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August 30, 1934

Arkansas Baptist State Convention

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The Arkansas Baptist

Vol. XXXIII

LITTLE ROCK, ARK., THURSDAY, AUGUST 30, 1934

Number 34

Ought All Christians Take The Lord's Supper Together?

From sermon notes of the late
Giles C. Taylor

I hasten to say I think they ought. I don't see how any one could feel otherwise. I am sure the Father wants all His children to sit down together at His table. The reason I believe this is so, is because I believe there ought not to be any divisions among God's children anywhere. Every reason for unity at the Lord's table is a reason first for unity before we get to the Lord's Table. It is just as plain that all Christians ought to be baptized just alike and belong to the same sort of churches as it is that they all ought to take the Lord's supper together. So, the correct statement is. I believe all Christians ought to take the Lord's supper together because all Christians ought to agree in doctrine and practice. Why should not all Christians take the Lord's supper together?

I. IT IS IMPOSSIBLE FOR US TO ALL AGREE IN DOCTRINE AND PRACTICE.

1. Can't we know what the Lord says? The Bible teaches us all the same thing. I Cor. 14:33.

2. Can't we know what the Lord means? John 7:17.

3. Can't we believe what the Lord says? Could any one tell Jesus that he just could not believe what He says?

II. OUGHT WE NOT ALL AGREE IN DOCTRINE AND PRACTICE?

1. If not, why did Paul exhort us to unity so earnestly?

I Cor. 1:10 Now I beseech you brethren, by the name of our Lord, Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

2. Why did Jesus pray so fervently for our unity?

John 17:21 That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

III. AS MATTERS NOW STAND OUGHT ALL CHRISTIANS TO

TAKE THE LORD'S SUPPER TOGETHER?

I think not for two reasons:

1. Some Christians lack the Scriptural qualifications to take it.

Two propositions all will agree to. First, no one ought to take the Lord's supper who hasn't the scriptural qualifications for taking it..

Second, whatever is necessary for one person to do in order to have the right to take it, is necessary for every person to do.

(1) What then must every person do? Who has the right to say? The Preacher has not — it is not his supper. The church has not — it is not the church's supper; the man himself does not have the right to say. Who then, has the right? He only, whose supper it is.

(2). What then, does Jesus say any and every person must do before he has a right to take His supper? The inspired is laid down in Acts 2:41-42.

A. Gladly received His word—Regenerated.

B. They were baptized—Scriptural baptism.

C. Added — New Testament Church Membership.

D. Continued — Unity in doctrine and fellowship.

(3). Have all Christians these qualifications?

A. Have all Christians Scriptural baptism? Some do not have any sort of Baptism. The rest of us are divided into three classes: Sprinkled, poured upon and immersed. How many Scriptural baptisms are there?

Eph. 4:5 One Lord, one faith and one Baptism.

If Sprinkling is that ONE Baptism somebody is wrong.

If Pouring is that ONE Baptism, Somebody is wrong.

If Immersion is that ONE Baptism, somebody is wrong.

It makes no difference who is right or who is wrong in his baptism, somebody is wrong. and whoever it may be, he has no right to take the Lord's Supper. Only those who have been Baptized just like Jesus was, has Scriptural baptism.

2. Do all Christians belong to a

New Testament Church?

Some do not belong to any sort. The rest of us are divided into legions of conflicting sects. But only one kind can be a New Testament Church, for Jesus built only one kind, and He built that one for all time. So it makes no difference who is right or who is wrong in His church relations, only those who are members of a church just like the one that Jesus built has any right to the Lord's Table.

Divisions make the Lord's supper impossible.

I. Cor. 11:18-20.

IV. SOME PLEAS FOR OPEN COMMUNION.

1. We will all commune in Heaven — why not on earth? Yes we shall all commune in Heaven, but not take the Lord's supper. The kind of communion they have in heaven, Baptists now hold with all Christians on earth.

2. Bible says, "Let a man examine himself; But you Baptists say you must examine him." This plea misinterprets and mis-applies the text.

(1) The examination was not to determine the man's right to eat the Lord's supper.

(2) The text applies to a local congregation.

3. "It is the Lord's table therefore all of the Lord's children ought to sit together at it." That is partly the truth, but is not the whole truth. It is the Lord's table. And all God's children ought to sit together at their Father's table provided they all do what the Father says all shall do before they have the right to eat at his table. A table is set in my dining room every day. It is the table of the Father of all my children. They all have the same right to sit at my table. But I have made a rule that before any of my children shall come to my table they must bathe their faces and hands, comb their hair and come into my dining room where I have set my table. Juniel bathes and combs his hair, but goes into my neighbor's dining room—he thinks it is nicer and more convenient than mine. Mary bathes but refuses to comb her hair, Boyce bathes, combs and walks into my dining room and takes a seat at my table.

(1). Who excludes Juniel and Mary from my table?

A. Did their father? I gave them

the same right I did Boyce.

B. Did my servants exclude them? What was their duty in the case? Had they right to invite my children to my table contrary to my law? They might have greatly desired to do so. But if they had been good and faithful servants they would have respected my law. Didn't Juniel and Mary really exclude themselves?

(2). Just so it is with Baptists and other christians. We would be delighted to see all Gods children sitting together at their Father's table. For we love you with a genuine brotherly affection, but we are only servants in the Lord's house and therefore have no right to change His requirements. And we have no control over the conduct of other christians. We cannot make them observe the Lord's rules, and we would not if we could, for religion is a voluntary matter. If we cannot persuade you to take these steps which the Lord has laid down we are at our row's end.

(3). Baptists offer the Lord's supper to all others on precisely the same terms as those on which they take it themselves. They do not have one standard for themselves and another for others. The whole world can get to a Baptist Communion table on exactly the same terms as those on which they approach it themselves. Who is responsible for you not taking the Lord's supper with us? Plainly Baptists are not.

EVILS OF "OPEN COMMUNION."

"What objections have you to open communion? My objection is that open communion is "evil and only evil" and that continually.

1. It encourages the hurtful divisions that already exist among christians. Open communion proposes to ignore these divisions. By thus making light of them it says there is no need of unity any how.

2. It nullifies the effect of gospel discipline. Turn a man out of one church and next Sunday he can join any other in town.

3. It is unkind in its invitations and cruel in its inducements. Especially is open communion unkind in its invitations to Baptists. All concede the law of Christ demands scriptural baptism and New Testament membership before partaking of the Lord's supper. But open communion asks me to set aside law of Christ

(Continued on Page Six)

THE ARKANSAS BAPTIST

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



THE LIFE LINE CHURCH, Little Rock reports seven additions for baptism, two additions by letter and one addition by statement.

THE BAPTIST TABERNACLE, Little Rock is in a meeting this week with Lee Nichols, Pastor of Booneville doing the preaching. Having outdoor services and there were 1000 present the first night. Two additions reported for Sunday.

THE FIRST CHURCH, Little Rock, had seven additions, six by letter and one for baptism. Rev. A. P. Blaylock is pastor.

AT THE SECOND CHURCH, Little Rock, Brooks Hays spoke at the morning hour. No night services due to the absence of the pastor, Dr. C. B. Waller.

DR. B. L. BRIDGES supplied the pulpit of the Immanuel Little Rock both hours in absence of the pastor, Dr. Otto Whittington. One profession and one addition reported.

THE SOUTH HIGHLAND Little Rock with E. J. A. McKinney, pastor reports one for baptism and two baptized Sunday.

THE WOODLAWN BAPTIST CHURCH, Little Rock is beginning two campaigns; a Sunday School Enlargement and a campaign for raising \$556 to pay their church debt. Loyal Prior is pastor.

FIRST CHURCH, North Little Rock reports one addition for baptism Sunday.

THE REV. DON ROSOFF, a Jewish Evangelist preached at both hours at the Baring Cross N. Little Rock. There were 12 additions. The revival will continue through this week.

REV. E. D. ESTES, County Missionary is in a meeting at Martindale. He preached at the Immanuel Church, Vimy Ridge Sunday morning.

REV. J. T. OGLESBY spoke at Holly Springs Sunday.

LONG RIDGE BAPTIST CHURCH

near Booneville closed a meeting last week with 11 professions of faith, 10 backsliders reclaimed, 11 additions to the church for baptism and three by letter. Pastor Houston Grayson did the preaching. It is reported that this is a fourth time church with a great spirit filled preacher as pastor. W. B. Taylor and John Hampton of Booneville assisted in this meeting. Brother Grayson is in a meeting this week at Mixon.

THE HARMONY CHURCH, R. F. D. 4, N. L. Rock is in a meeting with Rev. T.L.Harris doing the preaching. The meeting will continue another week. Brother Harris has been bringing wonderful messages and there have been large crowds to hear him. This church is the largest country church in Pulaski county. Holds over 350. Brother A. R. Kirschke is pastor.

PASTOR LEE NICHOLS finished his second year as pastor at Booneville Sunday. This is his first and only pastorate. His two years of service shows 411 additions to the church and the Sunday School attendance doubled. There were five additions to the church Sunday. Brother Nichols begins revival meeting with Homer B. Reynolds, Baptist Tabernacle, Little Rock this week. A team of four devoted christian young women, Josephine Scaggs, Frances Burt, Bobbie Joe and Nellie Best conducted devotional services at the State Tuberculosis Sanatorium, Thursday.

JUNCTION CITY has been swept by a far-reaching revival. The Baptists co-operated with other denominations in this meeting. D. L. Griffith of Gonzales, Texas, did the preaching and Curtis Williams, choir director of Asbury Methodist church, Little Rock lead the singing. More than one hundred were added to the Baptist, Methodist and Presbyterian churches. The attendance reached approximately 1000. Fully half of the conversions were grown people. Two thirds of the fifty baptized into the Baptist Church were grown people. Brother Griffith is a great preacher and the people heard him gladly. Not once did he compromise with sin. The song leader is a gifted singer and a great leader. These men were unanimously invited for another engagement sometime in the future.

MULBERRY Missionary C. C. Roberts and Singer P. A. Stockton recently conducted a revival under the missionary's tent. The meeting resulted in 12 conversions, 8 baptisms and 5 reclamations. The offering was \$92.10. This is the second meeting the Mulberry church has had this year. Brother Stockton assisted the pastor in January in which Uncle Purl conducted 55 services and the pastor preached 16 times, resulting in 50 conversions and 22 baptisms.

OZARK, Singer Stockton and Pastor Lee Nichols conducted a ten day meeting which shook the church

from it's rut of a long standing. The results were 21 conversions, 26 additions, 20 being for baptism and 8 restored. The young people voted for Uncle Purl to return at some future date. Pastor Nichols is a fearless preacher of fundamentals of the christian religion. The meeting was well financed.

THE G. A. SHELBY MEMORIAL BAPTIST CHURCH is in a revival with O. C. Harvey, Stuttgart doing the preaching and John Tom Murphy leading the singing. Brother Murphy has open dates until he returns to Ouachita College. A. G. New is pastor.

CULLENDALE, near Camden recently closed a revival which resulted in forty additions to the church. The membership has doubled in two years. The present membership being 200. George Wilson of Smackover did the preaching. Ralph Keller of Ouachita College led the singing. We plan to pay up the entire indebtedness and dedicate our new building before the present pastor resigns to enter the Seminary next September.

PASTOR S. A. PHILIPS, Pastor of the Rehobeth Baptist Church, Moorefield has just closed a revival which resulted in 25 additions for baptism and 3 by letter. The pastor also recently held a meeting at Rosie church with 22 professions, most of whom united with the church. The Independence County Association meets with Rehobeth Church, October 25 at 10 a.m.

Ross Edwards has recently closed a two week's training school in the Third Church, Malvern. About 75 took the training in Sunday School Manual and B.Y.P.U. Administration and Investment in Christian Living. Miss Pearl Keeling and Rev. Beryl Roberts were teachers. Brother Roberts is a senior in Bob Jones College.

JOE FRED LUCK has just closed a nine day revival at Stephens with 17 additions, 14 by baptism. His last meeting at Salem resulted in 10 additions, 6 being for baptism.

WENDELL HOLMES reports there were 20 in Mount Olive B.Y.P.U. Sunday night. Lawrence Dugger conducted a study course recently in the B.Y.P.U. Manual. There were 18 in the class. Mount Olive is 14 miles west of Heber Springs.

Gentlemen:

After viewing the mighty Arkansas river with it's vast area of sand beds and the scum deposit on the shallow channel of water now at the lowest level in the history of the weather bureau represented by its stone barometer shaft sitting high and dry near the Little Rock main street bridge and the fiery almost unbearable rays of old sol bearing down like fury, cooking the earth's vegetation, crops, feed, etc. I am wondering Fellow Citizens are you thinking with a conscience. Surely

you realize that this towering block winged silhouette the drought is leaving mounting statistics of heat, death and desolation in its scope. In veneration to those who fear God and have a Heart, I simply ask the why of this catastrophe. The reason as I see it is undeniable truthfully related ages ago by the Apostle Paul. Read Galatians 6:7. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. 6:8 For He that soweth to the flesh, shall of the flesh reap corruption; but He that soweth to the spirit shall of the spirit reap life everlasting. 6:9 And let us not be weary in well doing; for in due season we shall reap, if we faint not. The tragedy is we have fainted. Sowing among the tares the good seed have been strangled and the harvest is, trouble, sufficient to travail the realm. Don't try to shake hands with God with a lie. First, give up your sword, cease rebelling and surrender to His commandments. God is waiting with showers of blessings and crops to fill our barns when you do your part—keep the Sabbath day Holy. Give your talents and one tenth of your pay envelope to His church, then humble ourselves in fervent prayer. We will receive no rain. Don't watch the transformation. We must be a doubter and an impediment to our redemption. Be a man. Give God credit and glory for controlling the universe and the Heavens and all good and precious gifts come from Him. I suggest public prayer for rain and relief for the Lord is a strong hold in the time of trouble and He knoweth them that trust in Him.

Arthur R. Hill.

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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.

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Little Rock, Ark.

GEORGE W. NORMAN recently conducted a meeting at Edgemont with pastor N. S. Smith with five additions by letter. On June 28. Brother Norman began a meeting with Happy Holmes Church, in Faulkner County. Brother Irvin Burleson doing the preaching, in which there was one addition by letter and 4 by baptism, one coming from the Methodist Church. Brother Norman is now in a meeting at Higden. This is a very needy field and Brother Norman is doing a great mission work in that neglected section.

K. W. Griffith is in a meeting at this time with Brother C. C. Young at Hamburg.

A meeting at Shirley has recently closed with Brother E. F. Simmons assisting and Miss Francis Burt assisted with the young people's work. There were 21 addition, 16 for baptism. Total of 27 professions. The high day of the meeting was the old people's day. There were 39 present over 50 years of age. Three of them had been a christian for over 60 years. Claud Jenkins. Pastor.

Judsonia is entering the second week of their revival. It is reported that Brother Kelly is doing some powerful preaching and having the largest crowds in attendance in several years. There have been several conversions, five additions and the church revived and greatly strengthened.

Rev. Ford F. Gauntt has recently closed a revival meeting at Montreal. The church was organized last February with 45 members. The results of the meeting were 49 professions by faith, 51 for baptism, 17 by letter and 68 additions to the church. The pastor is Bro. P. A. Stanke-witz

A Mission Sunday School in South Booneville maintained by the First Church is making progress. The rec-

WARNING ORDER
Margaret F. Nash, Agt. Plaintiff
vs.
No. 35055
Grace Kleiber Defendant
MUNICIPAL COURT
Of Little Rock, Civil Division
Pulaski County
The Defendant Grace Kleiber is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff Margaret F. Nash, Agent.
Mrs. W. B. Brooks, Clerk.
August 18th 1934.
J. C. Linthicum,
Solicitor for Plaintiff
Sol J. Russell Atty. Ad Litem.

ord showed 50 enrolled and 50 present. Mrs. Lloyd Stone is Superintendent of the work.

A religious census just completed reveals that out of a population of 2100 within the city limits of Booneville, 1584 prefer the Baptist Church.

A LOUD SPEAKER HAS BEEN installed on the main streets at Sparkman to entertain the Saturday afternoon crowds with religious programs. The pastor, L. L. Hunnicutt spoke Sunday to large congregations on Mk. 1:24. Many people approved by expressing their disapproval of the outstanding menace, the "Beer Joint." Sparkman is making a fight to clean up their town and feel assured of success.

BROTHER S. A. WILES REPORTS FROM STRONG: Dr. L. M. Sipes has been with us in a revival meeting. Great preaching and splendid results. Twenty-three additions, 14 being for baptism. Two additions Sunday. The people were all delighted with Dr. Sipes and his great gospel messages. Brother Lowell Queen, a student in Ouachita lead the singing. The people appreciated his good work. Last week, I was with my Brether at Columbus. The results were 10 additions.

O. C. WILCOXIN has recently resigned as pastor of the Salam Baptist church at Salam, Missouri. We do not know his plans for the future. Brother Wilcoxin was in the past, pator at Helena, Augusta and Newport.

SEARCY BAPTISTS are in the midst of their annual revival this week. The pastor, J. I. Cossey, is doing the preaching. This is his 5th meeting at Searcy since he became pastor in 1929. Mrs. Guy Newson has charge of the music in the morning services. Mrs. Joe Knox directs the booster choir and Mrs. Victor Beals has charge of the choir at the evening services.

J. OSCAR RHODES WRITES: In the building formerly occupied by the Davis Chapel Church, Sunday school was begun recently and the attendance has averaged 60. The Sunday school meets at 2:30 in the afternoon and the teachers are from Little Rock churches. They have preaching after the Sunday school and a prayer meeting each Wednesday at 7:45. This place is 16 miles northwest of Little Rock on highway 5. John Miller of Little Rock recently did the preaching in a meeting which resulted 13 grown people being saved. Miss Ruth Cochran plays the organ and does personal work. Brother Rhodes is to be commended and remembered in prayer in his work in this needy community.

33% More Electric Service For 12% Less Money!

In December, 1929:

1,676,000 Kilowatt Hours of service to 45,495 residential customers, for which we received \$166,193

In July, 1934:

2,227,000 Kilowatt Hours of service to 42,611 residential customers, for which we received \$145,123

Yes, 33% more electricity used by our residential customers at 12% LESS cost to them! That's what our rate reductions effective January, 1930 and July, 1934, meant to our residential customers! Here are our records: In December, 1929—1,676,000 Kilowatt Hours of Service, for which customers paid \$166,193. In July, 1934—2,227,000 Kilowatt Hours of Service, for which customers paid only \$145,123.

\$74,022 saving for this one month alone through rate reductions!

Of course the savings vary to different customers under our rate reductions, but figures prove that these reductions have affected our revenue sharply. For instance: If the service used in July, 1934, had been billed at the December, 1929 rate, we would have received revenue of \$219,246 instead of \$145,123. Which means that the two rate reductions given our residential customers since December, 1929, provided a NET SAVING OF \$74,022 for the month of July, 1934 alone. Multiply this by 12 and you will see that your saving, (and our revenue decrease) reaches a very large sum.

Use more electricity at lower cost!

Under the reduced rate schedule placed in effect in July, our residential customers can use much more electric service at very little extra cost.

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OUACHITA COLLEGE

DR. J. R. GRANT, President, Arkadelphia, Arkansas

ITS PAST:

Established 1886. More than 6,000 young men and women have studied at Ouachita College. A little more than 1,500 have graduated. The alumni have gone from here to every county in Arkansas, to every state in the Union, and to many foreign fields.

ITS PRESENT:

The enrollment 1932-33, 283; enrollment 1933-34, 436—a gain of 52%. At the present, three weeks before opening day, everything points to another large enrollment. All rooms in the boys' dormitory are reserved and we have acquired a large residence near the campus which will be used as a dormitory annex. The rooms in the girls' dormitory are more than three-fourths reserved. This is far in excess of what it was at this time last year.

We are not interested in numbers so much as in the service that we can render to students. We feel that the larger the enrollment, the greater is our opportunity for service.

Last year we enrolled about fifty ministerial students. Prospects now point to an enrollment of seventy-five ministerial students for next year. Four of our students last year were in training for foreign mission work. Several (I do not know the exact number) were in training for home mission work. Three young men were in training for evangelistic singing.

Many of our students last year met daily at four o'clock in their daily prayer-meetings. The Life Service Band met each Thursday at four o'clock. The Student Ministerial Association met each Thursday evening. Several groups of our students went each Sunday to nearby rural communities, the County Farm, the jail, and other places where they conducted religious services. They organized many Sunday Schools and young people's meetings.

One of our biggest problems is lack of money. Our endowment income is mortgaged and will remain so until 1938 unless the friends of Ouachita take extraordinary steps to release the mortgage. Since Ouachita College charges no tuition to ministerial students or students training for missionary work or for evangelistic training, and since no tuition is charged to sons or daughters of ministers and since we have given so many poor students an opportunity to work their way through Ouachita College, the financial situation at present is resting heavily on the faculty, which last year gave more than \$25,000.00 of its salary to the Christian Education Program in Ouachita College.

ITS FUTURE

The future of Ouachita College looks brighter. State-wide interest is being shown in the Ouachita College 1000 Club. Members of this Club pledge themselves to give \$1.00 per month to Ouachita College for the year, beginning month of _____. There are also many friends of Ouachita subscribing scholarships of \$110.00 each. The financial agent, Mr. J. Lee Porter, thinks that by February 1, 1935, the mortgage on the endowment income will be paid and that by June, 1936, Ouachita College will be ready to celebrate its fiftieth anniversary by dedicating three new buildings: a chapel hall, a library building, and a Home Economics building.

We believe that the graduating class of 1936 will be at least seventy-five, or a little more than twice the number in the graduating class of 1934.

As has been said before, we are not interested in mere numbers nor are we interested in new buildings. We do hope, however, to have sufficient buildings and equipment to enable Ouachita College to render a maximum service in the field of true Christian Education. Ouachita College must send back to the churches men and women better trained in Christian service. If it does not do this, it has no right to expect aid from the churches.

We hope by 1940, or possibly before, to have a large apartment dormitory where married ministers may live with their families. One of the biggest problems now is that of finding suitable living quarters for married students who wish to attend Ouachita. Another building that is greatly needed is a science building in which boys and girls may study true science in a way that will not lessen their faith in the Father of all sciences.

We hope, also, by 1940 to have the endowment raised from \$550,000.00 to \$1,000,000.00.

DEPARTMENT OF
SUNDAY SCHOOL & B. Y. P. U.

TEACHING
TO
OBSERVE

J. P. EDMUNDS
Secretary and Editor
MRS. GRACE HAMILTON
Office Secretary

TRAINING
TO
SERVE

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

SUNDAY SCHOOL ATTENDANCE
Sunday, August 19, 1934

First, Fort Smith	895
Immanuel, Little Rock	738
First, Little Rock	574
First, Booneville,	493
Second, Little Rock	456
First, Paris	423
Tabernacle, Little Rock	421
Baring Cross, N. Little Rock	419
First, Paragould	342
Fayetteville	334
First, Springdale	333
First, Van Buren	235
First, Rogers	217
South Highland, Little Rock	202
First, Norphlet	172
Manila	137
Mansfield, Mansfield	112
Harmony, R. F. D. N. L. R.	100
Woodlawn, Little Rock	63
Holly Springs	42
Life Line, Cypress Junction	31

B. Y. P. U. ATTENDANCE
Sunday, August 19, 1934

First, Fort Smith	302
First, Little Rock	240
Baptist Tabernacle, Little Rock	205
Immanuel, Little Rock	149
First, Van Buren	148
First, Norphlet	133
First, Paris	116
First, Springdale	102
First, Booneville	100
First, Rogers	69
Manila	72
Fayetteville	67
Woodlawn, Little Rock	67
First, Mansfield	64
South Highland, Little Rock	47
Life Line Baptist, Cypress Jctn.	27

FIRST BAPTIST CORNING, REPORTS

During the week of August 6-10 a B. Y. P. U. study course was conducted by the First Baptist church of Corning. The total enrollment in the Intermediate Manual class was 30 and 26 were enrolled in the class in "Training in Church Membership." A total of 39 awards has been issued for this school. Dr. J. S. Compere is the new pastor.

CROSS ROADS CHURCH,

R. F. D. El Dorado

Rev. Tom K. Thompson of Little Rock reports a fine week with the Cross Roads Church. He taught a class in the senior B. Y. P. U. Manual with about forty in attendance. Much interest was manifested and the young people are very enthusiastic concerning the B. T. U. work in this church. Cross Roads church is one of the outstanding rural churches in Arkansas. This church has main-

tained a Standard Sunday School for the past two years. Rev. Dal A. Crawford is the pastor of this fine church. Mr. J. C. Neeley Sunday school superintendent and Mr. D. W. Stark B. T. U. director.

Sunday School Lesson

By HIGHT C. MOORE

September 2, 1934

Micah Champions the Oppressed
Micah 6:1-12

Golden Text—He hath shewed thee O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6:8.

Arrangement was made in the word of the prophet. (1) There was a call to the people. Let them hear. Let them arise from their lethargy. Let them prepare for the great controversy. Inanimate nature must witness and bear record. (3) There is a call for controversy. God himself will contend with Israel. Can they stand the test?

Expostulation was embodied in the word of Jehovah. Twice he cries, "O my people!" And two things he calls upon them to do. (1) Let them testify if they will against their God, for the very thought of such an attitude may bring them to their senses. What has he done to invite their indifference? Wherein has he wearied them with his mercy and goodness? Let them speak! (2) Let them remember. Let them think what God had done for them in the glorious days of old! delivered them from the shackles of bondage, brought them out of Egypt gave them such leaders as Moses, the Lawgiver, Aaron the priest, and Miriam the prophetess. Let them remember what their foes had done; kings like Balak and diviners like Balaam. Let them think of the mercy of God which had transferred them from the wilderness into Canaan, the milk and honey land. How could they fail to know and appreciate the righteous acts of Jehovah?

Evasion was evident in the first and only word we have direct from Israel: In vain they proposed a series of holy acts which are spiritually ineffective. (1) They would come before Jehovah, but here was no hint of coming in the right way. (2) They would bow in formal worship but their hearts seemed far away. (3) They would bring burnt offerings of standard quality (calves' a year old),

but fail to surrender themselves to God. (4) They would even be willing to make lavish extra offerings involving thousands of rams and rivers of oil, but they would desire thereby to purchase merit or buy indulgence to sin (5) Some would be willing even to offer human sacrifices involving their own children, but at the same time unwilling to offer themselves as living sacrifices unto God.

Obligation was tersely and emphatically expressed in the second word from the prophet. (1) It embodied a revelation, for God had showed something of importance to man. (2) It was a revelation of what is good, and certainly such a revelation is needed by men. (3) Finally it is a revelation of what God requires of man from the point of view of the second table of the Law. There are two great social duties involved in the requirement to do justly and to love kindness. And there is a central and supreme spiritual duty involved in the requirements to walk humbly with our Lord.

Obstinacy in its corruption and consequences called forth the final word of Jehovah. (1) The warning was given in the divine voice and could but be heard even in the crowded city. Every man of wisdom could see the condition of the country. Nor that came with the rod of punishment. would they fail to rear the instruction (2) The wickedness of the people included the accumulation of the treasures of wickedness, fraud in business as portrayed by scant measure, wicked balances and deceitful weights violence in legal wrangling or personal treatment of the poor by the godless and grasping rich; and lying which permeated the whole population, making everybody untrustworthy. (3) The woe came in consequence; the country was smitten with a grievous wound; the land became a desolation because of its sins.

Evil Ends in Woe

(1) Evil in Heart. "Devise iniquity." It is in the heart that sin takes root. It is there that iniquity first takes form and shape. There is the atmosphere in which it flourishes. There is the dynamo which moves it into energy and life.

(2) Evil Against God. "Contend thou . . . he will contend." All sin is first of all sin against God. It puts the creature in an attitude of defiance toward the Creator. It makes helpless man dare to lift his puny hand against the omnipotent God. It is folly inexpressible and infinite. God himself in holiness and justice must contend against contending man And there can be but one result.

PINE GROVE CHURCH: Sunday was a glorious day in the life of the Pine Grove Baptist church, when its 65th anniversary was observed. Committee for the program were: Mrs. Dan Thomas, J. J. Thomas and B. B. Brown. Sunday School had its regular hour and blending the service into a reminiscence of passed days, members and pastors with brethren A. W. Brown and Sam Miller leading in prayer. Rev. Geo. W. McCarty who was their pastor for 13 years, some

37 years ago, preached a wonderful sermon at the eleven o'clock hour. Then to follow was a great physical feast of every thing good to eat one could wish for and plenty of it, prepared on three long tables with plenty of cold water to supply the needs of the some 300 present. The crowd with bowed heads gave thanks to God for His many blessings led by E. D. Estes, County Missionary. The afternoon session was opened with Brother John B. Crockett, the present well beloved pastor leading the singing. The favorite song of Bro. McCarty was "Jesus Lover of My Soul." "Amazing Grace," for Bro. E. J. A. McKinney, "There is A Fountain Filled With Blood" for Bro. Arden P. Blaylock and "The Old Time Religion" for Bro. John B. Crockett. Prayers were offered by brethren Geo. W. McCarty and E. J. A. McKinney. The former pastors are: Geo. W. McCarty, John Lawhorn, W. P. Kime, E. J. A. McKinney, Col. Ashburn, Arden P. Blaylock, J. E. Berry who is a Missionary now in Brazil and Roe Beard who is in Oklahoma. The service was concluded by reading some of the minutes of the early days of the church revealing the fact that the present building has been there for some sixty years. The roll was called of the early membership and then a most glorious message was brought by Bro. Arden P. Blaylock concerning the "Place and Purpose of the Country churches which moved our hearts with love for Christ and our forefathers.

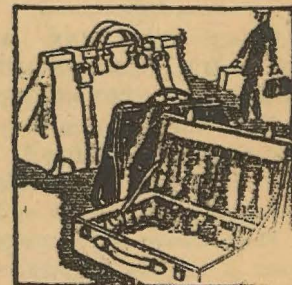
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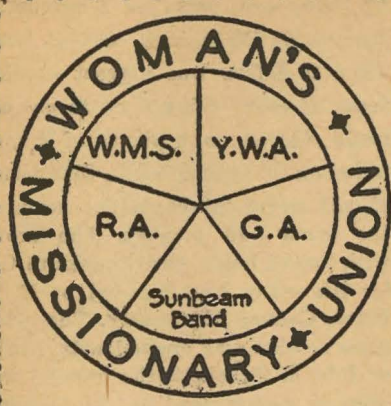
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Mrs. W. D. Pye, Corresponding Secretary-Treasurer and Editor.
Miss Margaret Hutchison, Young People's Secretary.

SEASON OF PRAYER FOR STATE CAUSES

September 24-26, 1934

MY STATE

"My State — I search in vain for words
Her virtues to define;
But this I know with heart aglow,
I love this State of mine.

"My State—how beautiful are her lands!
All nature's charms combine
To make her fair with beauties rare—
This lovely State of mine.

"My State! Oh, Father, shed Thy light
Upon this State of mine;
Win her to Thee that she may be
Not only mine, but Thine.

"Oh, may her laws be just and right,
Her people strong and fine,
May all her ways be righteous ways—
This lovely State of mine."
—Anon, Copied from Baptist and Reflector.

A MESSAGE FROM MRS. W. D. PYE, W.M.U. CORRESPONDING SECRETARY - TREASURER

"My State—I search in vain for words Her virtues to define."

Several years ago when writing to you in regard to the Season of Prayer for State Causes I expressed the sentiment of the two lives above, although not in such poetic language. I was born in a little town in the heart of Arkansas, and just living in this state has always seemed to me to be one of the fortunate things of life—just sitting on the pinnacle of the world, as it were. So there are no words superlative enough to describe the love I have for Arkansas—a love that is only transcended by love for God and His cause as it is promoted in our state. Therefore I took pleasure in preparing the program and in sending you three copies for the use of your society in preparing for the Season of Prayer for States Causes, September 24-26.

May "the words of your mouths be acceptable in His sight" as you speak these facts regarding Baptist work in Arkansas.

"My State—how beautiful are her lands! All nature's charms combine."

For several years my work as your secretary has taken me up and down, over and across Arkansas. Of the 75 counties in the state, I have visited at least 71 of them and I am not so sure but that I have crossed some of the other, even though I am sure that I have not done any work in them. One thing that has impressed me in many sections of Arkansas is the natural beauty of our mountains and plains. On my last trip out over the state I traversed much of the Ozark country. One moment we were speeding through a lovely valley; almost instantly we were climbing up a mountain straight into heaven's blue, with beauty on every side such I had scarcely ever seen. In these programs we will see through the eyes of the various writers some of the wonders of our state and learn how to embrace the opportunities for service which nestle in every city, town, and country hamlet. This is especially true of the program for the third day.

"Oh, may her laws be just and right, Her people strong and fine."

The true measure of a state is not the love of her native sons and daughters nor the beauty of her scenery, but in her Christian citizenship. Some of our laws are not good; other laws are not enforced. Many of our citizens are unsaved and unchurched. This is true of about three-fourths of the people in our state. Can we hope for better laws, or enforcement of those laws, until a larger percent of the population knows Jesus Christ as a personal Savior? It is to arouse Baptist women and young people to the needs of the hour that these programs are prepared each year. We earnestly entreat you to study and pray for three days to the end that your membership may become aroused to the spiritual need of the State and go forth to win others to Jesus.

"My State! Oh, Father, Shed Thy Light Upon this State of mine."

God has marvelously blessed our state in natural resources. He has also shed His light upon us, and from that light we may kindle a brand for our own missionary fires. Our prayers and gifts will help to carry that light into all parts of our state. Last year we gave \$1,900.60 for our state mission offering during the Prayer Season. In view of the fact that financial conditions are somewhat better this year, we have set \$2,500 as a goal for the offering in 1934. This will be used for the state mission program of Woman's Missionary Union and other state mission causes. Send all funds to the writer who is treasurer of the State W.M.U. Let us pray and give that the cause of Christ may be advanced in Arkansas—"This lovely State of mine."

SHOULD ALL CHRISTIANS TAKE THE LORD'S SUPPER TOGETHER?

(Continued from Page 1)

and partake with those I believe unbaptized and without New Testament Church Membership. "But it is up to the other fellow and his God." Yes, I know it is. And so it is up to me and my God, for the command is to me to take it with him. It is hard for me to think of a temptation more cruel than that which open communion lays in the path of the unqualified. The law of Christ commands certain churches not to take Lord's Supper or pain of "eating and drinking damnation to themselves." But open communion lays temptation in the way of all such and asks them to blindly blunder up to the Lord's table.

4. It is grossly and glaringly inconsistent. There is not a denomination in this country but would exclude one of its own members for believing and practicing as any other denomination does. Suppose our Baptist brother preaches Methodist doctrine next Sunday. Suppose our Methodist Brother preaches Baptist Doctrine.


5. But the most stupendous evil of open communion is the fact that it perverts the design of the supper. The design of our blessed Lord was that it should be a sacred memorial of Himself. "This do in remembrance of me." My mother left me a picture of herself. It is a memorial of her. I would not permit her picture removed and another put in its place. We should not substitute anything for Christ's commands. Open communion reaches up to the Cross and tears down the blessed body of the Son of God and hoists in its place the sickly human sentiment of a feeble brotherly love! "I had eyes only for Him who said He would die for me."

SOUTHWESTERN BAPTIST RELIGIOUS EDUCATIONAL ASSOCIATION TO MEET AT SEMINARY HILL, TEXAS SEPT. 4-6, 1934

Employed and Volunteer Educational Directors, Pastor's Assistants, Financial Secretaries, Sunday School

Superintendents, Department Superintendents and other leaders, B.T.U. Directors, Leaders and Sponsors, pastors, state and associational workers, and others from the four states of Louisiana, Arkansas, Oklahoma, and Texas, who are interested in "Religious Education for the Day In Which We Live," will gather at Seminary Hill, September 4 to 6, inclusive, for the fourteenth annual meeting of the Southwestern Baptist Religious Educational Association.

An attractive program has been arranged covering every phase of church work. An entire session is given to each of the following topics: Tuesday morning, "Problems and Opportunities of Today;" Tuesday afternoon, "The Educational Director;" Tuesday night, "Evangelism and Christian Character;" Wednesday morning, "Selection and Training of Workers;" Wednesday afternoon, "Church Finances and Record;" Wednesday night, "Stewardship and Christian Leadership;" Thursday morning, "Adult Religious Education."



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CENTRAL COLLEGE

A Standard Junior College "For the Girl Who Cares."

Central College will open September 10. All new students are asked to be at the college not later than noon. An Orientation Period will begin at one o'clock in the auditorium on this date.

Tuesday, September 11, will be registration day. Tuesday morning will be classification period for new students, and Tuesday afternoon for old students. It is not necessary for students who were here last year to arrive before Tuesday. The formal opening will be Wednesday morning September 12. Class work will begin immediately after the formal opening.

NEW TEACHERS

Miss Minnie Hawkins, Magnolia, Arkansas
Director of Music

Miss Atwood Hudson, Lockhart, Alabama
Department of Speech and Physical Education

Miss Eunice Jenkins, Denison, Texas
Home Economics

Miss Fay Holiman, Little Rock, Arkansas
Dean of Women and Assistant in English

All these teachers come to Central with the very best qualifications and recommendations.

Bruce Hall, the girls' dormitory, is entirely filled, and many girls have been assigned rooms in Main Building. Central College will have the largest number of students for opening day that she has had in many, many years.

A college course at Central means culture, Christian character, and work accredited 100 per cent anywhere.

J S. ROGERS, President

FRED H. WARD, Field Sec'ty.

Conway, Arkansas

The meeting at the New Bethel Church near Floral resulted in 30 public professions of faith. Brother Poole has been pastor of this church for the past four years. The pastor did the preaching in this meeting.

T. C. Gardner, B.Y.P.U. Secretary in Texas recently received the degree of LL.D from Howard Payne College. This is an honorary degree is very much deserved by Dr. Gardner. It is the opinion of this writer that he is the greatest Young People's worker in the world.

L. C. LANGLEY was assisted in a revival by J. I. Cossey at El Paso, White County, Arkansas. The meeting resulted in 10 baptisms and 4 by letter and statement, one other is approved for baptism. Brother Langley preached at Searcy August 19 and did it to the satisfaction of all who heard him.

We have just closed our annual revival. About 18 joined either by letter or as candidates for baptism. Bro. L. E. Holt, of Kilgore, Texas and you will recall an Arkansas boy did the preaching and did an exceedingly commendable job of it. This is just one of his habits that he seems unable to break. The services were well attended indeed and the meeting has all the earmarks of a genuine revival. We are happy to have had this good preacher with us and the Pastor was glad to renew this long fellowship with him. When you pray remember us. Thos. H. Berry, pastor.

Rev. Edgar Williamson, pastor at Paragould is in a campaign with the Trinity Baptist Church, Memphis, Tenn. In his absence Rev. Richard Johnson, who is Greene County Missionary preached at both services.

KENSETT—Friday night brought to a close the Sunday School Manual Training Class, at the Baptist Church, with 33 passing necessary tests for the "King's Teacher's Diplomas." Our Pastor, Bro. Moffitt, taught the study course all the way through and is more than delighted with the fine spirit shown in the work. Sunday morning three united with the church, for baptism, and at 3 p.m. 14 were baptized. The evening hour marked the beginning of our revival, although there have been 15 additions in the past two Sundays, 14 of them on profession of faith for baptism, and last night an additional one came for baptism.

REV. C. G. DAVIS preached at the Plainview Baptist Church, Little Rock both hours. Three conversions, all for baptism.

The Pleasant Hill Baptist Church of Floral has just closed one of the best revivals in the history of the church. There were 69 professions of faith in Christ. The pastor Rev. Gus Poole did the preaching. Brother Poole has been pastor for the

past three years. Most of the converted in this meeting were the roughest in the community. Twenty were baptized Sunday and others will be later.

A meeting has closed at Excelsio. Brother John Bassinger pastor leading the singing and Sam Ed Bradley, doing the preaching. The church was greatly strengthened and heartened by the meeting. There were 23 united with the church upon profession of faith, two additions by letter and one reclaimed. About 30 per cent increase in membership.

The meeting at Amity resulted in 14 additions by baptism and 3 by letter. Brother Theo (T. James. Pastor did the preaching and Deacon Paul Rowe led the singing. During the meeting, Ernest Echols, a high school graduate answered the call to the gospel ministry. He is making plans to enter Ouachita this Fall. Miss Hazel Rains answered the call for special service to devote her life to teaching. Brother James will begin a meeting with the Granis church next week.

Getting Big Enough: Son—"Mummy, is it true that man is made of dust?"

Mother: "Yes dear."

Son: "Well, I guess there'll soon be one under the spare bed." — Zion's Herald.

Tenderfoot: "I know an artist that painted a cobweb so real a maid spent an hour trying to get it down."

Second Class: "Sorry, but I just don't believe you."

Tenderfoot: "Why not? Artists have been known to do such things."

Second - Class: "Yes, but not maids."

"What is the shape of the earth?" asked the teacher.

"Round."

"How do you know it's round?"

"All right, it's square, then; I don't want any argument." — Columbia Jester.

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.

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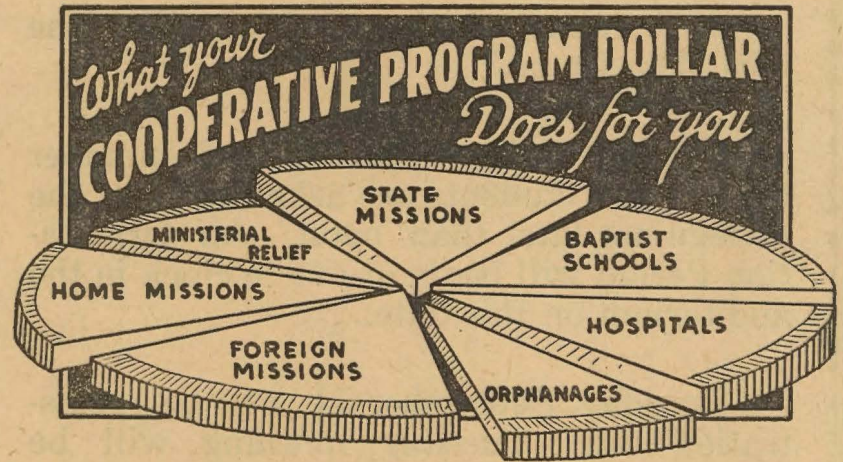
98 out of 100 women report benefit

Executive Board, Arkansas Baptist State Convention

By B. L. Bridges, General Secretary



The CO-OPERATIVE PROGRAM MOTHER AND HER NEEDY CHILDREN!



Churches Forgetting Missions

For the last two months many churches have forgotten to send us a check for missions. Consequently we are falling behind our goal. Our receipts up until vacation time were very encouraging. But for the last two months they have been pitifully small.

SOME FULL-TIME CHURCHES ARE "BLANK"

Some of our best churches have almost quit sending mission funds during the third quarter. At this time of the year we expect fourth-time churches to be slow with finances. But we do not understand why the stronger churches should "draw a complete blank" in any one month.

A HEART-BREAKING SHAME

It is a grievous sin, as we see it, for a church to go through a whole month, one unit of time in its bookkeeping, and use all its funds at home and for that time ignore the call of missions. I am not quarreling. My heart is aching over the situation, and these are my heart-groans.

PLEASE, PLEASE, SEND US A CHECK

Brethren, won't you please get your treasurer to send us a check for the co-operative missionary program? Our August books will close next Wednesday. We sorely need your help. Won't you see to it that your church sends us a check next Monday? If you wait till the middle of the week to send it, it will not help us on our "Midsummer Strain,"—you will not get credit for it in the list of August contributions. **Please, Please Come To Our Help At This Time.**

