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Arkansas Baptist Newsmagazine, 1930-1934

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7-19-1934

### July 19, 1934

Arkansas Baptist State Convention

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154 additions to the church, 84 being for baptism, the remainder by letter and statement. Most of the additions did not previously attend that church. The meeting has made a new situation. The future of this church is exceedingly bright.

AUBREY SHORT has accepted the pastorate of the Baptist Church at Lovington, New Mexico. He is now on the field at work. He continues to get The Arkansas Baptist.

Victor I. Masters of the Western Recorder, Louisville, Ky., favors the restoration of the Home Mission Board department of Evangelism. Amen Brother Masters, we are in favor of that, too.

SENATOR COPELAND IS QUOTED AS SAYING that crime costs this country annually \$13,900,000. Our churches give only three and one-third per cent of this amount for the support of their work according to The Baptist Record.

ROBERT S. SCALES, once pastor at Lavaca, Arkansas, has finished his work at Oklahoma Baptist University having received his A. B. Degree. He is now pastor at Davenport, Okla. Brother Lee Nichols of Booneville is to assist Brother Scales in a revival beginning July 12.

FIRST BAPTIST CHURCH, PIG-GOTT: This church called A. C. Rudloff as pastor. He came from Perryville, Mo., and is highly recommended. The church gave them a reception and a generous pounding. This sounds good and we are happy to welcome this new pastor into our Arkansas fellowship.

**BOOK REVIEWS**  
ALL BOOKS MAY BE ORDERED FROM  
**THE BAPTIST BOOK STORE**  
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Whipping Post Theology, or Did Jesus Atone for Disease?  
By  
Dr. W. E. Biederwolf  
Wm. B. Ferdmans Publishing Co.,  
Price \$1.50.

This book, written by an internationally known evangelist, was written, and is sent forth to meet and refute the fallacies of present day divine healers. The author has studied the Bible teaching of healing, and certainly knows the teaching of those who profess to be divine healers. He points out their inconsistencies with the Bible, and quotes statements from some to the effect that they practice so-called divine healing to attract great crowds. He quotes from others stating that a very small per cent of the reported healings are really healed. The author believes in the statement of James, "The prayer of faith" shall save the sick," but he does not believe the Lord has selected some to be special healers. He gives a history of the healing movement, and then presents the teaching of the Scriptures. Any preacher or Christian worker who is having to meet this teaching would do well to have this book. If this book could be broadcast and read it would surely be the means of settling the minds of many deluded Christians. — M. F. Langley.

The Gospel from Aramaic, translated from the Aramaic by George M. Lamsa. A. J. Holman Company,

Bible Publishers, Philadelphia, \$2.50 and \$3.50. Many scholars now believe that the Four Gospels were of Aramaic origin. For this and many other reasons the new translation by George M. Lamsa, whose native tongue is Aramaic and who has a thorough knowledge of English, will be greatly appreciated. It solves many difficulties and untangles many vexing problems. For example, in the Lord's prayer the King James version reads: "And lead us not into temptation, but deliver us from evil." Why should God lead us into temptation? The Aramaic version has it: "And do not let us enter into temptation, but deliver us from error." Here are a few other passages which are made clearer by the Aramaic version: "What do men say concerning me, that am merely a son of man?" Mat. 16:13. "If two of you are worthy on earth, anything that they would ask, it will be done for them by my Father in heaven," Mat. 18:19. "I am the good shepherd; a good shepherd risks his life for the sake of the sheep." John 10:11. The translation throws new light on many passages which have remained obscure. Every faithful student of the Scriptures will want a copy of "The Gospels in Aramaic."—O. Olin Green.

Mother — "Eric, dear; Don't go too far out in the water."

Eric — "But, look, Daddy's out a long way."

Mother — "I know, dear, but your father has his life insured." — Nashville Tennessean.

I would I were beneath a tree,  
A-sleeping in the shade,  
With all the bills I've got to pay  
Paid!

I would I were beside the sea  
Or sailing in a boat,  
With all the things I've got to write  
Wrote!

I would I were on yonder hill,  
{A-basking in the sun,  
With all the work I've got to do  
Done! —anonymous.



**R. W. "Bob" Parrish**  
OF LAKE VILLAGE  
Chicot County

One contest for state office in which the citizens of Chicot county are deeply interested in is that of R. W. Parrish, candidate for State Auditor, in the Democratic primary, next August

Undoubtedly Mr. Parrish will carry Chicot county unanimously.

Mr. Parrish is now serving his tenth successive year as Circuit Clerk of this county, and so faithfully and efficiently have the duties of the office been performed that in the past three campaigns he has had no opponent. This is a good indication of his efficiency and popularity.

Mr. Parrish was born on a farm in Drew county, near Monticello. While he was still a young lad, his parents moved to a farm near Dermott to reside and continue agricultural pursuits. Here, Mr. Parrish remained until 1916, when there was a threatened war with Mexico. Being a member of the Arkansas National Guard, he, with his company, was ordered to Deming N. M., where he served in border patrol duty

As this war-like rift cleared, the ominous World War overshadowed everything else, and Sergeant Parrish was among the first in Chicot county to offer his services in the conflict, serving throughout the war.

In 1924 Mr. Parrish entered the campaign in Chicot county as a candidate for Circuit clerk, overwhelmingly defeating two opponents in the Democratic primary, which is equivalent to election here.

Early in 1925, Mr. and Mrs. Parrish moved to Lake Village to reside, and became active community, church, lodge and civic workers.

Part of an endorsement from The Chicot Spectator May 25, 1934. Space doesn't provide use of entire article.

Political Advertisement

*Feels Like a New Girl Now*



**Was Worried and Rundown**

"I worked in a hotel which was very hard work. Then I got laid off and I was terribly worried and rundown. My mother told me to take Lydia E. Pinkham's Vegetable Compound to build me up again and believe me I am grateful to her. I feel like a new girl now, always full of pep." — *Pauline Kamen, 2 Ellicott Road, Depew, New York.*



**LYDIA E. PINKHAM'S Vegetable Compound**

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THE BIBLE AND THE LIQUOR QUESTION

(Continued from page 1)

11. THE BIBLE WARNS AGAINST DRUNKENNESS.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverb 20:1.

"Be not among winebibbers; . . . For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." Prov. 23:20-21.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?"

"They that farry long at the winery they that go to seek mixed wine" etc. Prov. 23:29-32.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isa. 5:11-14.

"Woe to the crown of pride, to the drunkards of Ephriam, . . . The crown of pride, the drunkards of Ephriam, shall be trodden under feet . . . They have erred through wine, and through strong drink are out of the way, etc., etc." Isa. 28:1, 3-4, 7-8, 14-18.

"And take heed to yourselves, lest



Geo. W. Neal  
Commissioner of

State Lands  
Second Term  
Unopposed



Political Advertisement

at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, etc." Luke 21-34.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13:13.

"Be not drunk with wine, etc." Eph. 5:18.

III. THE BIBLE PRONOUNCES WOE UPON THOSE WHO AID AND ABET THE LIQUOR BUSINESS

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also . . . Thou art filled with shame for glory . . . For the violence of Lebanon shall cover thee, etc." Hab. 2:15-17.

We cannot evade responsibility for the evil results of legalized liquor by repeating the question of Cain, "Am I my brother's keeper?" We can't escape responsibility by taking the attitude that "They are going to buy liquor and sell liquor anyway, so we had just as well legalize it and get the revenue." We cannot be held responsible for that which is done over our protest and in spite of all we can do to prevent it, but we must accept responsibility for that which is done with our sanction and approval. The person who votes for the establishment of legalized liquor stores must acknowledge concerning all the train of evil results that "We are verily guilty concerning our brother."

IV. THE BIBLE DECLARES THE DRUNKARD UNFIT FOR THE KINGDOM OF GOD.

See Gal. 5:18-21 and I Cor. 6:9-11. — The Baptist Record.

I AM A "JESUS-ITE"

By I. Newton Earle

I need a new name. I have needed a new name for a long time. In these decadent days a new name would clear the atmosphere and define the horizon. Just see how one name, "Technocrat," has electrified the masses and started some to thinking. Why should not the children of light be wise for once, and startle this erring era into recognition of real people by naming these people by a new name? I feel the need of a new name.

The Scripture recognizes this desire and need for real names in trying times by promising us the gift from Jesus himself when he comes. I can hardly wait for that wonderful name. Then my chance will come to know how Jacob felt when he

became Israel. But right now as the people of God enter the shadows of the penumbra before the great tribulation, when Satan has dulled the sense to the meaning of the great historic terms, why not challenge the adversary by flinging down the glove of a fine new name? I need it. Don't you?

To be called a Christian is no longer satisfactory. The term is colorless. The popular humanist preacher of New York, the Filipino with crude idol crucifix, the bearded Russian plunging babies, three times into a font, the earnest evangelist winning the drunkard from the gutter, the goldencrusted archbishop holding up two fingers ex cathedra blessing the illiterate, Africaner the former cannibal, now leading in prayer his devout followers, these, all these, as a matter of census, are Christians. What is a Christian? There is no loyalty to Christ in using his name in vain.

To be called a Baptist says so much and yet so little. I am as proud as any one of ancestry. My father was a Baptist minister. His father also was a Baptist minister, and his father, my great-grandfather was for fifty years a Baptist minister. In our line is numbered one of the great Baptist evangelists in the pre-Moody days. I glory in all Baptist history. I must confess, however, that I glory just as much in all the sacrificial story of all saints. I like to think I am a Conventer. I take my hat off to the Huguenot and put it on gladly with William Penn. I reverence John G. Paton and Hudson Taylor. None of these ever wore the name of Baptist nor did a host of those I admire and emulate. None of the dear denominational names will do. We need a new name.

It is very much too bad that the name, "Friend," given us by Jesus himself, should have been neglected until it became secularian. This name would have been beautiful and binding, but it is too late to use it. It is narrowed now or is it too broad? I need a new name and I have felt the need for times and a time.

It is without hesitation, therefore, that I call myself by the new and ennobling name, "Jesus-ite." This name is a combination of new and old that will let the devil know plainly where we are driving. The newness will demand definition and the oldness will preserve possessions. I like my new name.

I like my new name because it has an Old Testament touch. I am not, it is true, an Israelite but I am a

Jesus-ite. He broght me out of a very real Egypt, and he is leading me, just now rapidly, to a better land. The law of the Lord, the psalms of the saints, and the prophets' previsions have all given me songs in the nights in the house of my pilgrimage. My new name makes me feel akin to David and Daniel. And modern men may take notice that I have been outspoken for the Old Testament. I like the ancient timbre of my fine new name.

To be sure, the best part of my notable name is first, Jesus, to be said that way and not emasculated into Jesuit. Jesus, to be said that way and meant the way the angel who announced it meant. It is very polite today to speak of "the Christ" as one not very near. I am not so polite but I am very dependent, and Jesus the leader is what I need. In these darkening days I want my very name to be comfort. Jesus leads the Jesus-ites.

Do you want this name also? You know the sin of today is to leave him out. You know Satan thinks he has nearly won, and on the surface it does seem as if it were the devil's day. You whoever you are by whatever half-name you are now called,

"Qualified by Experience"



I AM SEEKING PROMOTION  
J. R. (Bob) GLADDEN  
For  
Circuit Clerk  
Of Piasaki County

Political Advertisement

W. M. U. ORGANIZATIONS IN SOUTHERN BAPTIST CONVENTION: Individual Personal Service Report Blanks now ready, completing a W.M.U. Record System with nine forms. Already being used and recommended by a number of W. M. S. and Auxiliaries in five southern states. Request free samples.

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come along with me. Wear this new, this notable this definitive, this decisive, name, Jesus-ite. I am a Jesus-ite. Are you?—Watchman Examiner.

#### WHAT OTHERS ARE DOING

Not unlike the postman taking a long walk on his day off duty, your Superintendent has taken six days' vacation and visited the American Medical Association, American Hospitals.

Conditions as effects hospitals, are most acute there. The same story, no funds and many, many sick trying to secure hospitalization. What to do? Chicago hospitals are making their funds go as far as possible and considering their duty discharged when they have taken their financial load, notwithstanding the deaths and suffering that could be prevented. Of course, they are perturbed. They want to do more, but are not incurring further debts and deficits lest their own institution be closed, which would stop their daily effort and accomplishments. A great work is being done, even if all cannot be succeeded.

Little Rock and Chicago hospitals are not unlike except we have had this situation for a number of years, and our people are conscious of the fact that we can give service but cannot give service and furnish the cost, food, drugs, surgical supplies, diagnostic facilities, nurses and utilities.

What to do is the question, to "carry on." To do our best every day, every hour, and pray for Divine guidance for ourselves as well as the sick of Arkansas, is our duty.—Lee C. Gammill, Superintendent.

#### "THE WESTERN FRONT"

Western Arkansas, so far as Baptists are concerned, forges ahead. Revival in progress in many sections. Good interest a'ong the "battle front." Moore, Bradshaw, Holman, Bowling, Clements, Bowen and others up and doing. The First Church, Mena, is in the "middle" of the fight. Average in Sunday school for last Quarter 260. B. Y. P. U. average attendance 106. Finances received meet budget requirements. 42 additions to the church since January 1. We have about 100 as average attendance in the Men's Bible Class. Pastor is teacher. Upon invitation of the Chaplain of the Ouachita District of the National Forest, the pastor in invited to organize and teach a Bible Class for the young men in CCC Shady No 1 and No.2—about 600 men in the two camps. The two camps occupy about one city block in area. Great opportunity. Arkansas and Missouri men. Expect to have a Bible Class in the camp of some 400 men in attendance. The writer preaches or teaches 5 times each week end. Once on Saturday night at Eagleton, at Shady CCC each Sunday afternoon at 8; Men's Bible Class Mena, at 9:30 a. m., and then the two preaching services at the church each Sunday. Progress is being made all along the line. The first church is on the offensive.—Taylor Stanfill, Pastor.

#### PASTORS CORDIALLY INVITED

Inabelle C. Coleman

Pastors throughout the South will be keenly interested in the variety and versatility of the program that will be offered during Foreign Mission week, August 5-12, at Ridgecrest, North Carolina, where thirty-odd missionaries will assemble to share their foreign missionary experiences with Southern Baptists.

Daily messages on "The Bible a Missionary Message" will be delivered by Dr. W. C. Carver, of the Southern Baptist Theological Seminary. Dr. Carver is preparing this course especially for pastors and teachers of missions.

Missionaries will teach daily courses on China, Japan, Africa and Brazil. And Miss Kathleen Mallory, corresponding secretary of Woman's Missionary Union, will bring daily messages on W. M. U. work. Pastors wishing to be more helpful to the women in their own churches will find these daily messages invaluable.

A series of daily devotional, running throughout the week, will be led by Dr. W. E. Denham, of Euclid Baptist Church, St. Louis, Missouri. These vesper talks will furnish not only inspiration, but also fertile ideas to pastors wishing to glean new, fresh thoughts for spiritual messages.

The days of the week will be designated by special topics: Evangelism, Educational Institutions, Woman's work, Publication, Medical Missions, Consecration and Christian Living.

"The Uplifted Christ," by Dr. E. Gibson Davis, pastor of First Baptist Church, Asheville, North Carolina, will sound on the opening day, August 5, the high spiritual note that will prevail throughout the week.

Pastors everywhere are cordially invited to come and bring a goodly number of their own congregations. Special rates and reservations for this week may be secured by writing Manager R. F. Staples, Southern Baptist Assembly, Ridgecrest, North Carolina.

A new schedule of prices for Bayer Aspirin tablets—the lowest in the history of the Bayer Company—went into effect yesterday in all Little Rock drug stores.

The Bayer Company introduced Bayer Aspirin in this country 35 years ago. It has since become one of the most widely used of all drug products and the price reduction will mean a saving to millions of consumers.

Last year the Bayer Company reduced the price of its 100-tablet package and, according to officials of the company, the distribution increased so definitely that it was decided to extend the lower price to include the dozen and two dozen packages and to again reduce the large family size.

In announcing its new consumer price schedule, the Bayer Company issued the following statement:

"Bayer has always kept faith with its customers by giving them the finest, most uniform product that science can produce. Its decision

to reduce prices is evidence of Bayer's desire to extend even further its service to its customers."

The new consumer prices of Bayer Aspirin are now effective in 60,000 drug stores throughout the United States.

#### A WARNING TO TEMPERANCE ADVOCATES

The liquor forces in Arkansas failed to file petitions initiating an Act to set up sale of liquor and to repeal our State Dry Laws. The press stated that no explanation was made for this failure.

In our opinion, the explanation should have been that they were afraid to submit this to a direct vote of the people, and chose rather to take their chances with the Legislature, which convenes in January, 1935. We suspect that the liquor forces are working in every county to have State Senators and County Representatives elected who are committed to the liquor traffic. Good people should be wise and active and not let this trick be put over on them in the August Primary. Vote for true, good men, who will not commit our State to the control of the liquor traffic. This is the time to pray and work to save Arkansas.

John H. Glass, Superintendent  
Anti-Saloon League of Arkansas

Voice on telephone: "Hello, hello—is Boo there?"

Harry P.: "Boo who?"

Voice on telephone: "Don't cry, Central must have given me the wrong number."—Selected.

"Character is what a man is; reputation is what he seemeth to be."

Lady; "Doctor, why does a small cavity feel so large to the tongue?"

Dentist: "Just the natural tendency of your tongue to exaggerate, I suppose."

One, "I'm glad I wasn't born in France."

Two, "Why?"

One, "I don't know that language."



**TOM M. MEHAFFY**

Unopposed Candidate for Re-election as Associate Justice of the Supreme Court of Ark

Subject to Democratic Primary August 15th.

*Prcmote the Man Who Has  
Made Good*

**CARL E. BAILEY**

Candidate For

**ATTORNEY GENERAL**

After establishing a record as a fearless, able and efficient Prosecuting Attorney in Pulaski County, Carl E. Bailey is asking the voters of Arkansas to Elect him Attorney General where he will have increased opportunity to serve the people. His opponent is completing his tenth year as Attorney General and is asking two more. Carl Bailey does not believe the people desire their officials to serve a lifetime in one office—contrary to principles of the Democratic Party.

**Bailey Campaign Headquarters**



## MARRIAGE AND THE HOME

(Continued from page 1)

for. But the other interests of life, the ideal and the spiritual, while they mount much more slowly, continue to ascend until the very close of life. The home that is built around these higher values, consequently, is the enduring one.

Let it be said again, "Marriage is a church." It is a spirit. It is surprising how many people who have had little learning have made a radiant success of marriage, while many people with every advantage of knowledge and education have failed. It is only in God that we become truly and permanently one, and have imparted to us the patience and sweet trust in life which make victory possible.

Nothing could be more genuine fun than trying to develop a creative life-giving religious spirit in the family circle. To find the best songs, the best pictures for the walls, the best reading; to select the best radio and motion-picture programs rather than to be satisfied with the cheap and unworthy; to explore the richest things in nature, listening in on creation while "day unto day uttereth speech, and night unto night showeth knowledge;" to build up a happy scheme of family work and conference and pleasure; to attend the church and to serve the kingdom of Christ in the community and in the world; to enter into genuine family communion with the Spirit of God through prayer and daily reading of the Scriptures together—this is one of the most stimulating of all life's quests. The home that neglects these things of the spirit, and substitutes for them the superficial interests of the hour, is destined to certain disillusionment in the years to come.

A friend of the writer's once showed him a pair of wooden wedding spoons from an interior province of northern Sweden. They were about the size of tablespoons, with curved handles, and were bound together by a slender, delicately carved wooden chain. At the wedding feast the bride and groom were supposed to eat together with these chained spoons. If they could cooperate sufficiently in their timing and movement so that none of the food was spilled, it was the sign of a happy

marriage. But if they spilled anything, it was a bad omen. Maybe this was the origin of "spooning."

The wedding spoons are a good parable of wedded life. That is exactly what successful marriage is—working together, eating together, playing together, and worshipping together, in the teamwork of a fine, cooperative partnership, with all the actions of the pair bound together by the slender golden chain of the Spirit of God. Religion is the final secret of unison and harmony.

In urging the importance of the home's religious life, we would not discount the other factors involved in successful marriage. The human love itself is basic. The economic, educational, and pleasure factors are also vital, and intelligent lovers today will want to educate themselves as truly in these things as in religion and character. For as Prof. Ernest R. Groves has said, "Nothing in these days could be more perilous socially than archaic family. The family cannot keep up if no effort is made to discover its failures. As matrimonial ventures and childhood experiences become more hazardous as a result of our eight-cylinder civilization, it will become increasingly clear that training for marriage and parenthood must become the basis of wholesome family life."

So many helps in the way of practical information are now available that there is hardly any excuse for ignorance. Bridal couples will do well, for instance, to read some of the best books on the home, such as those by George Walter Fiske, *The Christian Family*; Ernest R. and Gladys Hoagland Groves, *The Drifting Home, and Wholesome Marriage*; A. W. Beaven, *The Fine Art of Living Together*; Maude Royden, *Sex and Common Sense*; Grey, *Men, Women, and God*; Paul Popinoe, *The Conservation of the Family, and others*. Splendid suggestions for young people and parents of little children may be found also in the pamphlet entitled *The American Home, which* may be secured without charge from the Christian Education Department of The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia; also in the little booklet, *Ideals of Love and Marriage*, published by the Committee on Marriage and Home, Federal Council of the Churches of Christ, 105 East Twenty second Street, New York.

## THE GOSPEL OF THE AGES

By Rev. Woodie W. Smith

The word gospel means good spell, or God spell and therefore always carries with it hope, enthusiasm and encouragement.

There are many gospels in the world today even as there were in the past. But there is only one gospel of Jesus Christ the Son of God. All other gospels fail under the test of the ages. There is surely some good reason for this failure.

As we study this age long question, let us see if we can find the secret of this failure. Surely all

gospels offer solace to humanity and in some degree measure up to their claims, but under test they fail to meet human needs. The gospels of the world offer a code of morals and in many respects have some things that are worth while, but since they are man-made, like water, they can soar no higher than their source. They can offer no eternal hope. They fail when most needed. They have no eternal endurance and in the end prove fatal and many times worthless because they do not reach beyond the grave. For example, the four principal gospels of the world are: Buddhism, Mohammedanism, Confucianism, and Hinduism. Each of them head up in the man whose name they bear. They offer a good code of morals, but each of them borrows from the true gospel, every worthwhile principle they offer. They give no hope beyond the grave. They have no life-giving power because their heads are dead.

How different is the gospel of Jesus Christ. Its head is "He who was head but is alive again and behold He lives forever." The powers of darkness have tested this gospel and not one time has it failed to meet the test. Men have striven to disprove the Deity of Christ, but have failed to bring one proof of their claims. They have said, "He was a good man, but not divine." He claimed to be divine and if he was not divine, He could not have been a good man. They have tried to disprove his resurrection, but not one proof have they to establish their claims. It has been proven through the ages by many infalible proofs that he did rise the third day from the grave according to the Scriptures that he walked among men; was recognized; ate and talked with multitudes who had known Him before His death; ascended to heaven from before their eyes; and sent the Holy Spirit on the day of pentecost to testify of him and give power to his followers.

All His works bear testimony of His claims; He healed the sick; opened the eyes of the blind; unstopped the ears of the deaf started in motion the tongues of the dumb; brought action to the muscles of the palsied man; made straight the crooked woman; raised the dead; turned the water into wine and did many other wonderful works.

"A man of sorrow and acquainted with grief." He knew all the human ills and had a balm of Gilead for every weary soul. He was and is the warp and woof; the center and circumference of the gospel of the ages.

There is an aching void within each human heart; a longing for peace, rest, satisfaction, comfort, happiness joy, and contentment that this world and its gospel can not satisfy. Go where you will; do what you may, that aching is still void, that longing for righteousness still hungers and thirsts for something better than the gospel of this world offers. Where can it be found, who has it? The answer comes ringing through the ages, only in the gospel of the Son

of God can it be found. Our sins have separated us from God, our iniquities have come between us and God. We have no power within ourselves to bring us back to God. The scene darkens when we take inventory of our lives and discover the emptiness, the sin, the selfishness that hedges us in on every side, with nothing to command us to God. But we look into the east, behold a star of hope arises. It is the Star of Bethlehem: The Son of righteousness has arisen with healing in His wings. John cries out, "Behold the Lamb of God that taketh away the sin of the world."

We look and are healed of all our diseases, we are cleansed from all our sins." For as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life," John 5:14-16. This is the gospel of the ages. It is a universal gospel in that it offers salvation to all men who take Christ as their all-sufficient Saviour.

It is an everlasting gospel in that it saves men here and here after. It is a comforting-inspiring gospel in that its great head, Christ Jesus, will come again one day and receive all those who have been saved, that where he is, there may we be also.

This is the gospel of the ages.

Bill: "Say, Joe, why did the foreman fire you yesterday?"

Joe: "Well, a foreman is one who stands around and watches other men work."

Bill: "What's that got to do with it?"

Joe: "Why, he got jealous of me. People thought I was the foreman."  
—Boys Life.

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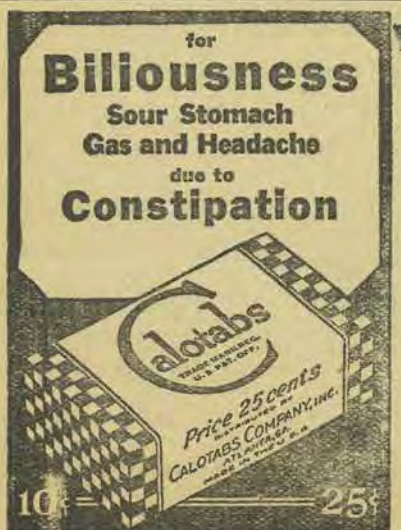
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**LAW IS FOR THE LAWLESS**

So long as your liver is functioning properly you do not know that you have a liver. So long as you conform to natural laws, that is are in accord with them, obedient to them, you do not become conscious of their existence. So long as you are fulfilling the will of God in your life you will not be aware of the existence of moral laws. So long as a man does that which is right among his fellows he will feel no restraint or need of statutes. If the law is written in the heart, it will not need to be graven on stone, nor inscribed on parchment, nor put into codes.

Perhaps Bible students have not fathomed all that was included in that tree of the knowledge of good and evil in the Garden of Eden. But this much is evident that when Adam and Eve had done what God told them not to do, then and not before, did they become aware of something outside of themselves which expressed judgment on them and their conduct. "Whoso breaketh a hedge, a serpent shall bite him."

There is no need of sign boards if there is only one road. If everybody was intent on doing right there would be no need of codes and jails. But it is not true that all men wish to do right. The more lawless men are, the more need of laws. The less men are controlled from within, the more they must be controlled from without.

Isn't it queer that just at a period in our national history when men complained about what they called the "Prohibition Law," more restrictive laws have been passed than ever in our nation's existence. Just when they demanded that a law which limited their personal liberty should be repealed, ten times more restrictions should be placed upon conduct than ever before. Our whole industrial system is tied up with restrictions. Every business enterprise is watched by the government, and every executive is being told what he may do or may not do.

What is the explanation of it all? Lawlessness. It is not true that the more laws the more lawlessness. But it is true that the more lawlessness the more necessity for laws. Men have for years complained about the multiplying of laws. The reason for it is the increase of lawlessness. Paul says in I Tim. 1:9, "Law is not made for a righteous man but for the lawless and unruly, for the ungodly sinners, for the unholy and profane."

The regulations that have been prescribed by the federal government for the conduct of business, is because men cannot be trusted to do justly, to be fair to one another. The charge is made that the present attitude of the government is socialistic. If so, it is because men have sought personal gain at the expense of righteousness and in violation of the rights of others. When we learn to "do justly, to love mercy and to walk humbly before our God" we will feel no restraint from law, certainly not from any law that is in accord with the will of God.

Paul always felt that he had been

freed from the bondage of law, not that the law was changed, but his heart was changed. He wondered that the Galatians should again wish to be in bondage to law. He protested against any Christian seeking to impose laws on themselves or on other Christians. He said to Timothy, "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned."

If we have these we will be conscious of the existence of law. But if not, then laws will necessarily multiply.—Baptist & Reflector.

**SHE BROKE HER NECK**

By Louis J. Bristow, Superintendent

Ellen is seven years old and is an average American girl, full of life and activity. She is the daughter of a good Baptist family and is a regular attendant at the Sunday School and the G. A.—or, rather she was until several weeks ago when she fell out of a tree and broke her neck. She had been to see a movie in which she saw Tarzen and his girl friend climb trees and swing from limb to limb. It all looked so simple, and easy and gay. But Ellen knows better now. She has lost all taste for swinging from limbs of trees.

Did she suffer? Well, only one who has broken her neck knows all it means. But she is happy now. Brought to the Southern Baptist Hospital, the little girl was given expert surgical attention, and an aluminum brace resting upon her shoulders and attached to her body was made and fitted to her, which supports her head. Of course, at first life wasn't much fun to Ellen, but as she became accustomed to the brace she brightened up considerably and now goes about the place all right. Of course, the daily newspapers heard of the little girl's accident and sent reporters, and photographers out to interview the unfortunate girl: and her picture, smiling and wearing her brace, appeared the next day on the front pages.

Ellen will have to wear the brace for many months. But she will get well. In a grown person such an accident probably would have been fatal.

Ellen is in the first grade at school and was to have taken part in school exercises. Indeed her mother had bought her a special orange-colored dress for the play the very day the accident occurred. She cannot take part in the school play now, but she can tell all about having a broken neck and can show off her shining new brace. What matters it if she does have to turn her whole body when she looks around? She is alive, isn't she?

Isn't it a fine thing to have part in helping to save the life of a little seven-year-old girl? And do you ever send anything to the Southern Baptist Hospital in New Orleans to help with such cases? "In as much as ye did it unto one of these least ye do it unto Me, said Jesus.—New Orleans.

**THE BAPTIST BIBLE INSTITUTE**

Mrs. W. H. Managan, Lake Charles, Louisiana

The vast army of the Lord loses thousands and thousands of good soldiers, some of its best every year; therefore it is necessary to keep up the recruiting and training of other soldiers to replace the ones who have been called to heaven for higher service.

Our Christian schools, colleges universities and seminaries, are the training camps, and one camp so strategically situated is the Baptist Bible Institute in New Orleans.

Let Southern Baptists everywhere help the consecrated young men and women who wish to get the training they need to be good useful soldiers and officers in the army of the Lord. This wonderful training camp in New Orleans will give them adequate preparation for their great task.

"Ma, did you ever hear a rabbit bark?"

"Rabbits don't bark, dear."

"That's funny. Here in my story-book it says that rabbits eats cabbage and bark."—Ex.

"If a man is going to be efficient and successful, he must think more about his work than about himself."

"You can't bring down big game with an air-gun."

"Show courtesy to others, not because they are gentlemen, but because you are one."

# 666

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 Mrs. J. L. Hawkins, Recording Secretary.  
 Mrs. W. D. Pye, Corresponding Secretary-Treasurer and Editor.  
 Miss Margaret Hutchison, Young People's Secretary.

**W. M. U. CLASSES AT THE ASSEMBLY**

Miss Margaret Hutchison, Dean of W. M. U. Classes

(An average of 150 attended the five mission courses of 8 class periods offered by Woman's Missionary Union at the Assembly at Siloam Springs, July 3-11. A total of 101 stood the necessary tests and received 79 certificates and 101 seals. Adults, both men and women, and some Y. W. A.'s enjoyed the study of the South China Baptist work under Rev. W. Dawson King, missionary to that section of China. His Textbook was "Seedtime and Harvest." Miss Midred Matthews, being a missionary to Cuba, brought in much additional information on Cuban missions. Junior boys and girls were pleased to study "Mule Stories on Inland Trails" taught by Mrs. H. M. Keck, State Mission Study Chairman for W. M. U. They received attractive booklets, and red stars on the cover for each day's attendance and a gold star for passing the tests. An Indian village was built piece by piece each day in the Sunbeam Class taught by Miss Margaret Kime. Indian dolls made by Mavajo Indians were displayed. Handwork each day pleased the children. Mission stories of work among boys and girls seemed glad to know of the medical mission work being done in the world. Miss Margaret Hutchison taught this class, basing her class work on the book, "How Far to the Nearest Doctor?" Maps, a globe, pictures, notebooks, all helped in the class work. Miss Hutchison supplied much information on Southern Baptist Medical Missions using the free pictures of our mission hospitals secured from the Foreign Mission Board.



**MRS. M. A. TREADWELL**  
**FORMER MISSIONARY TO JAPAN**

Speaker at the State Y. W. A. House-party, July 20-22. Teacher at State Int. G. A. Camp, 23-28

**The Place**—Ferncliff, a beautiful resort near Little Rock with a lake surrounded by cottages, each cottage equipped with beds, electricity, and running water.

**The Plan**—Registration fees should be paid for all three camps (\$1.25 for Y. W. A.'s, \$2.00 each for Intermediate G. A.'s and Junior and Intermediate R. A.'s) to W. M. U. Headquarters now and meals paid for when eaten. They will be served cafeteria style. You can make your meals little or much. Better plan for an average of 25c a meal.

**Recreation**—The Lake with life guards, the tennis courts, the surrounding mountains, the recreational equipment such as horseshoes, croquet, baseball, volley ball, bean bag materials, treasure hunts, boxing, stunts, and our fine recreational leaders, all are ready to give everyone a really good time at camp. Miss Janice Goodbar will lead recreation for Y. W. A. and G. A. campers, while Mr. J. B. Measel of Ouachita College will direct the boys.

**RIDGECREEST Y. W. A. CAMP**

Miss Elma Cobb, Chaperone From Arkansas

In the mountains of western North Carolina 670 Y. W. A.'s from over the Southland gathered together for ten full days of "Friendship, Fellowship, Frolic, and His Spirit over all." The camp was held June 26-July 5, and was the tenth anniversary of this camp. "With the Inviting Christ at the World's Crossroads" was certainly a fitting and challenging theme for this anniversary.

Six girls from Arkansas were privilege to go to Ridgecrest and hear the challenge of "The Inviting Christ" through missionaries, our southwide leaders, and others of world renown. Certainly every girl present shall never forget the all inspiring messages of Mr. Chas. A. Wells of New York City on "Peace" and the way he had of illustrating them by chalk talks. Fresh news of Home and Foreign Mission work was presented through stereopticon pictures. At the Bible hour each day Dr. Kyle Yates took the book of Isaiah and presented to us "The Christ that Isaiah Saw". With all this can it be doubtful that anyone going to Ridgecrest is never the same afterwards? Those who at-

tended were Blanche Jeringan and Martha Suggs from El Dorado, Mary Boyd and Mary Will Blackwell from Little Rock, Mrs. Paul Kirkpatrick from Walnut Ridge, and Elma Cobb from Keo. Let's have more from Arkansas next year.

**RIDGECREEST MANAGEMENT OFFERS SPECIAL RATES FOR FOREIGN MISSION WEEK**

Manager R. F. Staples of Southern Baptist Assembly Grounds at Ridgecrest, North Carolina, is offering especially low rates for Foreign Mission Week August 5-11. Applications for reservations indicate that there will be more than 500 attending this conference in which more than thirty missionaries will have part. This increasing interest in this great week has made possible the following special rates:

"Cabins \$1.50 per day with meals and lodging, linen and blankets furnished. Central bath room for men and one for women. Pritchell Hall \$2.50 per day with meals and lodging. Hillside Annex with private bath same as rooms with private bath in Pritchell Hall \$2.50 per day for meals and lodging. Children under two years no charge, from two to ten one half rate.

**COTTAGES**

Three cottages back of auditorium and close to Spring Nos. 2, 3, and 4 with bath hot and cold water, fuel, lights and water in rental, \$15 per week. Renters have to bring their own bed clothes, linens and flat silver. Capacity of each of these is 8 people. No extra equipment supplied as we have enough for each unit only. Cooking facilities.

**NASH COTTAGES**

"We have just purchased Nash Cottages—seven in all and have repaired and painted same. Also installed new equipment with bath facilities, hot and cold water, range in kitchen. We furnish equipment for eight people in each cottage, except bed clothes, linens and flat silver, which have to be supplied by renters. These cottages are located on opposite side of highway from depot and post office just a short distance of highway Number 10. The price will be \$10.00 per week for people. \$1.00 per week extra per person over this number. We furnish no extra equipment.

**CABINS**

"Cabins will be rented after large conference as follows: Section two rooms \$5.00 per week, lodge eight people double deck beds. Whole cottage four rooms \$10.00 per week

lodge 16 people. Renters furnish (under this plan) their own linens and bed clothes. No cooking equipment in these cabins and no food allowed to be prepared in these cabins. Central bath, with hot and cold water, tubs and showers. Cabins \$1.50 per day with meals and lodging, linens and blankets furnished.

"We are offering these rates for this season fully aware that prices are advancing. We are doing this hoping to break even at least in order to give the conferences the full benefit of the doubt and thus trying to help our young people to come to Ridgecrest at the lowest possible cost."

Manager Staples joins the Foreign Mission Board in urging Southern Baptists to make their reservations immediately to R. F. Staples, Ridgecrest, North Carolina.

**BOILS SORES CUTS BURNS**  
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**BLOOD PRESSURE DOWN TOO**

I have been taking Kruschen Salts for my health, and for high blood pressure and rheumatism and it helped both. My blood pressure was as high as 290 when I started to take Kruschen. I weighed 255 and now I weigh 214 that is losing 41 lbs., in about nine months and I feel fine." Mrs. W. Eckoff.

A half teaspoonful of Kruschen in a glass of warm water every morning SAFELY takes off unhealthy fat by helping to re-establish proper functioning of body organs—at the same time it energizes and helps build up robust health. Feel years bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

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**SUNDAY SCHOOL ATTENDANCE**

Sunday, July 15, 1934

First Baptist — Fort Smith	824
Immanuel — Little Rock	707
First — Little Rock	592
Second — Little Rock	464
Tabernacle — Little Rock	422
First — Paragould	373
First — Paris	370
Baring Cross, North Little Rock	367
Central — Hot Springs	341
Beech St. — Texarkana	328
First — Van Buren	283
Springdale	350
West Helena	325
First — Norphlet	224
South Highland — Little Rock	176
Mansfield	118
Forrester	88
Reynolds Memorial	85
Hebron, R.F.D. Little Rock	65

**B. Y. P. U. ATTENDANCE**

First — Fort Smith	228
First — Little Rock	204
First — Paris	189
Tabernacle — Little Rock	180
Immanuel — Little Rock	166
First — Norphlet	154
First — Van Buren	130
Beech St. — Texarkana	111
Central — Hot Springs	111
Baring Cross, North Little Rock	100
Hebron, R.F.D. Little Rock	80
Springdale	79
West Helena	75
South Highland — Little Rock	65
Mansfield	59
Reynolds Memorial, Little Rock	53

**ECHOES FROM SILOAM**

Five successive Baptist assemblies have been attended by this Baptist deacon and his family and the meeting just closed seemed the best of them all. A record attendance of fine young people and of sympathetic and consecrated adults from many sections of our state, indicated that many understood the real value of this assembly and its program; they desired to be uplifted nearer their King who would reign in their lives, and they were ready to undertake their christian responsibilities both at the assembly and back home.

Health conditions were better this year than formerly and the enforcement of campus regulations permitted unbroken rest at night; so that a larger number of those on the grounds were in good condition to receive the help which the consecrated faculty were there to give. The exposition of the Bible by Dr. Denham, Dr. Storer and others was so given that everyone could understand and be helped by it. The personal testimony of such teachers as Dawson King, Mildred Matthews and Jacob Gartenhaus touched and ten-

dered many lives. Burdens of Arkansas christians vanished into nothingness as they heard the story of actual persecution as experienced by our missionary to the Jews, Jacob Gartenhaus. When he told of his impression that he must go to Germany this summer—to help the persecuted Jews there; the love gift so gladly given him by the assembly attendants, indicated how much they were moved by his willingness to follow God's leadership in helping his race, the Jews, even when it meant the endangering of his own life.

The small prayer groups and many individuals were deeply in prayer throughout the Assembly for the presence and guidance of the Holy Spirit at the consecration service the closing night of the meeting. Reverend Minor Cole was an instrument in the hands of the Lord as he presented his message at this important service. The young people whose lives were dedicated and rededicated for christian service formed a circle extending entirely around the tabernacle. Who knows but that their lives and influence may reach around the world for Christ and His kingdom?

Yes, it was the best assembly ever, well managed by the unexcelled team of J. P. Edmunds and Pat Murphy. Everyone left for home, renewed in christian zeal and with hearts full of thanksgiving to Him who has done and is doing so much for all those who will let Him reign in their lives.—L. D. Reagan, M. D.

The 1934 Arkansas Baptist Assembly was by far the greatest this writer has ever attended at Siloam Springs. The Assembly this year was not marked by any single outstanding speakers or addresses. It was the steady pull together and prayerful spirit that led us all to the great victories closing service Wednesday night. Recreationally, educationally, and spiritually, the Assembly is one of Arkansas Baptists' most valuable assets. We should begin now and build for a bigger and better Assembly in 1935.—John L. Riffey, Pastor.

**ON TO RIDGECREST!**

Next week is Sunday school week at Ridgecrest. Beginning Sunday, July 22nd and running through Saturday, July 28th. We reprint the program below:

- Monday Through Saturday
- 7:30 A.M. Breakfast.
- 8:15 A.M. Bible Study—Dr. W. Hersey Davis.
- 9:00 A.M. Praise Service—Rev. and

- Mrs. Douglas Hudgins.
- 9:15 A.M. General Conference — The Sunday School and Its Ministry.
- 9:45 A.M. Simultaneous Department Conferences.
- 11:00 A.M. Relaxation Period.
- 11:20 A.M. Song Service—Rev. and Mrs. Douglas Hudgins.
- 11:30 A.M. General Conference — Organization and Administration.
- 12:15 P.M. Sunday School Evangelism—Dr. J. Dean Crain.
- 12:45 P.M. Recess for Dinner.
- 1:00 P.M. Dinner.
- 2:00 P.M. Afternoons for Recreation.
- 6:30 P.M. Supper.
- 7:15 P.M. Special Conferences.
- 8:00 P.M. Evening Service.

Song and Praise—Rev. and Mrs. Douglas Hudgins.  
Evening Message — Dr. Ellis A. Fuller.  
The general conference and department periods in the above schedule will be led by the secretaries of the Sunday School Board, as follows: Sunday School Administration, Arthur Flake, Harold E. Ingraham, J. N. Barnette, Emma Noland, Leona Lavender. Young People's—Adult, Home and Extension—Wm. P. Phillips. A. V. Washburn, Verda VonHagen; Intermediate—Mary Virginia Lee, Mary Alice Biby; Elementary—Lian S. Forbes, Mattie C. Leatherwood, Allene Bryan.

The week following, July 29th. to August 3rd, is Southwide B.Y.P.U. and B.A.U. Leadership Conference week. All phases of B.Y.P.U. work will be discussed under the leadership of the South's foremost specialists in B.Y.P.U. and B.A.U. work. These leaders include Mr. and Mrs. J. E. Lambdin, Mr. W. A. Harrell, Mr. Aubrey Hearn and others from the Sunday School Board. Other outstanding B.Y.P.U. leaders will also have a place on the program. A large number of our Arkansas Directors and leaders should be in attendance upon this important meeting. See last week's issue of The Arkansas Baptist for "Ridgecrest Depression Rates." The time is short; make your plans now.—Let's go.

*Sunday School Lesson*

By HIGHT C. MOORE

ELIJAH HEAR'S GOD'S VOICE  
July 22, 1934

I Kings 19:9-18

GOLDEN TEXT—Speak, Lord; for thy servant heareth. I Samuel 3:9.

It was at the cave of Horeb in the mountains of Sinai and about 906 B. C. that Jehovah revived Elijah's downcast spirit and pointed out for him the path of future service.

**1. The Voice of Attention**  
vv. 9, 10

Lodging in the cave Elijah heard the divine voice of attention. He was in the mount of God, rich with historic association. He may have been in the very cave occupied centuries before by Moses. The lawrestorer, like the lawgiver, had just reproved a wayward and idolatrous people. To both came the divine manifestation. Elijah was far beyond the dominion of Ahab and Jezebel. But he was not beyond the reach of Jehovah. So it was that the word of Jehovah came to him in the cave: "What doest thou here, Elijah?" Was it a word of reproof for the fleeing prophet who for once had taken a journey without express direction of God? Perhaps so, though it was shot through with divine tenderness. It may have been simply the word of attention to arouse the dejected prophet and set him to new and larger tasks in the future. The answer of Elijah showed the utter agony of a bruised and saddened heart. As none ever before or after him he had been jealous for Jehovah and his soul flamed when he saw

(Continued on page 12)

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**WOMEN AND CRIME**

Rev. W. E. Lockler

Mrs. Roberta C. Lawson, of Tulsa, Oklahoma, in addressing the members of the General Federation of Women's Clubs, of which she is second vice-president, made it appear as if Will Rogers, the witty Californian, had held the women of America up to ridicule when he said recently that "two women are caught with every bandit." She said, "Rogers' remark is a thundering challenge to American womanhood for the elimination of crime and its degrading influence on our sex." She further said, "Rogers could have chosen a more appropriate subject for his article."

Whether we like it or not, (and the majority of us do not like it, and would rather have it otherwise) the statement made by Will Rogers is true; that is, if the accounts published in the newspapers are to be accepted as being true. Every bandit apprehended, or killed, in recent months has been accompanied by at least one woman, and sometimes by several. Not only is this true, but it has also been proven, at least in some instances, that the women have been as brutal as the men.

It was said of Bonnie Parker, who

was shot to death along with Clyde Barrow a few days ago, that it was she who killed an officer of the law in Texas; and that after the officer had fallen to the ground dead, she walked to his side and, with the toe of her shoe, turned him over on his back, and then deliberately sent another steel bullet through his lifeless body. The officer, it seems, was off duty, unarmed, and waiting for an electric car to take him to his home and family. Bonnie Parker's sister, Bille Mace, is at present occupying a cell in the prison at Fort Worth, awaiting trial for the slaying of two Texas patrolmen 20 miles north of Dallas on last Easter Sunday morning.

John Dillinger, public enemy No. 1, is always accompanied by several women, and it was a woman companion who blocked the efforts of the Federal officers to capture him and thus permitted him to make his escape. This woman, who on the witness stand professed love for Dillinger, was only recently tried and convicted for this offence. Pretty Boy Floyd, the notorious desperado of Oklahoma, never travels alone, but is always accompanied by a woman companion. When Machine Gun Kelly was captured some months ago, there were two women in his party. Some of the most daring holdups on record have been the work of women. There are many other instances which might be mentioned, but these are sufficient to warrant the assertion that Will Rogers did not lie.

If these facts are true, it does not necessarily mean that the one who mentions them is guilty of holding the women of America up to ridicule. Instead of heaping abuse upon the head of Will Rogers, the women of America should thank him for bringing these facts to their attention. Mrs. Lawson was right, when she said, "Will Rogers' remark is a thundering challenge to American womanhood for the elimination of crime and its degrading influence on our sex."

Womanhood has always been held high in the estimation of men. Some of us have gone so far as to believe that it was almost impossible for any woman to do wrong. We have placed woman on a pedestal, high and lifted up, and almost revered her. Jean Paul Richter said, "To the man who has had a mother, all women are sacred for her sake."

According to the primitive laws of the Romans, woman was under a perpetual guardianship, never having legal authority over her own children, and husbands exercised the jurisdiction of life and death. She was a chattel, and not a soul. In America, we, with John Gray, have said, "The hand that rocks the cradle rules the world." We have always thought of womanhood as the essence of goodness and purity. What has brought about this change on the part of woman?

Some one will suggest that with men has come the desire on the part of some of them to do all the things that men do, and just like men do

them. Perhaps there is some truth to this. However, we do know that there seems to be a total disregard on the part of many women for the higher and nobler things of life.

With the advent of cigarette smoking, drinking of alcoholic liquors, midnight automobile riding, with frequent stops on the lonely country roads where petting is indulged in, attendance upon the movies, where vulgarity, indecency and suggestive filth is flaunted before the faces of even the youngest child, to say nothing about the alluring dance which appeals to the baser passions of both boys and girls; is it any wonder that we find our younger generation slipping? Young girls will say: "It is true that others have tried to have a good time and have been made to suffer for it, but I am going to indulge in all of these and get by with it. I am too smart to get caught in a trap." And the result usually is that she brings her disgrace home to her old mother, or she takes the life of the man responsible for her downfall, or it may be that she continues on in sin and finally becomes like Bonnie Parker, or some other noted character.

Bonnie Parker's mother said, "She wrote me such appealing letters. She said that she would give anything if she could only come back home and live as she had once lived." Some one has said, "When the American home goes down, then America will go down. And when the American women go down, then the American home is gone." American women should rise up in all of their might and unite in dethroning crime and lawlessness. But never will we be able to annihilate the forces of evil which surround us while so many of our so-called Christian women, members of the Church of Jesus Christ, indulge in these sinful practices such as are common today. The challenge is, "Come ye out from among them and be ye desperate." Christian women must learn how to say "NO" when their society friends invite them to unite in any of these sinful indulgencies. If the women of America are to be saved from sin and lawlessness, the women of America must do the job.

In the report on Baptist papers made to the Southern Convention by Editor Joseph E. Brown chairman, we find these significant words: Cooperative publicity through the denominational papers is absolutely vital to the success of the cooperative program and the work of the

Convention. The papers, and the papers alone, will give a bird's-eye view of our entire program. The breakdown of our cooperative work will come upon the heels of the breakdown of our cooperative publicity which centers in the denominational papers. — The Watchman Examiner.

It is well known that Jewish congregations are generous in the support of their rabbis. Salaries of \$10,000 to \$20,000 are said to be quite common, while even small synagogues often pay their rabbis from \$5,000 to \$7,500 a year. It is generally understood that Jews love to make money and to save it, but we congratulate them that they are not niggardly to their ministers.

Soph.—"Dad, you are a lucky man."

Father—"How is that?"

Soth—"you won't have to buy me any school books this year. I'm taking all of last years work over again."—Ex.

"Aunty, did you ever get a proposal?"

"Once dear. A gentleman asked me to marry him over the telephone but he had the wrong number."—Ex.

A man stepped up to a grocer's cigar counter and bought two ten-cent cigars. A Scotsman who was waiting to be served pushed forward.

"You sell those cigars three for a quarter, don't you?" he asked.

"Yes," replied the grocer.

"Well," said the Scotsman, producing a nickel, "I'll take the other one."—Ex.

Wise — "What is a pig doing when he is eating?"

Otherwise — "He is making a hog of himself."—Ex.

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Political Adv.

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**"ALCOHOL"**

Listen to what a great statesman said, J. Frank Hanley, former Governor of Indiana: "I bear no malice toward those engaged in the business, but I HATE THE TRAFFIC. I hate it for its intolerance. I hate it for its arrogance, I hate it for its hypocrisy, I hate it for its can't craft, and false pretense, I hate it for its commercialism, I hate it for its greed and sacrifice, I hate it for its sordid love of gain at any price, I hate it for its domination of politics, I hate it for its corruptive influence in civic affairs, I hate it for its incessant effort to debauch the surface of the country, I hate it for the cowards it makes of public men, I hate it for its ruthless trampling of the solemn compact of state constitutions. I hate it for its utter disregard of law, I hate it for the load its straps to labor's back, I hate it for the palsied hands it gives to toil, I hate it for its wounds to Genius, I hate it for the tragedies of the might-have-beens,

I hate it for the human wrecks it has caused, I hate it for the almshouses it peoples, I hate it for the prisons it fills, I hate it for the insanity it begets, I hate it for the countless graves in potter's fields, I hate it for the mental ruin it imposes upon its victims, I hate it for its moral degradation, I hate it for the crimes it has committed, I hate it for the homes it has destroyed, I hate it for the hearts it has broken, I hate it for the malice it has planted in the hearts of men. I hate it for its poison, I hate it for its bitterness, I hate it for the grief it causes womanhood. I hate it for the scalding tears, I hate it for the hopes deferred, I hate it for the strangled aspirations, I hate it for its dead sea fruit with which it serves the souls of men, I hate it for its burden of want and care, I hate it for its heartless cruelty to the aged, I hate it for the shadows it throws upon the lives of children, I hate it for its monstrous injustice to the blameless little ones, I hate it as virtue hates vice, I hate it as truth hates error, I hate it as righteousness hates sin, I hate it as justice hates wrong, I hate it as liberty hates tyranny, I hate it as freedom hates oppression." Excerpt of hermon preached by Dr. J. Frank Norris, Sept. 10, 1933, at Fort Worth, Texas, sent in by J. M.D.

**UNCLE JIM'S BAPTIST REVIVAL HYMN**

Sin's roosters crowed, Ole Mahster's riz, De sleeping'-time is pas'; Wake up dem lazy Baptissis, Dey's mightily in de grass, grass, Dey's mightily in de grass.

Ole Mahster's blowed de mornin' horn, He's blowed a powerful blas'; O Baptis' come, come hoe de corn, You's mightily in de grass, grass, You's mightily in de grass, grass,

De Meth'dis team's done hitched; O fool, De day's a-breakin' fas'; Gear up dat lean ole Baptis' mule, Dey's mightily in de grass, grass, Dey's mightily in de grass.

De workmen's few an' mons'rous slow, De cotton's sheddin' fas'; Whoop, look, jes' look at the Baptis' row Hit's mightily in de grass, grass, Hit's mightily in de grass.

De jay-bird squeal to de mockin'-

bird: "Stop! Don' gimme non o' yo' sass; Better sing one song for de Baptis' crop, Dey's mightily in de grass, grass, Dey's mightily in de grass.

And de ole crow croak: "Don' work, no, no;" But de fiel'-lark say, "Yaas, yaas, An' I spec' you mighty glad, you debblish crow, Dat de Baptissis's in de grass, grass, Dat de Baptissis's in de grass!"

Lord, thunder us up to de plowin'-match, Lord, peerten do hoen' fas', Yea, Lord, hab mussy on de Baptis' patch, Dey's mightily in de grass, grass, Dey's mightily in de grass.

**A CALENDAR FOR ALL THY LIFE**

Not what we have—but what we use! Not what we see—but what we choose— These are the things that mar or or bless The sum of human happiness.

The things nearby, not things afar, Not what we seem, but what we are, These are the things that make or break, That gives the heart its joy or ache.

Not what seems fair, but what is true, Not what we dream, but the good we do! There are the things that shine like gems, Like stars, in heaven's diadems.

Not as we take, but as we give. Not as we pray, but as we live— These are the things that make for peace Both now and after time shall cease"

**OUR GREAT INSTITUTION AT NEW ORLEANS**

Mrs. Hight C. Moore, Nashville, Tenn. I am so glad to know the Baptist Bible Institute is to be brought to our especial attention during the month of July. Trained workers are sorely needed, and I trust many of our young people may come to realize the wonderful opportunities offered by this great institution. To come within the scope of its influence is a blessing, indeed. In scholarship, in consecration to our great cause and task, in practical application of mission work, in rich, full Christian life in practice as well

as precept, one could not find superior advantages anywhere. The B. B. I. is truly a spiritual dynamo, and our denominational life will be strengthened to the extent that its power can be generated into the lives of our young people. The Lord has shown his favor in protecting our Institute, and all of us are praying that our people may earnestly rally to its support.

Mr. W. Noel Adams, executive commercial agent of the Louisiana and Arkansas Railway and a member of the Hospital Commission in New Orleans, while returning to his office from a meeting of the Hospital Commission last Friday, was struck by a taxicab and his back was broken. Brother Adams is a foremost Baptist having served as president of the Board of Trustees of Ouachita College, Arkansas, for fifteen years, until he moved to New Orleans about four years ago. His Baptist friends throughout the South will regret to learn of the serious injuries he had received. He is in the Baptist Hospital in New Orleans.

Troubles of a Minister's Wife. — The minister's wife had an unwelcome visitor in a very talkative scandal monger, so the minister went out for a stroll. Returning half an hour later, he called out.

"That old cat gone, I suppose?" "Yes, said his wife, who had still her guest talking to her, "I sent it home in a basket, my dear, this morning." What do you think of that for presence of mind and absence of cat?—Christian Life.

A. Burke in an article in a recent number of Liberty. His first admonition is in the form of alternative: "If you want to drive, don't drink. If you want to drink, don't drive." —United Prohibition Forces.



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

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"The Men For A Man's Job"

**TOM POE**  
FOR  
**PROSECUTING ATTORNEY**

Political Adv.



## SUNDAY SCHOOL LESSON —

(Continued from page 9)

Israel turn from Jehovah to idols, dig down the sacred altars abolishing places of worship, killing the prophets so that no voice could be raised for the right, and finally seeking the life of Elijah as the last prophet in the land. Is it any wonder that the man of strength and iron showed for once the spirit of weakness and pessimism? Yet there was a grand nobility about the great prophet even in the depths of dejection.

### 2. The Voice of Authority vv. 11, 12

Standing on the mount Elijah heard the divine voice of authority. Coming out from the cave at the word of Jehovah and standing on a knoll at its mouth, he witnessed the sublime exercise of natural forces as Jehovah passed by. First there was the rock-moving hurricane that howled through the mountain gorges; then there came the crashing earthquake that shook the hills to their foundations; then the incessant lightning flamed about the rocky peaks and filled the defiles with reverberant thunder. But out of none of these had the divine voice spoken in articulate tones to Elijah. At last in an intense, brooding, all pervading silence the prophet heard 'a still small voice.' And he knew that God was near. And what was the message to the man of deeds?

### 3. The Voice of Action vv. 13-18

Wrapped in the mantle Elijah heard the divine voice of action. He was standing in awe at the entrance of the cave. Again came to him the question, probing his heart and proving his life: "What dost thou here, Elijah?" And again his answer fell in burning words down the same red-hot channel as before. He pleaded his jealousy, solitariness and insecurity because of Israel's apostasy. But he was readier now to resume his labors and do what Jehovah would have done. Three commands therefore were given him: Anoint General Hazael, king of Syria, as the instrument of Israel's punishment from without; anoint Captain Jehu as king over Israel to overthrow the dynasty within; and anoint Elisha, from a rich valley near his own home, as his successor to lead the reformation in Israel. Elijah was further assured that the sword of Hazael, like the Horeb hurricane, would destroy many enemies; that the sword of Jehu, like the S'naitic earthquake, would also destroy many idolaters, and that the sword of Elisha, like the thunderstorm, would clear the air for a better day. Moreover, he was assured that the still small voice had been heard and was being heeded by the 7,000 who had not bowed to Baal.

#### The Cause and Cure of Dejection

(1) Physical Cause of Dejection. "Come hither," Elijah had taken a long journey. He was fasting forty days. He knew the weariness of the flesh. Often the tired body reacts upon the spirit.

(2) Financial Cause of Dejection. "Unto a cave and lodged there." The prophet had no purse. He was homeless. He was foodless. He thought he was friendless. Nobody would finance his program. Who would not have been depressed?

(3) Spiritual Cause of Dejection. "Jealous for Jehovah." He loved the Lord with all his heart, and the blood gushed out of that heart when he saw Israel break covenant with God and turn defiantly to Baal. Perhaps his faith wavered. But he saw things as they were. And he lamented them with utter sorrow of soul.

(4) Vocational Causes of Dejection. "They seek my life." Had the skies been sealed three and one-half years at Elijah's word? Had the test on Carmel authenticated Elijah as the prophet of Jehovah? Had the drought been broken in answer to Elijah's prayers? Alas, it all now seemed in vain. The prophet was a fugitive. His whole work seemed to fall to the ground.

(5) Cure by the Divine Presence. "Said unto him." It was not enough for God to be near. Elijah must know that he was near. The voice rang clear. The Presence was omnipotent. All Israel may have turned its back upon him, but God was still his friend.

(6) Cure with the Divine Tax. "Go—return—anoimt!" It was the best prescription for Elijah's despondency. He thought his work was over. God not only gave him something to do, but assigned greater tasks than he had yet done. Work is the antidote to worry.

(7) Cure in the Divine Program. "To be prophet in thy room." God's work was not to end with Elijah. His successor was even now in sight. And Elisha would be the fittest man on earth to perpetuate the work of Elijah. The workers may fall but the work goes on.

#### Home Daily Bible Readings

Monday—Elijah Hears God's Voice.  
I Kings 19:9-18.

Tuesday—Noah Hears God's Voice.  
Genesis 6:13-22.

Wednesday—Abram Hears God's Voice.  
Genesis 12:1-9.

Thursday — Samuel Hears God's Voice.  
I Samuel 3:1-14.

Friday — Saul Hears God's Voice.  
Acts 9:1-9.

Saturday — John Hears God's Voice  
Revelation 1:10-20.

Sunday — Confidence in God. Psalm  
57:1-11.

Devotional Reading — Psalm 57:1-5

#### STOP HEADACHES

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Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

## Candidate For Re-election As ASSOCIATE JUSTICE OF THE The Supreme Court



### Judge William F. Kirby

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 1896-97; 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 Senate Military Affairs Committee throughout World War; now Associate Justice of the Supreme Court, 1927-1935.

**World War:** we had to take over the World War (Declaration of War and vote thereon, 55 Congressional Record, Part I, page 1917); and then it had to be waged successfully, as was done. Was a member of the Senate Military Affairs Committee throughout the War; effectively supported the Administration in its prosecution; and wrote at the request of the Secretary of War from authentic data furnished by the War Department the history of America's participation in the World War for the Congressional Record. There were 435 Representatives and 96 Senators and I was selected to write it, the speech and only statement made for the congress showing the extent and magnitude of America's participation in the World War. 58 Cong. Rec., page 4602. No man or woman living now will ever again have occasion or opportunity to write for the Congressional Record the history of America's participation in another world war.

**Farmers:** have always been the friend of the farmer. He has not had a square deal since the contraction of the currency after the War. My last campaign undertaken chiefly to improve and stabilize the price of cotton conducted mightily to the guarantee by the Government of the 10 cent price of cotton, thus saving the cotton farmer and the South from failure and bankruptcy.

**Labor:** Have likewise been the friend of labor, as my record in the Legislature and the Congress will show. Believe "the laborer is still worthy of his hire" and entitled to a fair opportunity for employment.

#### SUPREME COURT DOCKET

An intolerable condition existed on account of the Supreme Court being so far behind with the docket, and the Constitution was amended providing two additional judges to remedy this condition.

#### SUPREME COURT LIBRARY

I was elected to one of the places—nominated out of a field of nine candidates, prominent and able lawyers.

#### JUSTICE ADMINISTERED PROMPTLY

It is notable that our Supreme Court, as now constituted, from being two years behind with the docket, when I went on the Bench in 1927, is now up. There is no longer any delay, the court for the last several weeks taking up for hearing every case that could be reached under the law and the rules of the court on the day it was set for submission. The court, as now constituted, has cleared the docket and is the only court among those of the surrounding States that has been able to do so. The business of the court's must continue to be dispatched promptly and justice administered in accordance with the Constitution, which provides:

"Every person is entitled to a certain remedy in the laws for all injuries or wrongs he may receive in his person, property or character; he ought to obtain justice freely, and without purchase, completely, and without denial, promptly and without delay, conformably to the laws." Article 2, Section 13. "Keep the streams of human justice flowing clear and strong."

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

WILLIAM F. KIRBY



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**OUTSIDE HOUSE PAINT**

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One renewal and four new Subscriptions. Any person who secures 4 new subscribers will get their paper free for one year. If you get 8 new subscribers—you may send the paper to some friend for one year free. Please send four one dollar bills.

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You get a club of five or more and collect 10c per week or 10c per month and send it in to the paper as often as you have as much as one dollar and we will send you the paper free.

Any person or church may send the paper to fifty people by sending us a \$1.00 bill each week. Twelve people may get the paper weekly by sending \$1.00 per month through the year.

EVERY BAPTIST IN THIS STATE SHOULD READ THE ARKANSAS BAPTIST. YOU WILL DO YOUR FELLOW MEMBERS A FAVOR BY GETTING THEM TO TAKE THE PAPER. WE BELIEVE ANY BAPTIST IN THE STATE CAN PAY IT OUT ON THE INSTALLMENT PLAN.

WHEN YOU COLLECT AS MUCH AS 10c FROM AS MANY AS 5 PEOPLE WE WILL START SENDING THE PAPER TO YOUR CLUB.

# The Arkansas Baptist

408 Federal Bank & Trust Bldg.

Little Rock, Ark.

### WHAT IT TAKES

On a card in a church in the city of London is to be found the following list of qualifications said to be needed by a parson:

- The strength of an ox.
- The tenacity of a bulldog.
- The daring of a lion.
- The patience of a donkey.
- The industry of a beaver.
- The versality of a chameleon.
- The vision of an eagle.
- The meekness of a lamb.
- The hide of a rhinoceros.
- The disposition of an angel.
- The resignation of an incurable.
- The loyalty of an apostle.
- The heroism of a martyr.
- The faithfulness of a prophet.
- The tenderness of a shepherd.
- The fervency of an evangelist.
- The devotion of a mother.

### Presbyterians Forbid Sexes to Swim Together

The General Assembly of the Cumberland Presbyterian Church, in its annual session, by a majority of three adopted the report of the committee on morals and prohibition which prohibits any board or agency permitting mixed swimming from receiving moral or financial support from the Church. The Cumberland Presbyterian says editorially that perhaps the young people who attend the summer encampment at Ovoca will be disappointed at the prohibitive order, and urges them to accept the ruling and show their loyalty to the highest court of the Church by a cheerful compliance.

"When you retire for the night look into your own methods, study your own weakness."

"Do you believe in clubs for women?"

"Yes, if kindness fails."



WHY NOT A CHANGE

## CHARLIE PARKER

CANDIDATE FOR

### State Auditor

I am asking for a First Term and my opponent is asking for a Fourth Term.

I am 38 years of age, born and reared in Southern Arkansas, Ouachita County and have had experience and am qualified to expedite the affairs of the office to which I aspire.

I made the race for State Auditor two years ago, running a close second in a field of 3 candidates. The large vote I received at that time and the numerous solicitations from all sections of Arkansas prompt me to become a candidate again at this time.

My candidacy for State Auditor is based on ability to serve, and not political promises.

Political Advertisement



## Roy V. Leonard

Has Proven His Ability As

### State Treasurer

THROUGH THE MOST TRYING PERIOD IN THE HISTORY OF OUR STATE GOVERNMENT

A change in the State Treasurer Bond Refunding Operations would be very detrimental to the best interests of the State.

ROY V. LEONARD  
Candidate for Re-election  
State Treasurer

KEEP

## Roy V. Leonard

IN THE STATE TREASURER'S OFFICE  
HE IS CAPABLE — EXPERIENCED — DESERVING



# News and Truths About Our Home Mission Board

J. B. Lawrence, Executive Secretary-Treasurer Home Mission Board

He enjoys much who is thankful for a little; help us Oh Lord! to be thankful that we are able to do the Home Mission work we are doing, and that our people are giving what they are giving for the evangelization of the homeland.

There are those who pretend to believe, but work not; there are others who pretend to work, but believe not; but a Christian does both. He obeys the law, as if there were no Gospel to be believed; and so believes the Gospel, as though there were no law to be obeyed. Christianity consists not simply in believing, or doing, but in both. Shall we not believe and obey the command of Christ to preach the Gospel at home and abroad?

Christ said both "in" and "unto." Sometimes we forget. Some do not seem to have ever learned that our witness is both "in" and "unto." There are those who are willing to witness in "Jerusalem," but are not inclined to go to the "uttermost parts of the earth." And there are those who would rush to the "uttermost parts of the earth" and overlook "Judea and Samaria." Dr. Gambrell called these "lopsided" Christians and expressed it as his conviction that the Kingdom who never be brought in by Christians of this sort, we need the "in" and "unto" sort for the full work of the Master.

## COLPORTAGE WORK NEEDED IN SOUTH LOUISIANA

One of the greatest and ripest mission fields available to Southern Baptists is the French-speaking section of Louisiana.

The territory is in the form of a triangle with about 250 miles of coast line, one hundred miles along the river and at least one hundred fifty miles to form the other side. Within this territory nearly seven hundred thousand people live, ninety eight percent of whom are in spiritual darkness. Very few of them know how to read at all; very few ever saw a Bible; very few know a single Christian song; most have no conception whatever of spiritual things. To read the Bible to these people, explain and interpret the Bible, teach Christian songs, place elevating literature in the hands of those who can read and even stop to teach scores of adults and children to read the word of God; to sow the land down with tracts, Gospels, testaments and Bibles; to instill reverence for God and His word is the task of a colporteur. Are you willing to be a colporteur? Will you pray that one be provided?

He would need a small truck so built that he could sleep in it at night. By day he would travel from

house to house selling books and exchanging them in the absence of money for chickens, honey, fruit, vegetables, clothes or fuel; preaching, teaching, singing, laughing, taking, praying and living himself into the hearts of the people and winning them to love to Christ and the Bible. Are you willing to be a colporteur?

## THE MEXICAN BAPTIST CHURCH AT BASTROP, TEXAS

In thinking about the Mexican Baptist Church at Bastrop which is a very vital part of the mission work. This church was begun as a mission in 1894 and organized into a church in 1903. It was to this church that Paul Bell came as pastor when he began his work among the Mexicans in 1913. About 1700 converts have been baptized into the fellowship of this church during these 21 years. These members have scattered to the "uttermost parts of the earth." "But as they went they preached." Some have gone to the Automobile factories of the North, some to the steel mills of the East, some are in the gardens and orchards of California, some have returned to their native land, Mexico, and some back to Spain. At present the membership is 240. These are organized in all departments with active S. S., B. T. S. W. M. S. and Layman's Brotherhood, the church gives \$17.00 to the Co-operative Program each month. The women observed the Week of Prayer and made an offering. The church has five mission stations under its direction and care. Much stress is laid on the training of the young people. In the summer there is a summer encampment in which the various courses of study are taught. It was out of these encampments that really grew our Seminary and Training School.

## WORK AMONG THE DEAF MUTES

Rev. A. O. Wilson, Home Missionary to the deaf, writes

"I have just returned from the first Sunday School Convention we held in Texas at the 'College of Industrial Art' (A State Institution) camp at Lake Dallas, eleven miles from Denton, Texas, Saturday, June 9th and Sunday, the 10th. It was sponsored by the good people of the First Baptist Church, Denton, and some of them attended every session. We were fortunate in having a splendid interpreter, Mrs. Clark of Dallas, a daughter of deaf parents.

"Saturday evening Dr. L. H. Hubbard, President of the C. I. A., welcomed us; at 5:30 A. M. Sunday we had a sunrise prayer meeting. There were eight conversions. It may hereafter be an annual affair.

"One of the W. M. U. ladies thought that the Home Mission Board

should and ought to do something for the deaf Mexicans. To that lady—she is not deaf—I replied that the Board is and has always done its duty to the Mexicans as well as to other nationalities and explained it as follows:

"The deaf missionaries of the Southern Baptist Convention take care of the deaf Mexicans, as well as others of foreign birth. Being educated in the State Schools for the deaf where they spend from five to ten years they know of no other language than English and the Sign-language. The State Schools are free for all children and young people within its borders. After leaving school they mingle freely with the 'American Deaf' and the friendships formed at school last through life. 'Those foreigners'—I cannot call them that as they speak our language—are outside of the large cities, mostly in the Southern parts of our territory, and are a fine set of men and women. The French, Italians, Cubans are scattered over the coast country from Texas to Florida. Mexicans are all over West Texas and along the Rio Grande River. In Laredo, Texas, there are more Mexican and Spanish deaf than Americans. While most of them are Catholics, they come to our services, also some from across the River; educated in Old Mexico they only know Spanish as it is written, but our sign-language is almost the same. They take part in singing.

"I have visited homes where the deaf could better express themselves in English than their people could, and at some places where they only knew it, their relatives only understanding their native language.

"The Negroes have separate schools from the whites and Brother Michaels and myself are always welcome there. The Negroes are not as numerous and, after leaving school scatter, but whenever possible we preach to them.

"By the way, we have deaf people from all the European countries. I meet them everywhere. They learn English quickly, but depend on the Sign-language. There are churches where their native language is spoken, but being deaf it means nothing to them, so they are with us at our services. Sure, the Home Board is doing its duty to the Deaf people all over the Southland to the Glory of God."

## NOT GOING TO THE WORLD ALLIANCE

Some of the members of the Home Mission Board and a number of brethren not connected with the Board were kind enough to want the Board to send the Executive Secretary to the Baptist World Alliance in Berlin. There are several reasons why the Secretary requested the

members of the Board not to send him to Berlin. In the first place, the Board is not financially able. In the next place, we are right now in the midst of negotiations with the creditors of the Board for an adjustment of its debts. This transaction may require the next three months for its consummation, and the Executive Secretary of the Board cannot leave for any sort of extended trip until this matter is settled. The Executive Secretary of the Board wishes to thank most sincerely every one who expressed a desire to have him go to Berlin and is making this statement in order that they may know why he is not going. Duty is the first call and should always have the first place in one's plans.

## SMITH & HANNA

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