

# BAPTIST and REFLECTOR

*"Speaking the Truth in Love"*

ORGAN TENNESSEE BAPTIST CONVENTION

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## "In The House of The Lord Forever"

When all my sheep were at rest in the fold, with my staff alongside of me in case it were needed for the protection of the flock against danger by night, wrapping myself in my aba, I retired for the night's rest above the door, facing my sheep so that from a point of vantage I might see each member of my flock. What a picture of the Great Shepherd, the good rest of a gloriously well finished task and the answer of His honored prayer, "Father, I will that they also, whom thou hast given me, be with me where I am."

"Where are you, Lord?"

"I am where the sky no more robes itself in angry tempests and menacing blackness. I am where hostility gives way to friendship, turbulence to serenity, hard conflicts, tense anxiety, and painful suffering to the rest which remaineth for the people of God. I am where griefs give way to joy and where inhabitants never breathe a sigh, or utter a groan, or weep a tear. I am where violence shall no more be heard, wasting and destruction will not touch its borders, and arrogance of the proud shall cease. I am where a steadily advancing and tottering world will yield to redemption. I am where there are no bruised hearts, no shattered nerves, no stunted minds. I am where all earthly sickness will be rubicund with immortal health. I am where all tears will be wiped away, where cares and crushing burdens cannot intrude. I am where hunger and want, and the cruel, unrelenting pain of poverty cannot enter, where fear and troubles are never known. I am where walls scintillate with salvation and gates with praise, where I lead my flock into the green pastures, where the tree of life glistens like gems with twelve manner of fruits and the leaves thereof are for the healing of the nations. I am where a pure river of the water of life proceeds out of the throne of God, where rest my sheep in the cool deep glens of a new Paradise, where the fierce heat of the sun cannot smite by day nor the moon by night. I am where you hope to attain some day, through the everlasting kindness of God—heaven."

—M. P. Krikorian, in  
The Spirit of the Shepherd.

# Baptist and Reflector

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## EDITORIAL

### Our Time Must Be God's Time

It is often said that we can have a revival at any time if we meet the conditions. But it can only be accurately said that we can have a revival at any time when we meet the conditions, provided the time is God's time.

As in other blessings so in revivals, God's movements are in accordance with the principle that "in due season we shall reap if we faint not." This "due season" may be the time we have set for it and it may not. Only prayer and service and the results can determine.

If a farmer meets the conditions he may expect to harvest a crop "in due season," provided it seems good to the Lord. But many a good man has plowed and planted and cultivated and met all the known conditions and yet has reaped no harvest or only a very limited harvest. So in evangelism we may set a time for a harvest and meet the conditions as we know them and yet not reap at that time. This has happened again and again.

However, if we have honestly and earnestly sought to meet the conditions, a situation like this is no evidence of the divine disfavor upon us and furnishes no occasion for discouragement or giving up. The sowing of seed must precede the harvest. Sometimes the time we set for a harvest is God's time for seed sowing. And when we have sown the seed and honestly sought to meet the conditions of the harvest, then "in due season we shall reap, if we faint not."

It is related that a noted man held a two weeks' meeting with no visible results, not even a hand being lifted for prayer. But for eight years thereafter there were frequent conversions in that community and each dated his conviction to that two weeks' meeting.

More than once a time has been set for a harvest which was not God's time. When things have not moved to suit the man in charge, he has proceeded to "whoop it up." Running ahead of God, he has perhaps created a great emotional stir and had many professions without a corresponding possession of eternal life, and it has taken the church and community years to recover from the blight of that "revival."

Southern Baptists have set 1939 as a great year of evangelism and related activities. So far as we are able to interpret, there seems to be "the sound of a going in the tops of the mulberry trees" indicating the Lord's leading. But let us pray and pray and pray and yield ourselves, "if peradventure" (we use a good Bible expression) the time we have set may indeed be the time God has set.

Then, whether in seed sowing or in reaping or in both, we shall not run before Him but go onward with Him.

### Abiding In One's Calling With God

"Let every man abide in the same calling wherein he was called." "Brethren, let every man, wherein he is called, therein abide with God" (1 Cor. 7:20, 24).

In the light of the context the thought seems to be: "In the condition or daily pursuit in which the grace of God calls you into everlasting life, therein remain and have fellowship with and serve God."

However, Paul indicated that if one had the opportunity to better his condition and God was leading, he had the right to do it. Also the clear implication is indicated that so far as one had a choice in the matter of a pursuit or of remaining in a pursuit, he was to exercise it by ascertaining whether it were favorable to abiding with God or not.

If the principle of abiding with God in daily pursuits were more generally followed today, there are many things which would be abandoned. For instance, no professed Christian would be found running a road house or selling beer or other alcoholic beverages.

If this principle were honestly followed today, there are many members of Baptist churches who would do far more for their churches and for world wide missions than they are now doing.

It follows also that the teacher, the merchant, the banker, the farmer, the housewife, the servant and so on, if they abide with God, are as definitely kingdom forces as the preacher.

These considerations dignify life's common tasks. One can and should dedicate them to God and then he will be conscious that he is working together with God.

Being asked by a tourist what he was doing, an old farmer said, "I am preaching the gospel of God in China." He had the right spirit and he spoke volumes.

### The Encampment at Ovoca

The Encampment at Ovoca was in a deep sense a success. The attendance was not large, but in spirit and helpfulness it was exceptionally fine. A good many improvements in the property and the service at Ovoca have been made, making it a better place still for an Encampment and for a vacation.

Others will probably have something to say as to the program and personnel of the Encampment this year. We wish to indicate certain values of the Encampment as we see them.

**Information.** In Bible studies, addresses and conferences one finds at the Encampment helpful instruction in both doctrine and duty, imparting an enlarged view of the truth and of obligation to live out the truth in the state, the nation and the world.

**Inspiration.** In both the things already mentioned and in the music and fellowship of the Encampment one is lifted closer to God and moved to a better life and service.

**Unification.** The acquaintances made, the friendships formed or strengthened, the fellowship enjoyed and the steady spiritual impact of the Encampment deepened "the unity of the Spirit in the bond of peace."

**Rest and Recreation.** Tired bodies are refreshed. One "sleeps like a top" at Ovoca. Best of all, the soul is also refreshed.

**Investment.** The Encampment is worth all it costs and more in time, energy and money. Those who attend are blessed and they go back home to pass on the blessing to others, so that directly and indirectly a helpful influence flows from the Encampment to all our people and our work.

For these and for other reasons which might be given, we are glad that the vote was hearty and unanimous to hold another Encampment next year. It was good to be there.

### Troy Baptist Church

Sunday, July 31, the editor preached for Pastor Marvin Miller and the Troy Baptist Church, Troy. The very rainy day reduced the size of the congregation, but those who did come were very gracious in their attention. Dinner with the pastor in the home of his father and mother with whom he lives was an added enjoyment of the day. Bro. Miller and the church are doing a very fine work. Our thanks are expressed to both him and his people for their greatly appreciated courtesies.

On that day there was to have been a dedicatory program, setting apart the new building to the service of God. But because of the rain and lack of completion of the program the service was not held. A frame building about 30 x 40, painted inside and out, floors varnished, rugs and runners put down and pews installed and also lights and no debt on it stands as the monument of the faith and service of Pastor Miller and his people. So also it is a trophy of our State Mission program. The Lord's grace be upon them all.



## Remaining In Tennessee

It is not possible to describe the emotions which come to a servant of the Lord Jesus when he is confronted by a call to leave one position in the Master's vineyard and accept another. I shall not, therefore, attempt it. Suffice it to say to the brotherhood in Tennessee that, after long, anxious hours, during which the heart was torn by conflicting emotions and desires and during which there was an earnest effort to study all facts in the light of their relation to duty and to the will of God, I have reached the conclusion that He wants me to remain at the present post.

I have not under-estimated the honor which the Kentucky brethren conferred upon me in electing me to lead their state work. Nor have I overlooked the wonderful possibilities for service which that great state offers. The honor came without my desiring it; the call was given without my seeking it. I would have refused from the first to consider the invitation had I not feared to turn a closed mind to the leadings of the Holy Spirit.

Coming as the call did, my first impulse was to accept it as the will of the Lord. Days of mental and spiritual turmoil, filled with oft-repeated appeals for divine guidance, have resulted in the firm conviction that I should not make a change in positions. I, therefore, carry on with the people who have been so gracious to me during the past years, who have borne so patiently with my faults, praised so generously whatever of goodness they could see in me, and, above all, joined so faithfully with me in seeking to enlarge the kingdom interests of the Master.

These five and one-half years as Executive Secretary have been fruitful of great good, marked progress and genuine fellowship in service. The years ahead offer the possibility of continued growth in all lines of activity and of increasing unity and gladness among our Baptist people.

It is needless to say that I am happy to remain where I know the people and the work and where conditions are so conducive to progress. I am glad to carry on a program that has been well launched but not nearly finished. I have given my best to Tennessee Baptists during these thirteen and one-half years. I shall continue to do so as long as the Holy Spirit wills for me to remain as their servant.

JOHN D. FREEMAN, Executive Secretary.

## First Baptist Church, New Orleans, La.

Rev. J. L. Evans, twenty years a minister of the Methodist faith, has recently been baptized into the fellowship of the First Baptist Church, New Orleans, J. D. Grey, pastor, and ordained by this church to the Gospel ministry according to the New Testament plan.

Like Paul, Rev. Evans withdrew voluntarily from his own Conference, and for many months he went aside, quietly, to study the position of Baptists, and his joining the Baptist church and asking for ordination at the hands of his Baptist brethren is the fruit of that study.

Rev. Evans is now open to a call in the Baptist ministry. His service has been among many of the best churches of Southern Methodists, and he is eminently fitted to serve in any church to which he may be Spirit-led. Mail will reach him at Marrero, Louisiana, which is across the Mississippi ferry from New Orleans. —Lewis A. Myers, Educational Secretary.

### RECEIPTS AND DISBURSEMENTS FOR JULY, 1938

Co-operative	
Southwide	\$ 6,486.52
Statewide:	
Harrison-Chilhowee Academy	\$ 129.73
State Missions	2,288.44
Orphan's Home	1,017.09
Baptist Memorial Hospital	635.68
Carson-Newman College	635.68
Union-University	635.68
Tennessee College	635.68
Debt (U. U.)	381.41
Ministerial Education	127.13
Total	\$12,973.04
Designated	
Union University	\$ 180.63
Tennessee College	227.52
Harrison-Chilhowee Academy	2.83
Orphanage Scholarship	86.63
Christian Education	138.50
Preachers' Schools	71.00
W. M. U. Specials	1,362.36
Ministerial Relief	5.50
Orphan's Home	251.45
Home Missions	177.49
Foreign Missions	51.57
State Missions	227.52
Hundred Thousand Club	1,670.48
Total	\$ 4,472.53

JOHN D. FREEMAN, Treasurer.

## "Thanks, I Don't Drink," Says Flyer Corrigan!

By H. Phelps Gates

"Thanks, I don't drink; just give me a glass of water."

These were almost the first words of Douglas Corrigan, 31-year-old flying mechanic, who startled the world by hopping over the Atlantic in his antique \$900 "aerial jalopy."

One of the first pictures of the young flyer to be radioed to America and published in the metropolitan press showed him drinking water after he had refused a glass of Irish whisky.

"My nephew neither smokes nor drinks," declared Dr. S. Fraser Langford, pastor of the First Baptist Church of Santa Monica, California, in which home young Corrigan lives. "I've heard him say on more than one occasion, 'Water's good enough for me. Liquor and flying don't mix.' Douglas has lived a clean life and belongs to a Protestant church. He knew that he had to have a clear head to be a good flyer, and that was his life's ambition," Dr. Langford said in an interview with the National Voice. "I hope his flight will help teach the youth of this land the value of clean living and total abstinence."

Corrigan took off from Floyd Bennett Field, New York, presumably for the west coast. His arrival in Dublin was the first news anyone had that he was not on his way to California.

Still dressed in his greasy flying togs, Corrigan met Eamon De Valera. "As long as you choose to stay in this country," the Irish premier told him, "you shall be an honored guest of Eire."

In Ireland, Corrigan seemed to be more proud of his plane than of his achievement. "She's in grand condition after that hop," he said. "I think she could take me around the world."—The National Voice.

## Ministers And Votes

Two Memphians expressed themselves on politics yesterday.

Said Rev. J. Carl McCoy, pastor of Prescott Memorial Baptist Church:

The citizen should look upon his ballot as a trust inviolate. A man should no more think of selling his vote than selling his honor.

If a man votes a certain way to hold his job, he is as certainly selling his vote as if he got spot cash for it. If a man votes for a man who is not the right man for the place or, especially if he is not a man of high principle, in order to help himself personally in any way, he is definitely selling out.

If he votes for some man because that man has done him a personal favor, he is just as guilty as if he got money for his vote. . . .

I do not propose to tell anyone how to vote in the coming election, but I propose to plead with all honest citizens to seek in every way possible to know the facts about the men and the principles for which they stand, and then vote as they think right, regardless of any man or set of men.

Rev. McCoy has set a high standard, but one less high will not guarantee us the orderly processes of democracy on which our security and prosperity depend.

Said Rev. J. W. Carnell, pastor of St. Mark's Methodist Church:

A lot of people contend that politics is rotten and they do not want to have anything to do with it.

I beg of men and women who feel that way to please tell us how we are to have better men and women in politics until better men and women take more interest in voting.

These two ministers express . . . the spirit that is determined that we shall have not only good government but freedom and decency in politics. For without freedom and decency in politics we cannot hope to keep good government where we already have it or gain it where we do not now have it.

The teachings of the churches are meaningless unless expressed in a courageous stand for righteousness in politics and government. These two ministers realize that. We are sure they are not alone.—Press-Scimitar (Memphis).



## Race Relations In Tennessee

James D. Burton, Oakdale, Tennessee  
State Executive Secretary,  
Tennessee Interracial Commission,

John D. Freeman, President.

(Abstract of report to Nineteenth Annual Meeting in Nashville.  
Released by direction of Commission.)

The Tennessee Interracial Commission was organized in 1918 to foster helpful co-operation between the white and colored races. Leading men and women of Tennessee serve on its committees. It is promoting mutual understanding of viewpoints and needs through joint conferences.

Under the strain of existing conditions, the Commission is happily adapting itself to the needs of the day, and at the same time conserving the principles which brought it into existence. It believes that Christianity applied to the social, business and economic system will mean newer and higher levels of life for all people.

The church alone among extant organizations should be able to show an unselfish approach in racial adjustment. Business organizations might be accused of seeking commercial advantage, political organizations might be accused of seeking political power, but the church is in position to undertake the task of developing a Christian attitude among the races. There is no other organization so well situated to demand justice among the races as is the church. It must unhesitatingly lead the way.

The childishness of the racial attitude, even among Christians, may be suggested by supposing that the white race had the privilege of naming the conditions of the heaven to which they hope to go. Logically, the white man's heaven would have no place in it for the Negro. If on the other hand, the present attitude developing among some of our Negro brethren continues, practically the same sort of Negro heaven will be demanded, with the white man excluded. Racial differentiation amounts almost to religious antagonism. The trouble is that man cannot summarily dismiss his attitudes, because they come to be a constituent part of his mental being.

New attitudes come as a result of revolutionary processes; they have to be developed, evolved. This is the reason why a program of race relations is so slow. We are trying to sweep back the tides set in motion through the accumulating centuries of the past. Progress can be made only as we adhere to the principle of human brotherhood.

There is a large responsibility resting upon educational institutions in matters of race relations, and they should share in it. The people must be taught. Trained people are the hope of advancement toward correct attitudes. Ignorance and superstition are breeders of prejudice. We are dependent upon the best elements in all races to give drift to sentiment. There is hope in humanity and steady progress is being made in standardization of ideals for the races. We must think of all citizens as human beings, with human rights, and entitled to equality before the law, equal sanitary provisions, and equal protection of person and property.

## The Hand of God In The Southwide Baptist Revival

By John E. Sampers

The great revival among the churches in North and Central China has been going on for about seven years without any intermission. This revival took fast hold of many of our Baptist churches and brought blessings to our missionaries as well as to native Christians. Reports of the wonderful work of grace made us in the homeland anxious to share in these blessings. This mission field has been visited by the Executive Secretary of the Foreign Mission Board, the President of the Southern Baptist Convention and other leaders of Southern Baptists and all were impressed with the revival as a genuine work of grace. In the providence of God, this long continued revival has directed the attention of our people to the need of such a work of grace in the homeland.

The kindling of revival fires in the hearts of Texas Baptist pastors leading to the great campaign of 1937 and a renewal of the movement in the present year drew the attention of our people in all the states to the wonderful possibilities of united

prayer and effort in winning souls to Christ. Oklahoma is carrying on an earnest campaign during the present year. In certain centers in several other states there have been city-wide revivals which have been blessed with many conversions. Our Baptist people are becoming convinced that in addition to the methods they have been using in recent years, they may well unite their hearts in a Southwide movement to carry the gospel to all the people who do not now accept Christ Jesus as Lord and Savior.

The appointment by the Home Board of Dr. Roland Q. Leavell to revive the Department of Evangelism and the appointment of similar evangelists in several Southern states shows that the Spirit of God is moving upon the minds of our people to give renewed emphasis to the primary task of winning souls to acceptance of Christ as their Savior.

The new emphasis on Evangelism under the leadership of Dr. T. L. Holcomb of the Sunday School Board, in which he has been warmly supported by all the members of his staff, has brought to the attention of Southern Baptists the importance of winning our people to a definite acceptance of Christ Jesus as their Lord. The representatives of the Sunday School Board get in touch every year with most of the leaders in the nine hundred District Associations in the South. And in the State Conferences as well as at Ridgecrest the large and efficient staff of the Sunday School Board will help to kindle revival fires in the hearts of our people. They stand ready to press the work in all the churches during the coming year. Books dealing with evangelism in all its phases are being widely used in the study courses. The Home Mission Board is co-operating with the Sunday School Board in securing an evangelistic representative in every District Association in the South. The Foreign Mission Board is joining enthusiastically in the evangelistic movement in the homeland. A genuine revival throughout the South will mean much for the work of winning the whole world to Christ.

The Senior B. Y. P. U. book, "Winning Others to Christ," written by Dr. Roland Q. Leavell, has been widely used by our young people in recent months.

The W. M. U. of the South has chosen for its watchword in 1939 2 Corinthians 5:14, "The Love of Christ Constrains Us," and for the Hymn for 1939 they have selected, "I Love to Tell the Story." The Spirit of God must have been guiding our women toward the Southwide revival in 1939. Our good women are planning to emphasize Evangelism in Royal Service, World Comrades and The Window of Y. W. A. The Spirit of God is guiding the leaders in all phases of our work toward the great central aim of all Christian activity, that is the winning of souls to Christ.

Some of our brethren think that the hand of God can be discerned in the selection of the presidents of the Southern Baptist Convention in recent years. Every living former president of the Convention is definitely committed to evangelistic preaching. Doctors Geo. W. Truett, F. F. Brown and M. E. Dodd are in the forefront of the evangelistic pastors of our day. The writer of this article has had during the past seventeen or eighteen years a great revival of interest in his own heart in evangelistic preaching. He has tried to guide the thought of our people toward our supreme task as Christians. He proposed in his presidential address in Richmond, Virginia, in May of the present year that the Convention definitely go afield in 1939 in an earnest Southwide movement to save the lost in our own country.

Many persons have for years thought of Dr. L. R. Scarborough as a man who ought some day to be President of the Southern Baptist Convention. It seems providential to many of us that he should come to this high office just when Southern Baptists have resolved to undertake a great Southwide evangelistic movement. Dr. Scarborough has given his life to promoting evangelism and God has greatly blessed his labors. It would be hard to find two men better qualified to lead us in this campaign than L. R. Scarborough and R. Q. Leavell.

Those of us who are persuaded that God has led us to undertake this great work confidently expect him to bestow His rich blessings on our efforts. Whatever difficulties are to be overcome, we shall go forward successfully under the leadership of the Holy Spirit.

Let each one of us be on the alert to win individuals to a definite acceptance of our Saviour. Let us co-operate with any small group that may be engaged in this task. Let each one of us join heartily in any wider movement to which we may attach ourselves. Whatever our favorite method of evangelistic endeavor may be, let us not only pursue that method but join heartily with our brethren in every type of endeavor which has for its goal the winning of souls to Christ.



## A Word To Young People

By W. K. Wood

My noble young people, you have come to a great day. Soon you will receive your diplomas as a reward of your faithful work in school. Perhaps there were times when you were ashamed of your report cards. You did not always hear your teachers say, "Well done." But you stand in line confident of your reward and will soon be displaying the same, signed by the proper authorities of this great school. We thank God for you and pray His blessing upon you. However, there is another day of rewards.

William J. Patton, in Pardon and Assurance, tells of a young man coming to Philip de Neri in a great university with his face full of delight. He told him he had come to the law school of that place on account of its great fame and that he meant to spare no pains to get through his studies as soon as possible. Philip waited with patience for his conclusion, and then said, "Well, and when you have gotten through your course of studies, what do you mean to do?"

"Then I shall take my doctor's degree," said the young man.

"And then?" asked Philip again.

"And then," continued the youth, "I shall have a number of difficult questions to manage, and shall attract the attention of people by my eloquence, my learning and gain a great reputation."

"And then?" repeated the good man.

"And then," replied the youth. "Why there can be no question. I shall be promoted to some high office or other and make money and grow rich."

"And then?" asked Philip.

"And then," pursued the young lawyer, "then I shall live comfortably and honorably in wealth and dignity."

"And then?" asked the aged man.

"And then," said the youth. "And then—and then—then I shall die!"

Here, Philip raised his voice. "AND WHAT THEN?" Whereupon the young man hung his head and went away. The last "AND THEN?" had pierced his soul like lightning and he could not get rid of it. Soon he gave himself to the ministry of Christ and lived a holy and useful life.

When I was 11 years of age, father assigned to me the task of plowing a field of corn. Upon leaving the field he promised to return the last of the week and bring with him the ex-sheriff of the county, a wealthy farmer. He wanted me to do my best plowing so that I might get the commendation of this great man at his coming.

I was careful to do my best. So one afternoon I looked across that wide field to see my father and this great farmer coming to me. I noticed they were examining my plowing. How I wanted them to brag on it! As they came near my father introduced me to this friend. Claspings my little, dirty, sun-browned hand in his he said: "My boy, that is the best plowing I ever saw a lad do." For a moment there was a great lump in my throat. I wanted him to say these words. The joy that came to my youthful heart.

My friends, the Christ, the Son of God, is soon to appear and every one will be called upon to give an account of his stewardship to God. May you have so loved Him, trusted Him, and wrought for Him that you may hear Him say, "Well done, thou good and faithful servant. You have been faithful over a few things. I shall make you ruler over many things. Enter thou into the joys of thy Lord."—Ashland Avenue Baptist.

## A Visit To Gettysburg

Dr. J. H. Garnett, Dean of the American Baptist Theological Seminary, Nashville, Tennessee, accompanied by his son-in-law, Mr. Roscoe D. Guy, pursuant to invitation by the Government of the United States to be a guest at the 75th anniversary of the Battle of Gettysburg, visited that Battle Scene from June 29, to July 6, 1938.

The object of this event was that the old veterans of the Civil War should visit and review for the last time the greatest and bloodiest battle of all time. This battle was significant, and lasted three days—beginning July 1, and continuing until July 3, 1863. The result of this battle determined, undoubtedly, the Cause of Righteousness at the Bar of Human Rights and Justice.

This battle should have ended the War between the States, but it didn't. It continued two years longer.

Any brief statement can give but a very inadequate idea of this whole affair: either as to the battle seventy-five years ago,

or as to the elaborate preparation for this Reception of the Blues and Grays.

The best we can do is to draw on the imagination, and that itself will give but a very faint picture of the whole situation.

A few explanatory hints:

Gettysburg was named for a man whose name was Gettys.

When the battle was fought here seventy-five years ago there were 2,000 inhabitants.

The town now has 6,000 inhabitants.

The houses here are well and handsomely built; the yards are well-kept; the streets and highways are in fine condition.

There are more than a thousand monuments built to the memory of those who died here.

Forty-three thousand brave men sleep here, the everlasting sleep, in interest of the causes for which they gave their lives.

I quote from President Roosevelt's address in his dedication of the Eternal Peace Light Memorial before 200,000 people on Sunday, as a climax to the 75th anniversary of the Battle of Gettysburg. In that address the President said: "Immortal deeds and immortal words have created here a shrine of American patriotism."

While the Nation listened, President Roosevelt dedicated on Oak Ridge, an everlasting memorial to peace in America. This memorial cost \$60,000, and will never go out. Friendly bands from the North and the South brushed aside a barrier, to let the rays of the setting sun strike the spark that set aglow an eternal flame of peace on top of The Eternal Light Memorial, situated on top of Oak Ridge.

Says Governor E. W. Marland of Oklahoma: "The reunion of the armies of Blue and Gray on the field of Gettysburg, seventy-five years after that famous conflict, bespeaks more eloquently than words, the complete union of our country."

At that hour, on July 3, 1863, Lee's army had been repulsed in a hopeless charge against the union forces; and the highwater mark of the rebellion had been reached at Gettysburg.

Gettysburg is situated about 115 miles from Philadelphia; about 75 miles from Baltimore; about 75 miles from Washington.

On this day, July 6, 1938, the boys are saying farewell, the boys in the Blue and the boys in the Gray—a long farewell!

The last bivouac of war between the states is over. The last campfire has flickered out and its ashes are scattered to the winds. The bugles have sounded the last retreat.

Together, a Union and Confederate veteran lowered the flag from the Memorial that will tell generations to come of the eternal peace and brotherhood here vouchsafed.

I must not close this brief statement without expressing my personal gratitude for the considerations which I enjoyed at the hands of the Government and the complete arrangements for the occasion by those in charge.

The quarters were ample and comfortable; the meals were abundant and well prepared; the service was fine. As for transportation, we had Pullman service both ways.

## Consolation Corner

By J. Luther McAliley

A splendid educator answered the call of his Master the other day. The sixty-two years which he invested in activities here on earth brought him into touch with thousands of other personalities.

Some friends were remarking shortly after the obsequies, on the virtues of this teacher. One who knew him well said: "He could sit and take more bitter rebuke and criticism without a look or word of resentment than any other man I have ever known."

Criticism is not an easy thing to bear. Especially in the event that it is not warranted . . . when the acts criticised were right ones.

Yet, the greatest personality who ever lived on earth, Jesus Christ of Nazareth, did not reply to the most severe charges that were heaped upon Him; even though they were false.

The greatness of the Master shone out in His replies of silence. The most difficult reply to censure is that of silence. He who masters the art of holding his tongue when enemies and friends alike are voicing their wisdom and folly, comes mighty close to having the quality which classes him with Jesus.

It never requires much learning, much intelligence or great physical strength to say and to do little mean deeds and words, when critics heap their abuse upon one; greatness of mind and soul shine out when one can meet such crises with silence.

"He who ruleth his own spirit is stronger than he that captures a city." No reply is so hard to twist into error as the reply that never is given utterance.



## The Supreme Folly

Matt. 25:1-13

Charles R. Shirar, Pastor,

Calvary Baptist Church, Alexandria, Louisiana.

There are many foolish things being done today by people who are regarded as having more than unusual intelligence on most questions.

We say that it is foolishness for a young man to waste his youth in dissipation and idleness. In fact we feel it difficult to sympathize with the young person who willfully rejects the opportunity to prepare for the game of life while he or she is young. Opportunity can come only once for such preparation.

All agree that it is foolishness for a person to form a habit that will undermine his health. Yet, in spite of this conviction and with their eyes wide open, many indulge in health wrecking, character blasting, and soul destroying habits. It is not only foolishness but sinful for a man to do to his body anything which would weaken it. It is sinful for a man to take into his system anything which will destroy his will power and make him a menace to society, and place a burden upon the government to care for the results of his foolishness, and at the same time make his offspring underprivileged from the very beginning of life.

It is folly for a nation, institution, or person to live beyond his or its income. The credit system is a convenience and in normal times it may prove to be mutually helpful to business and the consumer. However, there is a fundamental principle of economics, that one's income must equal his outgo or else face bankruptcy. You cannot spend, gamble or drink your way back to prosperity.

### The Supreme Folly

You ask me if these things represent The Supreme Folly of man and I answer without any hesitation, NO! The Supreme Folly of Man is his neglect of spiritual preparation to meet God. Some people in their blindness have made the wrong kind of preparation; others in their wilfulness have refused to make preparation; while another group just defers and postpones making preparation. Either group is guilty of the Supreme Folly.

### The Folly of Unpreparedness

The parable of the Ten Virgins is the classic on foolishness. Here are ten girls with equal advantages and opportunity. Five of them were wise in that they made adequate preparation before the coming of the bridegroom. They were expecting him and they wanted to attend the marriage feast so they came prepared—"they took their lamps and oil in their lamps." They were not taking any chances and therefore it mattered little at which watch in the night the wedding party came, they were ready on a minute notice. The five foolish girls were just as intelligent and beautiful as the other girls. No doubt they had the same advantages and education. They were all called "virgins" and as far as the world was concerned there was no difference. In fact, the other girls, not even the unwise themselves, realized that there was a difference until a voice cried out, "Behold the bridegroom cometh, go ye out to meet him." Then it was that the foolish began to say to the wise, "give us of your oil for our lamps are going out." They were told to go and buy for themselves. It was a good suggestion but was void of results. They scrambled in their eagerness to purchase the oil and while they were gone the groom came and the wise entered into the banquet room where the marriage feast was served. All who were prepared entered and "the door" was "shut." They were shut in with the bride and groom and their friends amid the festivities of the wedding party. Gracious door! to shut the wise in with the prepared and friends of the Groom and His Bride. Shut in to peace and happiness; to joy and love; to innocence and purity. "Enter thou in to the joy of thy Lord!" Prepared to be seated with the honored guests and clothed by the Groom and attended by His servants. Gracious door! like unto the door that shut Noah and his family in the Ark, away from the boisterous waves and the ungodly. Such a door is a fitting symbol of Jesus, the Door of Life.

The unwise returned but only to hear the door slam and close right in their faces, and a deep voice within saying, "Depart from me, I never knew you." They wept and cried, "Lord open unto us" but they prayed too late! The Gracious Door had closed and what was the protection to the wise became a hindrance to the unwise. The door shut them out!! Out from the banquet; out from their friends; out from the Groom and His Bride.

### The Folly of Atheism

The fool has said in his heart there is no God. This type of folly is classified as "lack of preparation." The atheist has, as far as he is concerned, put God out of his thinking and therefore has no preparation to meet Him.

The wealthy man often reaches a place in life where he feels sufficient, and since his wealth can supply all the demands of the material side of his life does not call upon God, and by a faulty process of reasoning does not see the need of a God. This type of person is like the man whose land brought forth abundance and embarrassed the owner with an over-production. He was forced to build bigger barns in which to store his goods. He was quite successful and just a little proud of his business ability as his soliloquy indicates. The rich man is not a fool except as he trusts in his riches and fails to make adequate preparation to meet God. New barns are important but a new heart or attitude is required to meet God.

The young rich ruler was not a "bad man." He was considered good, and measured by his standards, he was almost perfect. He was honest, neighborly, and a good citizen. In fact he was very religious as to forms and ceremonies. He really thought he had kept all the commandments. His great wealth had become an idol to him and he was worshipping a "golden calf." He could have been saved by simple trust and faith but when asked to prove the genuineness of his belief in God and his obedience to the commandments it was revealed that he was an idolater. He had no preparation to meet God and was as if he said "there is no God."

The biggest fool in this world is not the man who says there is no God but the man who says there is a God and then in spite of this confession acts as though there was no God. Mere profession or assent to the fact that there is somewhere a great first Cause, call it what you may, does not prepare one to meet the God of the universe. This young rich ruler had all the knowledge possible on the moral law of God but he did not have the surrender of will and heart that it takes to make a disciple. He went away sorrowful but he could have gone away rejoicing. He was not required to take a poverty vow but he was tested and tried on the point of sincerity and failed.

### The Folly of Worldly Wisdom

The wisdom of the world is not sufficient to qualify for discipleship. In fact the gospel was then, is now, and always will be "foolishness" to the worldly wise and a stumbling stone of offense to the proud and haughty. If the world could have been saved by worldly wisdom then Rome and Greece would have continued to exist but the world in its wisdom went away from God; professing itself to be wise became foolish and God gave the people over to a reprobate mind!

The wisdom of this world is foolishness to God. The wise people in this world are the ones who in humility confess their dependence upon God and seek the salvation of their friends and children!

The business man who insures everything that he possesses and neglects his own soul is not wise. It is the height of folly for one to protect all his property with insurance and look after every interest of his loved ones in a material way and yet fail to prepare for that day and hour when he is called to meet the great king of all the earth, even the maker of heaven and earth.

### The Supreme Consideration

Wisdom would dictate that every rational person who hears me today, who sits before me in this spacious auditorium or listens in from private radio, in home, car, or from some hospital room, shall make preparation to meet God. This matter is most important and deserves your first consideration.

All must meet God since there is a God. How can you get away from Him? You cannot get away from yourself much less the God of the universe.

All must meet God prepared or unprepared. What supreme folly for any man to be found unprepared when he may prepare without cost or price or money.

All must make preparation in this life or be forever unprepared. When once the door is shut it is closed forever. Today is the day of salvation. Be wise and get ready now for the Groom is coming for His Bride. We know not when but we know He is coming!

When you trip up, fall forward and get up farther along.

Life is not a goblet to be drained. It is a measure to be filled.



# "Hannah--Godly Motherhood"

Lesson Text: I Samuel 1:9-18.

Golden Text: "Her children rise up and call her blessed."

Children, more often than not, inherit the more prominent traits of their mothers. The mother of Washington was pious, pure and true. Lord Bacon's mother was a woman of superior mind and deep piety. Sir Walter Scott's mother was well educated and a great lover of poetry and art. The mother of John Wesley was remarkably intelligent, religious and of unusual executive ability. She has been called "the mother of Methodism." Bryon's mother was proud, ill-tempered and violent. The mother of Nero was a murderess.

One has well said, "The best time to begin training a child is twenty years before the child is born." Happy the child who comes into the world through the life of a good woman, physically, mentally and spiritually fit. Happy the husband and family with a gracious, tender, kind woman to make the home. Few men have ever attained the highest possible usefulness and happiness in life without the influence and help of a good woman.

Happy, too, the child which comes into a home where it is welcome. Nowadays there are many houses ("home" is not the word here) where the coming of a child is looked upon as something closely akin to calamity. Women of the Bible felt that to be barren was a reproach. To this day, Eastern women make pilgrimages to their holy places to pray for offspring and to promise, should they be given sons, to consecrate them to their religions.

Israel never had a man whose influence was for more good nor of greater blessing than Samuel. To know his background, to learn a little of her in the brief glimpse the Bible gives us of his mother, is to more easily understand why God could use him during one of the most critical periods of Israel's history.

## I. HANNAH--A PRAYING MOTHER.

However much or little of this world's goods our parents were able to provide or leave to their children, the greatest heritage they could possibly pass on to us is the memory of their godly lives: Money and property MAY, and oftentimes DO, prove curses rather than blessings. But lives devoted to God cannot but pay big dividends in the lives of their children. And they provide an inheritance for us after they are gone which no fluctuation of money values can destroy. Whether or not they possessed the culture which learning brings matters little as we look back across the years. But it does matter greatly whether or not we can remember their lives of prayer for us and their efforts to lead us to love the Saviour.

The first picture given us of Hannah reveals her in the house of the Lord. Her first recorded words are the words of prayer. It is a prayer wrung from a broken heart, bathed in tears and poured out before God with an earnestness that will take no denial.

We have seen many pathetic pictures but none more heartrending than that of a mother who has waited too late to pray for her children. After they have fallen into sin and wasted their youth the mother has realized her neglect. Sometimes a merciful God performs a veritable miracle

in pulling them as brands from the burning. Many times she goes to her grave leaving the children she bore lost in sin and not knowing whether or not she will ever see them again. What a fine example is here given for expectant mothers. Hannah prayed for her son BEFORE HE WAS

## SUNDAY SCHOOL LESSON

For August 21, 1938

By LeRoy Steele, Oakwood Baptist Church  
Knoxville, Tenn.

BORN. She dedicated him to a life of righteousness and consecrated him to the Lord before he ever lay upon her breast.

## II. HANNAH--A SACRIFICIAL MOTHER.

No man can hope to portray the joy of a mother's heart as she looks for the first time into the face of the baby she has brought into the world. We will not attempt to describe Hannah's happiness. Her cup must certainly have overflowed. Her reproach was taken away, her prayer had been answered with a definiteness that could not be doubted, the Lord had blessed her with the son for whom she had prayed.

Now, there was this difference between Hannah and many who have their prayers answered. Hannah remembered her vow. When the time came to name the child there was no lengthy discussion, no searching about among relatives' names. She already had his name. "His name," she said, "shall be Samuel because I asked him of the Lord."

The time came again for the family to go to Shiloh for the yearly sacrifice. But Hannah would not go. The baby was too young to make the trip safely and she felt her first duty was to him. To her, he was a sacred charge committed to her care by the Lord and she must do her part in rearing him for the service he would render Him. Hannah was right. As important as many of her other responsibilities may seem, there is none that transcends that of looking after her children and making the home over which the mother reigns as queen.

Then the time came when Samuel must be taken to the tabernacle. We will not say that Hannah approached the pilgrimage reluctantly. She was to give up her child, yes. She was to tear him out of her own life and to see him about the home no more. But, if we are to judge by her actions and her words, there was a holy joy in her sacrifice. Stand by her as she speaks to Eli in the Lord's house and hear her say, "Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of Him; therefore have I lent him unto the Lord; as long as he liveth he shall be lent to the Lord." (or, him whom I have obtained by prayer shall be returned unto the Lord.)

What a beautiful character this woman must have had! Back home she goes without her son. As she takes up again the duties of the home the children of her husband's other wife remind her of the son she has left across the mountains at

Shiloh. The record does not say so but there must have been many sleepless nights. Many times she must have started up from her bed thinking she had heard his little cry. But, if she longed for him and the touch of his little hands she kept it to herself. Every year the family went to the tabernacle and every year she took to him the little clothes she had made with her own fingers. And in the months that intervened she kept him before the Lord in her daily prayers.

## III. HANNAH--A REWARDED MOTHER.

No man or woman ever gave to the Lord and lost by it. "And Eli blessed Ekanah and his wife, and said, the Lord give thee seed of this woman for the loan which is lent to the Lord. And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters." So, for the one which she gave the Lord, the Lord gave her five in return.

But the coming of five other children into this woman's life who was hungry for them was not the greatest blessing she received for her sacrifice. Troublous times came for Israel. They lost the ark, the symbol of God's presence among them. But, worse still, they lost the fellowship of God. Eli, the high priest died. His daughter-in-law named her child Ichabod, for, she said, "The glory is departed from Israel." For twenty years the spiritual life of the people was at its lowest level. Idolatry took the place of the worship of Jehovah. The worship of Ashtoroth, connected with prostitution and all kinds of immorality blighted the land.

But one day there arose a great lamenting from the heartsick nation. It is well to note that they lamented not after financial prosperity nor after the luxuries and pleasures financial prosperity would bring back. "And all the house of Israel lamented AFTER THE LORD."

God always has His man ready when the time comes for a great spiritual awakening. This man Samuel, by his good life of righteousness and devotion to Jehovah, had been, through the years, a rebuke to the sin about him. Now that they need one to lead the way back to God he stands to speak for them to God and for God to them. "And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us." Under Samuel's leadership the false gods are put away, an altar to Jehovah is built, the sacrifice is re-established and Israel, penitent and contrite, returned to God. It was one of the brightest days and ushered in one of the happiest periods of Israel's history.

Get the picture. A whole nation turning from sin and rededicating itself to Jehovah. One man stood in the breach during the dark days and that one man led the nation back to righteousness. But you will not rightly understand the history of that day until you go back to that day when a godly mother dedicated her yet unborn son to God.

Do not follow the advice of anyone who does not follow his own advice.

Just as there is a potential statue in every block of marble, so there is an ideal self in every man. Be then, the sculptor of your own character.—Ex.



## SOME APPRECIATIONS

By R. K. Bennett

I should like to say before I begin this little sketch, that I fear we preachers are all too guilty of not reading our state paper enough. I know I am derelict in this duty to a great degree. So please don't think I am finding faults with any of my brethren that I do not see in myself, also. I guess we all waste a lot of valuable time we could better use in self-improvement. Too, I suppose many of us will not need chiding in the matter of reading.

I suppose that these appreciations should be divided into two groups: 1. Belated, and 2. Others.

The reader will notice that this is just some, not all. Space in Baptist and Reflector is precious. The writer will, with the help of the editor's blue pencil, economize.

I. SOME BELATED APPRECIATIONS. Baptist and Reflector came to our home in the days of childhood. Our father (We called him "Pappy") would read the articles aloud to us. This preacher learned to love religious literature because of a daddy that took time to read the grand sermons in the old Golden Age, in which were published for a time Dr. Len G. Broughton's "Tabernacle Sermons." In those days there were discussions hot and heavy by J. N. Hall and others with the self-styled "Christians," "Church of Christ," and other denominations who didn't agree with Baptist views. It was in those days that the Baptist and Reflector was enjoying such leadership as that of Dr. Folk, and others just as heroic. Not only the editors but contributors, and earnest, unselfish, tireless workers like Dr. Love, of the Foreign Mission Board and sacred memory, Dr. O. E. Bryan, whose voice, now stilled, still reverberates with passionate missionary zeal, helped to make Baptist and Reflector great because their lives were, in a limited degree, reflected upon its pages. These and others like them, great souls, have passed on. Some of them, no doubt, never had their names or pictures printed, even on a pamphlet; but their sweat and blood have entered into the life and greatness of Baptist history. We would not deny them. They were just sinners saved by grace. We would honor them, because they undertook many great things, and accomplished some great things for God—and for us.

Since I have mentioned a few names of those who have passed on and whose lives, directly or indirectly, have touched and influenced mine, I crave space to mention just two more with whom I was more or less intimate. Their lives were a compound benediction, not only to me, but to others who might write of them far better. I refer to Dr. Henry Eugene Watters, who was president of Union University until 1931 or thereabout, serving in that capacity since about 1916. Going home April 17, he may be said to have died in the cause of, and giving his life for, Christian Education. Also would like to mention Union's "grand old man," Dr. George Martin Savage, who was buried June 30, at Jackson, Tenn. His was a serene life, and sacrificial. How sacrificial, only eternity will be able to tell. On one occasion, when under deep stress concerning his work, the writer called on this man of God for advice and prayer. We knelt in his living room, and he talked to God about the matter as earnestly, simply, confidently as a child talking to an indulgent parent of earth. We arose. He said,

"The Lord will show you what to do. That's right. That's right."

I left him with a feeling of calmness until that time new to me. I have been conscious, more or less, of God's leading in my unworthy ministry since that blessed experience. I believe it was the last time I was in his immediate company.

## II. OTHERS.

These I shall mention only by their works, not by name, if possible to avoid it. It is embarrassing to some people to have their names bandied about, either in blame unjust or praise unwise.

Baptist and Reflector has been familiar to me in a different degree and way since I became a pastor. In degree, because I have read it more. In way, because it has been read from a new viewpoint, that of a minister. The editorials have been especially interesting and helpful constantly. I like to peek into "Consolation Corner" every now and then. It helps one forget his problems. Its editor tried to inject some knowledge of Latin into me in days past. I especially liked the "corner" in this week's (June 30) issue.

Jumping back to editorials: Before I forget it, I'd like to say that "Setting Quotas For The Holy Spirit" (also of June 30) was written characteristically, i. e., clearly, briefly, and fully. Wish I could keep from wasting so much paper, ink, ribbons, and patience (the other fellow's patience). I even read the ads occasionally. Ads are educational, I've heard.

The book reviews are interesting also. Since most of the books are out of reach, a good review is the next best thing, unless it's hearing folks discuss books back and forth. By the way, that picture of the little motor-scoot, with its short write-up of a "Legless Preacher," is a miniature volume, graphically illustrated.

I like to see the faces of my old friends once in a while looking out from B and R's pages. Some are not so good looking; but all of them look good to me. Take, for instance, an article from Hornbeak, Tenn., entitled, "They . . . Went Forth Everywhere Preaching The Word"—interestingly written, and a well-deserved rebuke to most of us, writer of this not excepted, meaning myself. I really think he's got something there—to plagiarize from "Alley Oop." I venture a prophecy that the "Judean hills of Tennessee 'in the regions round about' Reelfoot Lake" will yet blossom and come to glad fruition through his abundant planting and watering, all, of course, in God's own good time.

"Among The Brethren" is always interesting. The good sermons, one this week from Cookeville, on "Preach The Word," are always full of milk for the babes and strong meat for the grown-ups.

Memories of glad times of fellowship with teachers and fellow-students clamor to be related; but this has gone quite far enough this time. The bulk of the immediate "urge to write" is already before you. I felt it coming on, and, as a Negro friend of mine said only today, "Ah jest sot it down heah."

—Stanton, Tenn.

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## Book Reviews

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**Saved Or Lost** by Wm. B. Riley. Published by Zondervan, Grand Rapids, Mich., 1938. 53 pp. Price 25c, paper.

These four sermons have been designated as "stirring evangelistic sermons" on the front page. This is no exaggeration if all who read them share the feeling of this reviewer, for they did stir his heart. Besides, they are models in homiletic arrangement and with well-placed windows of illustrations to let in the "light." As a sample, the first one entitled, "The Divine and the Human Side in Salvation," is divided under these simple but striking headings: Conviction, Conversion, Consecration; using the account of Paul's experience on the Damascus Road (Acts 9:1-20) as the Scriptural basis.

O. L. R.

**The Hero Of Aquidneck** by Wilbur Nelson. Published by Revell, New York, 1938. 95 pp. Price \$1.00.

A biography of Dr. John Clarke, written by his successor in the pastorate of the memorial church by that name of Newport, Rhode Island. In ten, well-written chapters the author kindles the fires of zeal for religious liberty as well as sheds light on the problem of Roger Williams and the first established Baptist church in America. In a day of genuine threat, even in America, to that religious liberty the book will inspire and instruct. It has been especially recommended as a study-course book by the Department of Missionary Education of the Baptist Board of Education (Northern).

O. L. R.

**Mastering Marcus** by Paul Hutchens. Published by Eerdmans, Grand Rapids, Mich., 1938. 233 pp. Price \$1.00.

When a freshman in college, this reviewer expressed one day to his English professor the desire to see high-class fiction shot through and through with Baptist understanding and interpretation of genuine Christianity, all the way from regeneration to the growth in the graces. This book meets that desire. With a gripping love-story of college life, so absorbingly written as to compel uninterrupted reading, it carries home not one sermon but several. Jim Bob, the hero, finally surrenders to the call to the ministry and wins his college sweetheart to Christ from a life of luxurious frivolity and careless indifference. Don't pick up the book to read it until you have two or three hours of undivided attention to give to it, for you will not want to put it aside until you have finished the story.

O. L. R.

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## A Fishing Story

Grace Helen Davis

Sammy heard daddy say that he would like to go fishing on Saturday afternoon, but couldn't because he must clean up the garage.

Sammy felt very sorry, for daddy seldom had any holidays. His face looked tired, too. To go fishing down at the creek would do him good.

"It's too bad," said Sammy.

He began to think how he had helped make the garage look cluttered, by carelessly knocking things about, searching for a lost ball. Sammy hung his head.

Then he straightened up again. He had a new idea. The idea made Sammy smile and smile, but he didn't tell daddy about it.

On Saturday morning Sammy got up bright and early. As soon as daddy drove off to work he ran out to the garage. He began to work and to clean it up himself.

First Sammy carried the garden tools outside. He picked up the car-polish and other small things and put them in their places on the shelf in one corner. He made the old newspapers that had been stored in the garage into neat piles and carried them out in the yard.

"Here comes a rag-man down the street right now," said Sammy.

Mother helped Sammy stop the man and sell him the bundles of old paper.

Sammy borrowed mother's big broom and swept the garage spick and span. Then he was ready to carry the tools in again and arrange them in order.

"That's done," said Sammy at last.

Sammy felt tired, but there was one thing more to do. He ran out to the garden with a spade and a can, and dug up some wriggling worms for bait. Sammy left the worms inside the clean garage.

Soon daddy drove in. He was very much surprised and pleased.

"So we're going fishing together this afternoon, Sammy?" smiled daddy after he had warmly thanked him.

Now Sammy was surprised. He had thought daddy liked to go fishing by himself. But daddy said he knew that a little boy who could clean up a garage so well would make a fine fishing companion too.

Sammy's eyes sparkled. It was great fun to go fishing with daddy!—Story World.

## Six And One

Eva Henderson Davey

Carlotta Norris was six years old and five little friends had come to help her celebrate her birthday. Mother had brought the nursery-table out on the front lawn and spread a pretty flowered crepe-paper table-cover. Carlotta herself had set out the new set of dishes that brother Clark had given her.

Now they were all ready to eat. Mother had wheeled out the tea-wagon with a big plate of sandwiches and a pitcher of lemonade and the beautiful birthday cake, with its white frosting and the tiny red candies that spelled "Happy Birthday" across the top. Carlotta had chosen the candies instead of candles because it was a daytime outdoor party. When they were ready for it mother would bring the ice cream from the refrigerator.

Just as the children were seating themselves around the table a tiny girl came along the walk outside the hedge and saw them. At the gate in the hedge she stopped and stood looking in.

George Creel saw her first and motioned for the others to look.

"Oh, dear," whispered Jessie Hunt, "what shall we do?" We can't eat with her standing there looking at us. She'll spoil the party."

"I know," Roger Dent suggested. "Let's give her a sandwich and tell her to go on."

"Yes, let's," agreed several of the others. "You do it, Carlotta."

So Carlotta took a dainty sandwich of date-bread with a filling of currant jelly and carried it over to the little stranger.

The little girl took it and began to eat it but she didn't go on. She smiled at Carlotta and looked back wistfully at the table under the maple-tree with the waiting children seated around it. Carlotta couldn't tell her to go on. Instead she said:

"It's my birthday party. Would you like to come and eat with us?"

The little girl nodded vigorously and took a step inside the gate.

"I never had a birthday," she said seriously.

"Oh, yes, you have. Everybody has birthdays," Carlotta told her.

"I never. Not like this."

## Hot Weather is Here— Beware of Biliousness!

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### THE YOUNG SOUTH

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Carlotta was thinking hard as she led the little girl to the table. It did seem to kind of spoil the party to have the strange child there. She was so much smaller than the others. She couldn't be more than four. And Carlotta had thought it so perfect to have just six for a six-year-old, three girls and three boys. The other children were watching curiously as the two approached.

Not until they were almost to the table did the idea come to Carlotta and it was such a good one that she laughed with delight.

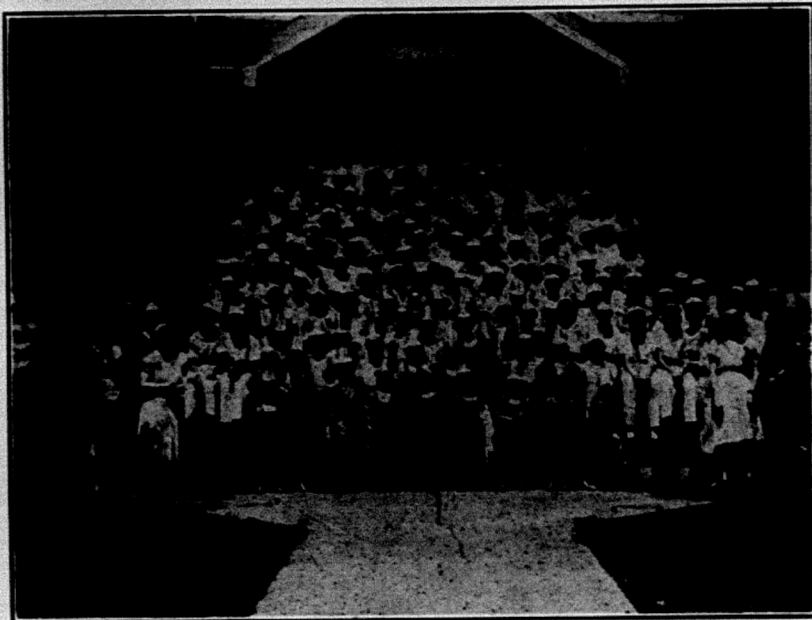
"What is your name?" she asked the little stranger, and when the child answered "Jeanne" Carlotta turned to the others.

"I've asked Jeanne to my party because she never had one of her own," she explained to the others. "When I invited the rest of you I asked just five and that made one for each year because I'm six years old. But I never remembered about the 'one to grow on.' Jeanne is going to be that. You sit here in my place, Jeanne. I'll get a chair."

Roger jumped out. "No, you take mine, Carlotta, and I'll get another. I think you're the nicest girl I know."

Carlotta smiled happily as she passed the sandwiches to Jeanne and took one herself.—Story World.

## Testimonies From The Boys And Girls And Faculty Members of The Vacation Bible School Conducted At The Baptist Orphanage



The two weeks spent in the Vacation Bible School at the Baptist Orphanage (Tennessee Home Church) were very interesting to me. It was indeed an inspiration to see those fine boys and girls at work under the faithful and efficient leadership of the workers at the Orphanage.

It is a real joy to know that Tennessee Baptists have an institution where boys and girls, who have lost those dear to their hearts, can be so well cared for. Please read what the following persons have to say about the school.

"I enjoyed everything in the Bible school although it was hard work." — Evelyn Amos, superintendent of Beginner Department.

"I liked the handwork best." — Mary Thomason.

"I liked everything in the Bible School, but liked the stories best." — Clyde Meredith.

"I enjoyed our Bible School because the children were so happy and liked to go." — Mrs. Elsie Riley, superintendent of Primary Department.

"I liked the books, stories and the caps we made." — Carolyn Ruffin.

"I liked the Indian hats we made." — Dan Spellings.

"I liked the stories about Jesus." — Norris Weathers.

"I liked the stories of 'Jesus in the Temple' and 'Old Miss.'" — Imogene Shelton.

"I enjoyed the Bible School very much and am glad I had the opportunity to teach in this work." — Carrie Tippy, superintendent of Junior I Department.

"It was an inspiration and pleasure to assist in the Vacation Bible School work." — Mrs. Jewel Ragsdale, assistant.

"I liked the Bible stories best, we learned how people lived in other lands." — Carolyn Spellings.

"The Mission Stories interested me most, we learned how people lived in other lands." — June Frances.

"I liked the Bible stories because they

taught us more about Christ." — Betty Walden.

"I enjoyed the handwork period." — Franklin Berry.

"I liked the salutes to the flags best." — Bill Bowman.

"The Bible School was an inspiration to me. I vote for a bigger one next year." — Mrs. Robert Underwood, assistant superintendent.

"It was indeed a joy to me to see the Junior girls take such a delight in sewing." — Miss Anna Davis, Sewing Instructor.

"I like the Mission stories best, because we learn of people across the ocean." — Judy Sutton.

"I liked Sword Drills best, because it taught us to have speed and to learn where scripture verses are found." — Blondell Jackson.

"I liked the Memory work best." — Virginia Pancher.

"We learned many interesting facts about Jesus from the Bible." — Vivian Redding.

"I liked the handwork best." — Charles Gross.

"Our Vacation Bible School was a glorious success. Every minute was a pure delight to every child. The workers were unsparing in effort and time. All responded like magic to the leadership of Mr. Jesse Daniel. How we do thank him for coming. The large number of professions of faith in Christ was the Lord's test of approval upon the teaching of His Word. We are rejoicing over the results." — Adelia Lowrie, Secretary.

"I was happy to see a large number of the boys and girls reconsecrate their lives to God, and to see many of them saved." — Reverend Wayne Tarpley.

"It was a joy to work in the school with the children and to see the great interest they showed in every phase of the work." — Mrs. Wayne Tarpley, pianist.

"I enjoyed the Bible school because we learned to work and play together." — Martha Ruffin.

### SUNDAY SCHOOL DEPARTMENT

Jesse Daniel, Superintendent  
Mrs. D. Chester Sparks, Elementary Worker  
Miss Janie Lannom, Office Secretary  
148 Sixth Avenue, North, Nashville, Tennessee

"I enjoyed the Bible lessons most." — Marietta Alley.

"I was led to Christ through the Vacation Bible school. It is a great thing to be saved." — James Edward Clark.

"I was glad Jesus saved me during the Bible school." — Artie Mae McElyea.

"The Vacation Bible school made my life happy, and I feel the Lord has saved me." — Mary Margaret Greene.

### STATE SUNDAY SCHOOL SECRETARIES AT RIDGECREST

The State Sunday School Secretaries in conference at Ridgcrest pledged themselves in a most enthusiastic way to cooperate with the Baptist Sunday School Board forces in the evangelistic movement of the Southern Baptist territory which is to be launched in 1939.

It is hoped that every church in the Southland will catch the spirit of this great movement and give themselves gladly to this task.

**REPORT REPORT REPORT**  
Say, have you reported your Vacation Bible School?

### WANTED 100 NEGRO VACATION BIBLE SCHOOLS

We are making a drive for 100 Negro Vacation Bible schools during the month of August. Will you please line up a group of your workers and lead them out to a nearby Negro Baptist church and conduct a school for them? It is a great missionary opportunity.

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## BAPTIST TRAINING UNION

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 MISS ROXIE JACOBS ..... Junior-Intermediate Leader  
 MISS RUBY BALLARD ..... Office Secretary  
 149-6th Avenue, North ..... NASHVILLE, TENN.  
 Convention President ..... A. DONALD ANTHONY



## Tennessee Excels All Previous Records!

Tennessee Baptist Training Union work reached the heights for July. During this eventful month a mission school was fostered in every association in Tennessee. This is the first time it has ever occurred that a school was held in every association in one single month. The awards by associations are given below:

Beech River	79	Maury	163
Beulah	116	Midland	23
Big Emory	399	Mulberry Gap	15
Big Hatchie	43	Nashville	108
Bledsoe	51	New River	55
Campbell	390	New Salem	67
Carroll	106	Nolachucky	396
Chilhowee	332	Northern	4
Clinton	129	Ocoee	297
Concord	211	Polk	259
Crockett	13	Providence	209
Cumberland	55	Riverside	70
Cumberland Gap	64	Robertson	170
Duck River	122	Salem	19
Dyer County	47	Sequatchie	
East Tennessee	261	Valley	138
Fayette	22	Sevier	311
Gibson	42	Shelby	32
Giles	26	Southwestern	
Grainger	221	District	14
Hardeman	37	Stewart	126
Hilwassee	78	Stockton Valley	28
Holston	372	Stone	156
Holston Valley	212	Sweetwater	173
Indian Creek	24	Tenn. Valley	103
Jefferson	173	Union	61
Judson	55	Watauga	712
Knox	266	Weakley	18
Lawrence	5	Western District	55
McMinn	282	William Carey	9
McNairy	43	Wilson	78
Madison	67	TOTAL	8212

### INTERESTING FACTS ABOUT MISSION COURSES

1. There were enrolled in these classes 17,472 people.
2. These courses were taught in 1,147 Baptist churches; 983 of these were rural churches.
3. Over 600 volunteer teachers gave their time without one cent of pay.
4. Sixty-seven conversions resulted during the three weeks' campaign.
5. Fifty-three new Training Union units were organized during the campaign.
6. Eight thousand two hundred and thirteen awards were earned on these courses, which excels any one given month in the history of Tennessee.
7. Tennessee led the South in awards for the month of July.
8. This is the second time in history that any state aside from Texas has led the South. Both of these times, the state was Tennessee.

9. Some visible results have already been seen by reports of Co-operative Program which before have not been noted.

10. The results of these three eventful weeks are left in the hands of the Lord with a prayer that these hours spent in studying missions may become a reality in the lives of those so fortunate to attend one of these classes.

### SIAM CHURCH, WATAUGA ASSOCIATION, LEADS

The Siam Baptist Church with Rev. Hampton Hopkins as pastor led the state in the largest number of awards from any one church — 138 — this is an excellent record and through the study of this mission book this church continues to march onward and upward with a real missionary spirit in the church. Watauga Association led the state with 712 awards.

### NEXT WEEK!

Watch for next week's issue of the Baptist and Reflector. It will carry the statistics for the first nine months of our year's work. These should be most interesting.

\*\*\*\*\*

### DON'T FORGET

The papers that every Training Union member should write on the subject "Why I Attend the Evening Preaching Service" are due in not later than midnight September 15. Be sure you send in your paper at once.

\*\*\*\*\*

### TRAINING UNION WEEK AT RIDGECREST

The Tennessee delegation, which attended the southwide meeting at Ridgecrest for Training Union Workers, again attained a signal honor by having 333 present — the largest delegation there. This is the fourth consecutive year Tennessee has had this honor. It is hoped that those attending this meeting will return to their churches with greater zeal and consecration for the task.

\*\*\*\*\*

### LAST WEEK AT OVOCA

As this material is being prepared, your state Training Union workers are attending the Ovoca Baptist Assembly. During this eventful week every phase of Baptist Training Union work was presented, along with the other phases of our church life.

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## Where Cross The Crowded Ways

By MRS. E. D. POE, Roanoke, Virginia

(Use this article in your Circle Meeting. It presents the needs at our door.)

On the last day of December, 1936, I had occasion to go at nightfall to the Union Station in my city to speed a parting guest upon his way. Because it was raining I entrusted to my grown young son the task of seeing the guest safely on the train while I remained in the car to enjoy one of the sights I love—the crowds of people hurrying to and fro.

As I watched in the car I heard the screams of a woman, hideous, fiendish, frantic. "Some maniac," I thought, "being carried to a place of refuge," but when I looked in the direction from which the screams came I saw an even more tragic sight than I had anticipated. There prone on the concrete plaza in front of the station, in the slush and slop of a rainy afternoon, lay a young woman, blonde, beautifully dressed, completely intoxicated, screaming, clawing, kicking, fighting, while four strong policemen struggled to control her pending the arrival of the patrol wagon. A crowd collected—men from the waiting room, from the street, the corner drug store, the hot dog stand, but not a woman in the crowd. Something came into my heart—shame for her, pity, something inexpressible. I wanted to go and put my arms around her and shield her from the idle, the curious, from the law and the jail. But she was intoxicated, she would only fight me. I wanted to take her home with me and put her to bed and nurse her back to sanity and love her back to decency. But there was my family, and the young people in my home to be considered. And so I did what a woman always does when she doesn't know what else to do. I sat in the car and cried.

Presently my son returned, and seeing my tears said,

"Mother, why do you cry over that low-down, sorry street-walker? If she doesn't think anything of herself, what is it to you?"

"Only this," I replied. "Since there is one God and Father of us all, she is my Little Sister. And then I keep thinking of her mother. She was once some mother's precious baby girl."

Presently the patrol wagon came and the poor wrecked creature was hustled away. But as we drove towards home my heart kept crying "what now is my duty? What ought I to do about this girl?"

As we passed along, we saw a little group of men and women in uniform with trumpets and tambourines tuning up for their evening service on the street. "Oh yes, the Salvation Army! Thank God for them. They will see after this girl and all the others like her. I must send them a check."

It was exactly five minutes past the hour for our own evening service when I entered the vestibule of my own church. The congregation was assembled and as I paused a moment on the threshold I heard them singing the lovely old hymn which always moves me, "Jesus, Lover of My Soul." What peace was within—the reverent worshippers, the tones of the pipe organ, the words of the old hymn. What a haven for my own heart, torn with its recent experience! How thankful, how grateful I felt for such a refuge for my own soul!

And then I thought again of the pitiful little handful of men and women down-

town on the corner, trying to cope with the sin and the degradation of the city streets, while in congregations, great or small, all over our city, and every other, God's safe children sat in peace and enjoyed their religion.

In another late afternoon we passed in the car by a dirty little old deserted store building on the corner of a street. We knew the section, having been called there

### WOMAN'S MISSIONARY UNION

Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
President

Miss Mary Northington, Nashville  
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville  
Young People's Secretary

148 Sixth Avenue, North, Nashville, Tennessee

on occasion for deathbeds and funerals, and we knew that every house in that block, except one, possibly two, was either a bootlegging establishment, a house of prostitution, or both. On this particular evening, a holyroller preacher was planning to hold a service in the old store building. We heard the weird noises with which he sought to call his congregation together. We had heard them before, until late at night, screaming, shouting, whooping, "hollering," "carrying on," as we say.

As we passed the place this time I said with a degree of impatience and irritability, "Isn't there some way that this thing can be stopped by law? Can't the police do something to stop such a travesty on the religion of our Lord Jesus?"

And one with me, much wiser and better than I shall ever be, replied,

"Well, if that poor fellow in there by whatever methods he may use can straighten up these poor sinful, sorry hell-deserving drunkards and prostitutes and bootleggers and make decent, self-respecting, God-fearing human beings out of them, I can only say, 'God bless you, brother,' for our churches are not doing it."

That is the thing, my friends. With all the fine things the churches are doing, they are not reaching the neglected areas of our cities.

Does this mean the church is indifferent, that the church people do not care? On the contrary we know that the church is the only institution on earth, the church people are the only ones in all the wide world who do care! We care, you and I, because we are church people and we are distressed because there is a gulf between the marvelous character building and soul saving program of our churches and this group to be found in all our cities who are beyond our present reach. What causes this gulf? Not our indifference, not our pride and exclusiveness, though often we are thus accused, but the natural inevitable divisions that are caused by poverty, by ignorance, by that hideous enemy of man's good, an "inferiority complex."

We in the churches know that we are the guardians and trustees of Truth. We know that we hold the keys of the Kingdom. We know that we have the reclaim-

ing, uplifting, soul-saving, life-building message that all men need. But the message of the church is at present effective (except by indirection) only for those who will come to it. It is obvious that the thing to be done is to get the message to the people on their own ground.

Sporadic visiting, even with the finest intentions, will never do it. The sustained effort, the continuous impact will be necessary. On a certain Sunday afternoon soon after the completion of our new Sunday School building some years ago, a large number of our faithful members met for prayer and definite assignments of localities in which we would visit and invite every person not enrolled in some other Sunday school, to come to ours. Finally, one locality assignment was read out and the question asked, "Who will go there?" No one volunteered. The locality was known to be so wicked, fights and bootlegging and police raids were so common that decent folks didn't even want to go in that direction.

Eventually it fell to my lot to visit this section and I went praying that the visits made might not be without effect. I remember one woman in particular who touched my heart. Her face showed every evidence of deep ignorance and of sin almost to the point of brutishness. When I invited her to church she said, "Aw you don't mean it. You don't want me," and after my persuasions which I think really touched her for the moment she said, shaking her head, "I ain't never had no chance." How eagerly I assured her that she did have a chance, that we at the church did want her, we would love her, and that as much as anybody in this world, maybe more than some, she had a chance with our Saviour. Tears came in her eyes. She appreciated my visit. But she never came to church.

I stood on the steps and talked to a young mother. Nellie was her name. There was a baby in her arms, another little toddler under foot and two older children, bright little things, playing around the yard. She told me that her husband was a bootlegger and (an habitual) drunkard. I pled for those children. I reminded her of how many things and how many people there are to drag us down, how few to help us up. I told her how sweet and innocent her children were and told her we wanted to help her keep them that way. I kept thinking of the words of the hymn,

*"Down in the human heart, crushed by the tempter,  
Feelings lie buried that grace can restore;  
Touched by a loving heart, awakened by kindness,  
Chords that were broken will vibrate once more."*

I just stood there and prayed, "God, give me the loving heart. Give me the right words." For a fleeting second I thought I had won. I am sure I had reached her heart. She wanted in that moment "to be somebody," to give the children a decent chance. Then she shook her head and with a sort of sullen tragedy in her manner, said,

"It ain't no use, when you fool with liquor it just ain't no use to try. And that man of mine will never give it up. And what can I do with four children? No'm, it just ain't no use."

Two years later we buried Nellie, a young woman, dead before her time, victim of the stuff she sold. Last summer we buried



her husband. The children moved in with the bootleggers next door who are kind-hearted towards the little orphans. While they are learning "the trade" they can be useful about the place, collecting bottles from trash cans and alleys and washing them, and keeping a sharp eye out for the cops. None of them had ever had his foot in a Sunday school.

Well, what are the churches going to do about them, these thousands of people around the corner and across the street who are so far away? **If they will not come to us, we must go to them.** There are three practical methods of doing this, I think. One is the **cottage prayer meeting.** I know of one church from which a group of godly men and women have gone every Thursday night for the last fifteen years into the home of some unchurched family, or into a neighborhood which offered some soul-saving opportunity. Their program is one of Scripture reading, of hymns and prayers and personal testimony. One gentle woman during most of those years has assumed responsibility for securing an invitation each week into some home, one man is responsible for carrying the hymn books, the members of the group take turns in leading the meeting, the neighbors are invited in, everyone is given a chance to testify, there is a circle of prayer and the pastor usually gives the invitation. It is no uncommon thing from a group of fifty or more present to have four or five adult conversions.

Another method that has been used most effectively in extending the church's influence is the **Mission Sunday School**, an informal gathering where none need be embarrassed about not having fine clothes because no one will "dress up," a meeting in a home, a vacant store, any where we can gather together a few on their own terms. If they are shy of pipe organs, let us make music on guitars and banjos and mouth harps. If they can't find the Savior in "Majestic Sweetness Sits Enthroned" let us sing "Love Lifted Me" and "Since Jesus Came Into My Heart." Let us do anything within reason to win the people, to make them feel "at home," to know the place is theirs, to keep them coming while faithful, dependable servants of God teach them week after week the word of God and the story of Jesus.

A third means of carrying the message of the church to the groups in our cities who feel themselves outside the reach of the regular church services, and perhaps the most effective of all, is the **Good Will Center.** Here in a simple, unpretentious rented building among the people she seeks to serve, one will live and be a neighbor seven days a week. She will be "at home" to the mothers of the community one afternoon a week, to the big girls, to the little girls, to the boys, to the little children in their story hour, seeking always in helpful contacts furnished by the clubs for each age group, in Sunday school in the afternoon, prayer meeting on Thursday night, a revival meeting on occasion, general neighborliness and constant Christ-like living all the time, to win the people to the better way. Surely such a program will be effective in making over lives and communities. And always as one is won to Christ, he is led into the nearest church, for regenerated people are "at home" in the church.

These things are being done in some of our cities. They could be done in all.

*"Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear thy voice, O Son of man.*

*In haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of thy tears.*

*From tender childhood's helplessness,  
From woman's grief, man's burdened toil,  
From famished souls, from sorrow's stress,  
Thy heart has never known recoil.*

*O Master, from the mountain side,  
Make haste to heal the hearts of pain,  
Among these restless throngs abide,  
O walk the city's streets again."*

But oh! my friends, until that day when He does come again in person, how can He walk the city's streets except it be in our shoes?

### WEST TENNESSEE ROYAL AMBASSADOR'S CAMP

Robert Sutherland

Those who attended the West Tennessee R. A. Camp at Rogers Springs, July 18-21, proclaimed this the greatest camp of all. There were 104 R. A.'s in camp, and a total attendance of 125 including leaders and counselors.

Several things made this camp an outstanding one. As always during the five years that a West Tennessee R. A. Camp has been conducted, the conduct and attitude of the boys was all that one could possibly desire. Every boy was present for every class and every service. So far as the leaders could detect nothing was done or said which reflect on the character of any boy or leader. Not one dirty joke, not a word of profanity was heard. Not a cigarette was seen. Our boys were not the type that indulge in such things.

Another thing which made the camp outstanding was the wonderful spirit and ability of the leaders. Without exception each one of them was as fine in every respect as one could possibly want. The theme of our camp was "Follow the Gleam," and whether at devotionals or ranking classes, or mission study or at play, or singing or listening to the camp missionary, the boys and leaders alike were inspired to a more noble life of service for the Master.

This year, more of the boys had already attained R. A. ranks than ever before. This made our ranking classes most interesting. Three boys ranked as Ambassador Plenipotentiary and a large group were in the class working toward this rank.

At the decision service Wednesday evening five boys were converted and several others told afterwards how deeply they were impressed.

A large number of the boys present had attended previous R. A. camps. Five of them had attended all five of the West Tennessee R. A. camps. Needless to say, their spirit and attitude meant much to this camp.

At the last meeting of the camp the boys told what the camp had meant to them. They expressed their appreciation for getting to make new friends, for the fact that the leaders were real comrades with the boys, and for the great spiritual uplift which they had experienced. All were

most enthusiastic as they declared their intention to return next year.

What a blessing it would be if more of our boys and especially more of our pastors and counselors could attend our Royal Ambassador Camps.

\*\*\*\*\*

### HOUSEPARTIES AND CAMPS Margaret Bruce

The G. A. and Y. W. A. houseparties and the R. A. camps were exceptionally fine this summer. The theme for the girls "Up to the Golden Heights" continually reminded the girls of Heights in Christian Living as well as Heights in the Golden History of Woman's Missionary Union.

We were especially fortunate in having such fine missionary speakers and friends from across the seas. Miss Kiyoko Shimose, Japan; Miss Waldemira Almeida, Brazil; Mrs. W. W. Enete, Mr. and Mrs. Lingerfelt, Brazil; Mr. Primitivo Delgado, Cuba; Miss Kathleen Manley and Mr. Christie Pool, Africa, brought their countries to us in a very vivid and challenging way.

As usual the Coronation and Recognition Services were lovely and impressive. Three Intermediate girls were recognized as Queen Regents receiving the highest honor of Girls' Auxiliary. Eight Queens received their Sceptres becoming Queens with Scepter, twelve girls were crowned Queens and around three hundred and fifty young people were recognized in these services as having completed the requirements for different Forward Steps and Ranks.

The conversions and surrender of young lives helps us know something of the real value of these summer gatherings in the lives of Tennessee Young people. Around one thousand young people were reached through these channels.

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## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR JULY 31, 1938

Memphis, Bellevue	1225
Memphis, Temple	876
Chattanooga, First	875
Knoxville, First	688
Chattanooga, Ridgedale	675
Knoxville, Fifth Avenue	661
Maryville, First	568
West Jackson	493
Kingsport, First	477
Chattanooga, Northside	428
Knoxville, Lincoln Park	404
Chattanooga, Red Bank	404
Sweetwater, First	397
Murfreesboro, First	359
Cleveland, Big Spring	348
Chattanooga, Chamberlain Avenue	339
Memphis, Speedway Terrace	331
Nashville, Inglewood	299
Memphis, Boulevard	287
McMinnville, Magness Memorial	250
Gatlinburg	250
Chattanooga, Brainerd	243
Harriman, Emory Heights	231
Rockwood, First	227
Knoxville, John Sevier	218
Monterey	212
Cumberland Homesteads, First	209
South Pittsburg	185
Butler	166
Apison	165
Jamestown	164
Chattanooga, Summerfield	160
Milan, First	158
Chattanooga, Eastdale	155
Chattanooga, Oakwood	154
Riceville	149
Walter Hill, Powell's Chapel	138
Dyer	137
South Rossville, Ga.	136
Mountain City	135
Boynton, Ga.	133
Hixson, First	132
Madison, First	130
Church Hill, Oak Grove	115
Chattanooga, Birchwood	113
Crossville, First	112
Morristown, White Oak Grove	104
Chattanooga, Ooltewah	98
Chattanooga, Candies Creek	93
Murfreesboro, Westvue	90
Camden	86
Chattanooga, Union Fork	89
Jamestown Mission	45

### By FLEETWOOD BALL

The church at Corydon, Ky., Hoyt A. Ayers, pastor, led last Sunday in a great Homecoming.

W. E. Mitchell, lately moved from Georgetown, Ky., to Covington, Ky. He is a tower of strength in Kentucky.

Glen Buzbee has been called to the care of the church at Jenks, Okla., and it is believed he will accept.

J. B. Leavell of Louisville, Ky., has been called as pastor of the First Church, Leland, Miss., and it is believed he will accept.

The First Church, Maysville, Ky., will observe its centennial October 2-7. J. E. Dillard of Nashville will be the principal speaker. A. D. Odom is the pastor.

The Western Recorder of last week adorned the front page with a poem entitled "Jesus Lives Again," written by H. W. Ellis of Greenbrier.

Leslie Gilbert lately resigned the care of Trinity Church, Paducah, Ky., in order to accept the call to the First Church of Oneida, effective September 1.

J. L. Stone of the University of Louisiana has become head of the Department of Education on the faculty of Bob Jones College, Cleveland.

The church at Red Rock, Okla., W. R. King, pastor, recently held a revival resulting in 27 additions. J. W. C. Moore, a state missionary, did the preaching.

### By THE EDITOR

Pastor Lewis H. Platt writes that the church-house at Sylvia has been wired, and they will have electric lights for their meeting in August.

Rev. L. G. Frey has just completed a revival at Garland Church, Big Hatchie Association, resulting in five additions, three of whom were by baptism. Rev. O. C. Markham is their recently elected pastor.

Rev. L. G. Frey closed a revival recently with Rev. P. L. Utley at Oak Grove Missionary Baptist Church in Judson Association. There were three conversions, two baptisms and one by letter.

The Fifth R. A. Camp held at Rogers Springs was well attended and five conversions resulted from the services. Rev. James L. Sullivan was Camp pastor, Bob Sutherland, Camp leader.

A successful meeting with several additions was closed at the Nut Bush Church, E. C. Cutlett, pastor, recently. L. B. Cobb, pastor of Seventh Street Church, Memphis, did the preaching.

Rev. Leonard Sanderson, missionary for Madison Association this summer, has held meetings at Hatchie with two conversions, and Brittain Lane with seven conversions and seven reconsecrations. Good crowds attended.

A special consecration service was held July 24 at Garland Baptist Church. Their new commodious building has just been finished. There were three additions. Rev. Markham, their pastor, brought the message.

Pastor L. L. Hurley, Birchwood, writes that he has resigned there to become pastor of the First Baptist Church, Lakeview, Georgia, September 1. Brother Hurley writes: "It has been a real joy to work with Tennessee Baptists and I feel that I am leaving two of the best small churches in the State. It was like pulling an eye tooth to resign work with the wonderful people here, but when the Lord calls it is ours to answer. The work has gone well here and I solicit your prayers as I go to my new field." Tennessee Baptists regret the loss of this dear brother from our state, but we send him our best wishes as he goes to a new field.

On July 17, Brighton Baptist Church, Big Hatchie Association, observed the 66th anniversary of their church's organization. Recent improvements have been made on the pastorium and interior of the church, all of which have been paid for.

J. B. Tallant, pastor of Eastdale Church, Chattanooga, recently did the preaching in a meeting at Mt. Harmony Church in McMinn Association, Roy Dunn, pastor, in which there were 25 conversions and 15 additions to the church.

G. E. Pennington, pastor of Cedar Hill Baptist Church, writes that he has closed a great revival at Cedar Hill with Brother F. M. Dowell of Knoxville doing the preaching. The meeting resulted in 24 conversions, 22 additions, and 20 baptisms.

Frank W. Wood, pastor of Fifth Avenue Church, Knoxville, was unable to be in his pulpit July 31 on account of a light attack of influenza. Roland Brewer, a young ministerial graduate of Carson-Newman College, and member of the church, supplied at both hours.

A revival meeting was closed Sunday in Pisgah Church, Hiwassee Association, in which Hugh F. Ensminger, pastor of McAlester Church, did the preaching. The total additions to the church were 25, 22 of them by baptism. W. S. McClure of Athens is the happy pastor.

Grand Junction Baptist Church has just experienced a revival in which eight came as candidates for baptism, seven by profession. Barney Flowers did the preaching, and the singing was led by the pastor, A. M. Senter.

Singer Carlyle Brooks has directed the singing in a fine eight days' revival meeting at Lineville, Alabama, in which Sam Reeves of Florence, Ala., assisted Pastor Cook in the preaching. There were between 20 and 30 additions, with large crowds attending. Brother Brooks conducted a story hour in the afternoons.

Of wide interest is the announcement in the bulletin of the Butler Baptist Church of the approaching marriage of Peggy, daughter of Mr. and Mrs. John R. Stradley, to Rev. James C. Sherwood, which will be solemnized September 5. Brother Sherwood is pastor at Butler, and we extend our heartiest congratulations to the happy couple.

The brotherhood will rejoice over the fact that the latest word brings the news that the wives of Pastors Chesley E. Bowden, Elizabethton, and Preston H. Ramsey, Covington, are both improving following their operations in the Baptist Memorial Hospital, Memphis.

M. E. Dodd recently conducted a meeting at old Poplar Grove Baptist Church, near Trenton. Though the meeting only lasted five days, there were seventeen additions to the church. Pastor I. N. Penick writes that there were overflow crowds at every service, to hear Dr. Dodd's powerful sermons.

We were glad to have the following out-of-town visitors to the office last week: Pastor C. M. Pickler, Red Bank Baptist Church, Chattanooga; Mrs. Givens Christian and Louis Gordon Christian, Sturgis, Ky.; O. P. Merryman, Union City; and



Pastor Melvin W. Crump, Temple Baptist Church, Baltimore, Md. We cordially invite them to come again!

The revival meeting at Powell's Chapel, Concord Association, of which Woodrow Medlock is pastor, began Sunday, July 17, with L. S. Sedberry, pastor of First Church, Murfreesboro, doing the preaching, and B. B. Powers, pastor of Second Church, Columbia, leading the singing, and closed July 28. There were 24 additions by baptism, 9 by letter, and a number of reconsecrations.

Dr. J. E. Dillard brought the morning message to the Magness Memorial Church, McMinnville, Tennessee, July 31, delivering a stimulating sermon on Missions. At the night service Pastor O. L. Minks presented an appropriate sermon for the presentation of 74 Training Union diplomas, recently won in a study course directed by Henry C. Rogers.

Pastor Lewis D. Ferrell did the preaching in a ten day revival at Thompson's Chapel Baptist Church near Pulaski. There were seventeen to be baptized at the close of the meeting, and a wonderful spirit was reported. Brother Ferrell is giving up his work in Giles County to enter Carson-Newman College at Jefferson City. He has served as pastor in the county fifteen months, and his people regret losing him very much.

Rev. Leonard Sanderson, recently ordained and called to Lutts (formerly Martin's Mill) and Leatherwood Baptist Churches in Wayne County, has had six baptisms in the first named, and five additions to the second by letter. Both churches are small in numbers and he has been on the field only about three months as pastor. Things are looking up there. He had two for baptism at Beech Grove Church, Madison Association, his other church, on the last preaching day.

Two days before August 1 the Baptist Bible Institute was lacking \$231.25 of meeting six months' interest on its first mortgage bonds. With the gifts received the last day we were enabled to pay this obligation. How deeply grateful we are for the friends who believe in us and help us. This victory, with others, assures us anew of God's good providence.—W. W. Hamilton, President, Baptist Bible Institute.

Pastor Charles F. Leek, Highland Avenue Baptist Church, Montgomery, Ala., began his eighth year with that church on July 17. During his ministry there 1,255 new members have been received, 564 by baptism and 691 by letter, making a present membership of 2,100. During these seven years the church has contributed to all causes nearly \$110,000.00. The pastor is a member of the board of directors of the Alabama Baptist State Convention and president of its Alabama Baptist Ministerial Benefit Society.

Evangelist A. D. Muse was recently in a meeting with Pastor M. P. Jones and old Poplar Springs Church, Copiah County, Miss. Bro. Muse preached his first sermon in this church thirty years ago, was called to ordination by it, and held his first pastorate there, as well as his first meeting. He has been 24 years since he was there until the meeting last month.

### GOOD NEWS!

At the closing service of the Encampment at Ovoca, after David Livingston of Chattanooga had brought the last of his informing and profoundly stirring studies in Philipians, Secretary Freeman in a brief announcement stated that he had reached the conclusion that the Lord's will was for him to remain in Tennessee and not to go to the Secretaryship of Kentucky. The announcement brought great rejoicing at Ovoca, as it will also in the state at large. At Bro. Livingston's suggestion we all filed by and gave our hands to Dr. Freeman in a renewed pledge of loyalty and service. It was a happy time. How glad we are that he is to remain with us! The work will be pushed with fresh vigor.—O. W. T.

A ten days' revival meeting at Buena Vista, where T. M. Boyd is pastor, closed July 30, with 28 uniting with the church by baptism, 7 by letter, and 1 by statement. C. M. Pickler, pastor of Red Bank Church, Chattanooga, did the preaching, and visiting ministers were J. E. Williams of Hollow Rock and D. S. Brinkley of Oklahoma. The church now has over 300 members.

In a revival in the First Baptist Church, Trenton, C. O. Simpson, pastor, in which the preaching was done by Evangelist S. E. Tull of Hazelhurst, Miss., and in which the music was directed by Brother Arnold McKissack, Memphis, there were 25 additions, 20 of them by baptism. It is also believed that the church was greatly revived and strengthened. Twenty additions were received into the First Church a few weeks ago as a result of a revival at the West End Mission, Trenton.

A successful revival meeting with Mission Chapel Church, Maury County Association, came to a close Sunday, July 24. There were eight professions of faith and six additions by baptism. It is reported that the church occupies a very strategic place on a great mission field, with many lost souls who appear to be anxious to know the truth. Marvin O. Wayland, pastor at Iron City, did the preaching effectively, and is recommended to a church in need of an evangelist. M. I. Crocker is the acting pastor of the Mission Chapel Church.

Word has just reached us that Joann, little daughter of Pastor Homer G. Lindsay of the Avondale Baptist Church, Chattanooga, underwent a mastoid operation at the Baptist Memorial Hospital at Memphis some two weeks ago. The brotherhood will pray that the dear little girl will continue to improve and be speedily restored to health. Baptist and Reflector regrets that word of her illness was not received in time to make mention of it earlier.

### HARSH CHAPEL CHURCH

An eleven days' tent meeting has been closed at the Harsh Chapel Baptist Church, several miles from Nashville on the Murfreesboro Road. G. C. Morris, Nashville Associational Missionary, did the preaching, and seventeen professions of faith were made, with two additions to the church by letter. Brother Morris reports that Pastor Bingham is doing a splendid work with this church. They have purchased a lot on which to build their church house, and the basement is already

dug and part of the foundation laid. The church appreciated the support of Pastor E. W. Barnett and his people from Third Church, Nashville, who attended many of the services during the meeting.

First Baptist Church, Ponca City, Okla., A. F. Crittenden, pastor, is missionary not only in contributions but in practical activities. Its contributions to the Co-operative Program increased from \$809.00 in 1936 to \$3,265.00 in 1937, Brother Crittenden's first year there. The church now maintains three missions, two of which have Sunday school, B. Y. P. U., two preaching services on Sunday, and a weekly prayer meeting each week. The other mission is a new one, and a Sunday afternoon Sunday school and one preaching service a week are conducted there. Pastor Crittenden preaches at one mission Sunday morning at 9:30, and conducts prayer meetings for both missions, Thursday and Friday nights. Several laymen in the church take care of the other preaching services at the missions. These facts seem to prove that a working church is a giving church.

**With the Churches:** Chattanooga—Oakwood received 2 by letter and 1 for baptism; Eastdale received 1 for baptism; Brainerd, Pastor Collins, received 1 for baptism, baptized 3; Chamberlain Avenue, Pastor McClanahan, welcomed 1 by letter, 2 for baptism, and baptized 3; Ridgedale, Pastor Livingstone, welcomed 2 by letter, 2 for baptism, and baptized 3. **Memphis**—Boulevard, Pastor Arbuckle, welcomed 10 by letter, 1 for baptism, baptized 3; Temple welcomed 8 additions. **Nashville**—Inglewood welcomed 3 by letter and for baptism. **Monterey** received 2 for baptism. **Kingsport**—First welcomed 6 by letter and 1 for baptism. **Boynnton, Ga.** received 3 by letter. **Dyer** welcomed 2 by letter and 2 for baptism. **Knoxville**—John Sevier received 2 for baptism and baptized 4.

### BRIEFS CONCERNING THE BRETHREN Called and Accepted

J. B. Leavell, Leland, Miss.  
O. O. Hailey, Georgetown, Miss.  
J. S. Hopkins, Waynesville, N. C.  
H. R. Starling, Revolution Church, Greensboro, N. C.  
G. L. Royster, Hominy Church, near Asheville, N. C.  
John Burrows, Leverne Church, Oklahoma.  
Paul Clark, West Tenth Street Church, Oklahoma City, Okla.  
A. A. Durden, Marbury, Ala.  
O. J. Murphy, First, LaFollette, Tenn.  
H. H. Stenbridge, First, Paris, Tenn.  
H. D. Bruce, First, Midland, Texas.  
Carl A. DeVane, Highland Park Church, Chattanooga, Tenn.  
Henry Heartberg, First, Berlin, Wis.

### Resigned

O. O. Hailey, Independence, La.  
H. R. Starling, Antioch and Sandy Level Churches, North Carolina.  
Thomas B. Hart, First, Mangum, Okla.  
John Burrows, Kentucky Ave. Church, Oklahoma City, Okla.

H. H. Stenbridge, First, Cedartown, Ga.  
Henry Heartburg, First, Rhinelander, Wis.

### Ordained

Henry Branyan, Jr., Ripley, Church, Mississippi.  
J. L. Evans, First Church, New Orleans, La.

### Died

Dr. Paul Rader, Hollywood Hospital, California.  
Rev. E. B. Farrar, Tuscaloosa, Ala.

# DO BAPTISTS CARE ABOUT THEIR OWN STATE?

## *A Startling Question for Serious and Prayerful Study*

Tennessee is a great commonwealth. It reaches a long way from west to east. And, just as its physical reach is long, so its moral and spiritual influence is vastly extensive. For a century it has held a key position in Southern Baptist life. Far more than many know, and than others are willing to admit, Tennessee Baptists have placed the stamp of their doctrines upon the entire Baptist world.

Shall we boast of what we have done in the past? Certainly, if that boasting is done for the sake of arousing concern for the future. But past achievements will not care for the needs of tomorrow; we must keep on building! Furthermore, if we are going to boast of what we have done, we should, in all fairness, recognize the fact that we have left undone enough to cause heartache to every true servant of the Lord Jesus.

### ONE SMALL FIELD

Read this report from Mrs. Louisa Carroll, one of our state missionaries. Can we boast of such neglected areas? What must be the honest reaction of Baptists in such great centers as Robertson, Knox, Wilson, Shelby, Ocoee, Holston, Watauga and numerous other great Baptist associations that could be named? Can they think of sections of the state as large as the bounds of their associations, yet practically without a New Testament program? Surely not! Then read!

1. **Pine Haven**—Three miles north of Jamestown on Alvin York Highway. Many homes being built here; no Sunday school or preaching of any kind. Only one and one-half miles from Alvin York Institute!
2. **Taylor Place**—Three miles south of Jamestown. We have wanted to have a work here for a long time.
3. **Allardt**—A Baptist church of thirteen members, no building. The village more than 100 years old. Never before had any kind of Baptist work. Should be helped at once.
4. **Buffalo Cove**—No one ever preaches here except Mormons. No Sunday school.
5. **Boatland**—We should have a church here. Bro. H. M. Randall of Crossville held a meeting this Spring. A Sunday school has been started. Methodists have an old building but no pastor for fifteen or more years.
6. **Bills Creek**—Fentress County. Nothing of a religious program except preaching now and then by a wandering Mormon.
7. **Rural community** near Clarkrange. Dewey Todd and J. B. Caruthers recently held a tent meeting here. Possibility for a fine Baptist work.
8. **Cook Place**—Overton County. No Sunday school; no preaching unless by Mormons.
9. **Shiloh** near Genesis in Cumberland County. Occasional Sunday school, but need for regular work.
10. **Salem**, Jackson County. No Sunday school nearer than eight miles at last visit. Pastor Lawless of Byrdstown preaches for them occasionally.
11. **Shapero**—A school community far from any Baptist services although a few Fairview members live here.
12. **Red Hill**—Location of the Old Sinking Springs Baptist Church, a United Baptist group long since scattered, and building in ruins; a field ripe unto harvest.

### WHOM SHALL I SEND? WHO WILL GO FOR US?

Can Baptists read such reports as this from a missionary and not be confronted by the question which Isaiah of old had to answer? Mrs. Carroll is doing a splendid work in that section, but what can one woman do in the midst of such need? There are sections in Clay, Fentress, Jackson, Morgan, Scott, Macon, Pickett, Overton and Trousdale counties where Baptists might open at once no less than 100 missions and 25 churches!

**Who will go?** Missionaries are waiting the chance! A mountain pastor who has done a great work has volunteered! Two graduates of Baptist Bible Institute want to go! Others will go if they may!

Your State Mission offerings will determine whether or not a man missionary may be placed in this section next year. **Make it BIG . . . LARGER THAN EVER BEFORE!**

**EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION  
NASHVILLE, TENNESSEE**