

# BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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## OUR BAPTIST HERITAGE

By J. CLYDE TURNER,  
Greensboro, N. C.

(This address was delivered before a joint meeting of the Southern and Northern Baptist Conventions in Washington, May, 1933. We ran across the manuscript the other day. Its truth is dateless in importance, and we pass it on in abridged form all to our readers.—Editor.)

"The lines are fallen to me in pleasant places; yea, I have a goodly heritage."  
Psalm 16:6.

We Baptists in America have a goodly heritage.

### I. THE CONTENTS OF OUR BAPTIST HERITAGE.

1. **Principles.** In view of the insistent demand from some sources that denominational differences be forgotten and evangelical bodies be brought together in one great organization, we need to think of the great principles which have made us what we are as a Baptist people.

Perhaps the outstanding characteristic of Baptists has been devotion to the Bible as the authoritative revelation of God's will. Certain great principles grow out of this.

(1) The **Individual.** The Bible puts the emphasis on the individual. Salvation is primarily individual, not social. And individual responsibility sounds throughout the New Testament.

There follows **Soul-competency.** The individual needs neither an official interpreter of the Word of God nor institution nor person in his approach to God. The individual approaches God for himself.

There follows **Soul-freedom.** The individual has the right to interpret God's Word for himself, approach God without interference of man or institution and worship God according to the dictates of his conscience. There must be no coercion in religion.

It was largely through the efforts and sacrifices of our Baptist fathers that we have religious liberty under the Stars and Stripes.

(2) The **church.** By "church" I mean the local church. Baptists believe that the church is divine in its origin, in its organization, being governed by the

laws of God, and in its mission, being commissioned by our Lord for a holy task. Two important principles follow.

The church is **spiritual.** "The church of God, which He hath purchased with His own blood," is to be made up of those who have been born again—a regenerated church membership.

It is a **democracy.** It is composed of redeemed people banded together in a spiritual democracy and governed by democratic principles. There are to be no overlords, for Christ is the Lord of the church.

As a spiritual democracy, the church is an independent organization, recognizing no authority but Christ. It will co-operate, but not be coerced. In the denomination it is an independent unit; in Government it demands the complete separation of church and state. Churches and preachers have no desire to get into politics, but God forbid that the time shall ever come when the preachers will not have the courage to stand up and say that "nothing can be politically right which is morally wrong."

The second principle centering around the church is the **ordinances.** Baptists accept them as church ordinances to be administered by the church. They are to be observed as they were in New Testament days. They are not sacraments to save, but symbols to set forth the gospel whose heart is the death and resurrection of Christ.

Also baptism declares that the old man of sin has died and a new man in Christ Jesus has been raised up; and the Lord's Supper also suggests that growth in the Christian life comes through constant feeding on Christ and His Word.

These ordinances must be kept in their New Testament simplicity. To change them is to set aside the truths which they proclaim.

(3) The **denomination.** The principle is that of co-operation in the work of the kingdom. To arouse an indifferent church in England and to set on foot the modern mission movement, God laid His hand on William Carey, a Baptist. To fire the soul of America with missionary interest,

He laid His hand on two men sent out by another denomination and made Baptists out of them, and they welded the Baptists of the United States together in co-operative work for the evangelization of the lost. The great missionary enterprise is a Baptist heritage.

2. **Personalities.** Our heritage consists not only of great principles, but also of great personalities. Time failing to call their names of those who have suffered and sacrificed that Baptist principles might prevail, we can note some characteristics concerning them.

(1) **Character.** What a man stands for is interpreted in terms of what he is. Baptist principles have prevailed because the character of our Baptist leaders has prevailed. They have cast the shadow of their lives down the pathway of the years.

(2) **Conviction.** Not all the ridicule of men nor the threats of their enemies could turn these men from their faith. With them truth was never a non-essential, whatever the nature of that truth.

(3) **Courage.** For his convictions, Hubmair was burned at the stake; for his convictions, Bunyan spent twelve long years in jail; for his convictions, Roger Williams turned his back upon civilization and struck out into the wilderness to live with the savages; for his convictions, Obadiah Holmes was lashed at the whipping post till the blood flowed from his wounds; for their convictions our Baptist fathers in Massachusetts and Virginia and other sections, faced prison and the lash without wavering. We stand today on soil made sacred by Baptist blood.

(4) **Consecration.** These men dedicated their powers of personality and their material possessions for the establishment of the truth and the ongoing of the kingdom.

Surely we would not lightly esteem this portion of our Baptist heritage, these great men with their character, conviction, courage and consecration.

### II. THE OBLIGATION WHICH OUR BAPTIST HERITAGE IMPOSES.

We must either use or lose our heritage. A fourfold obligation rests upon us.

1. **Properly Appraise our Baptist Heritage.** There is danger that we Baptists of today will not fully appreciate what our sacrificial forefathers have made possible for us.

The worth of anything is determined  
(Continued on page 6)

## Baptist and Reflector

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# Editorial

## Bishop Criticises Roosevelt Divorces

Rt. Rev. Charles Fiske Refers to Marital  
Rifts as Disgrace to American  
Nation

(Here is a neat criticism of a thing that needs criticism. And it comes from a bishop in the denomination to which President and Mrs. Roosevelt belong. The article is a United Press dispatch taken from the **Nashville Tennessean** of June 30.—Editor.)

Milwaukee, June 30.—(UP)—Divorcees among the children of President Roosevelt were called "a disgrace to the nation" by the bishop of his church.

The attack on the recent divorces in the family of the Chief Executive was made by the Rt. Rev. Charles Fiske, Episcopalian bishop of Central New York, in an issue of the Living Church, widely circulated Protestant Episcopal organ published here.

Bishop Fiske referred to the divorce of Elliot Roosevelt, second son of the President, from Elizabeth Donner Roosevelt last July and his subsequent marriage to Miss Ruth Coggins of Fort Worth, Texas. He also spoke of the present Nevada residence of Mrs. Anna Curtis Dall, the President's daughter.

Bishop Fiske once preached at a church attended by the Roosevelts.

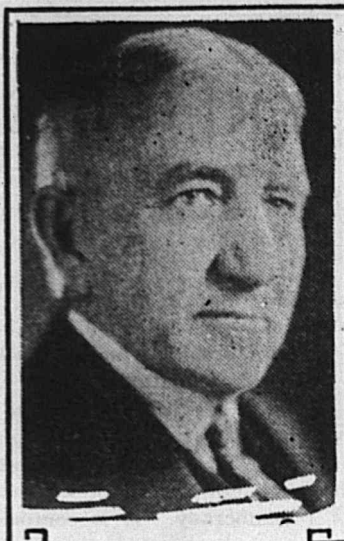
"That so little sense of the moral responsibilities of the high position should be manifested in the family (especially since the mother seems to have ample time outside her home to be active in 'good works' in every social cause) seems to us to be a family disgrace, a disgrace to the nation, and a disgrace to the church of which they are members and in which they are occasional worshippers," he wrote.

"There have been some expressions of pride among churchmen in having a fel-

low churchman, a parish warden, and vestryman and a cathedral trustee, as President.

"Pride came before a fall, humiliation has followed. We need a new deal."

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EX-GOVERNOR HENRY H. HORTON

## Ex-Governor Horton Dead

Our readers have already heard or read of the death of Ex-Governor Henry H. Horton, at his country home at Chapel Hill, Tenn., at 10 o'clock A. M., July 2, at 68 years of age.

The family physician said that his death was due to high blood pressure and paralysis from a blood clot on the brain.

He was married to Miss Anna Adeline Wilhoite, of Marshall county, Nov. 25, 1896, who, with one son born to this union, John Wilhoite Horton, survives him.

Governor Horton was Tennessee's Chief Executive from Oct. 3, 1927 (taking office upon the death of Governor Peay), to Jan. 17, 1933. Into the political aspects of the man, it is not our province to go. But the man most fully and intimately associated with him in his campaigns and his administration says: "From the intimate knowledge we possess of him as a man and as governor, we stand firm in our belief that he was probably the most maligned and most unjustly judged man in the state's history." The turbulent times and trials of his administration completely wrecked his health.

Governor Horton's father was a Baptist minister, and he carried through life the religious and homely virtues instilled into him by his parents. He neither danced, drank nor smoked. He was an ardent prohibitionist. In early youth he formed the habit of reading the Bible each morning and kept it up through the years until he became too ill to continue, and Mrs. Horton then read it to him. He was a member of the Smyrna Baptist Church and was moderator of Duck

River Association for many years. Associates say that he was prouder of his moderatorship and his service in a Baptist church than of the governorship.

Funeral services, simple in accordance with the family's wishes, were held at the residence Wednesday morning, July 4, conducted by Rev. Sibley C. Burnett, of the faculty of Tennessee College, Murfreesboro, pastor of Smyrna Baptist Church, and long a friend of Governor Horton. Burial followed in Lone Oak Cemetery at Lewisburg.

Peace to his ashes. And God's grace be upon the bereaved.

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## The Importance of The Preacher

The importance of the preacher is not personal, but positional and functional. The importance of preaching imparts its value to the instrument.

The minister is not to "think more highly of himself than he ought to think," nor assume an important air. The greatest preacher since Christ said that He was "less than least of all saints."

Not in the light of worldly thought about him, but in the light of God's revelation concerning him, the true and ultimate test, is the minister to be estimated. By those who accept Biblical revelation at its full face value, the God-called Bible preacher is found "commending himself to every man's conscience in the sight of God," although he may not do so in the sight of some men.

Of ministers in the pastoral relation, Paul says that "the Holy Ghost hath made you overseers." And he tells church members, "Obey them that have the rule over you and submit yourselves . . . ." This rulership is not the exercise of personal or ecclesiastical force, but is the authority of leadership by way of teaching and example. "Neither as being lords over God's heritage, but as being ensamples to the flock." Pastors are to oversee, but not to overpower the church. Their authority is the spiritual force embodied in expressing Christ. "Follow me as I follow Christ." And when the example and direction of Jesus are presented, the authority of Christ is wrapped therein and the people are correspondingly obligated to heed. They are to "submit themselves," not for what the preacher is personally, but for what he is representatively.

To neither laymen nor women has God committed the overseership of the church. "For if a man know not how to rule his own house, how shall he take care of the church of God?" The "man" here is the "bishop," "elder," "overseer," or "pastor," which in the New Testament means the same man and office. The deacon, the "pillar," or the godly woman "which is a servant of the church," as

Phebe was, is **positionally** subordinate in leadership to the pastor. Let them act accordingly.

Since the local church is the unit in denominational life and the ordained overseer is the God-stationed pastor, the importance (positional and functional) of such a man is seen. Some evangelists and some laymen and women and even some denominational leaders, need to reflect on this fact. When the pastor exercises himself along Bible lines, the injunction is "submit yourselves;" "submit yourselves" to **him?** nay, but to **Him Who is above all.**

The serious obligation is upon the pastor to be consecrated, active, alert, prayerful and studious according to the measure of his opportunity and ability, that he may progressively ascertain and express the will of God. Moreover, there is a holy obligation upon him to seek so to exercise his "rule" that the logical and ultimate fruitage will be a church progressively awake to and active in its service at home and then throughout the earth, "according to the measure of the gift of Christ." He will not be perfect, but he will be powerful, and saints are to submit themselves.

"It pleased God by the foolishness of preaching to save them that believe." At the very center of God-ordained evangelism is the preacher of the Word, pastor or evangelist. The function of the teacher or other agency in the kingdom is to prepare men to receive the Word publicly proclaimed or instrumentally to nurture into fruition the Word that already has been thus heard. Instrumentally the God-ordained preacher takes precedence over all others. Teaching, personal work Sunday, school work and the work of any other group in the church is but preparation for or an application of the preached Word. "It pleased God by the foolishness of **preaching** to save them that believe," and this means preaching in the common New Testament sense of the term. And all other evangelistic instrumentalities are to find their proper and full exercise in recognition of this fact.

In passing it should be stated with emphasis that the true New Testament evangelist will not be found acting independently of nor flaunting the local church and pastor.

We look with grave concern on the tendency manifest in some quarters to displace or make secondary the God-ordained public preaching of the Word by His preachers in favor of teaching evangelism or class evangelism or of some other group or even of personal evangelism. These have their place, but it is secondary in relation to preaching. The official proclamation of the Word should always be assigned to the position of leadership and other presentation finds its place in

relation to it. If this principle were always followed, the number of "tares" getting in amidst the "wheat" in the churches would be reduced.

Again, when God's preacher speaks God's truth, it is "as though God did beseech you by us . . . ." All secondary ambassadors have their place because the preacher has his place. When such an ambassador speaks, God speaks through him. Consequently, "if they hear not you nor your words, shake off the dust of your feet . . . it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." In principle this applies to anyone presenting God's truth, but only because it primarily applies to the preacher. He is instrumentally important!

Not in any Roman Catholic ecclesiastical sense, but in the evangelical sense, "the keys of the kingdom of heaven" passed down from Peter and his fellow workers to God's preachers. Their use of these keys is not a personal but an instrumental exercise. They use them by preaching the Word. When men accept it the keys open the doors of the kingdom; when men reject, the doors remain locked. It is God doing it through the gospel.

Since the unit of the kingdom program is the local church and the pastoral preacher is its overseer and since "it pleased God by the foolishness of preaching to save them that believe," and since society cannot be renovated except by the advance of the kingdom on the basis of individual regeneration, it follows that God's ministers are the greatest and the basic social forces in the world. This is true despite the fact that the worldly-wise neither believe nor admit it.

And so Paul says, "Let the elders that rule well be counted worthy of double honour" and "esteem them very highly in love for their work's sake." While, no doubt, many ministers need a new consecration and spiritual and intellectual growth in order to "rule well" in the Bible sense, it most certainly is true that a larger number of other people need to re-appraise the preachers.

In the Book of Revelation Christ is seen holding the stars (pastors) in His right hand. "Do my prophets no harm!"

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## Whoa! Haw! Gee! Giddap-Thar!

(Editor's Note: On a leaflet the following was found after the title under the silhouette of a horse and wagon with a father and his little boy, which cannot here be reproduced. The contrasts here set forth are not expressed in full, but in outline. There is a tremendous lesson in it.)

### Fifty Years Ago

Saturday night.

Vegetables all sold early in the day.

Two or three hours in the saloon. A glass of beer. Another. A glass all round. A shot of something stronger. Stories. Laughter. Warmth.

Small Billy poking about the streets. Supper time. Peeping into the swinging doors. Small boys not allowed in saloons. "Dad, let's go home." Twilight. Darkness. A little sob, in a corner.

Erratic footsteps down the alley. Grunts, and a scrambling against the side of an empty wagon. A fall. Renewed struggle. Small arms tugging gallantly.

Aimless fumbling for the reins. "Here, Daddy, lemme!" Little hands firm. Dobbin prances with the cold. Thick, senseless muttering. A half-snore. "Lean this way, Daddy." The dark, muddy road. The lines twisted around the whipstock. "Here, Daddy, I'll hold you." Silence. Dim fields. A light in a farmhouse. Nobody else on the road. Old Dobbin plods along.

A rutted, winding lane. The dim bulk of a barn, a woman's anxious query. "Yes, Ma, he's drunk. Guess the money's all gone. No, he didn't fall out. I held him in. Dobbin knows the road by himself, so I didn't have to drive."

Good old Dobbin.

### Today

Saturday night.

Business finished early in the day.

Two or three hours with friends. A glass of beer. Another. A glass all round. A shot of something stronger. Stories. Laughter. Warmth. Small Billy waiting. "Dad, let's go home." Twilight. Shaded lamps—glowing lights—red and green leaping signs.

Erratic footsteps. The car parked on a side street. "Whatsh matter—won't start!" Cold engine. Stepping on things, twisting, turning, pulling things. "Daddy, look out! Daddy, that isn't the way. Daddy, lemme!"

"Shut up! You're not—not ole nuff—drive car!"

A swoop backward. Angry voices. "Hi, there, look where you're goin'!" Full speed ahead.

Red lights, green lights—who cares! Lights, lights, everywhere. Rush, hurry, dart—no time to ponder. Act! Act quickly! "Daddy! You're on the left side! Daddy! That car's turning! Da —!"

Silence. Flowers. Hushed music. A double grave.

"Yes, Madam, your husband's insurance will be paid to you monthly. I'm sorry you had no insurance on the little boy. How about taking out policies for the other children?"

Horse and buggy days are gone. Old Dobbin knew the road home. Automobiles don't.

## Pablo Besson of Argentina

A challenging personality and a disturbing influence.

By the Rev. Robert F. Elder.

Pablo Besson, the Baptist pioneer and hero of Argentina, a militant protagonist of aggressive evangelism and a valiant champion of religious liberty, was born in Lods, Switzerland, on April 4, 1848. It was in an atmosphere of ecclesiastical ferment caused chiefly by the leaven of Vinet's expositions of the principle of liberty of conscience. The key to the whole of Besson's career might be summed up in Vinet's teaching that "liberty is less a right than a duty"; and that he had to do "more than **claim** religious liberty, namely to **make use** of it."

His father was an able upright minister of the National Church of Switzerland, a stern disciplinarian who initiated his son into the meaning of the law and the consequences of disobedience. His godly mother, who was of Waldensian origin, unconsciously put iron into the blood and will of her son as she told of the sufferings and heroism of their noble ancestors.

When Besson was flushed with the pride of success as a student, the recipient of honors and prizes, and of praises from parents and friends, it was a Christian in humble circumstances who revealed to him his need of something beyond himself. He told the story in later years. "I was proud of myself. I was relying on self-effort. I had not realized that I was a sinner who needed the grace of God and salvation through Christ. Our family servant told me of my self-righteousness and self-sufficiency and that I had an inherited but not an experimental religion. She prayed with me and for me." The lad Besson was challenged and disturbed; God used that simple message to introduce him to a new experience and to give him a new but life-long viewpoint, though it was only afterwards under the tuition of Luthardt in the University of Leipsic that he gained a clear intellectual grasp of the stupendous truth of justification by faith. Under Godet in Neuchâtel he assimilated the principle of liberty of conscience. Under Secretan his keen philosophical mind was developed, and Bovet laid the foundations of his knowledge of Hebrew and its concomitants. In the Leipsic University Delitsch and Tischendorf initiated him into the textual criticism of the Bible, and so prepared him to produce a Spanish version of the New Testament which will be an abiding contribution to evangelical scholarship in that language.

"By the grace of God," as he himself would insist, from the spiritual, moral and intellectual influences, there emerged a young man of challenging personality and

disturbing activity. He entered the lists for "the great fight," and until body and mind were worn out he was consistently on the warpath. Error, injustice, wrong and sin received no diplomatic smiles or purring acquiescence.

When twenty-two years of age he was ordained and elected by communal vote to the pastorate of the National Church at Liniers. He has told us that it was very pleasing to the flesh to be a sort of lord of the parish. Once more he had to challenge himself and was so disturbed that he challenged and disturbed the National Church authorities by resigning his charge because of the conviction that a State Church is incompatible with true liberty of conscience. Thus it came about that he was with Professor Godet and others he formed the Free Church of Neuchâtel. In 1873 he became pastor of a Presbyterian church in Lyons, France; and there challenged and disturbed the municipal authorities who had prohibited the sale of Bibles and the distribution of evangelical literature. He engaged in the forbidden colportage work and distributed tracts—and for so doing was imprisoned and fined.

Once more he had to challenge himself and then disturbed the Presbyterians of France and especially his friend the Rev. Leopold Monod, and his beloved and revered professor, Dr. F. Godet, by accepting baptism at the hands of the Rev. J. B. Cretin. He had become convinced that infant baptism is incompatible with liberty of conscience, and that the baptism of believers is the only baptism known to the New Testament. After working for some six years in the north of France under the auspices of the American Baptist Missionary Society, with Pastor Vincent as a colleague and Denain as his centre, he had to challenge himself again. Some members of one of his churches had emigrated to Argentina. Mathieu Floris wrote pathetic letters to his former pastor pleading with him to send someone out as teacher. Once more Besson obeyed his conscience and used his liberty by resigning from the Mission and from his church. Without stipulating for salary or even the refund of his passage-money, he responded to the call from Argentina.

On his settlement in 1881 at Esperanza in the Province of Santa Fe, he discovered that those stalwart Baptist pioneers to whom he had come as their minister were suffering under serious civil disabilities. He first of all challenged and disturbed the local Roman Catholic clergy and the municipal authorities, then the provincial, and finally the national ecclesiastical and Governmental power.

Baptismal certificates, issued by the Roman Catholic Church for all Roman Catholics, by the Anglicans for the English, by the Presbyterians for the Scotch,

by the Lutherans for the Danish and Germans, by the Methodist Episcopal Church (with State authority, if you please, as though it were the established church of the United States!) for North Americans, were the only legally valid birth certificates. The unchristened children of those hardy Baptists had no legal rights because they could produce no baptismal certificates.

He also found that in those districts there were only Roman Catholic cemeteries. Protestants were denied permission to bury their dead in these, and the ban was particularly strict as regards the burial of unchristened children. The fire of righteous indignation was set ablaze in Besson's inflammable soul after the death of Luisa Engler, whose father was one of the first he had baptized. It had already been stirred when the body of a Swiss Protestant was removed from the cemetery by order of the Roman Catholic priest and reburied outside the wall. Others had to be buried in the street or the garden. A municipal decree now prohibited this. When Luisa died, Besson went to the mayor for a permit to have her buried in the cemetery, but was told to apply to the priest. This he refused to do, for he had gone before and been insulted. Then he disturbed the mayor by declaring that if he had the right to frame by-laws regarding the burial of the dead, it was his clear duty to grant permission to enter the cemetery.

Luisa was buried in her father's garden. With three of her brothers I was visiting her grave under the shade of a laurel tree in March 1932. That grave will be historic. The eldest brother told me that he was a boy at the time, but he remembers Besson's impressive address and the arrival of the police to arrest his father. Besson mounted his horse and rode the twenty-seven miles to Santa Fe, sent challenging telegrams to the Buenos Aires papers and disturbed the provincial Governor by telling him: "You will let us live in your country, but you will not let us die in it." Then began the great fight, during which he provided some of the ammunition for the legislators who carried through the measure for the municipalization of the cemeteries.

In order to carry on this campaign more effectively, he moved to Buenos Aires. There, in addition to preaching in French, he started services in Spanish and organized the first Baptist church in the city.

He next found that members of his church could not be legally married unless they were hypocritically converted into Roman Catholics, or pretended to be British, Germans, Danes or North Americans, and went through a marriage ceremony in a language they did not understand. He supplied the Solicitor-General, Dr. Edward Costa, and the Ministers of Justice, Doctors Posse and Wilde, with

several of the definite cases which, notwithstanding tremendous clerical opposition, forced the Government to establish civil registration in 1888.

He was on the first Committee in Buenos Aires of the "Society for the Prevention of Cruelty to Animals," and was no passive member. He challenged and disturbed the cruel persons—very many in those days—who in the most heartless way flogged underfed and overworked horses because they were unable to pull heavily-laden carts out of deep mud. With his membership medal in his hand he would caution the offenders, and if they persisted, would hand them over to the police in the name of the S. P. C. A.

He also challenged the underworld by becoming a member of the Anti-White Slave Traffic Committee. His activities were not confined to talk at committee meetings. He rescued and helped some victims of that most nefarious combination of "vested interests." He told the writer of one poor girl who had been trapped and enslaved. Somehow her broken-hearted mother in Switzerland got to know of her whereabouts and wrote a pathetic letter to Besson. Without calculating what the consequences might be to his own good name, he unhesitatingly went to the "house" and asked to be shown to the room of the girl. Once there, he gave her her mother's letter, and it broke her down. She confessed that she wanted to leave and get home if only she could. "There is no time like the present," insisted Besson, and suggested that she leave with him right away, never to return. He took her to an understanding Christian woman who mothered her for a few days. He secured a passage for her and commended her to the care of the captain of the steamer, and she arrived safely home. Grateful letters came from mother and daughter. She told him of her happy marriage, and that she owed her salvation, her self-respect and her happiness to him. Great tear-drops rolled down the furrowed cheeks of the old warrior as we read that letter together.

He challenged and disturbed more than one meeting of Socialists when they were discussing religion, but especially one. "The existence of God," and "Marriage," were the subjects advertised. Besson attended. The lecturer denied the existence of God, and advocated "free love," a sort of communism of women, or rather that all women should be the common property of men. When he had finished, Don Pablo asked permission to say something. He was introduced by the lecturer as a friend and a champion of liberty. After telling why he believed in God, he took up the other very delicate matter, and made a rather improper suggestion concerning the lecturer's beautiful daughter, whom he knew to be her father's idol. The father became furious, and declared

that Besson had insulted his daughter and himself. The Baptist admitted that he had insulted the Socialist, but silenced him, and carried most of the audience with him, as he told the irate lecturer that by the logic of his own theory he was making precisely this proposal with regard to every other father's daughter. That settled it; candour and courage won, and they remained good friends.

Don Pablo challenged and disturbed newly-arrived missionaries in many ways. In the early days he wanted to find out whether they would make good, and so invited them to luncheon with him at a cheap restaurant. The table cloth had wine and soup stains; the spoons and forks were greasy; the soup had been the rendezvous of many flies; perhaps the remains of a slug would be discovered in the boiled cabbage; the people around looked unwashed and some of them were even malodorous; the floor was the common spittoon; and each course cost only five centavos, about one English penny in those days. Now, if a raw recruit could go through the menu without signs of squeamishness, Besson reckoned he would make good. The writer stood the test, perhaps because a friend had prepared him for it.

He loved to test the theology of the new arrival or the student. He would pose as a heretic at times in order to draw out the unsuspecting novice. He had some posers which he delighted to use to the confusion of a visitor. If he discovered what he considered heresy he would be unsparing in his criticism and untiring in his efforts to get the erring person to accept his point of view.

He was a prolific but fragmentary writer in newspapers and periodicals, mostly in the early days, on civil registration, religious liberty and kindred subjects, and in later years on disestablishment, ecclesiastical patronage, and a variety of historical subjects. Known by his writings, he was invited by Liberals and Freemasons as well as by isolated Protestants to give addresses in public halls. His fiery denunciation of error and wrongdoing; his keen unsparing criticism of what he considered mistaken policies and systems; the resistless logic of his arguments; and his impassioned appeal for civil reforms and especially for unconditional surrender to Christ were challenging and disturbing wherever he spoke. His was a positive life, certain of its own moorings and therefore not swept away by any false doctrines, no matter how attractive and plausible their first appearance.

His preaching was at its best when he dealt with the grace of God, the atonement of Christ, justification by faith, and the new birth. Two of his spiritual sons, four spiritual grandsons, and one spiritual

great grandson are pastors of Baptist churches.

For years he was a weekly visitor to the leper hospital. Armed with newspapers, illustrated magazines and evangelical literature, dressed in the white tunic provided by the hospital to avoid contagion, he would bear his message of salvation and comfort to these most helpless of living mortals.

## PASTORS CORDIALLY INVITED

Inabelle C. Coleman

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

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

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

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

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

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

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

## ON WORLD ALLIANCE PROGRAM

Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, has accepted an invitation to address the Baptist World Alliance which convenes in Berlin, Germany, on August 4. Dr. Maddry's message will deal with *The Great Commission*.

## JAMES A. BROWN

Arthur Fox

The home going of James A. Brown takes from the Gospel song field one of the most known and beloved Gospel singers in the United States. For forty-seven years he has given his life to the singing of the Gospel.

In 1908 I first met him and had him conduct the singing in a tent meeting in the city where I was pastor and for fourteen years in succession he was with me in the summer months in revival meetings leading the singing. I have had him with me in every church where I have been pastor from our first meeting to present.

We have been together in rich and rare experiences in evangelistic campaigns and I have seen him tried in various ways and not once have I seen his temper ruffled or his patience overtaxed. He was a Christian gentleman, clean in his thinking, his life, and his soul. He was noble in his aspirations, humble in his service for his Lord and fearless in his stand for Christ and righteousness. He was one of the truest and purest men I have ever known.

He was a soul winner. He would go after souls anywhere and everywhere. We have had prayer meetings with men wherever we could get in touch with men, in their homes, in streets, in roads, in fields, on highways and one time on house tops. To his eternal credit in the vast Beyond, we believe, are many souls he has sung and won into Christ's Kingdom.

He was a genius in song. He has written many hymns both in word and music, was the author of a number of song books. He had committed to memory some 1200 songs. He sang and played them on his harp. He had a Golden Gothic Harp which he has played in every state in the Union. He also took a little Irish harp along with him that he could carry into the homes and on the streets in order that he might use it for his Lord.

He has been called the "Singer Preacher" and as such some churches wanted to license him—The Singing Preacher. While he had committed to memory songs for all occasions that a Christian gentleman could be called upon to participate in, he was an outstanding, upstanding and pronounced Gospel singer. One of his best hymns is entitled: "I'm Depending On Him."

"I've placed my life in Jesus' care,  
I'm depending on Him, I'm depending on Him,  
I trusted Him and left it there;  
I'm depending on Him to save."

Chorus—

On Christ my Advocate I lean,  
I broke God's law, He came between,

He took my place, He bore my sin;  
I'm depending on Him to save.  
I'm depending on Him, I'm depending on Him,  
My hope is sure, my Heaven secure,  
I'm in His care, my trust is there;  
I'm depending on Him to save.

'Tis not by works that I have done,  
I'm depending on Him, I'm depending on Him.

'Tis grace that saves through faith alone;  
I'm depending on Him to save.

I know Him whom I have believed,  
I'm depending on Him, I'm depending on Him,  
From whom this hope I have received;  
I'm depending on Him to save.

My service now's at His command,  
I'm dependnig on Him, I'm depending on Him;

No power can pluck me from His Hand;  
I'm depending on Him to save."

The late Dr. S. E. Jones of Carson-Newman College, and one of East Tennessee's greatest preachers, said of this hymn: "That hymn has more Gospel in it than any other Gospel hymn I ever heard."

May the memory of this good man, who lived for his Lord, live on through his hymns calling men to repentance till Jesus comes.—Morristown, Tenn.

## OUR BAPTIST HERITAGE

(Continued from page 1)

by its cost and usefulness. Our Baptist heritage cost the whipping post, the jail, persecution, ridicule and blood. If we value heroism and the martyr spirit, we must put a high estimate on our heritage.

What has our heritage been worth to the world? Baptist love of freedom helped to kindle the Revolution and to win American independence. In all America there was but one Tory Baptist preacher. Baptist democracy helped to shape our Constitution and our democratic government. It was Baptist effort which wrote the amendment to the Constitution granting religious liberty to men of all faiths and no faith.

2. **Earnestly Guard Our Baptist Heritage.** We shall prove ourselves unworthy of our heritage, if we let it slip away from us. We must hold fast our principles, and catch the spirit of our Baptist forefathers. Compromise brings confusion and destroys standards. To compromise our loyalty to the Word of God, is to be untrue to Him who gave that Word. To compromise in the realm of soul-competency, is to "put a yoke upon the neck of the disciples . . ." To compromise the principle of regenerated church membership, is to destroy the power of the church as a spiritual democracy. To

compromise the ordinances, is to desert the truth for which they stand. To compromise the lordship of Jesus and the necessity of the atonement, is to deny the Lord that bought us.

3. **Enrich and Enlarge Our Baptist Heritage.** Each generation has some contribution to our heritage. We live in a day which calls for wider applications of Christian truth. We live in an age of complex social and industrial life, of class consciousness, of race consciousness. Never leaving the principle of individualism and the supreme importance of personal salvation, yet there must be also a social interpretation and application of the gospel. Military, industrial, racial problems, with all others that affect men, cannot be settled until settled according to the teachings of Christ. The church must speak an authoritative message in the midst of world uncertainty.

4. **Share Our Baptist Heritage.** The world needs the principles for which we stand and we must share them. Orthopraxy is just as important as orthodoxy. While contending for the faith, we must not forget to "go and make disciples of all nations."

Our Primitive brethren refused to share their heritage and have well-nigh perished from the earth. Many such people are found in our own churches, and they are stifling the missionary spirit.

When He considers the millions we have spent on fine churches and to perfect our organizations, Jesus must feel like saying: "To think that My people have spent all this money on themselves while My soldiers on the far-flung battle line are breaking under their burdens, mission stations are being closed, and a lost world is dying without a Savior."

With those who have lived and served and have taken their places among the redeemed we would clasp hands across the great divide and pledge our devotion in the words of the old hymn:

"Faith of our fathers, living still,  
In spite of dungeons, fire and sword,  
Oh, how our hearts beat high with joy,  
When'er we hear that glorious word—  
Faith of our fathers, holy faith,  
We will be true to thee till death!"

No doubt most of us would vote it a pleasing address if it was delivered in ten minutes, but the great trouble is the speakers all appear to think the audience is enjoying it as much as the speaker, which, of course, is not true.

"Bargains" produced at the expense of human misery are nothing short of wolves in sheep's clothing.

The broad, general rule is that a man is about as big as the things that make him mad.

## Is There No Balm In Gilead?

By John D. Freeman

(Executive Board Department)

"Our first check for the Co-operative Program!"

There was something snappy and commanding in the announcement which came the other day from a church in the mountains of our state. It had joined our "Fellowship in Service" program, had sent money for the Co-operative Program. That church is half a century or more old, yet never before had its members given money to be divided by the Convention among the various causes which are supported by Southern Baptists! Perhaps never before had the church given an offering to missions!

How did it come to pass that the church did this? **A missionary went to them with the truth about the Great Commission.** For 100 years Missionary Baptists have neglected or ignored the section of the state where this church is. The specious plea, so often heard from some of our people who are opposed to sending missionaries into Catholic countries, has been raised again and again to support the objections of those who think, because a community has "preaching," it has the Gospel. One short week; one training school for church members; a few personal conversations by one who knows and who knows how to tell; a brief appeal, and Presto! A non-missionary church becomes a Missionary Baptist Church!

This worker writes, "These churches, many of them at least, would be co-operative if only a little leadership were developed among them. If there could be a conference of their preachers, it would help. Many of them, especially the young men, are anxious to know."

"Is it not be a wonderful thing if we could send competent workers into these communities and thus make possible the enlistment of the churches in our program? At least half the counties in Tennessee are open for a vigorous missionary program by Tennessee Baptists. We can get hundreds of workers, competent, consecrated, willing workers, who will go to these communities for the same wages the foreign missionaries receive. And during the Summer months, we can send scores of volunteer workers into them at no cost save their traveling expenses. If one worker, working with one church for one week can win it to our great brotherhood, just think what 100 such workers, working sixteen weeks next Summer could do!

**A GREAT STATE MISSION OFFERING IN SEPTEMBER AND OCTOBER WILL MAKE POSSIBLE SUCH A GROUP OF WORKERS.**

**A Word to Mission Churches and Pastors**

The time is growing short until we shall be sending out application blanks for

churches that wish aid from the Executive Board next year (1935). A word in advance may save some embarrassment, and can prove helpful to all churches desiring such aid. Some definite principles should be kept in mind.

1. The Executive Secretary does not make appropriations to churches. All he does is to gather information about the churches, the fields, and the men who have been called as pastors. He turns this information over to the special committee of the Board; they make recommendations to the Board, and the Board passes on their recommendations.

2. Appropriations for 1935 will be based upon three main things:

(1) **The importance of the church as a mission center.** That is, whether or not the pastor of the church, and the church itself, can and will aid the Board in evangelizing nearby communities and building up nearby churches.

(2) **Resident pastors.** In other words, if there is \$100 to be paid to a church on its pastor's salary, and two churches apply for that amount, it will be given to the church calling a man who will live on the field. For part-time churches we shall seek to aid wherever possible those which form pastorates, secure a pastor's home with a plot of ground and a storehouse, and move their pastor to live with them.

(3) **The records** which the missionary pastors are making this year will go a long way toward determining whether or not they receive aid next year. Every monthly report is being filed; the members of the Appropriation Committee will go over these reports in order to see whether or not the missionaries have really been working at their tasks. It is, therefore, of utmost importance that every pastor who is aided out of State Missions funds should give a good account of his stewardship.

Let every church study its own field carefully, take a thorough Every Member Canvass before the first of November, see exactly how much money it can raise for its pastor, also how much it will give to the Co-operative Program next year. **Surely a church that will not thus try to help itself cannot expect the Executive Board to help it.**

These are principles that are fair and right. Every honest Baptist will want to do his part toward helping weak churches have the best possible ministry. But every Baptist will feel bound by his conscience to safeguard the money which the churches send for missions.

### Secretary to World Alliance

After much earnest thought and upon the insistence of some of the members of the Executive Board, the Secretary has

decided to accept the generous offer of the Administrative Committee and the Baptist and Reflector. Unless providentially hindered, he will, therefore, sail from New York City July 25th with many other Southern Baptists for a brief trip to Europe and the Baptist World Alliance. Editor Taylor did not feel that he could afford to make the trip at this time, and graciously transferred the \$200 credit for advertising which the paper had with the Transportation Committee to the Secretary, thus making possible the trip at a small additional cost.

For nine years I have served Tennessee Baptists as faithfully as I knew how. They have been gracious to me. In spite of mistakes made out of inexperience or out of an impulsive desire to do things, they have remained loyal. During the nine years they have never granted any special favor for their servant, hence he felt that this first one could be accepted without embarrassment, and he did so after consulting a number of people representing various sides of our denominational life, all of whom said that he should go on. Out of the experiences of the journey, I hope to bring to our people information and inspiration. And at the same time, I shall seek to add the weight of influence of one more orthodox Baptist to the great world brotherhood which is now so sorely needed, if the oncoming tide of communism is to be stayed and the cause of New Testament Christianity is to be saved from the bitter heel of the persecutor.

If any of the good people would like to write a Steamer Letter for me to have during the first day at sea (pray that it may not be a sea-sick day) I will greatly appreciate it. Mail it about July 20th and address it as follows:

John D. Freeman,  
S. S. Europa, North German Lloyd Line,  
Sailing midnight, July 24th  
New York, N. Y.

### Associations Coming On

Several associations will have met before I return about August 28th. At each of these I am asking a member of the Executive Board to represent me and to speak on the Co-operative Program. Other state workers will be present as usual.

Let us plan to make this Summer tell mightily for our co-operative life and work. Urge churches to consider the program we have outlined for our rural work. Make "Fellowship in Service" the motto for all regions of the state. We must not fail our Lord in Tennessee at this crucial hour in her history; and we must not fall down on the brotherhood of the South when they need aid so much.

Plan now to make July 29th Pay-Up Day on all pledges to your church. Help your church send an extra sum to State Headquarters out of the day's collection.

## NEWS AND VIEWS

### A GREAT FRENCH SERVICE

Mrs. Lawrence Thibodeaux  
Baptist Bible Institute,  
New Orleans, La.

One of our most glorious experiences in French missions took place near a small station called Happy Jack, located about forty-two miles south of New Orleans on the west side of the Mississippi river. Rev. Maurice Aguiard, who is the French missionary in New Orleans and Superintendent of the Clay Square Mission, Miss Jessie Green, Mr. and Mrs. Lawrence Thibodeaux, Rev. S. M. Williamson of B. B. I., and some of the French converts of the city, went by automobile to Happy Jack and there were met by a group of French fishermen. They were taken by boat to the home where the service was to be held.

These people live along a bayou, or canal, just as other people live on each side of the highway, so they all have boats instead of cars. Some of them have never seen a Bible. Many do not understand English and most of them do not read. At one o'clock in the afternoon, the time appointed for the service, over a hundred people had gathered in a French home. The service was opened with English singing, and then Mr. Thibodeaux taught the people to sing in French, while Miss Green played the little organ. After the singing Mr. Aguiard preached in French, and it seemed like every one was eagerly listening. You could see tears on nearly every cheek. Big French men were wiping away tears.

After the message an invitation for those who wished to accept Jesus was given, and before a hymn could be sung, men and women came in confession of their trust in the Saviour, about forty in all. Some had made profession when a young English minister had preached among them, but many came for the first time. They had never before heard the gospel in their native tongue.

There are many thousands of French people in South Louisiana without the gospel. They are literally starving for it. It is Mr. Aguiard's plan, if he can get sufficient financial support, to help reach the French through workers from the Mission in New Orleans. He asks the prayers and support of the Baptist people for the work among his people in South Louisiana.

### ORPHANAGES NOTES

W. J. Stewart, Superintendent

Miss Anna Davis has recovered from her recent accident sufficiently to go to East Tennessee on a visit to her brothers.

Mrs. L. S. Ewton, wife of Pastor Ewton of Grace Church, Nashville, recently visited the Orphanage bringing her Sunday School Class and a large number of friends.

One night recently Superintendent Stewart addressed one of the Mission Groups at the Mission Conference held at Belmont Heights Church, Nashville.

Clarence Payne, one of our boys, after an absence of fifteen years in California, came home to see us—"Glad to see him" does not begin to express it. This fine young Christian business man, member of the Bakersfield California Baptist Church, certainly does reflect credit on our Orphanage.

Misses Carrie Tippy and Ruby McGlohn, two of our staff workers, accompanied by Miss Zelma Neal, one of our girls, attended the graduation of two of our girls, Misses Bennie Byrd and Alma Morris, at Harrison-Chilhowee Baptist Academy, Seymour, Tenn. They bring back fine reports of the school.

The Orphanage just now is a very busy place—The boys harvesting oats, threshing wheat, plowing corn and the girls cooking, washing, house cleaning, sewing, patching, etc. The fact of the matter is that it takes much work and care to operate a home of 225 children. One of the big jobs is to keep enough wholesome food for them to eat. A very important and impressive question for every Tennessee Baptist is "Am I meeting my part of this great task?"

The Baby Home had three additions last week. These babies came from Fayetteville. We are always happy to serve Pastor P. L. Ramsey and his good people. These children are the descendants of a very old Baptist family in Lincoln County—prominent in church affairs long before the Civil War.

Have you had the Orphanage moving picture in your church? It is just five months more until the picture will be taken off the screen. Write to the office immediately asking for a date for this wonderful picture. The greatest picture of its kind that has ever been shown in Tennessee. Brother Anderson is having great crowds to see the picture. He is in Providence Association this week with Moderator C. M. Dutton.

The First Church Sunday School, Nashville, has put on a weekly campaign for Octagon

coupons to purchase our new truck. Let many others do the same thing. We must have this truck—It means food for our babies next winter.

We still have a large supply of empty fruit jars. We want the friends of the Home to fill them—Write us asking for jars. This is very important.

### THE 1934 BAPTIST STUDENT RETREAT AT RIDGECREST, NORTH CAROLINA

William Hall Preston  
Associate Secretary  
Department of Southern Baptist Student Work.

Under the leadership of the State B. S. U. President, Rev. Woodrow Fuller of Union University, one hundred Baptist student leaders assembled in the Land of the Sky upon the occasion of the 1934 Southwide Baptist Student Retreat.

Reaching an attendance mark of 970, the Ninth Annual Baptist Student Retreat at Ridgecrest, N. C., June 14-22, was without doubt the largest and the best meeting of its kind yet held.

More significant than numbers was the spirit and quality of the Christian leadership in that assembly. Baptist student leaders from every section of the Southland, spiritual power manifest in every session, nearly every student having daily devotions with a prayer-mate, each state holding one or more Master's Minority prayer meetings each day where souls were saved and lives rededicated anew—these were simple evidences of the spiritual power of such a meeting, radiating through these privileged students to hundreds of Southern campuses.

To experience the greatest spiritual blessing from such a meeting one must needs be there, to live day by day with this rare student group, to catch the contagion of their enthusiasm, to share their lofty, self-sacrificing ideals, to join with them in their self-denial and consecration—Christian living that would put the "average" Christian to shame.

The mornings were devoted to Bible study, class and conference work, closing with an inspirational hour at noon. Each one attending was confidently expected to take the Bible study and two other classes.

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

The evenings were high hours of inspiration, open forums, B. S. U. plays, demonstrations and other special features which preceded the evening messages. After the address followed forty-five minutes of delightful good fellowship led by Rev. Sibley C. Burnett.

The Friendship Circles were

for many the sources of richest blessings as the students shared their experiences in prayer and service. At the call of the bugle all gathered around the evening campfire to hear the closing inspirational message of a gloriously happy day.

Students and student leaders from every state participated to make the Retreat the success it was under Divine leadership. Mr. S. D. Gordon's opening message on "Apart with Jesus" set the pace for the messages of the other great personalities on the program. These included Dr. C. Roy, Angell, pastor, First Baptist Church, San Antonio, Texas, who taught a class in Student Problems, led the campfire service each evening and preached at the evening service Sunday; Dr. Walter P. Binns, pastor, First Baptist Church, Roanoke, Va., who taught Social Problems and spoke at the "Flying Carpet Banquet" on "Think on These Things"; Miss Sibyl Brame, who taught Home Missions, and brought a message at the Student Secretaries' hour; Mr. Sibley C. Burnett, professor, Tennessee College, Murfreesboro, who taught Christian Recreation and led the recreation for the entire Retreat; Mr. Herman F. Burns, staff artist, Baptist Sunday School Board who conducted a class in Practical Art and Publicity; Dr. W. Hersey Davis, Southern Baptist Theological Seminary, who led one Bible division in the New Testament; Mrs. J. M. Dawson, Waco, Texas, the teacher of a class in Foreign Missions beside the speaker on two occasions on the subjects "Womanhood at its Best" and "Invisible Powers"; Dr. W. E. Denham, pastor, Euclid Baptist Church, St. Louis, Mo., who led in the study of the Old Testament, and "Our Baptist Doctrines"; Mr. S. D. Gordon, New York City, who brought three addresses and as did the other leaders held many personal conferences; Dr. John L. Hill, Baptist Sunday School Board, who spoke on "Keeping Fit Spiritually"; Mr. J. E. Lambdin, Baptist Sunday School Board, who taught Practical Christian Leadership; Dr. J. B. Lawrence, Home Mission Board, who delivered a message on "Investing in our Neighbors"; Mr. Frank H. Leavell, teacher of a study of "Our Denominational Ministries"; Dr. Roland Q. Leavell, pastor, First Baptist Church, Gainesville, Ga., leader of class entitled "Wisdom in Soul Winning"; Mr. William Hall Preston, teacher of Vocational Choice; Dr. Robert E.

(Continued on page 11)

**60 Monument 19**

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## THE YOUNG SOUTH

Send all contributions to "The Young South," 161 Eighth Avenue, North, Nashville, Tennessee.

### HOW HE GOT GEOGRAPHY

"Thirty years ago," said Judge P., "I stepped into a book store in search of some books I wanted. A little ragged boy not over twelve years of age, came in also, inquiring for a geography.

"Plenty of them," said the salesman.

"How much do they cost?"

"One dollar, my lad."

The little fellow drew back in dismay, and, taking his little hand out of his pocket, counted some pennies and silver pieces that he had held until they were damp with the sweat. Several times he did it, then, looking up, said, "I didn't know they were so much." He turned to go out, opened the door, but then came back. "I have only got sixty-one cents," said he; "you could not let me have a geography and wait a little while for the rest of the money?"

Eagerly his little bright eyes looked up for the answer and he shrank within his ragged clothes when the man, not very kindly, told him he could not.

The little fellow looked up to me, attempting a smile, and left the store. I followed him and overtook him.

"And what now?" I asked kindly.

"Try another place sir."

"Shall I go too, and see how you succeed?" I asked.

"Oh, yes, if you like," said he in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked him.

"Yes, sir; I will try them all, or I shouldn't know if I could get one."

We entered the fifth store, and he manfully told the gentleman what he wanted and how much money he had. "You want the book very much?" asked the proprietor.

"Yes, sir; very much."

"Why do you want it so very, very much?"

"To study, sir. I cannot go to school, but I study at home. All the boys have one and they get ahead of me. Then, my father was a sailor, and I want to learn of the places he used to go to."

"Does he go to these places now?"

"He is dead," said the little boy softly; then he added, after a while, "I am going to be a sailor, too."

"Are you tough?" asked the gentleman.

"Yes, sir, if I live."

"Well, my lad, I will let you have a new geography, and you may pay when you can, or I will let you have one not new, for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes, just like the new ones."

"It will do just as well, then, and I'll have eleven cents left toward buying another book. I'm glad the others didn't let me have one."

The bookseller looked up inquiringly and I told him what I had seen of the little fellow. He was much pleased, and when he brought the book along, I put a nice new pencil and some white, clean paper in it.

"A present, lad, for your perseverance. Always have courage like that, and you will make your mark."

"Thank you, sir; you are very good."

"What is your name?"

"William Haverly, sir."

"Do you need any more books?" I asked him.

"More than I can ever get," he replied.

I gave him a bank note. "It will buy some for you."

Tears of joy came into his eyes. "Can I buy what I want with it?"

"Yes, my lad, anything."

"Then I'll buy one book for mother."

He wanted my name and I gave it to him. I left him standing by the counter, and almost envied him; and many years passed before I saw him again.

Last year I went to Europe on one of the finest vessels that ever plowed the Atlantic. We had beautiful weather until near the end of our voyage, then a terrific storm would have sunk all on board, had it not been for the captain. Every spar was laid low, the rudder was almost useless, and a great leak threatened to fill the ship. The crew were all strong, willing men, and the mates practical seamen, but after pumping a whole night, and still the water was gaining, they gave up in despair preparing to take to the boats, though no small boat could ride in such a sea. The captain, who had been below with his charts, now came up, and seeing how matters stood, with a voice that I heard distinctly above the roar of the tempest, ordered every man back to his post.

It was surprising to see them bow before his strong will, and hurry back to their pumps.

He then started below to examine the leak. I asked if there was any hope. He looked up to me and the other passengers, who crowded to hear the reply, and said, rebukingly, "Yes, sir, there is hope as long as one inch of this deck is above water. When I see none of it then I shall abandon the vessel, and not before;

nor one of my crew, sir. Everything shall be done to save it, and if we fail it shall not be from inaction. Bear a hand every one of you at the pumps."

Thrice during the day did we despair; but the captain's dauntless courage, perseverance, and powerful will mastered all on board and we went to work again.

"I will land you safely at the dock in Liverpool," said he, "if you will be men."

And he did land us safely, but the vessel sunk, moored to the dock. The captain stood on its deck receiving the thanks and

blessings of the passengers as they passed down the gang plank. I was the last to leave.

As I passed he grasped my hand and said "Judge P— do you recognize me?"

I said I was not aware that I ever saw him until I came aboard.

"Do you remember the boy in search of a geography years ago in Cincinnati?"

"Very well sir; William Haverly."

"I am he. God bless you."

"And God bless noble Captain Haverly!" — Selected. — Western Recorder.

### SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1934

Date	Association	Church	Location
17.	Big Hatchie	Covington	Covington
19.	Fayette	Oakland Church	Oakland
25.	Concord	Christiana	Christiana

#### August

7.	Robertson County	Pleasant Hill	Near Orlinda
8.	Cumberland Gap	Myers Grove	Claibourne County
9.	Union	Greenwood	
14.	Holston	Baptist Tabernacle	Buffalo Ridge
15.	Nolachucky	Rocky Point	Hamblin County
16.	Jefferson County	Dumplin	
22.	East Tennessee	Liberty Hill	Bybee
22.	Grainger	Indian Ridge	Andrew Johnson Highway
28.	Bledsoe	Portland	Portland
29.	Mulberry Gap	Choptac	Rogersville
30.	Big Emory	Sunbright	Sunbright
30.	Sequatchie Valley	Dunlap	Dunlap
31.	Tennessee Valley	Smyrna	Evensville
31.	Hardeman County	Ebenezer	Rock Highway between Bolivar and Silerton

#### September

4.	Gibson County	Poplar Grove	Brazil
4.	McNairy County	West Shiloh	Near Stantonville
5.	Crockett County	Maury City	Maury City
6.	Madison County	Maple Springs	Mercer, Rt. 1
8.	Stockton Valley	Clear Fork	1 Mile South Albany, Ky.
12.	Salem	Burt	12 Miles West Woodbury
13.	McMinn County	Goodfield	Decatur
14.	William Carey	Cash Point	
19.	Clinton	Jacksboro	Jacksboro
19.	Wilson County	Greenville	
20.	Holston Valley	Persia	5 Miles South Rogersville
20.	Watauga	East Side	Elizabethton
21.	Beech River	New Prospect	5 Miles South Saltito
21.	Indian Creek	Zion Church	
21.	Maury County	Columbia, 2nd	Columbia
26.	Carroll County	Camden	Camden
27.	Duck River	Mt. Lebanon	
28.	Northern	Cedar Grove	
29.	Providence	Mt. Pleasant	

#### October

Date	Association	Church	Location
3.	New Salem	Peyton's Creek	Monoville
4.	Stone	Johnson	Monterey, Rt. 1
5.	Riverside	Monterey	Monterey
6.	Judson	New Hope	
9.	Cumberland	Fern Valley	Jordan Springs
9.	Weakley County	Bethel	2 Miles North Greenfield
10.	Stewart County	Big Meadow	Big Rock
11.	Western District	Spring Hill	
11.	Beulah	Reelfoot	
12.	West Union	Fellowship	Armthwaite
16.	Knox County	Deaderick Avenue	Knoxville
16.	Ocoee	East Lake	Chattanooga
17.	Polk County	Coletown	1 Mile North Copperhill
18.	Sweetwater	Rocky Springs	Madisonville
25.	Nashville	Donelson	Donelson
30.	Shelby County	Seventh Street	Memphis

We have not received minutes of the following associations: Campbell County, Chilhowee, Dyer County, Enon, Fayette County, Giles County, Hiwassee, Lawrence County, Midland, New River, Southwestern District, Unity and Wiseman.

Please send us the following information:

1. Where is the church located with which the association meets? If it is not shown in this schedule, please let us know.
2. If it is in the country, please write us how to reach it from the highway or the nearest town.
3. Send two copies of your minutes if we do not already have them.

## EDUCATIONAL DEPARTMENT

Sunday School  
Administration

W. D. HUDGINS, Superintendent  
Headquarters, Tullahoma, Tenn.

Laymen's Activities  
B. Y. P. U. Work

### Field Workers

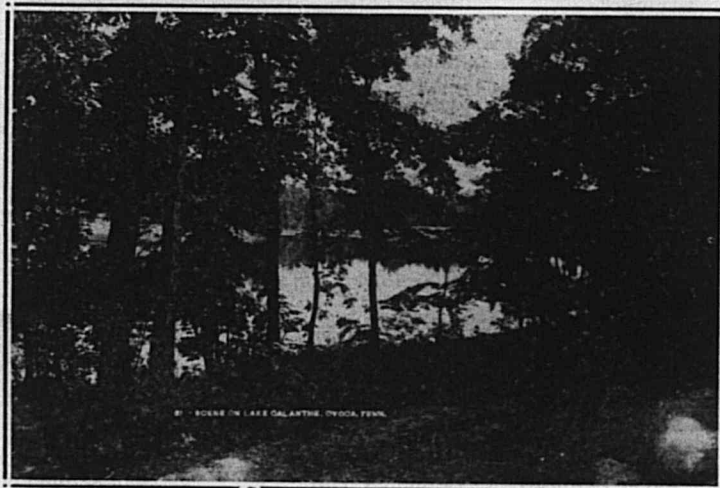
Jessie Daniel, West Tennessee. Miss Zella Mai Collie, Elementary Worker.  
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

### SUNDAY SCHOOL NOTES

We are giving our space this week to the Convention and Encampment Programs. It is hoped that every one will read this program through and then make up his mind to attend this great meeting. The program has been greatly delayed on account of so many of the speakers that we have had engaged from the start canceling their engagements to go to Europe and other places for the summer. We also appeal to the loyalty of our Tennessee people to attend and help us to make this the biggest and best that we have ever had in spite of all the handicaps. We print only the daily schedule beginning with Monday, July 23. Most of

our people are coming on Monday and we are having our first program in the afternoon that day. Let every musician bring his instrument and every singer his music, for we will need them all in our song services. Also bring everything necessary to a good time.

Take particular note that Rev. and Mrs. Henry Huey of Milan are to be our official chaperones and Dr. J. K. Haynes of Knoxville our camp pastor. That assures everyone safe handling and a good time. Lawrence Trivett leads in our recreation, and this means a good time for all. Tell everybody about this meeting and help us to get every leader possible to attend.



Scenes on Ovoca Lake

### PROGRAM

Tennessee Baptist Sunday School  
and B. Y. P. U. Convention  
and Encampment

Daily Program  
Sunday School Convention  
Monday, July 23

#### Morning

Arriving, Greeting, Registering,  
Locating, Eating

#### Afternoon

2:00 Missions—Dr. W. O. Carver, Louisville, Ky.  
2:15 General Conferences by Groups.

1. Elementary—Mrs. Mary Ellen Cavers, Returned Missionary.
2. Young People and Adult—Bryan Wilson, Memphis.
3. Administration—Jesse Daniel.
4. Teaching—Dr. J. R. Black, Memphis.
5. D. V. B. S. (Intermediate)

diates) — Mrs. Pearl Campbell, Clinton.

3:00 Practical Conference—"Reaching"—Dr. J. G. Hughes, Kingsport.

3:30 Address—"Go"—Rev. Truett Cox, Bluff City.

3:45 Rest.

4:00 Bible Hour—Dean A. E. Cate, Jefferson City.

4:30 Devotions, "Doers Not Hearers"—Rev. J. A. Ivey, Asheville, N. C.

4:50 Adjournment and ready for supper.

#### Evening

7:30 Song and Praise.  
8:00 Convention Sessions, Topic "The Teacher."

1. The Master Teacher—W. D. Hudgins.
2. The Soul Winning Teacher—Dr. J. R. Black, Memphis.
3. The Missionary Teacher—Mrs. Mary Ellen Cavers.

8:30 Special Music.

8:40 Address, "Challenges of the Present"—Dr. Herschel Ferd, Knoxville.

9:15 Adjournment and Good Fellowship.

10:30 Lights out and all in.

### Tuesday, July 24

#### Evening

8:00 Missions—Dr. W. O. Carver.

9:00 General Conferences as before.

9:45 Practical Conferences "Teaching"—Dr. Hughes.

10:15 Address, "Teach"—Rev. Fred Dowell, Sparta.

10:30 Rest and Recreation.

10:45 Bible Hour—Dr. Cate.

11:30 Devotions, "Doers Not Hearers"—Dr. Ivey.

12:00 Adjournment and eats.

#### Afternoon

Games and good times planned and led by Mr. Lawrence Trivett, Johnson City, and others.

#### Evening

7:30 Song and Praise.

8:00 Convention Session, Topic "Teaching."

1. Lesson Material—Miss Zella Mai Collie.

2. Lesson Preparation—Dr. J. R. Black.

3. Lesson Methods—Frank Wood, Knoxville.

8:45 Address, "Challenge of the Future"—Dr. Ford.

9:15 Adjournment and Good Fellowship.

10:30 Lights out and all in.

### Wednesday, July 25

#### Morning

8:00 Missions—Dr. Carver.

9:00 General Conferences as before.

9:45 Practical Conference—"Winning"—Dr. Hughes.

10:15 Address, "Make Disciples"—Homer G. Lindsay, Covington.

10:30 Rest and Recreation.

10:45 Bible Hour—Dean Cate.

11:30 Devotions—"Doers Not Hearers"—Mr. Ivey.

12:00 Adjournment and eats.

#### Afternoon

1:30 Short Business Session.

1. Election of Officers.

2. General Business.

Good time the rest of the afternoon.

#### Evening

7:30 Song and Praise.

8:00 Convention Session, Topic "Better Schools."

1. "Standards Make Better Programs"—Harry W. McNeeley, Orlinda.

2. "Organization Makes Better Work"—Jesse Daniel, Jackson.

3. "Training Makes Better Teaching"—Fred Dowell, Sparta.

8:45 Play.

10:30 Lights out and people in.

### B. Y. P. U. CONVENTION

#### Daily Schedule of Activities

#### Thursday, July 26

##### Morning

8:00 Missions—Dr. Carver.  
9:00 General Conferences by Groups.

1. "Standards"—Jas. A. Ivey.

2. "Programs"—Mrs. C. D. Creasman, Lewisburg.

3. "Associational Work"—Miss Roxie Jacobs.

4. "Juniors and Intermediates"—Miss Mildred Fleming, Morristown.

9:45 Practical Conference—"Enlistment"—Dr. J. G. Hughes.

10:15 Address, "Enlisting the Saved"—T. G. Jensen, Memphis.

10:30 Rest and Recreation.

10:45 Bible Hour—Dean A. E. Cate, Jefferson City.

11:30 Devotions, "Christ Must Reign"—Jas. A. Ivey.

12:00 Adjournment and ready for lunch.

#### Afternoon

Business session, election of officers. Recreation with good fellowship. Led by Mr. Trivett and others.

#### Evening

7:30 Song and Praise.

8:00 Convention Session—Talk, Will Bass.

8:20 "What Are We to Get Out of This Convention?"—W. D. Hudgins.

8:40 Address, "Christ Reigns in Our Service"—J. K. Haynes.

9:15 Adjournment and good fellowship.

10:30 All in and lights out.

### Friday, July 27

#### Morning

8:00 Missions—Dr. Carver.

9:00 Conferences as before.

9:45 Practical Conference—"Training"—Dr. Hughes.

10:15 Address, "Training the Enlisted"—Preston Ramsey.

10:30 Rest and Recreation.

10:45 Bible Hours—Dean Cate.

11:30 Devotions, "Christ Must Reign"—Mr. Ivey.

12:00 Adjournment and eats.

#### Afternoon

A better time than yesterday.

#### Evening

7:30 Song and Praise.

8:00 Musical program—Miss Violet Ward and others.

9:15 Adjournment and good fellowship.

10:30 Lights out and all in. Don't wake up till morning.

### Saturday, July 28

#### Morning

8:00 Missions—Dr. Carver.

9:00 General Conferences as before.

## Tickling Sensations

A minister who was feeling ill called his doctor.

"You must spend the winters in Algiers," said the doctor.

"Haven't time," said the minister.

"Well," said the doctor, "I'm afraid it's a case of either that or— heaven."

"All right," grumbled the minister, "I'll go to Algiers."—Ex.

"Dear Editor," wrote the anxious correspondent, "I am in love with a very homely girl, while a very pretty girl with lots of money wants me to marry her. What shall I do?"

The editor replied: "By all means marry the one you love, and send me the name and address of the other one."—Watchman Examiner.

A mule and a tin lizzie are said to have met on the highway.

"And what might you be?" asked the mule.

"An automobile," answered the lizzie. "And you?"

"I'm a horse," replied the mule. Then they both laughed.—Ex.

Honesty needs no change to keep up with changing conditions.

### THE 1934 BAPTIST STUDENT RETREAT AT RIDGECREST, NORTH CAROLINA

(Continued from page 8)

Speer, Board of Foreign Missions of the Presbyterian Church U. S. A., New York City, who gave three addresses; Dr. B. W. Spilman, Kinston, N. C., who brought two addresses on the subjects: "Moses' Graduation Day" and "The Eye of the Soul as a Factor in Bible Study"; Prof. Chester Swor, Mississippi College, instructor of the class in B. S. U. Methods and speaker on the subject "Campus Christianity as I Have Seen It"; Dr. I. J. Van Ness, Executive Secretary of the Baptist Sunday School Board, whose message was on "Fidelity to Christ"; Dr. Kyle M. Yates, Southern Baptist Theological Seminary, speaker on "Christ's Changeless Challenge"; Mr. W. O. Vaught, Jr., of Louisville, Kentucky, had charge of the Friendship Circles; Miss Eutha Madden, graduate nurse of the Southern Baptist Hospital, New Orleans, was the Retreat nurse through the courtesy of that hospital.

Mr. Frank H. Leavell, secretary of the Department of Student Work, Baptist Sunday School

Board, was in charge of the Retreat, assisted by Miss Sibyl Brame and Mr. William Hall Preston, associates of the Department.

## In Memoriam

100 words (not counting one name in heading) published free. All extra words 1 cent each. Obituary resolutions same as obituaries. All other resolutions 1 cent for each word. Send money with each.

### MRS. LOUISA CARR LEACH

On August 5, 1933, God in His all wise providence called home Mrs. Louisa Carr Leach, thereby

removing from our midst a faithful church member, devoted mother, and Christian neighbor.

Therefore, we humbly bow to God's will in the loss of our friend.

We reverently give thanks for her dutiful, unselfish service to her home, church and community. Prayerfully may we keep in mind her modest, sincere, cheerful and all together beautiful example of Christian living.

Signed by the Committee:

Rev. J. M. Whitaker.

Mrs. M. W. Wilson.

Mr. W. S. Miller.

## The Southern Baptist Assembly

Ridgecrest, North Carolina

Invites you for July and August

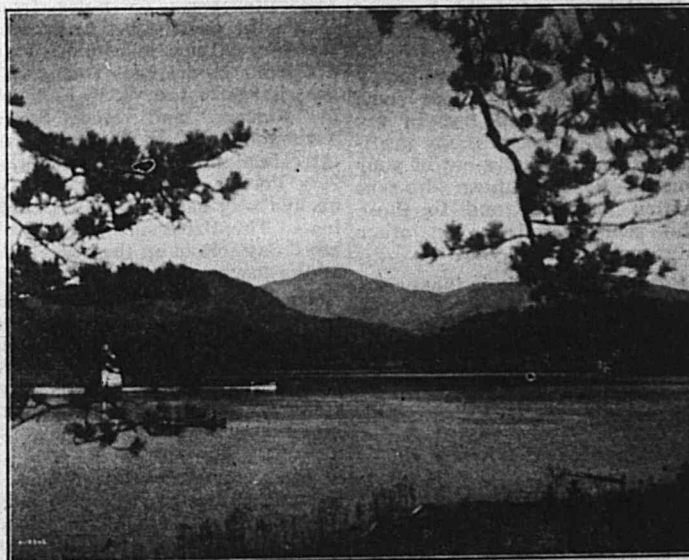
Mark these dates in your notebook:

July 22-28—Summer Sunday School Conference.

July 29-August 3—Southwide B. Y. P. U. and Baptist Adult Union Leadership Conference.

August 5-11—Foreign Mission Work.

August 12-19—Christian Life Conference.



Beautiful Lake Lure, near Ridgecrest

### CHRISTIAN LIFE CONFERENCE

August 12-19

No methods, no mechanics, nothing especially advocated. A week for the seeking of God, for deepening and enriching the Christian life.

Are you hungry for Christian fellowship? Are you longing for a deeper Christian life? Do you wish to spend eight days on spiritual heights?

We invite you to come August 12-19 for the Christian Life Conference.

Mr. Fred Scholfield will have charge of the music, and we are hoping and praying for a genuine old-fashioned revival.

Among the leaders and speakers will be the following:

Dr. J. O. Williams, Nashville, Tennessee.

Dr. J. Clyde Turner, Greensboro, North Carolina.

Dr. Fred F. Brown, Knoxville, Tenn.

Dr. Wallace Bassett, Dallas, Texas.

Dr. Charles W. Daniel, Richmond, Virginia.

Dr. B. W. Spilman, Kinston, North Carolina.

Dr. John L. Hill, Nashville, Tennessee.

Dr. I. J. Van Ness, Nashville, Tennessee.

Dr. P. E. Burroughs, Nashville, Tennessee.

Dr. Clay L. Hudson, Nashville, Tennessee.

- 9:45 Practical Conference—"Using the Trained"—Dr. Hughes.  
10:15 Address, "Utilizing"—J. B. Leavell, Nashville.  
10:30 Rest and Recreation.  
10:45 Bible Hour—Dean Cate.  
11:30 Devotions, "Christ Must Reign"—Mr. Ivey.

#### Afternoon

- 2:00 Convention Sessions.  
Short Business Session.  
Good time in the open.

#### Evening

- 7:30 Song and Praise.  
8:00 Convention Session, talk, "Fields of Service"—Miss Mary Anderson.  
8:30 Address, "Dedicating to Service"—Rev. C. E. Almond, Lebanon.  
9:15 Adjournment and a good time.  
10:30 Lights out and all in.

#### Sunday, July 29, 1934

- Great Denominational Program  
New President Presiding

#### Morning Session

- 10:00 Short Devotions with personal testimonies.  
10:15 Denominational Hour under general direction of Dr. J. D. Freeman, Executive Secretary, or his representative, Dr. C. W. Pope.  
Address, "The Co-operative Program"—Selected.  
11:00 Regular Service, preacher, Dr. J. J. Hurt, President Union University.

#### Afternoon

- Departmental Session Under Leadership of the Departmental Heads

- 2:00 W. M. U. Hour—Miss Mary Northington, presiding.  
Hymn: "All Hail the Power of Jesus Name."  
W. M. U. Watchword repeated in unison.  
Prayer.  
"Joy of Service in Tennessee"—Miss Margaret Bruce, Young People's Leader.  
"Anticipating Joy of Serving in Africa"—Miss Ruth Walden.  
2:40 Laymen's Hour—Dr. J. T. Henderson, presiding.  
Words from the Secretary.  
Men's Quartet.  
Address: "The Laymen and the Church"—P. H. Jones, Nashville.  
3:20 Educational Department, Superintendent, presiding.  
"The Church Functioning Through the Sunday School"—Dr. C. W. Pope, Jefferson City.  
"The Church Functioning Through the B. Y. P. U."—Miss Roxie Jacobs, Nashville.

#### Evening Service

- 7:30 Song and Praise.  
8:00 Sermon by Dr. J. J. Hurt, Jackson.

## WOMAN'S MISSIONARY UNION

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville  
Young People's Leader.....Miss Ruth Walden, Nashville

Headquarters. 161 Eighth Avenue, North, Nashville, Tenn.



RUTH WALDEN  
THANKS TO YOU

Dear Tennessee Women and Young People!

It is said when a woman reaches a "certain age" (whatever that age may be) it is immaterial whether she or anyone else remembers her birthdays. In fact she would rather they be forgotten and often wishes that "time could turn backward in its flight."

But I have not decided as yet to forget June 28, and even though I had wanted to I could not do so this year for the many happy greetings and gifts which came from you. I shall try, in my feeble way, to express my gratitude to you who gave out of your generous heart, to those who sent written greetings and to those who remembered me in other ways, and to all of you!

But—my gratitude is inexpressible—

"Just as grief is relieved by expression, so joy (and gratitude) is heightened, And I would that my tongue could utter The thoughts that arise in me!"

July 16, Saturday, I had the happy privilege of being at a luncheon given by the local W. M. U. Board here in Nashville. Your new young people's secretary and my successor, Miss Bruce, and I were guests at that lovely occasion. During the hour, Miss Northington surprised me with a check, saying it came from you; and later a check from Dr. Freeman's office. My appreciation as well as sense of unworthiness made it impossible to express my feelings at those times.

When I entered Peabody for the summer quarter, after severing my work with the Tennessee Woman's Missionary Union, I could not see the way clearly, but I trusted in Him who led. With your love gifts, for I consider them so because of your love for Christ and Africa, you have enabled me to complete the necessary work at Peabody College without debt, as well as assist in

the numerous preparations for the trip.

I have waited fourteen years for this opportunity of going to Africa, and thus I find these months at school rather tedious ones. I am so eager to reach the field and begin the task the Master has for me. Yet, I must be obedient, and I realize the work here at Peabody will better enable me to meet the demands of the rapidly changing school situation of Africa. I do count it a privilege to have the opportunity to secure these modern methods of studying and teaching children and I value the fact that I can take them fresh to my field.

Many of you have asked about my anticipated work in Africa. As you know Southern Baptists have six mission stations in Nigeria, West Africa. The Foreign Mission Board has designated me to go to the Girls' School in Abeokuta, some 65 miles from Lagos, the coast city. At present there are four missionaries in Abeokuta, Misses Neil Young who has charge of the W. M. U. work in Nigeria, and Miss Susan Anderson who is in charge of the school until the return of Miss May Perry. (Miss Perry is now on her way back with Miss Manley.) The Pattersons are in the boys' day school on the other side of the town.

Abeokuta is about 115 miles from Ogbomoso where five of the new missionaries will be stationed. We in Abeokuta may have access to this field and its missionaries in General Mission Meetings, and maybe—by bicycle! Yes, I am taking a bicycle as most of the missionaries do. Some of the roads are gravel and easily traversed by this mode of transportation, and cheaper, too, though you can see we could not take long distances on wheel.

The school in Abeokuta is our Baptist Girls' Boarding School, including kindergarten through what we may term our high school grades. There is also a normal class for native teachers. Three of your missionaries will teach in this school. There are some 150 students, many coming from heathen homes and heathen towns. Miss Perry says that this school is to the African W. M. U. what our Louisville Training School is to us here in the South. There is a Y. W. A., G. A. and S. B. in connection with the church and school. The girls live in the compound back of the school you see in the picture. Our mission home is a few yards away where I will live. Y. W. A.'s will be interested to know that some of the finest personal serv-

ice these African Christian girls do is to go each week-end to some nearby needy places and teach the unsearchable riches of Christ.

How eagerly I look forward to going! This dream I've had since childhood. God has been good to permit me to serve you these past four and one-half years, and as I go forth I know your thoughts and prayers will go with me. It is with the deepest appreciation and a sense of responsibility that I go as a Lottie Moon Offering Missionary. Know that I shall be praying for you as you gather your love gifts for Him, not only for Africa but for China, Japan, Mexico, South America and the whole wide world.

I plan to leave Nashville the last of August, go home for a week or so, and sail from New York, September 15, on S. S. "Otho," American-Freight Line (You see I'm being shipped by freight!) Miss Elisabeth Routh and Dr. Christie Pool, two other new missionaries, and I will travel together, the Lord willing, and land in Lagos some five or six weeks after we sail.

With mingled thoughts and feelings I'll bid you good bye—and God bless you! I carry with me many, many happy memories of the work with you. I shall also pray that your work shall ever be richly blessed, that your interest in missions shall be heightened, that your desire to see souls saved shall prompt you to give, pray and study, and enlist the hundreds of women and precious young people who are still "outside."

I thank you! I thank you! What else can I say? Lovingly, Ruth Walden.

### SUPPLIES NEEDED

In Abeokuta School Where Miss Walden Will Teach.

Our people have responded beautifully to our call for a birthday gift for Miss Walden. Up to now \$693.22 has been sent in and turned over to her. This was purely a love gift and we asked her to use it to help her in Peabody College this summer, and then to use it for anything she needed for her future work in Africa.

Because we did so well Miss Walden did not want us to print this list of supplies that she must carry with her. Knowing that our people have so many of the books she needs in their libraries I am printing this list so you may have the privilege of sending them to her.

There are so few African text books and the school could well use old primary readers.

Do you have an encyclopedia that is not in use? Why not send it to her? Any books used by your children she can use.

Sunbeams will gladly bring crayons, pencils, tablets, erasers and scissors. Go over the list and see what you can do. Send to Miss Ruth Walden, 161-8th Ave.

N., Nashville, by August 1, for they must be packed and shipped to New York by that time.

Miss Walden is going to take small cans of preserves, jellies and canned goods with her. If you want to send in a can, mail to our office for her.

List of books and supplies needed by Miss Walden:

Crayons, pencils, tablets, drawing or construction paper, erasers, watercolors and paints, cut magazine pictures, scissors, paste or glue in bottles.

The following books are greatly needed in the school. The library is quite small. There is a demand for: children's picture books, elementary grade readers, story books, fables, fairy stories, legends, books of poetry, books of animals, flowers, birds, etc., reference books of all kinds. An encyclopedia is sorely needed, and anyone having a second-hand one not in use may know it will bring joy to the students. Books of biography, Bible story books and Bible pictures, History Stories of Other Lands, Book 2, Myths and Legends of Greece and Rome by Cora E. Miley, Old Greek Stories by Baldwin, Smith's Bible Dictionary, The Story of the Greeks by Guerber, English Composition books, language books, Modern Methods and the Elementary Curriculum by Claude A. Phillips; also good, light fiction.

### RAH! RAH! RAH!

R. A. Camp Days Are Here Again! Union University, July 16-18, 1934

WHEN? Come in Monday morning, leave Wednesday afternoon?

WHY? To be better Ambassadors for Christ.

WHERE? Union University, Jackson, in Adams Hall.

WHAT AGES? All R. A.'s from 11 to 17 years of age.

WHO WILL BE THERE? Dr. Jones, South America, Dr. John D. Freeman, Nashville, Dr. J. R. Black, Memphis, Miss Margaret Bruce, our new Young People's Leader of the State and others.

WHAT TO BRING? Yourself and other R. A.'s, sheets, one quilt, or blanket, pillow, if desired, swimming suit, tennis equipment, basketball, toilet articles, Bible, note book and pencil.

WHOLE SOME FUN will be provided—Swimming, tennis, baseball, basketball, relay races and other games. There will be no Mission Study Class this year.

WHAT WILL IT COST? \$2.25 plus 50c registration fee which must be sent to Mr. Robert South-erland, Union City, Tenn., at least four days in advance of the camp.

WE WANT Counselors of each group to come, too. We will emphasize ranking system. Will have "Hero Story Contest."

Write your Divisional Young People's leader, Mrs. Clem Howell, Alamo, for any further information you may want.

**EMERGENCIES IN PRAYER**

Missionary Neale C. Young,  
Abeokuta, Africa.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer 33:3).

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

"This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

With these and so many more wonderful promises, how could we ever doubt God answering our prayers?

One of the large front walls of the Baptist Girls' School in Abeokuta, Nigeria, was about to fall. The engineer of the Public Works Department had tested the wall and assured Miss Anderson, who was then in charge of the school, that it could not stand another rain. It was during the rainy season, and rains were liable to come at any time. There was nothing we could do but pray, and we had experienced such glorious answers to prayer that we could indeed pray in faith, believing.

Later on one afternoon Mr. and Mrs. Patterson had come to our school for a little golf on our three-hole links. The sky was dull and heavy, and rain was all about us. Soon we looked up to see it coming in great white sheets toward us. It came over the hills, it got nearer and nearer. Mrs. Patterson asked if we should not go inside. Miss Anderson replied that we would continue our game. The rain came closer. We could not even see the hills, and it sounded almost like the splashing of the waves at sea as it came with such force. Our game went on. The rain now had reached the road just in front of our grounds. Surely it could not stop there, for there was only a wire fence between the road and our Compound, but there was not the slightest anxiety in the hearts of the two missionaries who had been praying to a prayer-hearing and prayer-answering Father, and it was no surprise to them when this great rain came right to our fence and stopped, with only a few drops falling in our Compound. Not only did God hold that heavy rain back, but no rains came until after the wall had been made secure and there was no danger of it being damaged by them.

Ebun had been having trouble with her eyes. She had been going regularly to the (British Government) doctor who had been treating them for months. The missionaries knew her eyes were in bad condition but did not

realize quite how serious it was. One day the doctor came to one of the missionaries and said, "I can not do anything else for Ebun, I have resorted to every means, but nothing can help her now. It is blindness." The missionaries were stunned to hear this report, and were greatly grieved to think that Ebun must spend the rest of her life in physical darkness. She is her father's only daughter, and all of his love and hopes and ambitions are centered in her. The missionaries did not take this matter to the father, to the other missionaries, to the native teachers, nor any other doctor, but on their knees each day they begged their Heavenly Father to restore Ebun's sight. In January, 1932, Ebun started back to school, and if all goes well she will finish at the Baptist Girls' School this year. God's healing power is as free today as it was two thousand years ago.

Marian was a splendid young teacher and a sweet consecrated Christian girl. Her father had betrothed her to a polygamist who was determined to make her marry him in spite of her opposition. Marian knew polygamy was a sin, and boldly refused to marry the man selected for her. The father and the fiancé united in their efforts to force the marriage. Marian tried to reason with her father, and to show him that such a marriage would not be right for her, but he only became more angry and made life even more miserable for her. After using every possible method of convincing her father and failing, she went to two lady missionaries and put the case in their hands. Letters were written to the father, other members of the family were consulted, and all sorts of measures were used to bring about reconciliation between father and daughter, but each one seemed to widen the chasm between them. His heart had become so hardened that it was useless to consider other plans. It was decided to leave the father alone and to pray fervently that God would change his attitude toward his daughter, and that he would give his consent

for her to marry the fine native worker whom she loved and who wanted to marry her. This girl had such a big place in the affection and esteem of the missionaries that they were most earnest in their petitions. For a long time they continued to pray. One day Marian ran in, her face radiant and beautiful, to say that their prayers had been answered.

In America if a girl wants to marry a certain man, she will usually marry him in spite of the opposition of her parents, but such is rarely ever true in Nigeria, and sometimes girls are made very unhappy by the stubborn and unreasonable attitude of the parents.

Marian was unwilling to marry until she had gained the consent of her parents, and she looked to her Heavenly Father entirely to open the way for her.

The following is taken from one of her letters:

"I was married on July 14 (1932) and journeyed here by train on the following day. We were given a glad reception. Motor cars came to convey our loads and us to Elekuro. The school children and teachers came with drums to meet us near our place of abode. On Sunday we attended Elekuno Church in the morning. We were exhorted to be a good light to the world, for many are watching us. Pray for us in this respect, please. . . .

"We have a big compound and a farm where things can grow. I am waiting for the rain to shower upon it to plant flowers, fruits and vegetables.

"Well, dear friends, here I am now. I thank you very much, for hitherto has the Lord helped me through your fervent and intercessory prayers. You have certainly brought my life from utmost sorrow and unhappiness. May God reward you accordingly!

"We need your prayers now that others by seeing us may know our Saviour better."

As the result of prayer I have seen souls born into the kingdom of Jesus Christ, native workers raised up to fill needy places, buildings provided and erected, palavers settled with goodwill

and good work as the outcome, organizations take on new life and physical needs supplied.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need."

God answers Prayer! — Home and Foreign Fields.

**WEST TENNESSEE**

**Happy G. A. Houseparty Days Are Here Again! Read, Remember, and Tell Your G. A. Friends About the G. A. "W's".**

**WHEN?** July 19-21. G. A.'s coming on Thursday morning, leaving Saturday afternoon.

**WHERE?** Union University, Jackson, Tenn. Girls will have the privilege of living in Crook Hall during these days.

**WHO?** All G. A.'s who are eleven years of age up to seventeen years of age.

**WHY?** To give the G. A.'s of West Tennessee a sweeter fellowship with God and with each other and a better working knowledge of the organization.

**WHO WILL BE THERE?** Miss Pearle Bourne, Associate South-wide Young People's Secretary, Miss Bonnie Ray, China, Miss Margaret Bruce, our new Young People's Leader in Tennessee, "Mother" Shangle of Memphis, Mrs. A. B. Clark and others.

**WHAT BRING?** Yourself and other G. A.'s, sheets, pillow (if you care for one), bathing suit, toilet articles, Bible, note book and pencils, etc. Girls holding rank are asked to bring a white dress if possible.

**WHOLESONE FUND** will be directed by Miss Florence Murphy and others. We will also have Talent Hour.

**WHAT WILL IT COST?** \$2.25 plus the fifty cents registration fee which must be sent to Miss Marie Allison, 129 Monroe St., Jackson, Tenn., when the names are sent in. Please let us have the enclosed registration blank with the fifty cents for each girl at least four days in advance of party.

For further information, write your divisional young people's leader, Mrs. Clem Howell, Alamo. The date—July 19-21.

The place—Union University, Jackson.



Baptist Girls' School, Abeokuta, Africa.

## AMONG THE BRETHREN

### SUNDAY SCHOOL ATTENDANCE FOR JULY 1, 1934

Memphis, Bellevue	1471
Nashville, First	925
Nashville, Grace	888
Knoxville, Broadway	617
Knoxville, Fifth Avenue	651
West Jackson	598
Maryville, First	577
Chattanooga, Highland Park	576
Chattanooga, Ridgedale	570
Nashville, Park Avenue	503
Nashville, Eastland	459
Sweetwater, First	448
Etowah, First	418
Chattanooga, East Lake	410
Chattanooga, North Side	408
Erwin, First	408
Rossville, Ga., First	406
Dyersburg, First	402
Union City, First	385
Nashville, Edgefield	357
Humboldt, First	346
Nashville, North Edgefield	342
Knoxville, Immanuel	336
Paris, First	332
Chattanooga, Tabernacle	325
Knoxville, Lonsdale	324
Chattanooga Chamberlain	318
Clarksville, First	306
Covington, First	257
Chattanooga, Red Bank	252

### By FLEETWOOD BALL

M. M. Fulmer supplied the pulpit of Calvary Church, Jackson, last Sunday most acceptably.

—B&R—

Mrs. Fannie Parsons Guy has been organist of the First Church, Mansfield, La., for 40 years.

—B&R—

W. C. Taylor, of Barwick, Ga., has moved to Jennings, Fla., and is available for evangelistic work.

—B&R—

The Calvary Church, Enid, Okla., has called as pastor W. R. King of New Kirk, Okla., and he has accepted.

—B&R—

J. A. Rogers of the Southern Seminary at Louisville, Ky., has accepted the care of the Central Church, Darlington, S. C.

—B&R—

The First Church, Chickamauga, Ga., is happy over the acceptance by Frank Cochran of Eatonton, Ga., of the pastorate.

—B&R—

William C. Massee has joined his father, J. C. Massee, in evangelistic work, by leading the music. Atlanta, Ga., is their home.

—B&R—

R. G. Lee of Bellevue Church, Memphis, will be the evening speaker of the Sunday School and B. Y. P. U. Assembly of Oklahoma for the first week.

—B&R—

H. L. Martin, of Senatobia, Miss., lately did the preaching in a revival at Coffeetown, Miss., R. L. Breland, pastor. There were 12 additions.

—B&R—

C. E. Dearman, of Cuba, Ala., is in the midst of a successful meeting in which the preaching

is being done by J. E. Wills, of Newton, Miss.

—B&R—

All honor to R. H. Pitt, editor of the Religious Herald of Richmond, Va., as he has turned into his 82nd year. His bow abides in strength.

—B&R—

F. L. Snyder of Union, S. C., has resigned churches near that place to become pastor of the Victor-Managhan Church, Grier, S. C., effective July 1.

—B&R—

The First Church, Easley, S. C., W. R. Poindexter, pastor, lately closed a great revival held by L. G. Broughton, of Atlanta, Ga., resulting in 64 additions.

—B&R—

J. F. Murrell, of Denison, Texas, lately concluded a meeting at La Belle Church, Memphis, E. P. Baker, pastor, resulting in 44 additions.

—B&R—

B. H. Waugh has resigned Woodstock Church, Jacksonville, Fla., and became pastor of the First Church, Cordeal, Ga., effective July 1.

—B&R—

The revival in Park Avenue Church, Nashville, E. Floyd Olive, pastor, in which J. R. Black, of Memphis, did the preaching, closed last Friday night after accomplishing great good.

—B&R—

A transfer of G. Lee Phelps and the Indian work from the Oklahoma State Convention to the Home Mission Board was made to the entire satisfaction of both parties.

—B&R—

The Florida Baptist Witness, E. D. Solomon, editor, will run a series of articles from the pen of R. W. Weaver of Washington, D. C., on World Affairs. A treat is in store for the readers.

—B&R—

Richland Church, Nashville, J. B. Leavell, pastor, concluded a successful revival Friday night in which the preaching was done by W. Douglas Hudgins of Radnor Church, Nashville.

—B&R—

The First Church, Arcadia, Fla., E. B. Evans, pastor, lately held a revival resulting in 37 additions by baptism, 17 by letter. The pastor did the preaching and Fred Scholfield led the singing.

—B&R—

E. A. Burnette of the First Church, Shelbyville, Ala., accompanied by his wife, is spending the month of July in Florida, visiting fields where he was once pastor.

—B&R—

Hyman Appleman, a Jew who was recently called as pastor to the Northwest Church, Oklahoma City, Okla., has been elected State Evangelist in Texas, and has accepted.

While W. H. Major was celebrating the 20th anniversary of his pastorate at Capital Avenue Church, Atlanta, Ga., W. H. Faust was celebrating the 12th year of his union with Gordon Street Church, Atlanta, Ga., as pastor.

—B&R—

The church at Morris Chapel, J. P. Colvin, pastor, has purchased a lot on which to build a house of worship. The church is only a little over a year old. Any help rendered will be greatly appreciated.

—B&R—

After more than 22 years as pastor of the First Church, Greenville, S. C., G. W. Quick preached his last sermon on Sunday, June 24, and moved to Washington, D. C., where he and family will reside.

—B&R—

John W. Ham, Kyle M. Yates, Bishop Warren A. Candler, W. W. Dinns, J. C. Wilkenson, L. R. Christie, A. Jones and C. W. Daniel are to supply the First Church, Atlanta, Ga., during an extended tour by the pastor, E. A. Fuller, of Europe and the Holy Land.

—B&R—

The revival at Huntingdon, Bernard Scates, pastor, in which Ed G. Butler, of Glendale, Ariz., is doing the preaching, attracts the attention and interest of the town. He goes from there to Mt. Nebo church, Buena Vista, T. M. Boyd, pastor, for a similar engagement.

—B&R—

### By THE EDITOR

D. D. Smothers has accepted the care of the First Church, Dyer.

O. E. Bryan, Jr., supplied for the Westview Church, Murfreesboro, July 1.

—B&R—

In a soul-winning campaign in Burlington, N. C., led by Arthur Fox and party, 75 came on the first week's call to repentance.

—B&R—

Tabernacle Church, R. R. Denney, pastor, has recently closed a D. V. B. S. with an average attendance of 275.

—B&R—

News items from Sweden announce that 8,546 motor car drivers have had their licenses revoked. Of this number, 6,993 were revoked for intoxication.

—B&R—

J. S. Bell of Lexington, a student of the Southern Baptist Theological Seminary, has been appointed supply pastor of the First Church, Brownsville.

—B&R—

Plumkett's Creek Baptist Church, Phocian Gibbs, pastor, began a meeting in their new building July 8, assisted by C. B. Massey.

—B&R—

The Executive Committee of the S. B. C. reports a total of \$75,900.02 received during the month of June. Receipts for the Hundred Thousand Club, included in the above, \$15,885.22.

—B&R—

Dr. John McNeil, Toronto, Canada, president of the Baptist World Alliance, is reported ill and probably unable to attend the Alliance meeting. Regret and sympathy is widespread.

—B&R—

J. H. Sharp, pastor of the Lockland Church, Nashville, supplied

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# MEMPHIS

MAIN AT MONROE

the pulpit of the First Church, DeLeon, Texas, July 8. Pastor and Mrs. Sharp are visiting relatives in DeLeon.

—B&amp;R—

Richland Church, Nashville, James B. Leavell, pastor, recently closed a revival meeting assisted by Douglas Hudgins, Jr., which resulted in thirteen additions by baptism and three by letter.

—B&amp;R—

July 1 Bethsadia Church in Meigs County, C. E. McDonald, pastor, was dedicated to the Lord. Although the church is fifty years old it had never been dedicated. Brother D. C. Watson preached the dedicatory sermon.

—B&amp;R—

The brotherhood will be pleased to note that Fred Dowell, who has been the efficient supply pastor at Sparta, is to remain as pastor. Sunday, July 1, was a record day for the church, fine services and 105 in Sunday school.

—B&amp;R—

Red Bank Church, Chattanooga, C. M. Pickler, pastor, has recently closed a revival assisted by W. A. Carroll, Knoxville, and Singer E. T. Crawford, Clinton, which resulted in fifty additions to the church.

—B&amp;R—

Evangelist Robert Earls, who came from the United Brethren people and was recently baptized and ordained by Pastor L. H. Hatcher and the North End Baptist Church, lately closed a meeting with Pastor Hatcher, which resulted in 59 additions to the church.

—B&amp;R—

I sat near Dr. J. T. McGlothlin while the Memorial Service for his brother, Dr. W. J. McGlothlin, was being conducted by the Southern Baptist Convention at Fort Worth. I noticed he silently wept through the entire service. Little did he think that in such a short time he would meet his brother in the Glory World.—H. F. Burns.

We regret to hear of the death of Mrs. Hale V. Davis, wife of Dr. Davis, who has recently resigned as president of Oklahoma Baptist University. Mrs. Davis has been in bad health for the past three months but her death on June 27 in Manitou, Colorado was a shock to her many friends. She was the daughter of J. H. L. Hawkins, a beloved Baptist minister. May God bless the bereaved.

The following brethren are to assist Bro. J. T. Williams, of Dyersburg, in meetings: D. B. Bowers, Avondale Church, Chattanooga, at McCullough's Chapel, beginning July 22; W. H. Edwards, Jr., Fort Myers, Fla., at Parrish Chapel, beginning August 5; and Paul M. Baisch, Garland, at Finley, beginning July 15.

Relative to the blue-penciled pages of the Baptist and Reflector with an anonymous query recently sent us, our only observation is that we cannot and do not reply to anyone who either forgets or is ashamed or is too cowardly to sign his name. So of all other anonymous communications. They go into the wastebasket.

—B&amp;R—

W. Noel Adams, Executive Commercial Agent of the Louisiana and Arkansas Railway and a member of the New Orleans Hospital Commission, is in the Baptist Hospital in that city with a broken back suffered when struck by a taxicab. He was president of the Board of Trustees of Ouachita College for fourteen years prior to moving to New Orleans four years ago.

—B&amp;R—

The Sunday School Board has chosen J. O. Williams, pastor of the First Church, Bowling Green, Kentucky, as Business Manager to fill the place made vacant by the death of J. T. McGlothlin. He was unanimously recommended by the nominating committee and unanimously elected by the Board. He will begin his work at once. Baptist and Reflector most cordially welcomes him to the work and to the fine fellowship.

—B&amp;R—

The office greatly appreciated the recent visits of Pastors H. A. Russell, Hartsville; D. Edgar Allen, pastor at Dickson, A. A. McClannahan, pastor of Chamberlain Avenue Church, Chattanooga; J. B. Ray, pastor at Bethel Church, Greenbrier, and V. E. Boston, pastor First Baptist Church, Clarksdale, Mississippi. Brother Boston was chairman of the nominating committee that recommended Brother J. O. Williams to the Sunday School Board.

—B&amp;R—

Through H. A. West, president, and Noel Siler, secretary, the Preachers' School held at Union University, Jackson, Tenn., passed hearty resolutions expressing their appreciation of the State Board, of Mr. Hudgins, of Union University, of the dean of the Preachers' School S. B. Matthews, and of the teachers, C. W. Pope, C. B. Williams, H. W. Tribble and E. F. Haight and of the uplift received in the school.

Tennessee Baptist will be grieved to hear of the death of A. S. Harwell, pastor of the First Church, Brownsville, who died July 4 at Hot Springs, Ark. He has been suffering from heart trouble for some time, and went to Hot Springs several weeks ago for treatment. The Lord comfort the bereaved.

After supplying for several months at First Church, Stelbyville, A. U. Boone will supply the

pulpit of his son, W. C. Boone, First Church, Jackson, during the month of August. September 1 Dr. Boone will go as supply pastor to the First Church, Montgomery, Ala., and serve during the time the pastor, John Inzer, is making a tour of our mission fields in foreign lands. Dr. Inzer will leave August 18 and return in February.

—B&amp;R—

With the Churches: Chattanooga—Central received 2 for baptism; Red Bank, Pastor Pickler welcomed 1 for baptism and baptized 6; Chamberlain Avenue, Pastor McClannahan welcomed 1 by letter, 1 for baptism and baptized 1; Tabernacle, Pastor Denny baptized 1; North Side received 2 by letter; Ridgedale, Pastor Livingston welcomed 1 by letter, 1 for baptism, and baptized 2; Highland Park, Pastor Clark

welcomed 2 by letter, 2 for baptism and baptized 2. Cleveland—South Church welcomed 3 by letter and 2 for baptism; Big Springs welcomed 6. Etowah—First welcomed 3 for baptism and 1 by letter. Knoxville—Lonsdale, Pastor Thornton welcomed 1 for baptism and 1 by letter and baptized 4; Fifth Avenue, Pastor Dance welcomed 3 by letter and baptized 3. Memphis—Pastor Lee welcomed 3 by letter and baptized 4. Rossville, Ga.—First, Pastor Knight baptized 13. Nashville—Edgefield received 1 by letter; Eastland received 1 by letter; Park Avenue welcomed 5 for baptism and 2 by letter.

An American boy will quit the farm to keep from getting up at 5 a. m. After he goes in business in the city he gets up at 4 a. m. to play golf.

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