him on Mount Carmel. The people had shouted for Jehovah but had promptly returned to their old ways. Jezebel was determined to put Elijah out of the way. He felt that this country was against him. He also drooped to think that God had given him up as a prophet to his people. On his southward flight before the threat of Jezebel he even left his servant at Beersheba. Thence he plunged for a whole day into the desert actually hoping and praying for release by death. God answered his prayer but not at once by death. He held over him the friendly juniper tree. He gave him refreshing slumber. He sent to him the ministering angel. He provided him nourishing food. He allowed him further rest. He gave him another hearty meal. He opened before him a journey that he was to take. He gave him strength for the journey. He indicated the direction he was to take. He halted him at the proper destination.

Home Daily Bible Readings

Monday—Elijah at Cherith. I Kings 17:1-7.

Tuesday — Elijah at Zarephat. I Kings 17: 8-16.

Wednesday — Elijah on Mount Carmel. I Kings 18: 30-40.

Thursday — Elijah in the Wilderness. I Kings 19: 1-8.

Friday — Moses on Mount Sinai. Exodus 34: 27:35.

Saturday — Jesus in the Wilderness. Luke 4: 1-13.

Sunday — Jehovah Our Shepherd. Psalm 23: 1-6.

Devotional Reading — Psalm 23.

THE ROMANCE OF RELIGION

By C. C. Young

All too often we think of religion as some sedate affair, with nothing of romance. Of romance in the religion of Jesus I have seen and heard much in the five days of the Southern Baptist Convention in Fort Worth, Texas.

People from twenty thousand churches in seventeen states are here in this great Coliseum which seats ten thousand people, and it is often filled to capacity. This is romance in itself, for we usually think of religious meetings as small and prize fights and ball games as large affairs.

This is Foreign Mission night in the convention and ten thousand people are in the seats. Missionaries are here from Mexico, Cuba, Peru, Brazil, Spain, China, Japan and Africa. They spoke of their experiences in strange lands, singing old religious songs in strange languages, which is romance of the highest type.

Then we have about twenty new missionaries who are soon to sail the seas to far away land "along many golden strands." They spoke of their hopes, and of experience they will have plenty in China, Ja-

pan and Africa and many other strange lands. They are a fine lot of folks with the best of training in college and seminary and medical schools. Our mission board sends out only those who have the best of training in one or all of these schools.

Romance

In 1845 the Southern Baptist Convention was organized in Savannah, Georgia. That was eighty-nine years ago and on that day a baby girl was born in the same city. Fifteen years later she joined a Baptist church and she is here in Fort Worth, appearing on the platform, and says she has attended fifty sessions of the convention.

That same year the convention sent out its first missionary to China. He stopped in Canton, though he never preached a sermon in Chinese, for he died in less than two years. But his short life cast a long shadow in inspiration for a great mission and today there are thousands of Baptists in Canton and other places in China.

I have just heard from the platform the story of six black boys in Africa. The church to which they belonged needed an organ and somebody in America gave one, shipping it to the nearest port city which was seventy-five miles from the church. There were no roads for wagons and cars and how would they get the organ? The six black boys volunteered to do the job. They walked to the port city; made a platform of bamboo poles on which they strapped the organ to be carried on their shoulders. They made the trip and return in twelve days.

There is now on the platform a young doctor telling his story of romance and hope. He is going as a medical missionary and with him is young wife who is the center of the romance. She belonged to another church but the mission board could not appoint her unless she was a member of a Baptist church. What would they do in this dilemma? So the young doctor said to her: "You better join the Baptists, as it will be easier for you to change churches than for me to change sweethearts." So she changed and they were happily married and will doubtless live useful lives in China.

About twenty years ago, a missionary family came home on a furlough from Brazil. They had one little girl and on their return to Brazil, left her in America for education. But her parents were lost at sea on a ship which went down to a deep ocean grave, and to this day nobody knows how and where. This little girl, now young lady, has just told her story of romance and is going back to Brazil as the wife of a missionary. Can you match this heroism and romance of life?

Here comes another woman who tells her romance as a mother, yet she relates the facts as if they were just a day's work or the family wash. She was born in Nigeria of missionary parents; returned to America for education and later married and went back to Africa as the wife of a missionary. Now she has

a daughter who is going to the same field in Nigeria as the wife of a medical missionary. Can you match this romance? Three generations of missionaries in one family in less than a century.

Here is another woman who tells her romance as a mother. Her little girl is with her and I can feel the tears in the eyes of this vast audience. Two years ago, this mother came home with her little crippled girl, not even hoping that she would ever walk again. But a great Baptist hospital helped the lame girl to walk again, and the mother with the girl is returning to her post as the wife of a missionary in Brazil.

Then here is another story stranger than fiction. It is of a bright girl who says she received the call while in college but had no funds for the training school. She decided to work two years to get funds. But an angel appeared to her in the form

of a woman who was planning to remodel her house, and this is the romance. She said to the girl: "You go on to the training school and I'll pay the expense and remodel my house later." So now in two years, instead of four, the girl is ready to go. This is romance and self-denial which do not occur every day.

Then our work on foreign fields has succeeded. There is nothing which proves its right to live so well as that which makes worthwhile progress and produce eternal values. All this has been achieved by our Baptist missions. Twenty years ago, we counted one thousand baptisms on the foreign fields, a great success but now we count them by many thousands. Our work is no small sedate affair but large and prospects of the future "are as bright as the promises of God."

JULY 1st!

Important Date for

200 Arkansas ★ Communities

In January, 1930, we put into effect our fourth general reduction in electric service rates, these reductions totaling savings of 59 % to 76% from pre-war costs. The 1930 reduction alone has saved residential and commercial customers \$2,500,000 in the past 4 1-2 years. We maintained these lowered rates despite great loss of business, during depression years, and in the face of increased cost of practically every other commodity and service.

Now we announce (effective July 1) another reduction estimated to save our customers \$225,000 or more annually. Our new rates are the lowest ever made in Arkansas by a tax-paying institution! Electric service at these rates is so cheap that none can afford to deny themselves the convenience, comfort and economy possible through the use of electric refrigerators, ranges, fans, cleaners and other electrical servants which take the drudgery out of housekeeping.

From this date Electric Service is still lower in cost !!

For all residential and commercial users in all communities served by our Interconnected System.

Arkansas Power & Light Co.

H. C. Couch, President

F. M. Wilkes, General Manager

Helping Build Arkansas

THIS AND THAT

By M. E. Dodd,
President Southern Baptist
Convention.

I sincerely hope many of our Southern Baptist people will attend the Baptist World Congress in Berlin, August 4th to 10th. Those who go on the line of the North German Lloyd, as recommended by the Convention Committee on Transportation, will sail from New York on the "Europa" on July 25.

A letter from Ambassador William E. Dodd in Berlin says, "I received your letter of March 24 after my return to my post here May 18. A meeting of the general Baptist Congress here next August probably will be an interesting moment for all of us. I have heard from officials here that every privilege and freedom granted elsewhere will be granted here."

I see no reasons why any of us should have any fears about going to Berlin. There has been some unwise, unfair anti-German propaganda which most of us should know how to discount.

Southern Baptists in the largest possible numbers could give great heart and hope to their 70,000 Baptist brethren in Germany and to others from all parts of the world.

I shall hope to see many of our Southern Baptist people in Berlin.

DROPPING NAMES FROM A
CHURCH ROLL

We have just taken dinner with the pastor of one of our large churches. In the course of our conversation he told us that in preparing the church membership roll in view of his coming to his present pastorate the officers of the church had been obliged to drop the names of more than 900 people. We do not quote this fact as an illustration of the indolence or indifference of the former pastor of that church, for it so happens that he was a man of immense industry, great enthusiasm and notable spirituality.

To keep correctly the membership roll of a large church is a difficult task. Members are constantly removing from one city to another, and many are too thoughtless or too indifferent to inform the proper church officials of their changed address. Indeed, some of these wanderers seem anxious to get beyond the knowledge of their church, and in a few years the church is obliged to erase their names.

Such a procedure, however, is enough to break the hearts of God's people. We have heard men say: "We have had a revival at our church. We have pruned our church roll and cut off a long list of worthless names." Yet over those very people the church rejoiced a few months or years ago. When they were received into the church they seemed to be of much promise, and for a time they set even the long-

time saints an example of enthusiastic service.

Now they are gone, and without apparent anguish of soul we erase their names from the church roll and from the book of our remembrance. Why did these people grow neglectful? Why did they wander away into sin? Why are they now lost to Christ's church? Is the blame wholly theirs? Is it not true that we pay more attention to people before we receive them into the church than we do afterwards? A pastor recently said to us: "I had to visit that family six times before I could land them for my church." Then we asked him how many times he had visited them since, and his answer was an embarrassed laugh.

We know it is a shame that we have to spend so much valuable time with the weak and wayward, but after all, is it not the business of the shepherd to take care of his sheep? Men laugh these days when pastoral work is spoken of, and solemnly declare that a man cannot be a fine preacher and "spend his time pressing brick." But did not the fathers in our ministry pay much attention to pastoral work, and in preaching ability were they not at least equal to the preachers of the present day? It seems to us that we have heard that there were giants in the pulpit in those days when pastoral work was popular. Pastoral service invariably makes a man a better preacher, but whether it does or not, it is a pastor's business to look after his people. He is called, not as a preacher to a church, but as a pastor of a church. If he loves his people, lives for his people, serves his people he will lose comparatively few of them.

Of course, the church must cooperate with the pastor in this work of loving ministry. We need "holding churches" more than we need "drawing preachers." If the churches would "hold" all the people who were "drawn" by the pastors we would soon have to erect larger edifices. Let churches cooperate with their pastors in loving, generous, gracious ministry to the indolent and indifferent, to the weak and wayward, to the young and frivolous, to the cross and crabbed—they are all worth while. "Christ came into the world to seek and to save that which was lost."—The Watchman Examiner.

EX-SERVICE MAN ELECTED
BUSINESS MANAGER

Jerome O. Williams, for the past three years pastor of First Baptist Church, Bowling Green, Ky., was unanimously elected business manager of the Baptist Sunday School Board at a called meeting held in Nashville July 3rd. He has accepted the position and will assume his duties at once, moving to Nashville as soon as arrangements have been made with the church which is loath to give him up.

A special committee composed of V. E. Boston, Mississippi, L. M. Proctor, Missouri, J. O. Williams, Kentucky, and J. F. Jarman and William Gupton of Nashville, was appointed at

a special meeting held June 12th with instructions to make a survey of the field and nominate a successor to Dr. J. T. McGlothlin who died suddenly June 9th. Four members of the committee met, and agree, without nominations, to vote by secret ballot. They did so and every vote cast was for Dr. Williams. He was consulted and agreed to accept the position if the Board should approve the report of the committee.

Dr. Williams had served for three years on the Survey committee which deals with the entire management of the institution, and during the term of office of Dr. McGlothlin, had been one of the chief counsellors.

He was born in Canton, Alabama, in 1887, the son of sturdy rural stock. He received his early schooling in the rural school and in Canton. He did his high school work in the Baptist Institute at Newton, Alabama, and in 1912 was graduated from Howard (Baptist) College of Birmingham. In 1916 he received his Th. M. degree from the Southern Seminary at Louisville, Ky. During the World War he served as Chaplain of the 32nd Division and saw eighteen months of active campaigns in France.

He has been pastor of the following churches: Sylacauga, Athens and First Church, Bessemer, Alabama, Fourth Avenue, Louisville, Ky., and Bowling Green, Ky. Mrs. Williams was formerly Miss Ethel Hudson of Palestine, Texas, and for six years was connected with the B. Y. P. U. Department of the Texas Baptist Board. They have two sons, Jerome Jr., 17, and Margaret 13.

The position to which Dr. Williams has been called is one of tremendous importance. The business of the Board has grown to such proportions that the Executive Secretary must necessarily be relieved of some of the details of business adminis-

tration, and this responsibility had been shifted to the shoulders of the Business Manager. Dr. Williams comes with the endorsement of many who know him, and was given a hearty pledge of loyalty by every member of the Board present at this election, as well as by Executive Secretary Van Ness.—John D. Freeman, Recording Secretary.

THE LYNCHING RECORD FOR
THE FIRST SIX MONTHS,
1934.

I send you the following information concerning lynchings for the first six months of this year. I find at Tuskegee Institute in the Department of Records and Research that according to the records compiled in the first six months of 1934 there were six lynchings. This is 2 less than the number 8 for the first six months of 1933; and I more than the number five for the first six months of 1932.

All of the persons lynched were Negroes. The offenses charged were: wounding man in altercation, 1; rape, 1; attempted rape, 2; associating with white woman, 1; striking man, 1.

The States in which lynchings occurred and the number in each State are as follows: Florida, 1; Kentucky, 1; Mississippi, 2; Tennessee, 1; and Texas, 1. — R. R. Moton, President.

Harry McCormick Lintz, former pastor of the First Baptist Church of Greenville, Tennessee, just closed a successful meeting in the First Baptist Church of Lake Charles, La. Dr. R. L. Baker, the pastor, writes, "This is the most successful meeting ever held in this church to the best of my knowledge."



Political Adv.

UNION UNIVERSITY
JACKSON TENNESSEE

Begins its 101st year September 18th. Faculty of thirty-one members, trained in America's foremost Universities. Our ideals of life and conduct the same as those of the First Baptist Church. Every faculty member practices what we preach. All expenses for a session \$354. For further information write

JOHN JETER HURT, President.

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Sterling Variety Stores

"All Over Arkansas"

MOMENTOUS DAYS FOR S. S. BOARD

By
John D. Freeman,
Recording Secretary

The annual meeting of the Baptist Sunday School Board was held in Nashville, June 6, with practically all members present. Dr. W. F. Powell was re-elected president, and the writer of these lines was elected Recording Secretary with the added duty of acting as publicity agent for the Board.

Secretary I. J. Van Ness was unanimously re-elected, and accepted with the understanding that at the close of the year (ending June 1935) his retirement would become effected. Thus will thirty-five years of service with the Board, eighteen of them as Executive Secretary-Treasurer. A committee of five men, three state members and two local members, was authorized to bring to the Board at a future meeting nomination for his successor.

Financial Affairs

The report of the Board to the Southern Baptist Convention is now a matter of record in the Convention Annual. It shows a remarkable improvement in finances as compared with the previous year, due in large measure to the economies effected under the able administration of Dr. J. T. McGlothlin, Business Manager. In spite of a reduction in the price of the quarterlies, in spite of the ten per cent discount allowed for cash orders, and in spite of the large amount of accounts that had to be charged off because of the inability of churches to pay them, the Board showed a big reduction in its liabilities.

The new printing contract is re-

sponsible for much of the savings although the coming of federal intervention in private business made it impossible for all the benefits of the new contract to be received. The careful investigations by Dr. McGlothlin, while chairman of the Survey Committee, and his able administration as Business Manager, greatly reduced the overhead expenses of the Board.

Important Steps

The most important actions of the Board at this meeting may be summarized as follows:

1. A sinking fund was authorized to be set up for the purpose of protecting the business against seasonal slumps and to absorb losses incurred because of the failure of customers to pay in full their accounts.

2. The Text Book Commission was continued and instructed to "work out with the Educational Secretary (Dr. Burroughs), the secretary of the Baptist Training Union (Mr. J. E. Lambdin) and the Book Committee of the Board, a unified, comprehensive and co-operative series of study courses" and submit the same for the approval of the Board.

3. An interesting discussion was held in connection with the report on Book Stores, and Secretary Van Ness, together with Mr. George Card, Manager of the Book Stores, assured the Board that they were seeking to safeguard the denomination against books that are hurtful in their teachings.

4. A special committee, called for by Secretary VanNess, was appointed to work out a "Credit System" to govern the Board in its business dealings with churches and individuals who wish to make credit purchases. In view of the large losses during the past year, this was considered a vital move.

5. A Southwide Sunday School Conference, to be held during January, 1935, was authorized.

6. The name of the B.Y.P.U. Department was, upon recommendation of Secretary J. E. Lambdin, changed to "Baptist Training Union." This step was taken because of the growing size of the Adult Union movement. Henceforth churches will be asked to have, instead of the general B.Y.P.U. organization, a Baptist Training Union. The aim of the organization will remain the same, and the only changes in literature will be those growing out of the change in name.

7. A committee of three was appointed to make a study of the free tracts of the Board and to bring recommendations as to eliminations, combinations, and also as to new tracts that are needed. The work of the Board in furnishing this free literature is tremendous and far-reaching in its effects. A growing demand for more concise and definite doctrinal tracts, led the Board to take this step.

8. The ten per cent discount on cash orders was continued for another year, and churches were urged to avail themselves of the saving by sending cash with orders for all literature.

9. The work of Dr. McGlothlin as Business Manager was heartily approved by special resolution and he was assured of the support of the Board in the further task of effecting economies in the affairs of the institution. A committee was appointed to work with him in perfecting the business system of the Board.

10. The work of the Survey Committee by members of the Board and it was continued by unanimous vote. No Board was ever served by a more faithful and fearless committee than this. Dr. McGlothlin was its first chairman, and since he was elected Business Manager, Dr. J. W. Graham of Illionis has been chairman.

11. A special committee was appointed to work with the Business Manager in setting up a schedule of rates to govern employees in their expense accounts, especially to those be allowed when private conveyances are used instead of the public means of transportation.

Tragedy

The Board held this important and far-reaching meeting on Monday. Dr. McGlothlin was present throughout the day and rendered valuable service by furnishing at a moment's notice such information as was needed by committees of the Board. Saturday morning following, he was in his office until noon, although he had complained the evening before of not feeling well. Saturday evening at 6:30 his great heart stopped and he slipped quietly into the beyond, while resting his head in the arms of a noble layman of Anniston, Alabama, when he had baptized while pastor in that city.

His death was a severe blow to the Sunday School Board. He had taken over the business management of the institution and wrought many changes which he alone knew thoroughly. Had it been a secular institution, his death would have caused a slump in the price of its marketable paper. Being a Baptist institution, there was only grave anxiety about his successor and deep grief over his death. The Board was called in extraordinary session June 12th. Secretary Van Ness was authorized to take over the affairs of his office until a successor could be secured, and a committee was appointed to bring nomination to the Board.

God's ways are ways of mystery. Dr. McGlothlin came to us, overcame some big obstacles in his work, slowly won his place with the Board

and in the affections of the employees, purchased a lovely home for himself and wife where they could live in comfort to the end of their journey. Then hardly had he settled down to his great work and to the enjoyment of his home when the death messenger came.

A native of Tennessee, from which he had been separated so many years, it was fitting that his body should have its resting place in Tennessee soil. He was buried June 11th in Woodlawn cemetery, Nashville, his pastor, Dr. W. F. Powell, conducting the funeral service, his colleagues, heads of departments, acting as pall bearers, and the members of the Board acting as honorary pall bearers. Only a few days more than one year intervened between his death and the tragic death of his noble brother, Dr. W. J. McGlothlin. Southern Baptists are poorer indeed because of the loss of these great men.

"STAND BACK! I TELL YOU!"

HE WAS about ten years old, dirty face and hands, ragged breeches, torn sweater, toes peeping through his over-sized shoes. His dog had been struck by an automobile — a shabby little dog. Traffic was heavy. A street car motorman banging his bell. Impatient motorists blowing their horns. I got out and walked up to the scene. "Stand back, I tell you!" A motorcycle officer was trying to run the little fellow out of the street, but when that troubled little American shouted to the cop and everybody else to "Stand back!" we stood back. Looking quietly around at the faces, he said, "Aain't none of yur ever had ur dog."—Ex.


A colored man got his nerve together and took a fight in an aeroplane. As he climbed out of the ship on its return to the field, he said to the pilot:

"Suh, ah has to thank you fo' both them rides."

"What are you talking about?" said the aviator. "You only had one."


"No, suh," returned the passenger, 'ah done had two—mah furst an' mah last!"—Ex.

FOR RENT
Tent and Equipment for Revival
Reasonable Rate
ARDEN P. BLAYLOCK
First Baptist Church
Little Rock, Ark.




DAVID D. TERRY
For
Congress
Fifth District
Candidate for Re-Election —
Democratic Primary, August
14, 1934
Political Adv.

Dan's Furniture Co.



Cash Paid For Used Furniture

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QUAPAW MINERAL SPRINGS

If your kidneys or bladder gives you trouble
Drink Quapaw Mineral Springs Water, it will help — probably relieve.

Phone 4-2148
Little Rock, Ark.

THE SECRET OF HER BEAUTY

To every son and daughter who really appreciates his or her mother, that mother is beautiful. A little boy said not long ago:

"Mother, are all boys' mothers as beautiful as my mother is?"

And the mother answered, "Yes, son, every boy's mother is beautiful to him, for it is love in a little boy's eyes that makes her beautiful."

But the little boy said, "No, it is love in my mother's eyes that makes her beautiful."—Intermediate B. Y. P. U. Quarterly.

THE FARMER FEEDS 'EM ALL

The politician talks and talks,
The actor plays his part;
The soldier glitters on parade,
The goldsmith plies his art.
The scientist pursues his germ
O'er the terrestrial ball,
The sailor navigates his ship,
But the farmer feeds them all.

The preacher pounds his pulpit desk,
Brokers read their lengthy tape;
The tailor cuts and sews his cloth
To fit the human shape.
The dame of fashion, dressed in silks
Goes forth to dine or call.
Or drive, or dance, or promenade;
But the farmer feeds them all.

The workman wields his shiny tools,
The merchant shows his wares;

FRUITLAND INSTITUTE

(In the Land of the Sky)

Standard Baptist High School for boys and girls. Able Faculty of Christian Men and women. Strong courses. Individual attention. Ideal location. Prepares for College and Stresses Character Building and Christian Leadership. Very reasonable rates. 35th Session opens Sept. 4, 1934. Write:

Do You Have Headaches? Take CAPUDINE Ease the Pain Promptly

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.
10c, 30c, and 60c at drug stores.

THIS ITCH AND RING WORM DESTROYER FOR SALE BY ALL DRUGGISTS

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

SNODGRASS & BRACY DRUG CO. LITTLE ROCK, ARK.

A. V. Burns Service Station

Sinclair Products Exclusively
Washing & Complete Chassis
Lubrication A Specialty
Cars Called For & Delivered
4th & Center — Little Rock
Phone 4-0700
Your Patronage Appreciated

The aeronaut above the clouds

A dizzy journey dares.
But art and science soon would fade,
And commerce dead would fall.
If the farmer ceased to reap and sow
For the farmer feeds them all.
—Anonymous.

Old Lady: What is your little brother's name?

Boy: We call him "Flannel."

Old Lady: How peculiar! Why?

Boy: Because he shrinks from washing.

A freshman failed in most of his subjects his first term at college. He wired his brother: "Flunked out. Prepare papa."

The brother wired back: "Papa prepared. Prepare yourself."

Daughter — Daddy, may I have some money

Father — You have a husband. Why don't you ask him?

Daughter — Because I need the money.

THIS morning I was working in the patch before breakfast, trying to break some of the crust from the recent rains, and I noticed the little blue bird mother, perched on a limb near the box in which her nest was located, and the father bird in a frenzy of apparent fear. I knew something was wrong and went to peep in the house where for several days I had watched the four baby birds. The house was empty! Was it a cat or a squirrel or a snake? Why worry about what it was—the babies were gone—the mother's heart was broken—another Rachel weeping for her children! And there in the top of the cherry tree a moking bird, who lost her babies two weeks ago, was singing her heart out—singing, I think, to her neighbor mother, saying, perhaps, "Heaven holds all for which you sigh, there little friend, don't cry, don't cry."—Louie D. Newton.

Pat went into a drug store for an empty bottle. Selecting one that answered his purpose, he asked, "How much?"

"Well," answered the clerk, "if you want the empty bottle it will be five cents but if you have something put into the bottle we won't charge you for the bottle."

"Sure, hat's fair enough," said Pat. "Put in a cork."

SOMEONE WAS TALKING THE OTHER day of a great depression: it has been serious since 1929. But he must have been mistaken, because the net profits of the Liquor Commission of Ontario and Quebec for the years 1928-1933, inclusive, have been just \$93,381,075 59- Now where was that depression. And that tidy little sum is profit. How much the sales totalled in that time is not available, but they must have much bigger than the ninety-three million dollars odd....* * *

Guess there wasn't any depression after all, but some of us would have taken our oaths there was one!—Canadian Baptist

The editor of a poultry journal received a letter from a woman reader. It read: "How long should a hen remain on the eggs?"

The editor replied: "Three weeks for chickens and four weeks for ducks."

Three weeks passed, and the editor again received a letter from the reader. "Thank you very much for your kind advice," it read. "The hen remained on the eggs for three weeks, and there were no chickens hatched, and, as I did not care for ducks, I took her off the nest and sold the eggs."—Selected.

Hans. "Father, de palmist wo examined my hand said I was very economical in some things."

Father. "Did he say vot they vere?"

Hans. "Yes; soap and water."

Judge. "Have you ever appeared as a witness in a suit before?"

Witness. "Oh, yes, Your Honor."

Judge. "What suit was it?"

Witness. "My blue serge."

Some people never look up until they are flat on their backs. — C. Oscar Johnson.

The tests of teaching are information, investigation, inspiration and application.—W. W. Melton.

Judge. "What possible excuse did you have for acquitting that murderer?"

Foreman of jury: "Insanity."

Judge: "What, all 12 of you?"

Teacher: "Who was the world's smartest man?"

Boy: "Thomas Edison. He invented the phonograph and radio so that people would stay up all night and use his electric light bulbs."

A woman was trying to learn golf. Golf Instructor. "Lay the ball on the tee end and hit it hard."

She: "Is that tea?" It looks like ground."

Golf Instructor. "Why, of course it's ground, but they call it tee in golf."

She. "Well, why don't they call it coffee? It's ground."

"Mamma, what becomes of an automobile when it gets too old to run any more?"

"Why, somebody se'ls it to your pa, dearie, for a used car as good as new."—Selected.

Lady (in pet-store). "I like this dog, but his legs are too short."

Salesman. "Too short! Why, madam they all four reach the floor."—Transit News.

Tommy: "There's a girl at our school, mamma, they call her 'rost-skript.' Do you know why?"

Mamma. "No, dear."

Tommy: "Because her name is Adeline Moore."—Ex.

Q: What odd number becomes even when its first letter is removed?

A: Seven.—Ex.

The tired-looking man sat facing the solicitor. "So you want a divorce from your wife," said the latter. "Aren't your relations pleasant?" "Mine are," came the answer, "but hers are simply terrible." — Answers.

Barber: "Haven't I saved you before, sir?"

Customer: "No, I got that scar in France."—Ex.

"Don't any of you think you are going to be able to dismiss this sermon just by complimenting the preacher?"

Edward B. Dillon

Candidate Re-Election

State Senator

Pulaski and Perry Counties

Subject to Action of
Democratic Primary

Political Adv.

Capable Courteous DESERVING



LUTHER W. ADAMS

For Re-Election

COUNTY CLERK

To carry on the honor heretofore
Accorded me.

Primary Tues., Aug. 14.

Political Adv.

GLAD TIDINGS FROM AFAR

FOREIGN MISSION BOARD

LILY PAYNE

Charles E. Maddry, Executive Secretary

Inabelle G. Coleman, Editorial Secretary

A Vacation Call to You
WHEN: August 5-12.
WHERE: In the Blue Ridge mountains of North Carolina.

WHY: Foreign Mission Week.
WHO: Thirty-odd foreign missionaries will be your comrades and playmates for the entire week.

WHAT: A great inspiration week of missionary information flavored with the delightful personalities of the missionaries themselves.

How: Pack your family and friends in your car or catch a train or bus to Ridgecrest, North Carolina, where special reduced rates will be given for this Foreign Mission week.

WARNING: Make your reservations now before it is too late to get a room on the Southern Baptist Assembly grounds for your vacation.

DURING DR. MADDRY'S ABSENCE

All executive business of the Foreign Mission Board will be handled by Miss Jessie Ruth Ford, office secretary, while Dr. Charles E. Maddry, executive secretary, is visiting Southern Baptist mission fields in Europe this summer.

PROGRESS CONTIUNES

"Our work in the Kunshan field continues to make progress. Here in Kunshan we are this week busy with a group of enquirers teaching them the Bible every night. During a meeting last week there were between forty and fifty who signed cards signifying their desire to become Christians. Already this year we have had baptisms in each of the four churches in our Kunshan field, and more are expected in the near future."—W. B. Johnson, China.

A LETTER FROM AFRICA

One of the attractive and interesting tracts ever issued by the Foreign Mission Board is "A Letter from Africa to the Executive Secretary" just off the press and free to all who will write for copies of it.

COME APART AND REST AWHILE

The Master used to bid His disciples to come apart from their missionary labors and rest awhile. The spirit and wisdom of the Master led Woman's Missionary Union to set apart from the surplus of her 1933 Christmas offering \$5,005.00 "for furlough traveling expenses of eleven missionaries and their children." Good news, refreshing news to these eleven families! Good news also to the Foreign Mission Board! Words of appreciation for each thoughtful service have not yet been found.

REPORT OF TREASURER FOREIGN MISSION BOARD

Southern Baptist Convention
 Month of June 1934

Received from—	
The Cooperative Program	\$ 25,668.18
Designated Receipts	16,391.77
Debt Account	14,290.52
Lottie Moon Offering	108.07
Miscellaneous Income	2,132.86
Total Receipts for Month	\$ 58,591.40

NEW OIL FOR THE LIGHTHOUSE

Just when the last drop of financial oil was burning dimly and almost gone, and when the rays from the lighthouse of God's word to the Spanish speaking people of the world were flickering their dying light, Woman's Missionary Union, wise in love that had more than filled the lamps of her own plans, looked and saw the extinguishing light. Quickly she offered new oil for the lighthouse. She authorized the Foreign Mission Board to let the Mexican Baptist Publishing House at El Paso, Texas, have \$900.00 of the extra Lottie Moon gift to save it from the inevitable death it faced.

Just about the same time another group saw the flickering of the light, and sent \$500.00 to its aid. To these two friends, Woman's Missionary Union and the Sunday School Board, the Foreign Mission Board joins the Baptist Publishing House in expressing profound gratitude.

A STEAMSHIP TICKET

During the past difficult years, missionaries have been afraid to come home on furlough to rest for fear that they would not be sent back the next year. Even in instances where the Board could continue the salary, there was danger of receiving a message saying that there were no funds for traveling expense.

In the face of these facts many missionaries have preferred to stay on the field with furloughs years over due—but in hot Africa this is a difficult and dangerous thing to do. Last year found May Perry needing her furlough too much to risk her remaining in Africa. She came home praying that she might be able to return in the summer of 1934. Woman's Missionary Union helped God to answer that prayer of a loyal missionary. From the Lottie Moon surplus, a steamship ticket to Africa was bought for May Perry,

who sailed back to her school girls in Abeokuta on Jun e22. All praise to the W.M.U.!

NEW COURAGE FOR OLD

Few missionaries have more courage and perseverance than Sophie Lanneau. Nine years without a furlough, and when orders from the Board came to her bidding her come home and rest, she begged to remain and let her apply her traveling expense money on the debt of her school.

When Woman's Missionary Union heard this story, she set apart \$4,000 of her Lottie Moon Christmas offering's over and above the goal for Wei Ling Girl's School at Soochow, China. Imagine the unspeakable joy that was in Sophie Lanneau's heart when this good news reached her!

EIGHT VACANCIES FILLED

In Secretary Charles E. Maddry's convention message in Fort Worth, Texas, he reminded Southern Baptists that "Your missionaries, as a group, are old or middleaged men and women. Very few young people have been sent out in seven years, and the ranks are terribly and cruelly thinned and the wavering line is breaking everywhere. One year ago, we made a careful survey and found over fifty missionaries in active service who were already sixty-five and beyond. Many were in the seventies, and four were beyond eighty."

During the past seven years the number of Southern Baptist foreign Missionaries has decreased from 544 to 396. Surely these ifgures spell tragedy.

Then, feature the gratitude of the Foreign Mission Board when Women's Missionary Union proposed to finance the sending out of eight missionaries to fill some of the vacancies. To these eight, friends and churches added seven more. For these fifteen replacements, Southern Baptists everywhere are rejoicing!

A WEEK IN S. B. C. CAMP

What can be a better post-graduate finishing course, a kind of denominational seminary, a high peak of inspiration, a more lasting memory than a Southern Baptist convention for young missionaries about to embark for some foreign field of service. To come and share sessions of the business and work of the various agencies, to understand and claim fully the policies and aims of the convention, and finally to receive the benediction of the convention's leaders gives instruction, wisdom and spiritual courage. The Foreign Mission Board appreciated Woman's

Missionary Union's bearing the expenses of her eight additional Lottie Moon missionaries to the Fort Worth Southern Baptist Convention.

A DARK SHADOW ERASED

Someone has said that debts and shadows are synonymous. Surely it was a dark shadow of debt that brooded over the Collegio Baptista Brasileiro at Sao Paulo, Brazil. But Woman's Missionary Union erased the shadow and spread sunshine of great joy across that campus as she set apart \$2,750 for the girls' school of which missionaries F. A. R. Morgan are giving their lives. The 279 students of many nationalities join the missionaries and the Foreign Mission Board in thanksgiving!

AN EMERGENCY MET

"Permit me to express to you and through you to the Board and to the W. M. U. our hearty thanks for the generous and timely gift," writes Dr. E. N. Wa'ne in gratitude for the \$1,000 emergency gift made by the Woman's Missionary Union from her surplus of the Lottie Moon Christmas offering.

TWO WEEKS LATER

Just two weeks after the death of Dr. W. D. Powell, his widow joined him in their eternal home. The Foreign Mission Board mourns the loss of two great missionaries, but rejoices for their years of magnificent service for the Lord.

EASTER IN CHINA

At eight o'clock this morning the Christian people of Canton gathered on the grounds of the Graves Seminary to hold a united service in commemoration of the resurrection of Jesus. Even though it has been raining most of the night, and a fine mist was falling at the time, more than three thousand people gathered on the terraces of the Seminary hill to join in this service. From all parts of the city they came; old and young, students and coolies, rich and poor, a great host, came together to commemorate the Risen Lord in Canton. If you could have stood where I stood, on the top terrace, and looked down on that throng of Chinese people worshipping our Living God, you, too, would have seen the sunshine through the rain."—M. T. Rankin, Canton, China.

TOBATA BAPTIST GOOD WILL CENTER

"Christmas in Japan, just as in America, has been made a day of jollification and profit making and present receiving. Early in the fall,

when we asked why some children had stoped coming to Sunday School, the answer was "They don't like to come all the time, but they say they will come again near Christmas." And then someone whispered aloud, "They think they will get a present Christmas." We were afraid they would not as our budget had not covered that item. And yet, there children have so little that we hoped we could have something for them." — Naomi Schell, Tobata, Japan.

SECRET ARSENAL SEIZED

Canton, May 21—"A secret arsenal which has produced over 200 machine guns, automatic pistols, revolvers and munitions of different calibres was discovered at Shek Pei, a village about two miles east of Canton, by soldiers of an artillery company stationed there, it was stated here today. The seven men and the siezed armaments were placed in the custody of the headquarters of the Central Rehabilitation District in the city."—South China Corning Post, Canton, China.

HAPPY IN THEIR NEW WORK

"We are finding some choice souls among the believers here. We are also finding a lot of poverty. Some of our own people are 'solemnly poor' as they say here, and live in little mud shacks that to us are miserable abodes for human beings to inhabit. Fortunately the climate is good and food abundant and cheap. Poverty is one problem to be overcome in striving for real self-support. "But I rather think as long as the chief source of wealth here is the manufacture of wines, we can expect to see poverty among all the people except the wine-manufacturers and the government employees. I find this opinion among the people here, that the chief source of wealth is also the chief cause of poverty. Those who produce the grapes receive next to nothing for them. This year some people have been selling them at \$1.20 m/n the 100 kilos; that is 220 pounds of grapes for thirty cents of Uncle Sam's money. Some have gotten as high as \$3.80 m/n the 100 kilos, which still is dirt cheap. The producers are beginning to see that they have overdone grape culture, and are beginning to plant

more fruit trees.

"We are both keeping well up here. If we keep on at this rate, we shall be quite happy." — J. C. Quarles, Mendoza, Argentina.

MOODY INSTITUTE DURING EXPOSITION

More than five thousand former students, pastors, missionaries, and others were welcome as guests at the Moody Bible Institute in Chicago last summer during A Centruy of Progress Exposition. A similar welcome is being extended to Christian workers for the time of the Exposition this summer, and during the first half of June guests have been registered from twenty-eight states and Canada. Room and breakfast are made available at an inviting rate. A six-week special Summer School, from June 18 to 27, in which selected courses of study may be had without tuition charge, is drawing many students, who will make use of vacation time to advance their training for pulpit and pastoral, work, Bible teaching, choir directing, Sunday School management, and other phases of church life. The Summer School and Exposition combine in making a visit to Chicago during these weeks doubly profitable.

SOWING PRECIOUS SEED FORTY YEARS!

The 40th annual report of the free distribution of Christian literature to neglected and needy classes of people in this and other countries by the Bible Institute Colportage Association of Chicago, as a result of the D. L. Moody Missionary Book Fund, has just been published. This report shows that during the past fiscal year no less than 81,776 copies of the Moody Colportage books, 90,245 copies of the Evangel Booklet, 111,671 copies of the Pocket Treasury (a choice selection of Bible chapters and gospel songs), together with 187,302 copies of the Gospel of John (with helps), 18,053 New Testaments, 502,596 gospel tracts, and 1,858 miscellaneous books and hymnals, a total of 993,501 copies, or 47,605,660 pages, were sent out in 7628 shipments to needy ones in prisons, hospitals, reforestation

camp, fire stations, lumber camps, lodging houses, and life saving stations; also to mountaineers, pioneers, soldiers, sailors, railroaders, negroes of the South, and the peoples of Africa, Alaska, French Louisiana, India, Italy, Latin America, Phillippine Islands and Spain. This large distribution of soul-saving and faith-stimulating literature was accomplished at and expense of \$29,760.97 and made possible by the free will offerings of Bib'e loving people. It is estimated that no less than 860,000 people were reached with the gospel by this means at an average cost of three cents each. Many conversions were recorded during the year. Illustrated copy of the complete report with testimonies will be sent free to any address upon request.

CHURCHES CONTINUE TO CARRY ON WITHOUT AID FROM GOVERNMENT

The following quotation is a part of an editorial from the Memphis Commercial Appeal of Sunday, April 29:

"For the first time since 1930 an upward trend is noticeable in American church finances. It is an indication of an amazing recovery and of an extraordinary accomplishment. Because of it, hope has been revived that renewal of church activities on a normal scale is now possible.

"That American churches have been able to carry on as they have since 1930 is proof enough of the sincerity of their memberships. They have had none of the help given secular institutions. Where individual citizens have received governmental aid; public schools given federal assistance; banks — insurance companies, and railroads kept solvent through federal funds, no church or church institution in the country has received aid from the government.

"They have been compelled to exist on their own resources and to depend on the restricted ability of their members and parishioners to keep them going.

"In 1929 the total of contributions to church causes in this country was \$1,100,000,000. Last year it had shrunk to \$435,000,000, not that there was less willingness to give but because of the shrinkage of individual resources."

MY PHILOSOPHY

Better never trouble trouble,
Until trouble troubles you;
For you're sure to make your trouble

Double trouble—if you do
And the trouble—like a bubble
You are troubling about,
May be nothing but a cipher
With the rim rubbed out.

Better never cross your bridges
Till your bridges come in view;
For you're sure to lose your labor
Crossing bridges, if you do:
And the bridges or the ridges
You are worrying about
May be nothing but a cipher
With the rim rubbed out.

Better never spread a scandal

Till your bridges come in view;
For you're sure to make your neighbors

Needless trouble if you do;
And the matter of the chatter
You are scattering about,
May be nothing but a cipher
With the rim rubbed out.

Better do to everybody
What you'd have them do to you;
Just to do so, says the Master,
"Is the law and prophets too?"
Other rules and regulations
People talk so much about,
May be nothing but a cipher
With the rim rubbed out.
—David Keppel.

BLIND ALLEYS

By F. W. Boreham

Civilization is riddled with blind alleys. The prosperity that ends in my being prosperous is a blind alley; the education that ends in my being educated is a blind alley; the amusement that ends in my being amused is a blind alley; the religion that ends in my being religious is a blind alley. These broad highways were never intended to end abruptly at the points that I have indicated. My prosperity, instead of ending with the inflation of my bank account, should lead to the enrichment of the world. My education, instead of ending with a university triumph, should equip my whole individuality for loftier service. My amusement, instead of being a mere revel should be a tonic, a refreshment, a recreation. And my religion, instead of merely filling my soul with a smug and unwholesome self-content, should help every man I meet to fight life's battle with a braver heart—Ex.

TIRED EYES
After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

SORES BOILS CUTS BURNS
Are Relieved Promptly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

666
Liquid, Tablets, Salve, Nose Drops
Checks Colds first day, Headaches or
Neuralgia in 30 minutes, Malaria in 3 days
FINE LAXATIVE AND TONIC
Most Speedy Remedies Known

Do you lack PEP?
Are you all in, tired and run down?
WINTERSMITH'S TONIC
Will rid you of
MALARIA
and build you up. Used for 65 years for Chills,
Fever, Malaria and
A General Tonic
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NEW HANDBOOK Coming July Fourth...

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Executive Board, Arkansas Baptist State Convention

By B. L. Bridges, General Secretary

A REVIVAL IN EVERY PASTORLESS CHURCH THIS SUMMER

Our State Convention went on record as being in favor of making this year "Country Church Year." But what did we mean by that? We simply meant that we wanted to give special recognition to the country churches, and aid them in every way possible in their efforts to fulfill their mission in the kingdom of God. The General Secretary thought of several ways by which we may give expression to our desire to carry out this program. One way was to promote the "God's Acre Movement," and another way was to assist them, where ever we can do so, in the matter of arranging for a revival during the summer. Still another way was to help them to get in touch with a pastor when they become pastorless, if they need and want our assistance.

During the first part of the year we did promote the "God's Acre Movement." Pamphlets were printed, and distributed, which thoroughly set forth and explained the meaning and methods of the movement. The "Arkansas Baptist" carried article on the back page which urged the adoption of the movement, etc. In many churches the movement was put into operation, and we will hear from them later.

Now the time for revivals is here, especially in the country churches. And we are offering our services with a desire that every country church may have a revival some time during the summer or fall. We are especially offering our services to the country church because, ordinarily the country church cannot get in touch with preachers quite so readily as city churches. We wish, of course, that every church would have a revival some time during the year. But we feel that the city churches do not particularly need our assistance. Here is what we have done:

We have tried to make a survey of the field with the purpose of finding out how many pastorless churches there are in the state. We have not finished the survey yet, but we have already located more than one hundred pastorless churches. They are not all country churches, but most of them are. This is appalling. And we have not yet located all of them. There are some Associations where it is a little bit difficult to secure the information,—not so difficult as it is slow. We are printing on this page a list of these churches.

A further effort we are making is to get a number of preachers to volunteer to hold meetings for pastorless churches, or even for country churches that have pastors wherever such churches are in need of preachers. In next week's paper we hope to have a long list of preachers available, and we can put the churches in touch with them. We are asking each preacher who is willing to hold such a meeting for whatever the church can and will pay him, to send us his name and address. I assure you, brethren, that in this movement we are only trying to help. Nothing more. If something is not done there will be two hundred churches in this state that will not have a revival during the whole year, and most of them need revivals—most all the churches do.

Another thing I would like to do is to put pastorless churches into touch with prospective pastors. But this seems to be a "delicate" matter, since so many churches misunderstand our motives. I am sure that no self-respecting preacher wants the General Secretary to "break into a church" in his behalf until the church has asked him (the Secretary) to do it. So I am trying to get the churches to let us help them, if they need any help. Write us, brethren, if you need us.

PASTORLESS CHURCHES

June 1, 1934

Bartholomew Association
Monticello, First.

Benton County Association
Centerton, Dug Hill, Twelve Corners.

Big Creek Association
Gum Spring, Mt. Calm, Pickren Hall, Enterprise, Flora, Elizabeth, Relation, Salem.

Black River Association
Swifton, Alicia, Portia, Hoxie.

Buckner Association
Bates, Unity, West Hartford Morgan Springs, Rock Creek, Parks, Cedar Creek.

Carey Association
Bearden.

Caroline Association
Williams Chapel, R. 2, Ward Camp Ground, R. 1, Cabot, Wattensaw, Star Route 1, Lon-

oke, Coy, at Coy.

Carroll County Association
Green Forest, Oak Grove.

Crooked Creek Association
White Oak, New Prospect, Lead Hill, North Highland, Jasper, Mt. Judea, Parthenon.

Fourche Valley Association
Harmony, Antioch.

Dardanelle - Russellville Association
Ola, Belleville, Chickalah, Briggsville, Plainview, Centerville, New Hope, Rover, Russellville, 1st.

Faulkner County Association
Mayflower, Blackfork, Bono, Bristol, Brumley's Chapel, Happy Hollow.

Gainesville Association
Rector, First.

Greene County Association
Eight Mile, Brighton, Fountain, New Hope, Fairview.

Harmony Association
Moser Memorial, Pleasant Hill.

Independence Association
Sulphur Rock, Pleasant Plains

Little Red River Association
Pearson, Pleasant Ridge, Hiram, Shiloh.

Little River Association
Foreman, First, Horatio, Ozan, Washington.

Mississippi County Association
Boynton, Blytheville, First; Blytheville, Second; Blytheville, East End, Gosnell, Huffman, Calvary, Blackwater.

Ouachita Association
New Hope, Grannis.

Searcy County Association
Zion's Light, Gilbert; Philadelphia, Rock Springs; Leslie, Ark.; Pleasant Valley, Watt; Shiloh, R.F.D. Leslie; Shady Grove, St. Joe; Silver Hall, Flat Rock, Marshall.

Stone - Van Buren County Association
Red Door, Big Springs, Timbo.

Tri-County Association
Earle, First.

White River Association
Oak Grove, New Hope, Yellville, Blooming Grove.

Woodruff County Association
Good Hope, McCrory, Pleasant Grove, O'Possum Creek, Rayner's Grove, Hunter.

If There Are Any Errors In This, Please Correct Us.