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# BAPTIST *and* REFLECTOR

*SPEAKING THE TRUTH IN LOVE*

Volume 89

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

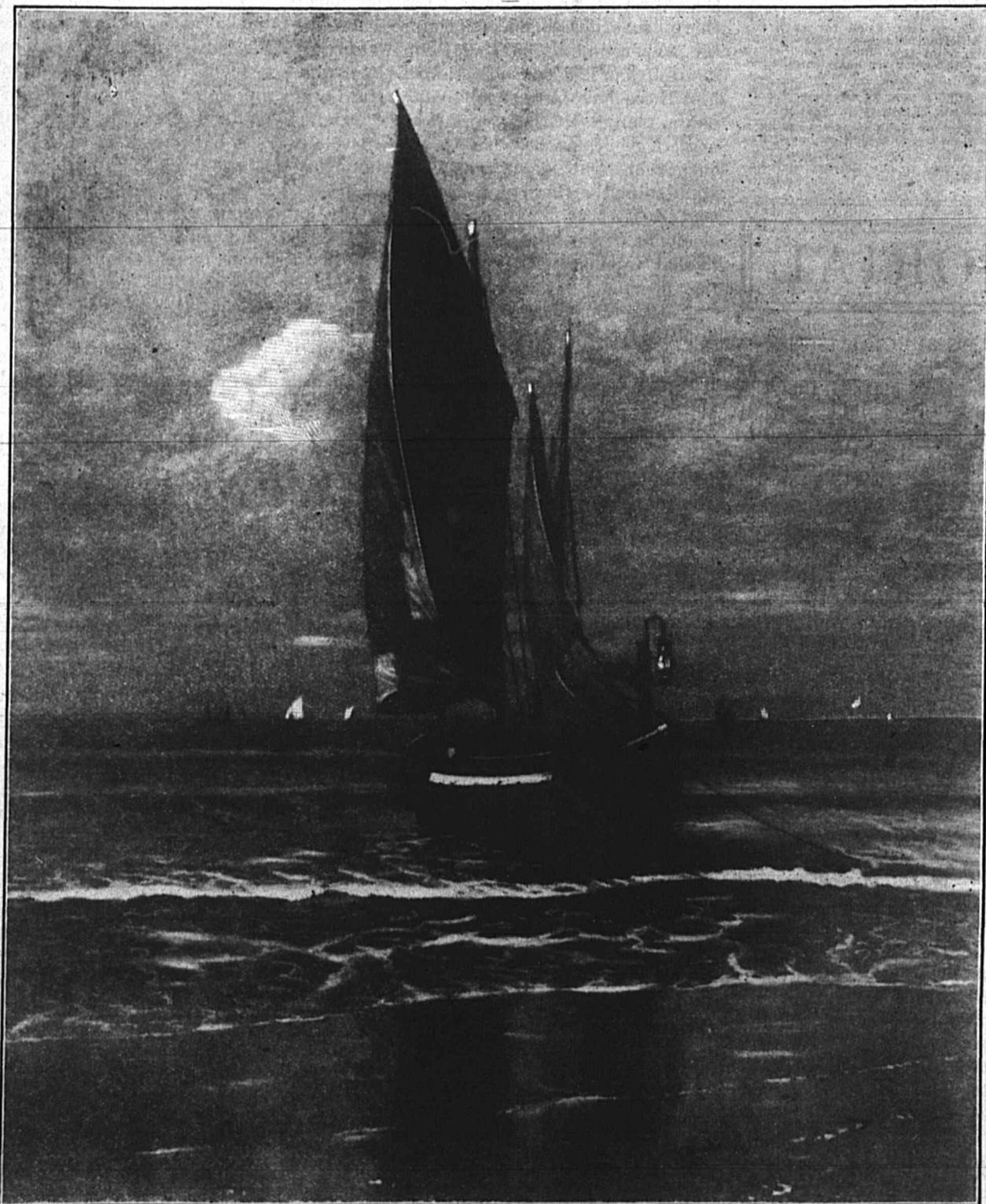
Number 33

J. D. MOORE, Editor

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What Ships Are For: Into All The World



Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.—Isaiah.

As flying clouds group around the lowering sun of a Summer evening, and as doves wing their flight to the windows of their cotes at the close of the day; the argosies of the seas and the merchantmen of the air will bring to the Lord in Zion rich tribute of homage and praise from sons and daughters in the farthest countries of the earth.

# Baptist and Reflector

(Continuing the Baptist Builder)  
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## EDITORIAL

### YOUNG PEOPLE'S SPECIAL ISSUE.

It is next week, issue of May 24, that the Baptist Young People's Union will be specially featured in the Baptist and Reflector. Our "Next Week" editorial in last week's paper was a week ahead of time! We bespeak for our young people a hearty hearing by our great family of readers. The editor is to be at the Southern Baptist Convention at the time that paper goes to press, and hence much of the work is to be done by Mr. Preston, B. Y. P. U. Secretary, and his associates in the Convention of Baptist Young People in the State.

### TENNESSEE FINANCIAL RECORD ON 75 MILLION CAMPAIGN.

It is a creditable showing that has been made by the Baptists of the state in the amounts given to the 75 Million Campaign during the past four years. The books of the Treasurer, Dr. Lloyd T. Wilson, just closed for the past Southern Baptist Convention year, show receipts per year as follows:

First year, Regular	\$ 915,177.77
Second year, Regular	672,177.93
Second year, Specials	147,400.00
Third year, Regular	614,861.08
Third year, Specials	45,453.25
Fourth year, Regular	494,098.11
Fourth year, Specials	63,881.95
<b>Total</b>	<b>\$ 2,953,050.09</b>

The total amount pledged by our churches in the Campaign was \$4,540,000.00. The amount paid to date is 66 per cent of that sum. Thus Tennessee is at the forefront among the Southern states in the per cent of pledges paid so far. Perhaps Kentucky is the only state which has done any better in this respect, and that by less than 1 per cent. Many others gave larger sums but

none except Kentucky scored a larger per cent of collections. Therefore there remains 34 per cent to be collected in Tennessee during the coming year. But our people can be relied on to make a record at the close of the period which will exceed the showing of any one of the four years past, as creditable as the results have been when compared with the liberality of others. Let our gratitude to God for what He has enabled us to do, be shown in doing still more for Him.

### BUILDING UP CAMPAIGN BULWARKS.

Every fortress has some points weaker than the rest, and needs to be strengthened there in order to make it impregnable all the way round. The 75 Million Campaign in itself has had few objectionable features, and these have arisen not out of the Campaign plan itself, but out of some popular neglect of it, or because of some developments brought about by it. From every standpoint the Campaign has been a success so far. Let us see wherein there may be elements, of weakness in our attitude toward it that we may supply that which is lacking in us.

1. Our churches need the vision and the appeal of the specific objects. General representatives of the various causes have not had direct access to the people; and hence the point of contact between the objects and the contributors has been the pastor only. Where he kept the fires burning on the altars of the churches, the people have not missed the ministries of special representatives so much. But not all pastors have done this.

2. Hence the pastors, as the shepherds of the flocks, must be expected to furnish their people definite information about the different interests of the Kingdom and speak directly on the work of each of the several Boards of the Southern Baptist Convention. The mention of the "75 Million Campaign" as such may not be so necessary, but the emphasis should be placed on the various items which comprise the Campaign. Reference to it should be made chiefly concerning pledges which were made under its auspices. We have placed too much stress perhaps on collections, as compared with the amount of information given about the causes. There are thousands of new members received into our churches since 1919 who do not regard themselves as factors in the "75 Million Campaign" which took place during that year of our Lord! And it has been an element of weakness in the administration of our churches that these have been regarded as "post Campaign members" whose special obligations to the Lord, not having begun with the others, is not to start until the Campaign as such is closed. If we will get a worthy offering from all the members received into our churches since the Campaign began, the amount will cover deficits in receipts from all causes, including that of deaths, removals and financial failures or disabilities.

3. In line with the enlistment of new members, pastors are urged to lay stress upon the matter of systematic and regular giving. In many cases, donors will make

gifts at intervals during the year, but in most of them there can be brought about a system of regular giving which will materially increase the chances that the giver's total for the year will be the amount pledged or the sum of what ought to be given. In the development of Christian Stewardship, the first thing to be done is to put on a system of regular and proportionate giving. Magnificent results can be accomplished by our pastors during the year just ahead if a sincere effort is made by them along this line; rather than following the custom of "talking the Campaign" twice a year, once at the Spring and later at the Fall "round-up."

4. Therefore, some of the givers have put off the day of squaring accounts till the last stage of the Campaign, or the last year of the period, as many have said, "I am going to pay it before the end." No doubt a great majority will do so, but at best it is a matter of procrastination which is a "thief of time," and which will also cause some disappointments in the end even among the givers themselves. We must not wait until the close of the books a year hence to square our individual accounts; but let something be given once a month at least, so that the final wind-up of the Campaign may witness the payment of all pledges, and besides a liberal margin of offering made by new members and non-pledgers.

### RESIDENT PASTORS AND PASTORS' RESIDENCES.

One of the greatest barriers to the progress of our country churches is the absence of pastors. Most of them have preachers who are non-resident and who visit the community only to occupy the pulpit once or twice a month. Both the churches and the preachers are handicapped. A minister can not afford to move from a home of his own to live in a rented house among his churches on the salary which they give him. They, on the other hand, can not develop to the point where they can undergo the expense of providing a parsonage and a competency for him as long as he lives elsewhere! We can not solve the country church problem until we can arrive at some plan by which a larger number of preachers can give personal and constant attention to their flocks. It is a definitely missionary proposition.

To this matter the Baptists of the State must address themselves, with great earnestness and enthusiasm. Church buildings are an object of benevolence, and it is well that it is so, and it would be much better if they were more so! But church building, as a missionary effort, is an emergency treatment and should be so considered: to be continued until the emergency can be passed. The normal way to handle church building needs, and every other phase of internal improvement on the part of our churches, is to provide the means by which their permanent improvement can be secured. Dr. Alldredge says that 51 of the hundred best country churches included in his special survey have resident pastors, either the pastors or the churches owning the parsonages.

We should give more attention to our coun-

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try churches, many of which are suffering in strength and numbers because of their contributions from their membership to town and city churches. In many cases their resources are not sufficient for their needs. The arm of the denomination should be extended to them with helping hand. Country churches should group themselves so a pastor could be located centrally among them and whatever financial encouragement they may need to provide a comfortable and adequate home for the pastor should be given them by the denomination at large. More and more this should become a definite part of State Mission work.

Baptists should have a special interest in the rural sections,—not only because so many of them came from the country, but because so many of them are there yet! It will be an evil day when we lose our strength in the country. And it has to be acknowledged that growth among rural churches is not keeping pace with developments which are taking place in town and city churches. That is due to the fact that such a great majority of country churches do not have resident pastors. It behooves us to build up on the rural side, and thus maintain the sources from which so many people have already come, and that the fountains of so much of our Baptist life may be rendered even more productive still.

## News and Views

The address of Evangelist M. G. Leaman and Singer R. S. Raborn is P. O. Box 1011, Nashville, Tenn.

Rev. Roscoe Meadows, of Milan, has been extended an unanimous call to become pastor of the Orlinda Church.

Rev. O. E. Tebow has resigned as pastor at LaFollette, Tenn., to accept a call to First Church, Graniteville, S. C.

Jas. S. Martin, chairman, announces that the International Christian Citizenship Conference for prayer and consultation is to be held at Winona Lake, Indiana, the first eight days of July next.

When this issue of the paper reaches our readers, the Southern Baptist Convention will be in session at Kansas City, Mo. May there be many hearts turned toward a throne of grace in behalf of the prosperity and peace of our Southern Zion.

The Convention will be reported again this year by Rev. Fleetwood Ball, of Lexington, Tenn., whose service in the past has been so acceptable to our readers. The issue of May 31 will be given largely to this report of the meeting at Kansas City.

Raleigh Wright recently closed his sixteenth year as an evangelist of the Home Mission Board. Within a little more than a year singer W. C. Grindle and he have conducted twelve meetings in which there were

1,357 additions. These brethren have declined 37 weeks of invitations already this year.

We acknowledge receipt of a valuable compilation of facts and figures, entitled "General Statistics and Register of the Southern Baptist Convention," issued by Dr. E. P. Alldredge, Secretary of Survey, Statistics and Information, of the Baptist Sunday School Board of Nashville.

Rev. T. W. Young, pastor First Baptist Church, Corinth, Miss., is to preach the commencement sermon for the Central High School at Tupelo, Miss., on Sunday morning, May 27, and will also deliver the commencement address to the Central High School of Savannah, Tenn., on Tuesday, the 29th. On April 15, Dr. Young preached the commencement sermon for the Agricultural High School at Tishomingo, Miss.

Dr. W. M. Wood has just returned from Quitman, Ga., where he aided Rev. Roger L. Clark, the pastor in a glorious meeting. Dr. Wood says Brother Clark is now doing the best work of his life and he and his people are very happy. There were eighty-one who were reached by profession, baptism, letter, etc. Quitman Baptist Church is one of the great churches of Georgia.

Secretary T. W. Gayer reports: "I have just closed a four-day Stewardship Revival at Bearden. We had a delightful time with Brother Robert Humphreys and his church. He has a great little church, all his members give to local church support except twenty, and many of them tithe. They are planning to build a house. Brother Humphreys is one of the best pastors in the state and Bearden will be heard from in the near future."

### GIVING THAT HELPS THE GIVER.

By T. W. Gayer.

The kingdom may be financed in such a way as to either hurt or help the spiritual life of the people. Too often our methods have hurt. We needed money and we went after it, but the givers felt poorer. We must learn how to make this important phase of our work contribute to the spiritual life of the people. Let us adopt the better way.

1. Let each Christian know that he is a steward of all his possessions, including his money. "Ye are not your own," 1 Cor. 6:19.

2. Let him know that his gift acknowledges God as his owner. He is paying a rental to the Owner. To withhold it is to rob God. "The earth is the Lord's, and the fulness thereof." Ps. 14: 1; "Will a man rob God?" Mal. 3: 8.

3. The giver is taking God into partnership. It is a great blessing to have such a Partner. No man has ever regretted the decision to take Him into partnership.

4. God always blesses the scriptural giver. "Bring ye all the tithes into the storehouse . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10; "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be

filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9-10.

5. We express our love to the Giver of all things by our gifts. Let every member of the family therefore give every Sunday as the Lord prospers. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:2.

This will make us happy Christians and finance the kingdom.

### DR. WILSON'S TRIP.

Of course Tennessee Baptists desire that our splendid Secretary, Dr. Lloyd T. Wilson, go to Stockholm. Wouldn't it be fine if every church had a share in sending him? Let each church take this up next Sunday and send their share for this good purpose. Some churches should send \$1.00, some \$5.00, some \$10.00, some \$25.00, some \$50.00.

The committee cannot send a letter to each church but they do want each church to have a part in arranging this trip for Dr. Wilson. He will be an even better secretary on his return. Send your money to any of the undersigned at 161 8th Ave., N., Nashville, Tenn.

RYLAND KNIGHT.  
C. F. CLARK.  
MRS. C. D. CREASMAN, *Committee.*

### DR. WOELFKIN WANDERS.

The daily press reports that Dr. Woelfkin, pastor of Park Avenue Baptist church, New York City, has announced that he favors "open membership" in Baptist churches and that any sort of baptism should be recognized as sufficient for admission into a Baptist church, and that attendance upon the celebration of the Lord's Supper should be unrestricted. Another Baptist Knight Errant (mostly errant) of the Don Quixote type going forth, with mighty valor and matchless horse, against wind-mills and giants! Liberalism will be its own defeat finally: it will make itself ridiculous in the eyes of all its advocates except those who are hopelessly hood-winked, and the recoil from its effusions may leave a cloud of dust and a few broken lances, with an occasional loss of man and horse, but it will mark the finish of the denominational adventurer who lusts for the foot-lights and the head-lines.

The denominational colleges must "render unto Caesar" trained teachers for the public schools as well as render unto God trained preachers. It must render unto "Caesar" patriotic citizens and unto God consecrated laymen.

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# Contributions

## BAPTIST ATTITUDE TOWARD WAR.

By J. Pike Powers.

The Baptist Ministers' Conference of Knoxville has asked me to call the attention of Baptists throughout the country to one of the subjects announced for discussion at the meeting of the Baptist World Alliance at Stockholm Sweden next July, namely: The Baptist Attitude towards War. It is felt that the concensers of Baptist opinion on this important matter should be expressed by our own people through the religious press as far as possible before the meeting is held, so that our representatives in Stockholm may be more fully prepared to express our attitude.

Seventy-five or a hundred years ago Baptist opinion on the subject would have made little impression and had but little effect. We were "a feeble folk" then, but as the Romans used to say "Tempora matautur et nos mutamur cumillis." Yes the times have greatly changed and we have changed with them. The little one has become a thousand and the thousands have grown into millions. As persecution and oppression among the Hebrews in Egypt made them more numerous and powerful, so persecution, ostracism and imprisonment suffered by our fathers for the sake of their Christian principles and the honor of their Lord, welded them together and made them contend more earnestly for the faith once for all delivered to the saints. The fires built around them sent forth sparks that fell on tinder that ignited and blazed forth afresh in every direction so unsightily grew the word of the Lord and multiplied; so that today Baptists are known and recognized throughout the civilized world, because of their *numerical strength*. And as this is greater in this country, where they are more numerous than any other religious organization, with one possible exception, and especially in the South where there are more than in any other area of the same size in the world, their opinion should have great weight and influence. Their advanced social position has given them added power. Their education, eleemosynary and all sorts of benevolent institutions, together with the vast increase in equipment of houses of worship and for the teaching and training of young people; their growing wealth and wonderful development in beneficences—the outward expression of the inward grace—these things combined must command the respect and admiration of thoughtful men throughout the world, and should enable our speakers to assert our opinion with great boldness and power. Again, our people know what it means to "render unto Caesar the things that are Caesar's" They believe the powers that be are ordained of God. And when the call *To Arms* has sounded in a just cause they have responded in defense of their country, their homes and loved ones. Scores of them are still living who were at Manassas and Bull Run and Gettysburg and for four long years

followed their flags until they were furled at Appomattox. They also remember San Juan and Santiago, and thousands of them fought in Flanders Fields and the Argonne Forests and finally broke the Hindenburg line! They know what war is. They can speak from that angle. They can appreciate General Sherman's description, "*War is Hell!*" What desolations it has made in the earth! Blood and fire; death and destruction follow in its awful, terrible, horrible, indescribable path! Some of us have walked among the slain, have heard the agonizing cries of the mangled and wounded and dying, and have clipt lock of hair to send to mother and sister at home, with a last loving message!

We believe Baptist sentiment in the South at least has undergone a decided change on this subject in the last few years. It is thought that Woodrow Wilson was elected the second time because he kept us out of war. That was the slogan in the campaign.

A few years ago I stood upon the old walls of the ancient schloss at Heidelberg and looked down upon the university grounds and buildings hoary with age, where for generations German youths have been taught the arts of war and military tactics have held commanding place. "Dulce est pro patria mori." Yes, there may be sound consolation—some sweetness even, in *dying* for one's country—but is it not much better to *live* for it and for those that love you? Shall we imitate the Germans and compel our sons to study military science daily and practice fencing twice aweek? Shall we teach our boys that all great questions between nations can be settled only by the arbitrament of the sword? Has diplomacy lost its power? Have high moral ideas lost their force and effect? Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered? Occupying as we do the highest place among Christian nations, it seems to us it would be eminently wise and proper for the editors of our religious papers and other leading brethren to speak out on this most important subject before the discussion begins in Stockholm.

I am simply calling attention to it, without stating what I think the Baptist attitude is or should be, and shall look forward with deep and intense interest to what shall be written.

Knoxville, Tenn.

## THESE FORTY-ONE YEARS OF GOD'S GOODNESS.

By C. P. Bostick, Pochow, Anhwei, China.

Forty-one years ago on the fourth Sunday in April, I was publicly ordained to the ministry of God's Word at New Hope near Raleigh, N. C. My much loved teachers in the college, Professors C. E. Taylor and Wm. B. Royall, took part in the service after I had been examined by a council of the Wake Forest church where I held membership. Many and varied have been the experiences of these years. "Through many dangers, toils and snares I have already come," but I do feel humbly to praise God that His grace

and love have always superabounded. My opportunities for an early education were very limited and I remember with deepest gratitude all those who encouraged and helped me to press on for college and seminary training. My own dear parents though without education were most helpful in encouraging me to go forward in the face of many difficulties. It is now nearly thirty-four years since I left the pastorate of the Durham church and arrived in China, July, 1889. I have seen very great changes in China and just now the whole country, like almost all the world, is in a most precious and uncertain state. I have been for a good deal of my time in China in pioneer work, having lived at this place, Pochow, longer than at any other place. I have not baptized very many in China—not very many more in all these years than I did in the little over one year as pastor in Durham, and yet I feel that God has led and helped me and in all the years, and in the midst of all discouragements I have never doubted for a moment that He called me here, nor have I ever felt to exchange missionary toils for the duties as pastor at home, though I did most keenly enjoy pastoral work. My mind often goes back to the days I spent in starting the work at Concord under, in some ways, as trying circumstances as I have ever met in China and my heart rejoices greatly at the strides of progress of that work in these thirty-six years. I have and now send hearty and loving greetings to all the saints in Concord and especially to any who remain of the handful that stood so faithful with me in those early days. May heaven's very richest blessings rest on and continue with all those who strive together there for the truth. I also read with keenest interest every word I see concerning the great progress of the work in Durham. On my first Sunday afternoon there the Blackwell Memorial church was organized, the second one to be established. I was permitted to reap much fruit in the brief time I was there largely as the result of the wise pastorate of twelve years of my relative and brother, C. Durham. I have never been back to the homeland without visiting these beloved flocks and I hope that it may be my happy privilege again to visit them in the flesh.

I wish to say just a few words as to my feelings as my face turns rapidly toward the sunset of life. First, I am enjoying more and more preaching the same gospel of grace by which I was made an heir of God nearly fifty years ago. I neither see nor feel the need of any new gospel. I shall rejoice to sing the song for ever and ever of Moses and the Lamb in that city where He is the light and where is no night. Second, I am reading with some degree of care from day to day the world movements and conditions and I have no convictions stronger than that one that the greatest need of the whole world today is Christ formed anew in individual hearts. Third, I believe most strongly that the whole world is in very great danger of forgetting God in its own wisdom. I believe that even Christian people are in such danger—making entirely too much of head training to the neglect of the heart and soul.

Greetings to all my dear friends.

## SIDE-LIGHTS OF A MISSIONARY'S LIFE.

By A. R. Gallimore.

One's career as a missionary must be based on a deep and an abiding faith in God and His promises if his service is to be most fruitful. It takes courage to face the problems of the mission field today just as much as it has ever done. The problem of sin is ever before us and with the coming of modern ideas of pleasure and luxury some problems are rather increased. And how sad it is to realize that there are those who come to the mission field thinking that improved educational methods and great school plants and theories of social service will take the place of the old, old Gospel of a crucified and risen Savior. This Gospel is the only power that will change China or any other country. It is the only power that changes hearts, and the life of a country can not be changed until the hearts of the people are changed. Great buildings, cleaner streets and improved roads will not do this, but these things will come about as a result. It is a question of cause and effect. We must not get the order reversed.

Notwithstanding the fact that the writer is a junior missionary, we venture to say that there is no line of service which so taxes the whole strength of a person as does that of trying to do service on the foreign mission field. One can not be too well trained spiritually, intellectually or physically. Of first importance comes the spiritual need, for "we wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world." There are some who think that because we come to work among a heathen people, very little training is needed. This is far from the real case; the very best is needed, theological, literary and otherwise. And is not our best as little as we can put into His service among the lost of mankind? Our bodies, the great missionary, Paul, entreats us to present as "living sacrifices." A frail body will hardly stand the strain of missionary life, though we can lay claim to the strength that overcomes human weaknesses. Our equipment then, is not in money, but within ourselves with the help of the Lord.

And what shall we say of a call? It is of prime importance. One who goes to a foreign field without a definite call will not be happy in the work, to say the least, even if he remains very long. We believe in the old fashioned call, that is if the teachings of the Scriptures are old fashioned. The disciples separated themselves and went in different directions. Philip was called to go toward the south. Paul heard the call to "come over into Macedonia and help us." The first morning of the last meeting of our South China Mission was taken up with personal experiences dealing with the call, equipment and the response in mission work. The experiences of such veterans as Mrs. Janie Lowrey Graves and others were a great help to every one. We need to be constantly in prayer that the Lord will lay it upon the hearts of others to give their lives to His

service among the millions who have not yet heard the wonderful story.

To some it would appear that the hardships of missionary life have passed, that one can have all the comforts and luxuries in a foreign land that people in the homeland have. This is true in a certain sense in some of the port cities, but it is not true of the interior places. Our work is in the interior, though we are living in Canton temporarily. So what we say will be from the standpoint of the interior. Quite often do we hear of missionaries suffering almost unbearable conditions. We think now of some friends of another mission who after the year's work, were held in the interior for weeks during the heat of summer, and then when they did get to the coast it was after three weeks on filthy boats and crowded by soldiers who several time engaged in fighting. One of these friends, a few months before this time, was kidnapped by robbers and held as a prisoner, but was fortunate enough to escape and make his way back to his family. Only last year a missionary doctor was killed in an interior province after he had previously been held for ransom for a number of weeks. Some of these stories make one shudder to think about them. One of the issues of *China's Millions* of last year contains an account of the escape of one of the missionaries of the China Inland Mission who was carried off by brigands and for two months found no opportunity to escape. The *Chinese Recorder* adds: "Those who think that pioneer days of missionary work are past should read this story of narrow escape in which Mr. Parker was reduced for awhile to chocolate for food and to drops of rain that fell from the leaves and bushes for water." The writer of this article might say incidentally that he has one time been under heavy firing for several minutes and kept out over night while his wife and two-months-old child were at home with Chinese servants. On another occasion he was on a small boat that was fired at once or twice. In our desk drawer there is a bullet which came through the window into our house during fighting here in Canton last summer.

Now, nowhere that we can find, is there a single promise in the Word of God where we are told to go into all the world and we shall be protected and assured of an easy path. We do believe, however, that we are protected; if we were not we would some of us not be permitted to tell the story. We are conscious of God's presence all the time. We are admonished, wherever we are, to be faithful even unto death. And we are not told that the people among whom we work will be eager for our message, in fact, most of them are not. We are at this time trying to get established in an interior city, and it is a most difficult task. Only the other day we were told that if the plot of land which we are buying is for a hospital or a school, well and good, but if it is for a church, well, it is not wanted. But, we pray and trust that they will want even a church, and that is of first importance. Schools and hospitals follow in the train of churches. So the missionary's career is one fraught with trials and dangers and perils, and it calls for the best that is in us.

But, we do have one promise, and that is sufficient. He said, and they were His last words on earth; "And, lo, I am with you always, even unto the end of the world." Perhaps some young man or young woman may read this, who has the personal equipment and may have the call, and only needs to accept the promise and make the sacrifice. God will honor you.

Tung Shan, Canton, China,  
March 27, 1923.

## ARE YOU GOING TO STOCKHOLM?

By G. H. Crutcher.

All those who expect to go will be interested in this simple story.

On Saturday night, the 21st of April, 1923, a group of students, from the Baptist Bible Institute, held a service on Lafayette Square, New Orleans, as is their custom, and in that service one of the workers came in touch with Mr. T. Torkelsen, a native of Norway, who is now in this city connected with some Steamship Company. The young man had become interested through the services but was not led to an open confession of Christ as a Savior, whereupon the young man dealing with him invited him to visit him at the Baptist Bible Institute. On Thursday, the 26th, Mr. Torkelsen came to the Institute to find his newly made friend, but failed in this effort. Another student became interested in him and invited him to the New Testament Intensive class, taught by Dr. R. P. Mahon, who was apprised of the fact that the visitor was a stranger to Jesus Christ. During the hour the teacher made plain the plan of salvation so in the period following, which was the chapel hour, this stranger arose and made a public profession of his faith in Jesus Christ. He stated that he had a New Testament, which he read somewhat, but, having no one to teach him, had decided there was nothing to Christianity and had thrown away his copy of the New Testament. This disposition of the book had not silenced the yearnings of his soul, so, a few days ago, he sought a book store and purchased a new copy of the Scriptures but he was still conscious that he needed somebody to help him to get hold of the Savior of the Book and this was accomplished this week, as above described.

Our school has witnessed, through their teachers and students, the conversion of more than 1,200 people, during the present school session.

Is not such a school a good place in which to get your Religious and Theological Education?

Baptist Bible Institute, New Orleans, La.

Men often express regret for neglect of proper educational advantages; no one feels called upon to offer apology for knowing the truth.

TUBERCULOSIS SPECIALISTS,  
ATTENTION.

A Baptist physician with first class medical education and considerable Sanatorium experience in the treatment of tuberculosis can secure a position with Southern Baptist Sanatorium, El Paso, Texas. Address H. F. Vermillion, Supt.

## EVOLUTION? OR CREATION?

By W. L. Pickard, D.D., LL.D.

GEN. CHAP. 1 AND JNO. 1: 1-5.

Rationalistic Philosophy played a large part in the bringing on, and prosecution of, the World War. When that cauldron of death ceased, it was hoped by many that the perniciously false philosophy underlying it lay dead in the graves of the soldiers whom it had slain. But it seems to have sprung up with a new and blighting power throughout all civilization, and especially in our own country. It has with brazen effrontery entered many of our schools, some of our pulpits, and has captured many of our secular papers, and some religious journals. Likewise, the printing press is publishing many new books saturated with it. Some of us feel that this rationalistic propaganda is the sowing of *Dragon's Teeth* from which will be reaped a harvest of spiritual death.

It has seized the subject of *Biology* as its prime instrumentality of teaching; and through *Biological Evolution* it is striking its hardest blows at *God* and everything *supernatural*. If the idea of *God* is admitted at all, it is some far-off impersonal force. And as to the *supernatural claims of Christ* and *His miracles* it rejects them all with a shrug of the shoulders and the atheistic "ipse dixit": "Impossible?" Its methods of procedure are mainly *negation* and ridicule, cheap methods, yet powerful ones.

There are several theories of Evolution. First, the use of the word as meaning "development," "progress." For example, we are told that vegetables and flowers and fruits may be improved by careful selection of seed and proper cultivation; animals improved by proper care in breeding and feeding them, and that man may be improved by care in marriage, hygienic, dietetic, educational and socialistic conditions. *All of this is true, gloriously true!* None but a fool would object to this.

But all of this, nor any of it, has anything to do with life in its *primary beginnings*. It has nothing to do with life in the beginning of either a *genus*, or a *species*. It operates only *after* life has come into existence; example, an oak is a tree of a certain genus, and *white oak* is a certain species or variety of the large oak family. By selecting largest, soundest acorns, planting them in the richest soil and giving the tree plenty of room for air, sunshine and moisture it can be made to grow a mighty tree. But all the biologists on earth, in the best soil on earth, could not make of this oak an orange tree. Nor can Evolution. *God* made it of the oak variety. Its seed is in itself and produces its own kind, even as *God* says He created it to do. We can improve it after it exists, but nature did not evolve it and a rose and a lemon and an orange and a persimmon and a grape and a chestnut and a violet and a carnation and a buttercup and the maypop and the cedar of Lebanon from one common source of evolution. So can every flower and fruit and animal and man be improved. But there is an impossible, infinite gulf between the vegetable kingdom and that of the animal kingdom. Likewise, such a gulf exists

between the lower animal kingdom and the kingdom of *Man*.

But second: *Darwinian Evolution*. This assures that all life in the vegetable and animal kingdoms, including man, has *elolved* from one original source—*protoplasm*, and that form non-life—mere matter.

This is *purely an assumption*. It is wholly rejected by many of the greatest scientists. It is, likewise, entirely *atheistic*. It rules *God* as *Creator* entirely out of the universe. It does not *need Him*. It assumes *protoplasm*, puts it to work, gives it imaginary billions of years to work in, and credits up to its imaginary genius and power everything that is!

Some of this protoplasm went in the direction of vegetable life, and some in the line of animal life, and it has climbed up and up from the *amoeba* through various stages until it produced the anthropoid ape, and from him came man.

But what next? Nothing. It begins without *God* and ends without *God*. Man is its highest reach. Mind in man is the results of matter in the brain cells, so when the physical brain dies, mind dies, and that's the end of it all, no matter how highly man may be developed. Protoplasm, the first form of life, developed from lifeless matter, then up through the ape to man. No *God*, no spirituality, no immortality. That is the cold, unbending logic of this theory of evolution. It is easy to see that if life begins with soulless protoplasm it cannot evolve out of it what is not contained in it—an immortal spirit.

Most of the human race shrink from this cold, logical conclusion. Darwin himself did. This has a parallel in the life of Hume, the greatest of all the atheists. Facing the gloom of his atheistic logic, when he sought for any hours of happiness he tried to forget his philosophy and "fall back on commonsense."

If this is not a clear statement of Darwin evolution, then he and Haeckel have not made themselves clear.

Now, where does this lead us as to Him whom we call "The Christ?"

There is no *God*. Man is the product of evolution. There is no room for the supernatural. Therefore, Christ was born as others are born, a man, but only a man. He could not have been begotten by the Holy Spirit. There were no angelic announcements in connection with His birth, His claims were those of a mistaken dreamer, His death was an accident of circumstances, there was no resurrection, no ascension. He is still dead, and dead forever! Of course, therefore, *no Saviour*, for there is *no sin* to be saved from, nor anything to be saved to.

If a man is a thoroughgoing Darwin evolutionist this is the inevitable conclusion of his logic.

Can such an evolutionist be a Christian? Listen: "He that would come unto *God* must believe that *He is*, and that He is the rewarder of them who diligently seek Him." Judge ye. If there is no *God* at the beginning is there one at the ending? He is either "Alpha and Omega" or neither!

There is another theory called "*Theistic Evolution*," that is, evolution connected with *God*, somehow. This is a good sounding

phrase. A man can, if he will, hide a lot of pietistic infidelity in it, run with the hare and the hounds, and draw a salary from either side of the chase! Or, he can be honestly received and have a longing heart covered up by bad headgear.

Be it remembered, *Evolution* entirely denies any creative act of *God*. When a man holds that *God* created the universe, and that after the creations, the beginnings, has been a long process of development, and thus thinks of himself as a "Theistic Evolutionist," he simply misnames his position. This theory would admit of *God*, creation, the supernatural, Christ begotten of the Holy Spirit, miracles, atonement, resurrection. But this is not *Theistic Evolution* at all. This is *God*, creation, divine purpose, providence, oversight.

What then is "*Theistic Evolution*?" This is it: *God*, originally, made protoplasm—the one first form of life, and that from this through the ages, He has evolved things and man as they are. *God*, some sort of Infinite force, has put to work a *protoplasmic* formula and it has done all the rest.

In this theory, *God*, whatever He is, has tied himself up in His formula of development. By this theory man is the product of an evolution which *God* started going. Therefore, any person and all persons are the result of a fixed law of protoplasmic development. I can see in this no room for any exceptions. Therefore, Christ could not have been begotten by the Holy Spirit. Therefore, He could not have been divine in any sense different from other evolved men. Therefore, no virgin birth by the Holy Spirit and Mary, no miracles, no divine atonement, no resurrection, nor ascension, nor Pentecost. The angelic Annunciation, Christmas, Easter, Ascension are all myth. Of course, there can be no Parousia. He cannot come again, for he was only a man, and is dead! The inevitable logic of this is that, whether or not there is sin, there is no *Divine Saviour*. Of course, logically, there is no place in all this for a *Revelation*, and inspired Bible. This theory, like the one of Darwin and Haeckel, gives the lie to the existence of a *Personal God*, and also to any real basis for man's moral conscience.

Immortality? Oh, well, maybe so! Maybe some sort of *God* injected some sort of deathless life into protoplasm. "If a man die shall he live again?" Maybe so, in some transmigrated form!

Are there not Theistic Evolutionists who are Christians? I hope so, yet, if they are Christians it is because of the *Grace of God* in spite of the inconsistency of their theory. The heart is sometimes clearer than the head, and *God* blesses an aching, searching, longing heart. Glory be to His blessed name!

Personally, I repudiate the theories of evolution which shut out from the universe the one eternal, infinite, personal *God* as the Creator. Time will prove that they were not scientific. Yet, science shall more brilliantly unfold the wonders of *God's* creations.

Evolution is an assumed theory. It is helpless at many points. Between the inorganic kingdom and that of life there is a great gulf fixed. Between the vegetable kingdom and the animal kingdom there is an

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impassible gulf fixed. Between the kingdom of the unmoral animals and that of the moral, spiritual, accountable man there is an impassible gulf fixed.

Likeness of bones, muscles and skull-shapes in apes to those in man no more argues kinship to the man of spiritual being than a five-legged cow argues that she came from a centipede.

The Biblical statement of creation is the *only one known to man*, which intelligently accounts for the facts, and is testified to by the facts.

To account for the facts of creation one has to *assume* either an *unintelligent force*, or an *intelligent God* as the author of creation.

In all the realm of nature, physical and spiritual, we find the *law* and *order*. Can you conceive of effect without a *cause*? Of law without lawmaker? Of order without an orderer? Can you consistently think of intelligent law as the result of an unintelligent force? You might as well suppose that you could fill a basket with type, shake them up and pour them out and have as the result the plays of Shakespeare without a Shakespeare's brain! Carlyle truly said; "Atheism is unthinkable."

"In the beginning God created the heavens and the earth." They look like the work of God.

He created the vegetable and animal life, each to reproduce itself after its kind. His law still works. An oak never produces an orange, nor a serpent's egg an eagle. Each reproduces its kind as God created it and gave to it its law of life. "And God created man in His own image and likeness."

In mind, moral nature, conscience, and will, favors God.

On the theory of evolution it is nonsense to talk of the "Fatherhood of God and brotherhood of man," for there is no God and the *Power* that "evolves" the strong destroys the weak.

The whole rationalistic trend just now is a stab at the being of God, the deity of Christ, and the supernatural.

There can be no conflict between the truth in science and the truth in the Bible, for God is the author of both. Nobody, with sense, objects to the very greatest scientific research; but we must except to the de-

isions of those who are colorblind and give wrong decisions.

God accounts for the universe, and is its explanation. Without Him, chaos still reigns. With Him enthroned, the world is full of beauty, and man, the child of God, is destined for glory through Jesus Christ.

MAN IN GOD'S IMAGE.

With God enthroned in the universe as an Infinite Personality, the Divine plan of the universe as set forth in the Bible is sublime, and man is full of hope. Right and wrong are accounted for in connection with man's normal conscience, because it is the very image of God. Evolution cannot account for man's conscience. With God enthroned, man, God's image-creature, carries on his God-given tasks, subduing the earth and building for eternity. With God enthroned, there is a place for Christ, the express image of the Father's person, and by him, the image of God restored in man, and finally, the world redeemed from sin and hatred by the redeeming love of God through Jesus Christ our Lord.

The above article on evolution prepared by Dr. W. L. Pickard, pastor of the Central Baptist Church, was unanimously adopted by the Baptist Pastors' Conference of Chattanooga.

The following Brethren were present and, authorized their signatures attached hereto: J. W. Inzer, J. N. Bull, W. A. Moffitt, W. E. Davis, T. G. Davis, U. S. Thomas, J. N. Monroe, J. B. Phillips, W. R. Hamic, G. T. King, A. Robinson, W. B. Rutledge, J. W. Massey, J. B. Tallant, W. C. Tallant, L. H. Syler, W. S. Keese, T. W. Calloway, G. W. McClure, C. E. Sprague, J. N. Poe, E. G. Epperson, C. W. Huff.

W. C. TALLANT, *Secretary*.

WILLIAM JUDSON MYNATT ORDAINED TO THE MINISTRY.

Lloyd T. Wilson, *Cor. Secretary*.

On April 21, 1923, Salem Baptist Church of Knox County Association, ordained to the ministry William Judson Mynatt, who has been serving the church for some time as a supply pastor. The presbytery was composed of Revs. W. G. Shipe, E. H. Peacock, J. C. Shipe, J. W. DeMarcus, J. F. Wolfenbarger and A. D. Henderlight.

Brother Mynatt was for many years a member and deacon of the Broadway Baptist Church of Knoxville, and one of the most active and loyal members of that great church. The writer has known and loved him for many years and gladly commends him to the brotherhood. He will continue as permanent pastor of Salem Baptist Church.

A REMARKABLE TESTIMONY.

By T. W. Gayer.

Several years ago a layman who has practiced tithing for many years and has written much on the subject published in a large number of papers the following question: "Have you ever known anyone who was less happy, less generous, or less financially prosperous from being a tither?" A Layman says, "More than 10,000 replied 'No'; and not one, 'Yes.'"

BAPTIST AND REFLECTOR WANTED.

Frank Grant Lewis, *Librarian*.

The American Baptist Historical Society in its efforts to gather and preserve valuable historical documents appeals to the readers of the BAPTIST AND REFLECTOR to co-operate in securing numbers of the paper published in past years. The following are especially desired:

- 1901 Jan.-June all; July 4, 11, 25; Aug. 1, 8, 15; Sept. 19.
- 1902 Oct. 2; Nov. 6.
- 1904 Jan. 28; July 7, 21; Aug. 4, 18; Sept. 8, 15.
- 1905 May 25; Aug. 3.
- 1906 May 31; June 7; July 12, 19; Aug. 16; Dec. 27.
- 1907 Oct. 10.
- 1908 Jan. 2, 9, 23; May 28; July 2.
- 1909 July 1; Sept. 2, 23; Dec. 16.
- 1910 April 7; Oct. 6.
- 1911 Sept. 7.
- 1912 Jan. 11; Aug. 22.
- 1913 Oct. 23; Dec. 18.
- 1914 April 30; May 14.
- 1915 June 10.
- 1916 Jan. 13.
- 1917 Jan. 18; Mar. 29; Aug. 2, 23; Dec. 13.

The above are needed to complete years. All issues previous to 1901 are wanted. Any one who has kept a file of the paper either complete or incomplete will perform a distinct service in behalf of Baptist history by writing to the librarian of the American Baptist Historical Society, Chester, Pennsylvania, stating what he can supply of the issues mentioned above.

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## Christian Education

Harry Clark, Secretary, Nashville

### CARSON-NEWMAN NOTES.

The senior class are editing a book called the "Appalachian" which will contain over 200 pages of pictures, sketches and written material about Carson-Newman College. Old alumni should write for a copy of it, because it will give to them a vision of their transformed college; the price is \$3.75.

At the meeting of the board of trustees, Brother Blanc offered to give half the cost of a \$40,000 dormitory for boys. Our revered leader, Dr. J. Pike Powers, who has already given a president's home to the college, offered to give \$5,000 on annuity. We earnestly hope that others will rise to meet the challenge of our generous Brother Blanc, because we need very much additional dormitory space to take care of the host of young men who are crowding into Carson-Newman college.

### EXTRACTS FROM THE ANNUAL REPORT OF THE PRESIDENT OF CARSON-NEWMAN COLLEGE TO THE BOARD OF TRUSTEES, APRIL 5, 1923.

By Oscar E. Sams.

With profound gratitude to God for His unquestioned leadership during the year, I come to render an account of our stewardship in this, my fourth annual report.

In this abbreviated record of the year's work let us note:

#### SOME OF THE THINGS REALIZED.

**ATTENDANCE**—We have enrolled 443 students as against 374 last year. The remarkable feature of this enrollment lies in the fact that of this number nearly 140 are in the Freshman class and only 67 in the Preparatory Department. The present Freshman enrollment is larger than the entire College Department four years ago. This spring and summer the College will confer 41 Bachelor of Arts degrees, 10 more than ever before.

**HEALTH**—The only death was that of J. Hardin Jacobs, one of our promising seniors. Outside of this sad removal, there has been hardly enough sickness to say that we have had any, until last week when two of our fine young girls were painfully but not seriously injured by a train. Both are recovering.

**CONDUCT**—Carson-Newman challenges the world to produce a finer body of young men and young women. The First Baptist Church of Jefferson City has just closed a revival in which I was called upon in the eleventh hour to lead. It would have done you a world of good to see these young people work and pray and believe. The entire student body was reached and mightily moved. The only Roman Catholic in school was converted, the athletic coach baptized, and a new spirit is evidenced in every line of student activity.

**BUILDINGS AND REPAIRS**—(1) The Butler—Blanc gymnasium has been complet-

ed at an approximate cost of \$35,000.00, and we are boasting of having in it the most adequate and up-to-date building of the kind within 200 miles of us. (2) Everything is in readiness to break ground for the J. Pike Powers home for the President. This is to be erected on the northeast corner of the Campus. (3) During the year we have spent nearly \$2,500.00 on laboratories, \$300.00 on the new "White Way," a few hundred dollars in equipping our little farm and buying a wagon and a team of mules. In addition to our regular force of laborers, we have had a carpenter employed since June. He and the janitors have built concrete steps, made walk-ways, repaired furniture of every shape and condition, made cabinets, wardrobes, built and repaired fences, and planted shrubbery; while our engineer has kept in good repair the plumbing, electric wiring and heating plant.

**STUDENT ACTIVITIES**—In Forensic Work—We are debating fifteen of our students this spring against other institutions, and hope to continue to keep our enviable record.

**EXECUTIVE COMMITTEE**—Your Executive Committee has met every month this year, and has faithfully, conscientiously, and helpfully spent the day each month going over the work of the College and advising the president and treasurer. So efficiently have they done this work that during this, a rather dangerous year in the financial world, Carson-Newman has not lost a cent from unwise investments.

**YEAR'S BUDGET**—The treasurer's report herewith attached shows you that our estimated income for the year 1922-23 from all sources amounts to \$128,345.00 with a total expense of \$128,795.00, or a deficit of \$450.00.

**LIBRARY**—Eight hundred and forty-four volumes have been added to our library during the year, special donations coming from Dr. Harry Clark, W. W. Woodruff, Dr. John T. Henderson and Dr. J. H. Snow.

#### RECOMMENDATIONS.

**PREPARATORY DEPARTMENT**—With the dormitories crowded with students, it is evident that some definite steps must be taken now to meet the situation that will face us next fall. One of two things will have to be done—more buildings erected or the Preparatory Department eliminated. I am frank to say that Carson-Newman has come to the place in her growth when its present standing and future needs demand that we do both. The College hasn't dormitory or classroom space for the Preparatory Department. So, my recommendation is that we eliminate it in the following manner: Do not give it any catalogue space this year. Announce to the present student body that the Preparatory students now with us will be allowed to remain, and receive others who come, but that we do not put forth any effort to secure their attendance. I have already spoken to three splendid seniors about caring for these preparatory students. This is to be done in one room of our new high school building. In this way the Preparatory Department will be separated from the College Department. However, it

is not my desire ever to shut out ministerial students, even though they may not have the necessary literary qualifications. Our College was organized to take care of such students and we will not prove false to the trust committed to us by the early fathers.

**BUILDINGS AND REPAIRS**—a. That we prayfully look for means with which to erect another Hall for young men. *The need is desperate, and surely the help is near at hand.* b. That the Building Committee on the J. Pike Powers Home for the president be encouraged to go forward in their work of building. c. That the needed repair work for Davis Hall and Young Ladies' Home be done this summer.

**ENDOWMENT**—Steps should be taken once to inaugurate plans for securing the \$125,000.00 necessary to meet the General Education Board's conditional gift of \$75,000.00. July 1, 1924 will be the time limit for securing valid pledges or notes necessary to get this gift. It is my advice that you give the Executive Committee of next year the power and instruction to act in your stead in forming and executing the program necessary to make sure of this Rockefeller gift.

**CONFERRING HONORARY DEGREES**—It is the consensus of opinion of the Faculty that Carson-Newman College is in its own light to longer delay the granting of a few honorary degrees in a guarded way—the D.D., Litt.D., and LL.D. The resolutions attached have been passed by the Faculty.

**CHANGES IN CATALOGUE**—The forthcoming Catalogue should carry pre-medical, and pre-legal courses. This can be done without any increase in Faculty. This recommendation is made after consultation with Mr. Mulvania of U. T. and the authorities in the Medical School at Memphis. We further advise that a medical student who completes the prescribed work of the college in three years, and goes the following year to a medical college, be given his B.A. degree at the end of his Freshman year in medicine. We further plan to so arrange our courses in Home Economics that a student can major in that branch. While all the State colleges are carrying out this program, we will be the only denominational college of any name in the South granting this privilege. We also advise that students be allowed to major in Education, and when this is done that his diploma be marked "Bachelor of Arts in Education."

**SUMMER SCHOOL**—We urge your sympathy and co-operation in the Summer School which has proved to be an asset in every sense of the word. I have never been more enthusiastic over our task than today. Another long and strong pull will bring us to where we can see over the tops of the hills of difficulty.

Education does not assume to supplant regeneration; it rather hopes to direct and stimulate the regenerated life to the end that kingdom interests may be conserved.

\* \* \*

Culture has to do with heart values as well as mental.

THE MYSTERY OF THE SABBATH REVEALED

By Ira Copeland

"The Sabbath was made for man," said Jesus. When the Sabbath was created there is no record showing it was bound on man and two thousand five hundred thirteen years or more pass away before it's named again. If any man searches the record book at the Court House and finds no record of his land deeds there, will he assume they are recorded? In the wilderness of Sin between Elim and Mount Sinai is the next record of the Sabbath, eighteen days before incorporated in the Decalogue; "And it came to pass that on the sixth day they gathered twice as much bread, and all the rulers of the congregation came and told Moses; and he said unto them, tomorrow is the rest of the holy Sabbath unto the Lord. (Ex. 16:22-23). "They gathered the bread and when the morning came Moses said: eat that today for today is the Sabbath unto the Lord tomorrow shall not find it in the field. Six days shall ye gather it but on the seventh day which is the Sabbath in it there shall be found none." (Ex. 16:25). Your attention is here called to two facts of record; first, that it's observance is so new that the rulers came and told Moses and he gives them the above wonderful explanation. "And it came to pass that there went out some of the people for to gather and they found none. And the Lord said unto Moses, how long refuse ye to keep my commandments and my laws? See, for the Lord hath given you the Sabbath therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place: let no man go out of his place on the seventh day." (Ex. 16: 27-30). Your attention is called to two more facts of record: first, God is talking to Moses of the Sabbath and the Jews and He says: I give you the Sabbath, present tense. So when Christ said the Sabbath was made for man He in that instance meant the Jew for it was given to Moses for the Jews and Christ was then talking to the Jews when He spoke the text, God said: Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. (Ex. 31:16). The Jews received it and only the Jews shall keep it. Fact, second, how kept: "Let no man go out of his place on the seventh day." A man's place is where he sleeps, the place of the Jews at this time is their tents. Here, man means, male and female. The Jew is to stay around or in his tent in an easy restful posture not from 12M to 12M at night but from sunset to sunset which continued, till the apostacy of the priest, permitted the rise of the Scribes who thought to make many rules for Sabbath observance, instituted synagogue, and made it a day of worship. The Jewish nation lost the power of God when the veil of the temple was rent in twain and exposed to the world; and it fell before the army of Titus, A. D. 70, and where are their rulers to enforce their laws? And where is the book, chapter and verse of record of God's delegating these laws to the Gentiles? Grace not law is given the Gentiles and Jews. Sabbath is rest and its blessed and sanctified features are the type of the blessed rest a sinner receives from pardoned sin and the found rest of the soul. (Matt. 11:28-29)

The Jews enjoyed the physical rest but could not enter into the spiritual rest. (Heb. 3rd and 4th chapters). Believers have a rest not one day in seven but seven days in seven. (Isa. 66:23). Believers are born into the Kingdom of God which is the heavenly or spiritual. (Jno. 3:3-8; Matt. 4:17; Luke 18:33-37) and are to respect and obey the laws of the earthly governments in which they live (Rv. chapter 13) which have rights to make and enforce laws for the temporal benefit of man. If the seventh day ended did Christ give another Sabbath day just as sacred? There is no record in the Bible, if so, who will give us the book, chapter and verse? The Sab-

bath of the natural (Jewish) Kingdom is a type of the rest given in the spiritual or heavenly Kingdom of God, then when you have the substance why need the shadow? How came Sunday the first day of the week to be acknowledged as Sabbath by most all Christians today? Let the proud counterfeiter answer: "The Catholic church for over one thousand years before the existence of a protestant by virtue of her divine mission changed the day from Saturday to Sunday. We say by virtue of her divine mission because, He who called Himself Lord of the Sabbath endowed her with His own power to teach. He that heareth you heareth me, commanded all who believe in Him to hear her under the penalty of being placed with the heathen and publican and promised to be with her to the end of the world. She holds her charter from Him, a charter as infallible and perpetual. The protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day the acknowledged off-spring of the Catholic church as espoused of the Holy Ghost without a word of remonstrance from the Protestant world." Rome's Challenge P. 26-27. Mystery "Babylon, the Great, (Romanism) the Mother of Harlots and abomination of the earth" (Rev. 17:5). And shall speak great swelling words against the Most High and shall wear out the saints of the Most High and think to change times and laws" (Dan 7: 25). The Bible is truth; then if the Bible is truth, Romanism as penned and pictured above has certainly committed the deeds and confused the truth. And through this change for 1260 years painted the world red with Christian blood and through it, with the aid of her image (Rev. 13:11-18) now forming, is seeking to do it again. The changed Sabbath desecration stands like a chigger by the side of a lion compared to the ruin of the world during that 1260 years reign of Romanism chargeable to the Sabbath she established.

REV. H. W. JACKSON

By T. N. Hale

The people of the surrounding county were shocked last Tuesday morning, April 24, to hear that Rev. H. W. Jackson had taken paris green and was dead. The news of this act spread like wildfire and in a very short time the Associated Press from Memphis and other cities were phoning to Dresden to learn the details. The dispatch as carried by the Dallas papers was incorrect in several details. Brother Jackson was moderator of the Weakley County Baptist Association and at the time of his death was the pastor of three churches in the association and one in Henry County. He had been pastor of some of the strongest country churches in the association. He was 65 years old and had been preaching since he was 40. He perhaps preached more funerals than any other preacher in West Tennessee. He was, also, perhaps the best known and best loved man in the county. The largest crowd I have ever seen at a funeral was present when he was buried at West Union Baptist church the next day. Brother Jackson had been off at times for two or three years. His family and his physician had known this, and had been watching him closely. This was not his first attempt at suicide. He had a son who was very sick with T. B. and this of course worried him. The Associated Press stated that he was so poor that he could not provide medical attention for his son, but this was not correct, for the boy has had medical attention and was carried on a cot one time to Little Rock, Ark., to see a specialist. The friends of Brother Jackson would have provided funds in any amount for the

treatment of the boy if it had been necessary.

But Brother Jackson was not a pauper by any means and I don't think that had anything to do with his deed. He was pastor of four country churches that paid what the average country church does besides he owned a farm on which he lived and on which he had reared his family of children. There are hundreds of preachers of all denominations in this section that were not so well off in material things as was Brother Jackson.

It is the opinion of all people in this section that Brother Jackson was one of the best men among us. They are sure that Brother Jackson was temporarily not at himself and did not realize the import of the act when he took the poison which ended his life. The sympathy of all the community is with the heartbroken wife and children, and we commend them to the sustaining grace of God in the hour of bereavement.

BOOK REVIEWS

By Harry Clark

**The Psychology of Prayer.** By Karl R. Stolz. Price \$1.25 net, postage extra. By the Abingdon Press, 247 pages. The Methodists in North Dakota run Wesley College in connection with the State University and Dr. Stolz teaches in connection with the former institution. The average reader will react unfavorably to this book if he reads it superficially. On first reading, the reviewer was very much in doubt, whether to recommend this book and so he re-read it carefully. Because the writer draws the comparison between the spiritual processes and the ordinary mental processes of every day, I would hardly recommend this book to any young reader under 21 years of age because he may come to think of prayer and the supernatural in materialistic terms. One who is looking for a book on prayer for devotional purposes would also be disappointed. However, the reviewer recommends the book (1) to all Seminary trained preachers who desire to know better the scientific elements that underlie our religious life, (2) to students and teachers of psychology, (3) to mature Christians who are college graduates. Any of these three classes who will read this book a second time will be greatly helped by it in their religious life. Do not give this book a superficial reading.

**America and The World Liquor Problem.** By Ernest Hurst Cherrington, General Secretary of the World League Against Alcoholism. Price not stated. By The American Issue Press, Westerville, Ohio, 182 pages. This book is recommended to all editors of secular or religious journals, to all interested in prohibition and to all who are interested as good citizens. The book is a strong appeal for the enforcement of prohibition in this country and for our co-operation in bringing about world prohibition. Of course, since it deals with international problems, it is not as interesting to some of our readers as it would be if it dealt with the solution of the liquor problem in our own country; but it gives one an exhalted spirit of antagonism to this worldwide curse of mankind. It is written so interestingly that even a high school boy would enjoy it and profit by it. There is material in it for a wonderful high school graduation essay.

**Church School Objectives,** a collection of ten excellent treatments, each one written by a specialist, and the whole edited by W. E. Chalmers, D. D. 75 cents. The Judson Press, 130 Pages.

This is a manual for a year's study for the "workers' conference" of the Sunday school. It deals with (1) planning for a big year, (2) making surveys, advertising and securing new members, (3) enlisting new members and training them in both large and small churches, (4) developing departmental leadership, (5) the sort

of building and equipment needed for both large and small schools, (6) evangelism in the Sunday school, (7) the pastor's class to train those who are applying for membership, (8) putting the children to work, (9) church vacation schools, (10) summer assemblies. The author tells a little bit about the assemblies in each of ten states. The book is well outlined and is recommended to all Sunday school workers.

**Home Lessons in Religion,** a manual for Mothers. By Mr. and Mrs. Samuel Wells Stagg. Price, \$1.00, postage extra. The Abingdon Press, 201 pages.

This volume is written for the three-year-olds and should be welcomed by all mothers because it has been worked out by parents in a busy home and has been tried out by the mothers of Pasadena, California, before it was printed. It has an inspirational treatise on the responsibilities of parenthood and a splendid chapter on how this manual is supposed to be used. Those who use this book will also need to buy, "The Mother Teacher of Religion," by Betts, and, "Object Lessons for the Cradle Roll," by Danielson. In every lesson, the mother is supposed to give her child a story, then lead him to pray and then to sing a little song, and then set him to work on, "Something To Do." There is an outline for every one of the 365 days in the year. Any mother who uses this cannot fail to be blessed with great spiritual development in her little child.

**The Highest Office.** By Jeff D. Ray, D. D. of the Southwestern Baptist Theological Seminary. Price \$2.00, 288 pages.

Enthusiastically recommended to anyone who has a sermon to preach for the ordination of a young minister or for a talk to volunteers or for an address to a Seminary. Every one of his excellent chapters is carefully outlined. His very best chapter is that on the preacher's wife whom he wittily calls, "The Bishop Coadjutor." He says that the Episcopalian Bishop deals with the temporalities while his "Bishop Coadjutor" deals with temporalities and spiritualities. He says that this exactly parallels the condition in many preacher's home. By all means buy this book for a present for your minister because it will be tremendously inspirational to him.

**Syllabus For Old Testament Study.** By John R. Sampéy, D.D., LL.D. of the Louisville Theological Seminary, fourth edition revised, \$2.00 net by the Baptist Sunday School Board, 335 pages.

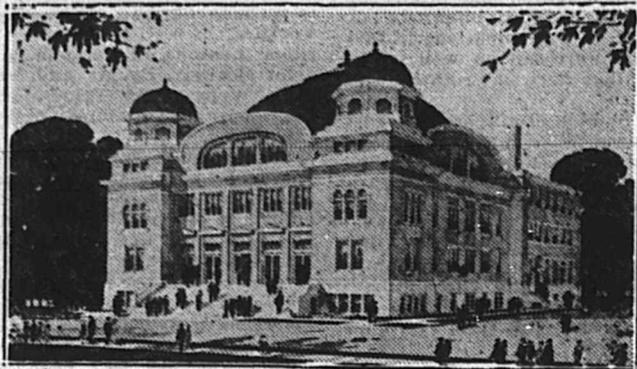
Anything that our dear Dr. Sampéy writes is well worth reading, and your reviewer respectfully takes exceptions to a reviewer in a Baptist State paper in another state who has attacked this book as being higher critical. This book is one which frankly meets the position of the higher critic, and then answers it by stating the orthodox position. Since it is written primarily for theological students, your reviewer feels that the author has done exactly right. Our young ministers, must know what attacks are made upon the Bible and must know what answers to make to them. Each of the books of the Old Testament is well outlined, and for that reason every young minister preparing to preach on one of the books as a whole (for instance a series of sermons on the prophets) would find exactly the outline for a great sermon. Especially valuable features are: (1) the thirty-three page outline on prophecies concerning the Messiah, which would make a series of at least five sermons, (2) a twelve page bibliography of the best books on the Old Testament classified as to their respective treatment and as to whether they are conservative or high critical, (3) a thirty-one page chronological chart using Ussher's chronology.

**You Cannot Afford** to be without the Old Familiar Songs of the Gospel. Millions now in use. 53 songs, words and music, 12c. each in 100 lots, 161 songs, words and music 15c. each in 100 lots. Send 25c. for sample copies. We do not pay express charges on 50 or more books. Send cash with order. E. A. HACKETT, Publisher, Fort Wayne, Indiana

## SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent  
Tullahoma

W. H. Preston, B. Y. P. U. Secretary  
205 Caswell St., Knoxville



Bellevue Baptist Church (under construction), Memphis, Pre-Convention Headquarters of State B.Y.P.U. Convention

### PUT UP THOSE POSTERS, PLEASE

Some one in your B.Y.P.U. should have received one of the B.Y.P.U. Convention posters mailed out this past week. Please have this poster posted up in your church by this next Sunday!

### HUMBOLDT COMING STRONG

Miss Mary James, director of the BYPU work of the Humboldt Church, writes that 50 young people with their chaperones are planning to attend from that church—Bolivar B.Y.P.U. will also be there—almost 100 per cent.

### MEMPHIS IS READY

At an enthusiastic mass meeting held in Memphis last Friday night at which your secretary was present, all committees reported that they were in readiness—with the Homes Committee and all others at work waiting for the 2,000 young people to arrive. Good for Memphis!

### FOR ASSIGNMENT OF DELEGATES TO THE B.Y.P.U. CONVENTION

If any who plan to go have not received blank like the following, clip this, fill it out and mail it at once.

I will attend the State BYPU Convention to be held in Memphis, Tenn., June 12 to 16. Please make reservation for me.

Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_  
Street or R.F.D. \_\_\_\_\_  
City or Town \_\_\_\_\_  
Church \_\_\_\_\_  
(Please check) Senior \_\_\_\_\_  
Intermediate \_\_\_\_\_  
Junior \_\_\_\_\_  
Mail reservations to  
CITY BYPU OF MEMPHIS,  
Bellevue and Court Avenue,  
Memphis, Tenn.

### A COLLEGE BANNER TO BE AWARDED AT THE STATE CONVENTION

A beautiful banner is now being made to be awarded to the college which at the State B.Y.P.U. Convention arranges the most attractive booth. The banner is in green and white and gold. Judges will be appointed by the State President at the convention. The four colleges competing are Tennessee College, Carson-Newman, Hall-Moody, and Union University. Mr. Ricketts writes that Union University "is planning on winning that banner." Tennessee college is working too. How about the others?

### A LETTER FROM THE MEMPHIS ASSIGNMENT COMMITTEE

"In our letters to the presidents we

have urged that reservations be sent in promptly. Due to the fact that the Baptists of Memphis are scattered over such a vast territory it is a great task to assign the delegates to homes that will be convenient to to convention, and of course, the reservations coming in first will be given the preference. Several of our churches are from eight to ten miles from the place of meeting. Any help that you can give us in the securing of the reservations early will be greatly appreciated. "We trust that you will be able to publish this form, leaving off the space for 'remarks,' for the four weeks prior to the meeting of convention."

Thanking you for your assistance, we are,

Yours very truly,  
SENIOR B.Y.P.U. of MEMPHIS.  
S. C. White,  
Assignment Committee.

### THE STATE-WIDE B.Y.P.U. SPECIAL TRAIN TO MEMPHIS

Arrangements have been completed for the operation of a B.Y.P.U. Special Train through to Memphis, for the convenience and comfort of the BYPU delegates.

The special train will start from Chattanooga 12:30 a.m., June 12, however, sleepers and coaches will be placed for occupancy at Chattanooga Depot by 10:00 p.m., on June 11.

Delegates from East Tennessee will use the Memphis Special to Chattanooga on the evening of June 11. From Nashville the train will leave after arrival of trains from adjoining territory, arriving in Memphis at 1:50 p.m., June 12. This offers splendid opportunity for the young people to get together on the B.Y.P.U. Special Train. The train will consist of Pullman sleepers and coaches from Chattanooga: Leaving Nashville comfortable high back seat coaches will be furnished.

Reduced round trip fares will be authorized to Memphis for the B.Y.P.U. delegates and their families, upon identification certificate plan. Round trip tickets to Memphis for this occasion will be sold June 9, 10, 11, 12, 13, 14, 15, good returning June 22.

### ANOTHER SPECIAL TRAIN

Some of our young people from Eastern Tennessee find it more convenient to go over the Southern all the way to Memphis. This train will leave Chattanooga around 8 o'clock Monday night, June 11.

All the B.Y.P.U. delegates and families from East Tennessee and Middle Tennessee, are cordially invited to join these B.Y.P.U. Specials.

### WHAT A CONVENTION BOOSTER SHOULD KNOW!

1. When will we leave for Memphis?

Chattanooga and Eastern points on Monday, June 11. West of Chattanooga on June 12.

2. What time will we arrive?  
The Chattanooga Southern special at 6:30 in the morning, June 12.

The State-Wide Special, 1:50 in the afternoon, June 12.

3. What will the trip cost?  
Round trip at one and one-half fare. Get identification certificates from B.Y.P.U. Department, Tullahoma.

(a) R. R. Fare—(Look up in May 24 issue of Baptist and Reflector.)

(b) Two meals a day for 4 or 5 days.

(c) Sleepers—if from Chattanooga or Eastern points—about \$2.50 apiece if two occupy the same berth.

(d) Registration fee 50 cents.

(e) Incidentals—\$2 or \$3. Don't bring a lot of money along to spend but bring a little extra for emergencies.

4. How can I get reduced rates?  
Write in at once to B.Y.P.U. department at Tullahoma for identification certificate.

5. How will we be met?  
By auto—Then to the First Baptist Church where we attend the afternoon session—Register, are assigned homes and then are taken to those homes.

6. Who are some of the speakers?  
Drs. Hill, Powell, Wilson, Clark, Bostick, Brown, Dodd, Secretary Frank Leavell, Rev. David Livingstone and others.

7. When is the first Session?  
Tuesday afternoon, June 12, 2:30. All meetings are held in the First Baptist church. Overflow crowds in nearby churches.

8. Will Entertainment be Provided?

Yes! On the Harvard plan—that is—lodging and breakfast free in the Memphis homes.

9. When Will We Start Back?  
Friday night after the closing session.

10. What are Some of the Features of the Program?

The Musical Inspirational Service, Tuesday afternoon.  
The Tuesday night session.  
The Conferences.

The Luncheons—Associational Leaders, Wednesday. Junior and Intermediate Leaders, Thursday. New Officers, Friday.

"Robert and Mary" play.  
Sun Rise Prayer Service.  
Recreational Hours.  
Closing Hour—"My 1923 Pledge."

### B.Y.P.U. COMMITTEES

By I. L. Wade, Jr., Chattanooga

There are many, many mistakes made in every BYPU, no doubt, but to my mind now just about the most serious one is the neglecting of committee work. I believe that this one thing will thoroughly kill out a live union as quickly as any one thing.

Committee work, first of all, is right at the foundation of the whole BYPU structure. Its main idea, as concerns organization, is that of the representa-

### ATTENTION! MR. B.Y.P.U. TREASURER!

Have you read this to your union yet? Tennessee and Kentucky are leading the South in percentage of paid up pledges. Let's keep up our record!

### LET'S START THE FIFTH YEAR RIGHT—PAY UP REGULARLY—WEEK BY WEEK

PUTTING IT OFF, PILES IT UP—PAUL'S PLAN IS BEST.

"Upon the First Day of the Week, Let Every One of You Lay by Him in Store as God has Prospered Him."

Your Weekly Payment on Your Fifth Year Pledge Will be for the 50 Remaining Sundays

\$ 1.00—2c per week	\$ 50.00—\$ 1.00 per week
2.00—4c per week	75.00—1.50 per week
2.50—5c per week	100.00—2.00 per week
3.00—6c per week	150.00—3.00 per week
5.00—10c per week	200.00—4.00 per week
10.00—20c per week	250.00—5.00 per week
15.00—30c per week	300.00—6.00 per week
20.00—40c per week	400.00—8.00 per week
25.00—50c per week	500.00—10.00 per week

tion of each group in every phase of the work by utilizing every member and enlisting every member in some concrete and definite work. For instance, I have known cases where the president of the union did such detail work as calling each member over the phone just fifteen or twenty minutes before a City BYPU meeting, and also posted the stars for Bible-reading and attendance on the weekly group charts. These are only small examples but in comparison with genuine organization suppose a general in the army took it upon himself to perform the duties of a corporal just before going into an important engagement! Suppose a ten-thousand-a-year man in business took it upon himself to do his own stenographic work! Not only is that general, or that business man, wasting time that should be devoted to their position of greater responsibility but they are weakening their corporal or stenographer and unfitting them to do their job when the time comes. So in BYPU work—when the president of a BYPU allows his members to become lax and slack out of their duties he is not only wasting his time as president but is taking just so much backbone, moral stamina, or whatever else it may be called, out of his members and, if continued, will surely cause them to lose interest in BYPU work through the fact that they have nothing definite for which they are responsible. There was never a truer saying than that "you can't get any more out of a thing than you put in."

In summing up, of course the committees, while really being the foundation, must start at the top and work downward. The president and other officers, who in turn form the skeleton of the committee-work as chairmen, on down to the different members of each group selected for each committee must be chosen with care and with an eye ever on the peculiar characteristics of each individual fitting them for "their" job. When each individual, without quibbling or hesitation, performs his or her task each week then, and not until then, does real organization come.

### PROPOSED AMENDMENTS TO THE BYPU CONSTITUTION NOT GO INTO EFFECT UNTIL AFTER THE MEMPHIS CONVENTION

1. That the registration fee be raised from 50 cents to \$1.00.
2. That three regional conventions be held in addition to the Annual State convention.
3. That an advisory council be appointed consisting of our denominational leaders.
4. That the BYPU foster the annual encampment.
5. That three associate reporters, one from each section of the state, be elected.

Send the names of your delegates at once to the B.Y.P.U. Convention Headquarters, Bellevue Baptist Church, Memphis, Tennessee.

**DR. INZER HOLDS REVIVAL WITH FIRST CHURCH, LAGRANGE, GEORGIA**

By Dr. Spencer Tunnell, Pastor

Dr. John W. Inzer has just closed a most successful meeting with the First Baptist Church, LaGrange, Georgia, with 125 additions, 100 of which were for baptism. The LaGrange papers have this to say of Dr. Inzer:

"The city-wide revival closed with wonderful growth in spirit and strength. Many souls were won by fervent work of evangelist. LaGrange feels the moving impulse of a new and great vision in active, upright citizenship. Her soul has been stirred to its depths in the revival which has been generated through the meeting during the last two weeks. The entire city was profoundly impressed and inspired with the Christian triumph which marked the close of the meeting on Sunday night. Under the powerful preaching of Dr. John Inzer, pastor of the First Baptist church of Chattanooga, 125 new members were led into the fold during the two-week period. One member of the church speaking to "The Reporter," voiced the deep feeling of all in saying: "The closing day was indeed a glorious one for God and the church. It began at the Sunday school hour with 852 present which broke all previous attendance records. A deep spirituality and consecration at all services pervaded the audiences, who listened earnestly and prayerfully to the overpowering messages brought by Dr. Inzer."

"Never has a minister of the Gospel won a warmer place in the hearts of the people in so short a time. His glowing personality, his deep consecration and sublime conception of Divine things, and tender and sympathetic interest in humanity, created love in the hearts of all who heard him. LaGrange was truly favored of God in hearing him.

Dr. Inzer spoke prophetically of the glorious future of the First Baptist Church, and marvelled at the wonderful growth in the past three years under the beloved pastor, Dr. Spencer Tunnell, who in that short space of time has added to its membership over 800 members, including 125 who joined during the revival under Dr. Inzer. Dr. Inzer paid Dr. Tunnell the highest tribute, stating that he knew of no more noble and consecrated man of God. The membership of the church fully agree, and recognize Dr. Tunnell as such, and love him for what he has done, and pledge themselves to support him in furthering the great plans he has for making a still greater church for the glory of God." Dr. Tunnell was pastor of the First Baptist Church, Morristown, Tennessee, before going to LaGrange.

J. B. McCravy, of Gaffney, S. C., who had charge of the singing, contributed much to the success of the meetings, and won the admiration of all by his singing, refinement and high Christian bearing.

**A HAPPY PASTOR**

By J. F. Rogers

On April 25, I came on the field locating at Henning and becoming pastor of the Henning, Nutbrush and Durhamville Baptist churches, having received a unanimous call. After having been here a month and a half I can say that I am exceedingly happy in the work. The people in the three churches are noble people. When called upon to do something to advance the cause in the church they are

ready to go. They are a liberal people to the Lord. Several have said that the three churches are ideal. To prove this, just a few months ago, Henning raised in one day \$5,300 to finish paying for the church building. After the pastor came on the field the three churches presented him with a new Ford car. I was at Durhamville the day they raised their part of the money for it and they did it in such a quiet, private way. Durhamville pledged heavily to the campaign but they are responding to the paying of their pledges in a loyal way. That is one church where practically every member is active. Nutbrush built a nice house of worship and when it was completed, it was paid for and there still remained twelve cents in the treasury, with campaign pledges paid up to date. They are practically up to date now.

The work is very encouraging. Yesterday we had 106 in Sunday school at Henning and fine congregations at both hours with good Senior and Junior BYPU's. Just about a month ago under the efficient leadership of Mrs. Vaughn, a junior union was organized with eight members and it has grown from that number to twenty. We have a fine company of young people here who are willing to do what they are called upon to do. Often the conduct prayer-meeting in a sweet spiritual way. The young people are very active in the churches. Along with their loyalty the people voted the pastor a leave of absence to the Southern Baptist Convention.

Two of the churches, Henning and Nutbrush, voted for the pastor to do his own preaching in the revival meetings, furnishing him a singer. Please pray for us that the work may prosper in a great way and that the name of the Master may be glorified.

**FROM SPRING CITY**

By G. M. Bussell

As I have just recently come to this place, I am pleased to find such a large crowd of loyal Baptists and to be welcomed into the Baptist church at this place.

We had preaching Sunday by the pastor, Brother Ransome of Fountain City, who is a very able leader of his brethren in all church activities.

We had 70 in Sunday school and are looking forward for a greater one, since we are now planning to build Sunday-school rooms to our church.

Our BYPU having been organized only three weeks, is making wonderful progress, and has the prospects of becoming a great power and success in functioning in its proper and "limited sphere," that of training young Christians for a definite and great service.

**LEARN TO RELAX**

Relax wherever you are, on a train, in an automobile, at a desk in an office after a piece of rush work, presiding at a table after a meal has been served, surrounded by children who are amusing themselves, in an easy chair before a fire, or on a street car coming home from work.

Life is so complicated and busy now that it is becoming imperative to learn this secret of resting wherever you are. The people who can do it are the ones who do the most work and who will live the longest—not to mention grow old gracefully. Aren't all these things worth while?

The ablest people carry the most responsibility, and can, because they have learned how to throw it off completely in between times. The number of hours you spend at your work does not count nearly as much as the accuracy and speed with which you do it. This depends greatly on your fitness, which is where your ability to relax comes in.—From The Designer Magazine for May.

**The SUNDAY SCHOOL BOARD'S**



**WEEKLY MESSAGE**

The first newspaper advertisement appeared in the initial issue of the London Weekly in 1622. It exploited a new book.

**HAVE YOU THAT CHILDLIKE FAITH?**

Our faith suffers to-day in a twofold way: from shock, leading to blank pessimism; and from arid rationalism. In these pages I have tried to show that the one remedy for these twin evils lies in the "childlikeness" of approach to Christianity enjoined by Christ; also what "childlikeness" is, as seen in the light of actual childhood.

Author's Foreword.

**READ "THE DEEPER VOICE"**

By ANNIE STEGER WINSTON

A volume to pass to the friend who may be losing his faith and to one turning to different cults for spiritual comfort and satisfaction.

CONTENTS:—The Way Home—As a Little Child—Entering Into Life—Humbling and Exalting—Out of the Night—The Deeper Voice—The New Sentimentalism—Moving Mountains Shall He Find Faith?—Conclusion.

A Sunday School Board Publication—attractively bound and priced at one dollar twenty-five cents.

On sale at your Religious Book House.

**BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS**

NASHVILLE

TENNESSEE



**SALE—SALE  
ARMY SHOES**

We have just bought a tremendous stock of Army Munson Last Shoes to be sold to the public direct. Price \$2.75. These shoes are 100% solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11, all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.



**The U. S. Stores Co.**  
1441 Broadway, New York City

**Crafton-Sweeney Co.**

**FUNERAL DIRECTOR**

Nashville, Phone 303  
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## WOMAN'S MISSIONARY UNION OFFICERS

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### OUR HONOR LIST OF GIVERS

#### Added Names

Mrs. Ira D. Park, Friendship.  
 Mrs. C. J. Locke, Memphis.  
 Mrs. N. T. Ingram, Memphis.  
 Another Circle of First, Memphis.  
 Mrs. N. C. Northington, Clarksville.  
 Miss Nan Northington, Clarksville.  
 Miss Alice Fox, Clarksville.  
 Miss Sallie Fox, Clarksville.  
 Mrs. C. K. Smith, Clarksville.  
 Mrs. B. H. Sory, Clarksville.  
 Mrs. Elmer Winn, Clarksville.  
 Mrs. H. D. Pettus, Clarksville.

Mrs. Smith writes that Mrs. Sterling Fort and Misses Bess Acree and Virginia Smith, will be of Miss Northington's party to Stockholm for the World Alliance, and Miss Northington and Miss Virginia Smith, her niece, will visit Palestine, also.

Tennessee friends will rejoice that Miss Northington is to have this wonderful trip.—M.B.

### DEDICATION OF GOOD WILL CENTER

Sunday, May 6, was a notable day for Nashville Associational W.M.U. The hosts of Nashville Baptists gathered to dedicate the "Woodie Barton Good Will Center." This Memorial Institution, made possible by the gift of Col. and Mrs. O. C. Barton, of Paris, in memory of their daughter, who at the time of her death was a resident of Nashville, a member of Immanuel Church.

The commodious building near Van Blacom station was to be dedicated to the Service of Christ to minister to the spiritual uplift of the people of that community.

Dr. Van Ness presided, presenting Col. Barton who spoke feelingly of their joy in having the privilege of making such a gift in memory of their daughter, thus making possible a cherished desire of hers in life to see such an institution in Nashville.

Mrs. A. B. Hill, chairman of the local Board, presented the building completed and furnished on the part of the committee and Mrs. S. A. McMurry, superintendent of the Associational Union accepted the trust for the Association, they in turn guaranteeing the maintenance of the work.

Dr. E. C. Dargan then made the address of the day, Dr. Ryland Knight making the dedicatory prayer. Miss Eva McCullough, the director of the work was presented and spoke of her plans for the work and her joy in carrying it on. An orchestra of Calvary Church led the congregational singing, and Mrs. Thomas Malone sang without accompaniment "I Love to Tell the Story." The crowd was so large the exercises were held on the lawn.

This is brought to full fruition the dream of Nashville Baptist women and Col. and Mrs. Barton.—M. B.

### DOLLAR DAY

In the Baptist churches of Nashville, June 6 will be "Dollar Day" for the maintenance of the "Woodie Barton Good Will Center." The slogan is "EVERYBODY HELP."

### QUARTERLY MEETING OF CENTRAL ASSOCIATION

The Quarterly Meeting of Central Association was held with the Fruitland church April 26. This was one of the best attended meetings in the history of Central W.M.U., fifteen societies being represented with 123 delegates and more than 25 visitors.

The reports were good and full of enthusiasm. The increase in Mission Study classes deserves special mention. One society reported fifty certificates and seals having been awarded since January. Our faithful and beloved superintendent, Mrs. Roscoe Meadows, will represent us at the Southern Baptist Convention. This is a fitting recognition of her splendid leadership.

The morning devotional was conducted by Mrs. Rena James of Jackson. Miss Fanchion Hunt of Fruitland, welcomed the visitors in a pleasing and cordial way, Mrs. Ben Thomas of Oakwood, responding in her usual gracious manner. The program was well planned and each phase of our denominational activities was well presented. "Our Missions, State, Home and Foreign," were discussed by Mrs. McKinley of Fruitland. "Our Schools," was the subject of an excellent talk by Mrs. Elmore Johnson of Jackson; Mrs. A. J. Stiles of Laneview, read an excellent paper on "Our Benevolences;" "Our Young People's Work" was presented in a splendid way by Miss Mary James of Humboldt; "Our individual obligation to know our denominational work and to have a part in carrying it on," was discussed by Mrs. M. C. Guy of Bradford, in such an earnest way, that the heart of every woman present was filled with enthusiasm and a desire to do her part in the Kingdom work. The special music and reading by the young people of Fruitland contributed much to the program. The hospitality of the Fruitland people was in evidence throughout the entire day. The noon lunch which was served on tables on the church lawn was abundant and splendidly served. It is always the sentiment of these meetings that the last one is the best. This was indeed one of the best we have ever had. Madison W.M.S. near Jackson, one of our new societies, will entertain the next meeting July 26.—Mrs. H. H. Winter, Sec.

### QUARTERLY MEETING OF EASTANALLEE ASSOCIATION

The W.M.U. Quarterly meeting of Eastanallee Association met with the Lamontville church, May 3. The morning devotional was led by Mrs. James Plank. The visitors were made to feel very much at home by the hearty welcome address by Mrs. Roy Godsey. Mrs. Wright gave the response.

Superintendent Mrs. Haun had the program carefully planned, touching the seven points fostered by the 75-Million Campaign.

The morning service was given over to the subject of Missions. Two Sunbeams recited missionary poems. Rev. Wattenbarger gave an address on Missions.

Lunch was served by the ladies of the hostess church and was enjoyed by every one present.

After a very impressive devotional, led by Mrs. Saulpaw, the afternoon work began with a discussion on Christian Education presented by Miss Pauline Haun. A paper on Ministerial Relief, prepared by Mrs. R. P. McKnight and read by Mrs. G. C. Martin would make anyone feel like paying their pledge for this object alone. This subject was discussed by Mrs. Moore and others.

The subject of Hospital work was very ably taken care of by Mrs. Chas. Wattenbarger. Last, came the Orphan's Home by Mrs. Martin and Rev. Wattenbarger.

The meeting resulted in an organization in the Lemontville church with Mrs. James Plank, president; Mrs. Lucy Moore, treasurer. The president

of New Friendship church was happy to carry the Efficiency and Attendance banner back to her faithful workers.

Ladies of the Eastanallee Association, led us to show our appreciation of our new superintendent by our cooperation in the W.M.U. work. Churches desiring the Quarterly Meetings, please list their invitations with Mrs. Thos. Haun, superintendent, Charleston, R. I.

### PROVIDENCE QUARTERLY MEETING

By Mrs. Parks Smith, Assistant Secretary

The thirteenth quarterly meeting of the W.M.U. of Providence Association was held in Paw Paw Plains Baptist church, Tuesday May 1, 1923.

The meeting was called to order by the superintendent, Mrs. Kinser.

Rev. E. E. Harvey, pastor of Paw Paw Plains Baptist church, conducted the devotional, which was indeed spiritual.

The pastor extended the welcome in his cheerful and happy manner, which was responded to by Mrs. T. M. Brazeale, of Lenoir City.

The minutes of the previous meeting was read and adopted.

Three societies, one Y.W.A. and one Sunbeam band were represented.

The morning session was filled with good spiritual talks on Home Missions from our ladies, and a great Missionary Sermon by Rev. G. X. Hinton, pastor of Tabernacle Baptist of Lenoir City. His subject was, "The Opened Door."

At noon a bountiful picnic dinner was served by the good ladies of Paw Paw Plains. The hospitality of these ladies were gracious. They evidently were glad to have us.

The afternoon session was opened by song, "Count Your Blessings." The Devotional was led by Mrs. P. A. Smith reading from Matt. 25. Prayer by Mrs. T. M. Brazeale.

Several of the ladies made interesting talks on: "Why Have a Missionary?"

Mrs. Parks Smith talked on: "The Young People's Work."

A very interesting talk and one that was a spiritual uplift to us all was given by Dr. Johnston, pastor of First Baptist church of Lenoir City, on: "The Unenlisted of the Average Church."

Much interest was manifested during the day. Mrs. Kinser, the superintendent, had planned to enlist the ladies of Paw Paw Plains by taking this meeting there but they did not enlist, but will soon.

The meeting closed with song: "Blest Be the Tie That Binds."

### APPRECIATION OF MRS. BURNLEY

In appreciation of our retiring vice-president of the Middle Tennessee W.M.U., Mrs. A. F. Burnley, we would mention first, the long period of efficient service. Ten years ago she was elected to this task, and in all this period was never absent from a State Convention nor a Divisional meeting. She was consecrated to the cause, giving the best of mind and heart to her task.

By word of pen and tongue she did much to advance Kingdom work in her division. Her leaflets and songs have inspired many hearts. As Miss Lacey is the poet of the Mississippi W.M.U., may we not crown our dear Mrs. Burnley poet-laureate of Middle Tennessee W.M.U.?

We had learned to look for the poem at the end of the communica-

tion and the hymn appropriate for the occasion and wonder what she would have for us next. May she remember us still in these sweet ways.

Respectfully submitted,

Mrs. M. E. Jarrell,  
Mrs. T. L. Thompson, Committee.

### RESOLUTIONS ON THE DEATH OF MISS ANNIE HALE, ADOPTED BY THE NOLACHUCKY W. M. U.

Whereas, it has pleased our Heavenly Father to call from our midst to Higher Service our esteemed friend and co-worker, Miss Anna Hale, and

Whereas, in her going our Woman's Missionary Union of Nolachucky Association has sustained the loss of one of its most loyal, most efficient and most beloved members.

Be it resolved: That to the bereaved family we do extend our deepest sympathy and our earnest prayers that our loving Father may comfort and guide them as they sit in the shadows and may lead them on to where the sun still shines for His children. And we would add to our sympathy and our prayers some expression of our great appreciation of Miss Anna's faithful services in associational work. Ever ready with her time and talent, her life was a beautiful example of true stewardship. She was always eager to know more, in order that she might serve better. She never failed to put first things first, in her life's program. We know not how to express our full appreciation of such service.

Be it further resolved: That a copy of these resolutions be sent to the family and a record spread upon the minutes of our W.M.U.

Be it further resolved: That a copy of these resolutions be sent to the family and a record spread upon the minutes of our W.M.U.

Respectfully submitted,

Miss Alice Wilson  
Mrs. J. L. Drinnon  
Mrs. J. O. Phillips, Committee

### WHEN TUMBLERS STICK

When two glass tumblers stick together so that there is danger of breakage in separating them, put cold water in the inner one and place the outer one in warm water. They will come apart at once.—From The Designer for May.

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## Obituaries

**Fulkerson:** Our dear sister, Mrs. Sallie B. Fulkerson was born July 11, 1874, and died November 16, 1922.

She surrendered her life to Christ at the age of thirteen years. United with Double Springs Baptist Church, March 25, 1888. United with Harmony Baptist Church July 23, 1892. Was married to James K. Fulkerson November 27, 1895. To this union seven boys were born, of which four still survive.

She also leaves a husband, three brothers and three sisters. She was in ill health for some time. She bore her afflictions with Christian grace and fortitude.

Her faith in God was firm and unflinching. She was consecrated, faithful and true in her Master's service. She was as attentive to her church as her health would permit. Her love for her church, husband and children was expressed in her own quiet way.

Funeral services were conducted at her church by the pastor, Rev. H. F. Templeton and her remains laid to rest in the family graveyard.

Resolved: That we express to the bereaved husband and children our sympathy.—Geo. W. Tunnell, Achsah Boyer, Amanda Bacon, Committee.

**Smith:** Felicity Caroline Blankenship was born at Fall Creek, Tenn., Aug. 3, 1848. She was married, November 10, 1864, to Pressley B. Smith to which union were born nine children; six sons and three daughters. Sister Smith was a gentle Christian character, kind and true to her neighbors and friends, a faithful wife and a loving mother. Since she is gone she will be greatly missed by all who knew her.

Sister Smith fell asleep in Jesus March 29, 1923. The funeral services were conducted at the home by her pastor assisted by Elder P. W. Carney, after which her body was laid to rest in the Neal Cemetery near Watertown. She is survived by her husband, four sons and two daughters. May the blessings of the Lord rest upon the family in their sad bereavement.—By her Pastor, E. A. Cox.

**King:** After a lingering illness, W. R. King passed from time to eternity March 4, 1923 at the age of 86 years. Brother King was a member of the Dowlentown Baptist Church. He was also a Deacon, always taking active part in church affairs. Brother King leaves a wife, five children and friends who will miss his presence and service as the days go by. Though he has fallen from the walk of men, it is an Eternal gain for him, with our earthly loss. We can only point the bereaved to the Comforter and refuge in time of need.—J. F. Vandergriff, W. M. Davis, Lavis Bass. Dowlentown, Tenn.

### ANNUAL SUNDAY SCHOOL CONVENTION HELD WITH HICKORY GROVE BAPTIST CHURCH

By Mayme Arnott, Sec.-Treas.

The Sunday School Convention met with the Hickory Grove Baptist church April 27-29, 1923. Rev. C. J. Brown

delivered the sermon Friday night, April 27.

The convention was opened Saturday morning by H. H. Barrett, reading for the devotional exercises, Mark 10th chapter, and prayer by Elbert Brooks.

The report of the last year's Convention was read and adopted as it stood.

Rev. N. F. Phillips was re-elected chairman and Mayme Arnott, secretary and treasurer.

The first subject: "The Relation of the Home and Home Influence on the Sunday School," was discussed by, Louis Miner, W. T. Godsey, Elbert Brooks and N. F. Phillips.

The second subject: "How to Establish the Proper Spirit of Co-operation between Teaching and Preaching Service as of the Local Church," was opened by B. A. Smith. J. D. Hamilton also discussed the subject.

The third subject: "The Influence of the Sunday school as an Evangelistic Agency and How to Develop that Feature of it," was discussed by N. F. Phillips, J. D. Hamilton, H. H. Barrett and B. A. Smith.

On motion of B. A. Smith, and after announcements, adjourned for dinner.

In the afternoon the convention was continued by singing, "In the Sweet By and By," and prayer by J. D. Hamilton.

An offering was taken for the printing and posting of the programmes.

The fourth subject, (Round table discussion of all superintendents present), "What my School Needs Most," was discussed by Superintendent Smith and Superintendent Bailey, also by N. F. Phillips, B. A. Smith and Mr. Livingston.

The fifth subject: "The Relation of Woman's Work to the Sunday school," was discussed by Mrs. Price, Mrs. H. B. Coward and N. F. Phillips.

The sixth subject, "The Young People's Union a Factor of the Sunday-school Development," was discussed by J. W. Goans, Broton Southern, Clyde Smith and Alma Davis.

Mr. Livingston, J. R. Chiles and others also discussed this subject.

After announcement and on motion of B. A. Smith, the convention adjourned until next year.

### VISIT TO MEMPHIS

By John T. Oakley

I greatly enjoyed my recent visit to Memphis. Memphis is a great city and much evil goes on there but there is a mighty force of Christian workers there. We get all the bad in the papers and but little of the good going on there. In the meeting with son Henry at Prescott Memorial we had a feast of fat things from beginning to ending. We had 60 odd additions to the church among whom were 12 men and their wives, 39 heads of families, 12 Methodists and 5 Campbellites. The truth is mighty and will prevail.

### A GLORIOUS DAY

By J. A. Dance, Pastor

A Fifth Sunday Meeting was held with the church at Gadsden beginning Saturday night and extending through Sunday night, April 29. Brethren H. E. Watters, W. R. Puckett, J. L. McAlley, P. B. Baldrige, W. C. Milton and F. J. Waldrop were the

visiting ministers and contributed largely to the success of the meeting.

The good sisters of the Gadsden church and vicinity spread a bountiful dinner at the church on Sunday and a high tide of spiritual fellowship was manifested throughout the whole meeting.

The folks out there are already wondering when they can have another such a time together. There were many visitors from other churches and all expressed delight at being there. The church at Gadsden is wide awake and you are going to hear more from us in the future.

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# PASTORS' CONFERENCES

## ATTENDANCE MAY 13.

Nashville, First	2,411
(Allen Fort Bible Class)	1,509
Memphis, Central	1,944
(Strand Class)	1,600
Memphis, First	1,212
Knoxville, Belle Avenue	1,105
Chattanooga, First	898
Memphis, Temple	855
Knoxville, First	805
Knoxville, 5th Avenue	746
Memphis, Belleview	731
Johnson City, Central	630
Chattanooga, Tabernacle	548
Chattanooga, Highland Park	500
Etowah, First	482
Chattanooga, Avondale	441
Chattanooga, Rossville	441
Nashville, Immanuel	435
Memphis, La Belle Place	400
Humboldt	386
Nashville, Edgefield	378
Knoxville, Lonsdale	370
Nashville, Eastland	370
Orlinda	346
Nashville, Grand View	346
Elizabethton	345
Chattanooga, East	333
Knoxville, Ft. City Central	327
Nashville, Third	326
Memphis, McLemore	326
Martin, First	322
Nashville, North Edgefield	308
Knoxville, Oakwood	303

## NASHVILLE

Grace Church: J. A. Carmack, pastor; "Mother" and "God's Blessed Invitations to the Lost"; received for baptism 1; profession 1; In SS 289; In BYPU 20; In Int. BYPU 30; In Jr. BYPU 10; great audiences and a happy day.

Park Ave. Church: A. M. Nicholson, pastor; baptized 2; profession 41; In SS 259; In BYPU No. 1 18; No. 2 20; In Int. BYPU 28; In Jr. BYPU 30. The Leaman-Rabarn meeting in full sway. Brother Leaman spoke in the morning on "Mother"; in the afternoon to a great congregation of Women and Girls on "The House Beautiful" at night on "The Sin Against the Holy Spirit."

Centennial Church: L. P. Royer, pastor; "Jesus and His Mother Journeying Together" and "The Word and the Work"; baptized 5; professions 1; In SS 164. Excellent crowds at all services.

Whitsetts Chapel Church: Eli Wright, pastor; "The Great Judgment Day" and "Will God Hear Me When I Pray"; In SS 46; In BYPU 23. Fine day.

Seventh Church: Edgar W. Barnett, pastor; "Doctrine" and "AI"; by letter 1; In SS 191; In BYPU 31; In Jr. BYPU 21.

Belmont Heights Church: John D. Freeman, pastor; "Fact and Power of Motherhood" and "The Spirit God Gives"; In SS 278; In BYPU 25; In Int. BYPU 14; In Jr. BYPU 20. The church graciously voted that the pastor be sent to the Southern Baptist Convention.

Edgefield Church: W. M. Wood, pastor; "The Greatness of Mary" and "Growth in Grace"; In SS 378; In BYPU 45; In Int. BYPU 20; In Jr. BYPU 25. Had a great meeting at Quitman, Ga., with Brother Roger L. Clark. 81 responded to the appeals for conversions, additions, etc.

New Bethel Church: H. F. Burns, pastor; "He that Being Often Reproved Hardenth His Neck and Shall Suddenly be Destroyed and that Without Remedy."

Central Church: Felix W. Muse, pastor; "A Mother-made Faith" and "Drifting"; In SS 150; In BYPU 40; In Int. BYPU 22; In Jr. BYPU 22. Splendid audiences.

Third Church: C. D. Creasman, pastor; "Christian Mothers" and "Life Eternal"; In SS 326; In BYPU 36; In Jr. BYPU 14. Two good audiences.

Immanuel Church: Ryland Knight, Pastor; "In Memory of Mother" and

"Keeping the Trust"; received for baptism 1; In SS 435.

Grandview Church: Don Q. Smith, pastor; "Mother" and "The Resurrection"; received for baptism 3; by letter 4; profession 3; In SS 346; In BYPU 25; In Int. BYPU 23; In Jr. BYPU 21; began revival services with fine prospects. Seals were presented to 27 of our Sunday school pupils who passed a most creditable examination last Wednesday night in "Winning to Christ."

Mission Church: S. E. Loxley, pastor; "Mother"; In SS 123; In BYPU 39; 2 Mother's Day services.

First Church: W. F. Powell, pastor; "A Good Mother's Monument" and "A Man and His Mother" by Dr. E. C. Dargan; in Main School 902; Allen Fort Bible Class 1,509; we had a glorious day. Our pastor, Dr. Powell, finished his meeting at Gallatin, Tenn., Sunday evening. The meeting has been a wonderful success, with many conversions.

North Edgefield: A. W. Duncan, pastor; "A Mother in Israel" and "Is Confession in Words Proof of Grace in the Heart?"; 308 in SS; 62 in the BYPU's.

Lockland Church: J. C. Miles, pastor; "Man's Place in God's Plan" and Gen. 16. Received for baptism 1; profession 1; In SS 291; In BYPU's good. Brother Mahan is with us in our meeting. Prospects are good for a fine meeting.

## MEMPHIS

Central: Ben Cox, pastor; Pastor preached at morning hour. BYPU in charge evening hour. In SS, 1944; additions, 9.

New South Memphis: Pastor W. L. Norris spoke to best crowds we have ever had, both morning and evening. One man, father of a family came forward for prayer. In SS, 167. Three fine BYPU's. Work more encouraging than at any time.

Calvary: Mother's Day observed morning hour—tender, precious service. In SS, 187. Good BYPU's. Altogether the day was great in point of service.

Highland Heights: Pastor E. F. Curle preached to great crowds. In SS, 215; baptized, 40. Three fine BYPU's.

Eudora: H. F. Whaley spoke at both hours. In SS, 40; baptized, 1; by letter, 1.

Seventh Street: Pastor I. N. Strother preached. In SS, 268; baptized, 1; approved for baptism, 1. About 50 in BYPU's.

Prescott Memorial: Pastor Jas. H. Oakley preached the baccalaureate sermon of the Grand Junction High School. Rev. T. E. Rice preached at 11 a.m. and pastor at night. In SS, 267. Pastor leaving for Convention.

Central Ave.: Pastor W. L. Smith preached both hours—fine spirit. In SS, 115. Pastor off for Southern Baptist Convention.

Bellevue: Pastor W. M. Bostick preached both hours. In SS, 731; by letter, 3.

McLemore Ave.: Pastor Furr preached at both hours. In SS, 326; by baptism, 1.

First: Pastor Boone preached to great congregations. In SS, 1206.

Baptist Hospital: Pastor M. D. Jeffries supplied at Hernando. Miss. Commencement of training held on Thursday, last. Hospital Day on Saturday.

La Belle Place: Pastor D. A. Elers spoke at both hours. Good services. In SS, 400; in BYPU, 100 or more.

Joseph Papia, Italian Missionary: Visits made, 42; present in SS, 38; times preached, 2; families prayed with, 12; tracts distributed by me, 36.

Greenland Heights: Pastor spoke at both hours. Good congregations. In SS, 48; good BYPU; baptized, 1.

Charleston: Rev. O. A. Uley, pastor; "Celebration and Origin of

Mother's Day." At meeting in afternoon on "Hardening the Heart" and at 7:30 p.m. "Mother's Day Programme" by the BYPU carried out. In SS, 157.

Speedway Terrace: Pastor J. O. Hill preached to good congregations. In SS, 173.

Rowan: A. H. Smith, pastor; In SS, 187; by letter, 2; for baptism, 2. Good BYPU.

Hollywood: Mother's Day observed. Pastor preached to large congregations. In SS, 138; by letter, 1; 1 marriage.

Temple: J. Carl McCoy, pastor; "A Godly Woman" and "The Gift of God." In SS, 855; for baptism, 2; baptized, 2.

Including three churches not reporting to Pastor's Conference, there were 8 000 in Baptist Sunday Schools of Memphis on Mother's Day.

## CHATTANOOGA

Rossville Church: J. Bernard Talant, pastor; "Honor to Parents" and "Danger of Putting Off"; In SS 435; baptized 11; by letter 3. Closed a very helpful revival. Brother Ball did the preaching.

Ridgedale Church: W. E. Davis, pastor; Mother's Day Program and "Launch Out"; In SS 169.

East Lake Church: W. R. Harris, pastor; "Father and Mother" and "After Death"; In SS 284; baptized 2; by letter 4. Tent meet good; 31 professions.

Avondale Church: T. G. Davis, pastor; "Mother, Home and Heaven" and "Stewardship," by Dr. J. Park McCallie; In SS 441. Pastor preached at First Church at night.

Oak Grove Tabernacle: W. C. Talant, pastor; "Motherhood, Its Blessedness" and "Children Obey Your Parents"; In SS 133; B. Y. P. U. work good; WMU splendid.

Chamberlain Avenue Church: G. T. King, pastor; "Mother" and "The Arch of Summer"; In SS 126. Pastor will attend S. B. C. at Kansas City.

East Chattanooga Church: J. N. Bull, pastor; "Mother" and "Home"; In SS 333; baptized 3.

Tabernacle Church: T. W. Calloway, pastor; "Mother" and "Home"; In SS 548; baptized 1.

Silverdale Church: J. A. Naples, pastor; "The Saving Blood" and "The Sinner Going Away from God"; In SS 74. Observed the Lord's Supper.

Chickamauga Church: Geo. W. McClure, pastor; "Mother" and "Procrastination"; received by letter 5; excellent BYPU.

St. Elmo Church: U. S. Thomas, pastor; John 19:21 and John 11:14; received by letter 6; 2 conversions; 1 addition for baptism; good SS.

First Church: John W. Inzer, pastor; "Mother," by Dr. J. Park McCallie; "The Value of a Soul," by Rev. T. J. Davis, pastor, Avondale Baptist Church; In SS 898.

Central Church: W. L. Pickard, pastor; "The New Testament Deacon," by W. A. Moffat, and "Our Influence for Christ," by pastor; 5 deacons ordained by pastor, Dr. Moffat; J. B. Phillips, T. W. Calloway, Julian Shipp and the other deacons; a great day.

North Chattanooga Church: Wm. S. Keese, pastor; "The Lad at the Knee" and "Counting the Cost"; In SS 257; baptized 3. Excellent congregations; splendid BYPU's.

Highland Park Church: J. B. Phillips, pastor; "Mother" and "Sin of Lawlessness in City Life"; In SS 500; 7 additions to church.

## KNOXVILLE

Lincoln Park: J. H. O. Clevenger, pastor. "Mother and Home," and "Do We See Ourselves as Others See Us?" 321 in SS, 33 in BYPU, 2 received by letter. Special Mothers' Day program. A splendid day. Church sending pastor to Convention.

Central of Fountain City: J. C. Shipe, pastor. "Parental Esteem," and "A Big Hearted Man." 327 in SS, 120 in BYPU. Fine congregations.

Grove City: D. W. Lindsay, pastor. "The Two Ways," and "Gloriously Saved." 175 in SS, 30 in BYPU. One

baptism. One reclaimed. One approved for baptism. One baptized.

Philadelphia: A.-B. Johnson, pastor. "Christian Religion," and "God's Invitation." 42 in BYPU. Over top on 4th for Seventy-five Million Campaign. Large congregations.

Mt. View: J. R. Dykes, pastor. "Mother," and "Why Jesus Was Born in a Manger." 239 in SS. Good BYPU. Mothers had charge of the morning services. Good day.

Smithwood: Chas. P. Jones, pastor. "Mother," and "Herod in Perplexity." 312 in SS.

Mascot: S. G. Mills, pastor. "Bringing Up Father," and "How to Know the Language of Zion."

Third Creek: W. E. Conner, pastor. "Funeral Service," and "The Lord's Planting." 76 in SS. Good service.

Lonsdale: W. A. Atchley, pastor. "The Sin of Fault-finding," and "My Mother." 370 in SS, 191 in BYPU. 1 by baptism.

Immanuel: A. R. Pedigo, pastor. "Old Time Religion," and "A Double Deposit." 245 in SS.

First: F. F. Brown, pastor. 805 in SS, 102 in BYPU. 2 by letter, 5 by baptism.

Gillespie Avenue: J. K. Smith, pastor. "Mother," and "The Heavenly Vision." 232 in SS, 89 in BYPU, 1 by letter, 1 for baptism, 1 by restoration.

Bell Avenue: Jas. Allen Smith, pastor. "Woman's Supremacy," and "Suicide." 1105 in SS. 3 by letter, 1 by baptism, baptized 1.

Burlington: H. B. Woodward, pastor. "Mother: Her Love, Influence, Rights," and "Going Away From Jesus." 214 in SS, 2 baptized.

Fountain City: Neil Acuff, pastor. "Whatsoever He Saith Unto You, Do It," and "Water and Blood." 170 in SS.

Fifth Avenue: J. L. Dance, pastor. "Some Debts We Owe to Mother," and "God Loving Sinners to Himself." 746 in SS.

Oakwood: R. E. Grimsley, pastor. "Mother," and "Paul's Estimate of Life." 303 in SS. 7 by letter. 1 approved for baptism.

## CLARKSVILLE

First Church: W. C. Reeves, pastor; "Mother," Evening G. G. Graber spoke from the subject "God's Balances."

Little West Fork Church: G. G. Graber, pastor; "Mother" Senator Hervy Whitefield spoke on "Working With God."

New Providence: A. L. Bates, pastor; "Mother" and "The Importance of Salvation"; Good SS and BYPU. Church sends pastor to convention.

Cumberland City: J. T. Jenkins, pastor; Commencement Exercises; "Behold thy Mother"; 2 additions by letter.

Blooming Grove: M. I. Crocker, pastor; "The Creative Power of God"; No evening services on account of measles.

Dotsonville: A. L. Bates, pastor; Preached in the afternoon, "Mother"; Assist in sending A. L. Bates to convention.

Spring Creek: T. H. Roark, pastor; "The Sincere Mother" and "The Fall of Satan." Dr. Reeves assists him in meeting beginning the third Sunday. Pastor goes to the convention at the expense of the church.

## MISCELLANEOUS

Big Spring Church: A. T. Hayes, pastor; "The Master Who Calls" and "The Tears of Jesus"; SS fine; BYPU 40; 4 conversions! Great day. Many sick with measles and rain made our crowd some smaller.

Clinton First Church: L. W. Clark, pastor; "Mother's Influence" and "Glorious in the Cross"; In SS 223; received by letter 2; In BYPU 63. Splendid day.

Etowah First Church: A. F. Mahon, pastor; Psalm 85: 10 and "Mother"; In SS 482.

Orlinda Church: "The Christian Race" and "The Business Man and Religion"; In SS 346. T. W. Gayer preached in the morning and Dr. J. T. Henderson in the evening. The church called Roscoe Meadows at the morning hour. 306 out of 346 in SS were one hundred percent.

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Notes by I. N. Penick

Sunday, I had the pleasure of trying to preach the Dedication sermon of the new church house at Houlka, Miss. Pastor S. P. Andrews, an ex-Tennessean, and his faithful people have wrought nobly and their outlook is excellent.

On Wednesday May 3, the funeral of Deacon Jas. C. Fly of Lavenia church, was preached by this writer in church at Milan, Tenn. He was a faithful servant for the Master, a strong supporter of the work done in Central Association for more than half a century.

There is great need for an increase in the Loan fund for Union university. There are many choice young men and women who desire further and better preparation for service and must borrow money for necessary expenses. This is a great opportunity to use money to help the Lord's servants.

Union University is closing its greatest year. Its great host of loyal friends and supporters were never more determined to help the school in its great work of training the Lord's workers in the fundamental doctrines of the Inspired word.

The preaching. A great revival is confidently expected.

T. Edwards, president of the Central State Bank, Lexington, Tenn., and active business man, celebrated last Sunday his 13th year of unbroken attendance at Sunday school in the Baptist church, never having missed a Sunday school since joining the church. Public attention was called to this remarkable record of a busy man as an example to the young boys.

Deacon P. H. Lindsey, of Chesterfield, Tenn., a member of Union church and a member of the Executive Board of the Beech River Association, a loyal, liberal Baptist, was accidentally hit in the stomach Monday, May 7, by a flying piece of timber while working at a saw mill. He was rushed to the Baptist Memorial Hospital, Memphis, and four inches of his perforated intestines removed. It seems likely that he will recover.

vue church, Memphis, Tenn., has launched a membership drive which will continue eight weeks. The teams are known as Blue, Red, White and Green. Last Sunday 84 were present Green. Last Sunday 84 were present out of an enrollment of 97. Rev. W. M. Bostick is the class teacher. The other officers are President, J. A. Sproles; First Vice-President, J. D. Davis; Second Vice-President, W. R. Hill; Third Vice-President, James Southerland; Secretary, C. G. Carter; Treasurer, Dr. J. E. Hudson; Reporter, C. E. Shriner; Chorister, J. E. Vinshon; assistant chorister, J. J. Flint.

The Woodie Barton Good Will Center, a settlement house dedicated to the memory of Mrs. Woodie Barton Gibson, daughter of Col. O. C. Barton, and wife of Paris, Tenn., was formally opened in Nashville, Tenn., Monday, May 7. It was explained at this meeting, presided over by Dr. I. J. Van Ness, that it had been the life-long desire of Woodie Barton Gibson to establish such an institution. After her death, her parents took the necessary steps to fulfill her wish with the result that a beautiful two-story brick building, fully equipped with kindergartens and class rooms, clinic, kitchen, library and play ground, has replaced the small, inadequate frame house where the Baptists have previously carried on their settlement work in West Nashville. The gift of \$10,000 by Col. Barton and wife made possible the institution. Col. Barton attended the dedication of the building. Dr. Ryland Knight is a trustee of the institution.

AMONG THE BRETHREN

Fleetwood Ball, Lexington

Clayton Avenue Church, Hugo, Okla., has called as pastor, Evangelist Hubert L. Sparks, of Oklahoma City, Okla., and he has accepted, effective May 31.

Rev. H. H. Burton, of Springdale, Ark., lately resigned that pastorate and began last Sunday his second engagement as pastor of the church at Altus, Okla.

Rev. C. H. Bell, of Purcell, Okla., has been called to the care of the church at Siloam Springs, Ark., and has indicated that he will accept. Charlie Bell is of the salt of the earth.

Their hosts of friends in Tennessee deeply regret to hear of the decline in health of Dr. J. W. Conger and wife, of Conway, Ark. Her health is critically bad and he is very feeble.

The revival at Trinity church, Oklahoma City, Okla., in which Dr. W. W. Chancellor was assisted by Rev. Elmer Ridgeway, of Duncan, Okla., resulted in 60 additions, 42 being baptized at one time.

The last issue of the Baptist Messenger, of Oklahoma City, Okla., was an interesting memorial edition of Dr. W. D. Moorer, former Sunday school secretary of that state who died May 8, 1922.

Rev. K. L. Chapman, of the Seminary at Fort Worth, Texas, formerly pastor at Whiteville, Tenn., recently supplied for the church at Bastrop, La. where Rev. L. W. Sloan was formerly pastor.

The church at Haynesville, La., of which Rev. A. J. Smith is pastor, was lately assisted in a revival by Dr. M. E. Dood, of the First Church, Shreveport, La., resulting in 109 additions and the launching of a new church building project.

Dr. H. K. Carroll, the statistician, announces that there are 8,303,824 Baptists in the United States and 8,270,704 Methodists of all bodies. So the Baptists outnumber all other non-Catholic groups. Watch us grow!

Rev. M. L. McDowell, of the Second church, Cleburne, Texas, has been called as pastor at Springdale, Ark., and it is thought he will accept. He has been pastor in Cleburne nine years.

Rev. R. L. Austin, of Avant, Okla., an exile from Tennessee, did the preaching in a meeting with Rev. D. E. Gambrell, of Coweta, Okla., resulting in "twenty-two regenerations," and 21 additions. It requires unusual spiritual discernment to be able to say that there were "twenty-two regenerations."

Rev. Robt. G. Lee, of the First church, New Orleans, La., recently aided Dr. A. J. Barton and Calvary church, Alexandria, La., in a revival resulting in 58 additions. The church was organized 26 months ago with 217

members and now has 500. Dr. Barton has been its only pastor.

Rev. W. A. Jordan, of Central church, New Orleans, La., has twice lately rushed to the Charity Hospital to keep the priest from forcing the rites of the Catholic church on a Mason and Baptist. Incidentally, that enforces the cry for a Baptist Hospital in that city.

In a recent meeting at Beggs, Okla., in which Rev. W. H. Edwards, who went to that pastorate from South Royal Street church, Jackson, Tenn., there were 50 additions, 38 by baptism as a result of a revival in which Rev. J. T. Early, of Blackwell, Okla., did the preaching. They are both Tennesseans away from home.

Dr. P. I. Lipsey, editor of the Baptist Record announces that he will attend the Baptist World Alliance in Stockholm. Joy go with him! We sincerely hope he will twist the tail of the British Baptist lion until he roars a renunciation of those loose doctrinal views so detestable to orthodox Southern Baptists.

Dr. J. S. Roger, of Little Rock, Ark., general secretary of Missions in that state has reconsidered the matter and will not go to the Baptist World Alliance in Stockholm. He declines, owing to the pressure of denominational interests at the busy session in which the Alliance meets. A wise decision! Let other denominational leaders profit thereby.

Ewing College, Ewing, Ill., has honored itself in an invitation to Dr. A. T. Barrett, of the chair of education, Hall-Moody Institute, Martin, Tenn., to deliver the address to the graduating class on Thursday night, May 31. He will do the job well.

Evangelist G. M. Workman, of Shawnee, Okla., is to begin a meeting on Sunday, May 20, with Rev. E. N. Calhoun, of Carl Junction, Mo. He preached for Dr. J. B. Lawrence at the First Church, Shawnee, Okla., last Sunday at both services. He will go to Kansas City, to the Convention by automobile.

The new church at Luray, Tenn., built recently under the leadership of Rev. C. E. Azbill, Missionary pastor, will be dedicated free of debt, Sunday June 3, with appropriate ceremonies. It is a neat and commodious house. Deacon G. W. Priddy gave the lot.

Rock Hill Church near Warrens Bluff, Tenn., owing to cramped quarters for the growing congregations, has decided to tear down the old church and rebuild according to modern plans including Sunday school rooms. J. A. Deere is chairman of the building committee.

Kenwood Church, of which Rev. A. L. Bates, of Clarksville, Tenn., is pastor, preaching in the afternoon, is to begin a revival June 10, Rev. T. H. Roark, of St. Bethlehem, Tenn., doing

Since Dr. Cornelius Woelfkin, pastor of Park Avenue church, of New York City, "the Rockefeller Church," has announced himself a modernist, Baptists both North and South are in wonderment. He announces his advocacy of alien immersion and even pedo-baptism, open communion, spiritualism and Christian Science. Some say that this is the church rather than the pastor expressing itself. Others say that it is in reality John D. Rockefeller, Jr., the richest man in the church, expressing himself.

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YOU CAN BECOME A PROFESSIONAL NURSE AND EARN ALL OF YOUR LIVING EXPENSES WHILE IN TRAINING.

The Protestant Hospital of Nashville desires a limited number of Student Nurses to enter the Hospital Training School at once. Correspondence is invited from ambitious girls and women of good character. Full information and details will be forwarded upon request.

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Nashville, Tennessee.

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The Vacationist's Playground. - All out-of-door sports. Make your plans now.

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SOUTHERN RAILWAY SYSTEM

Home Circle

IF

If all who hate would love us  
And all our loves were true,  
The stars that swing above us  
Would brighten in the blue;  
If cruel words were kisses,  
And every scowl a smile,  
A better world than this is  
Would hardly be worth while;  
If purses would not tighten  
To meet a brother's need,  
The load we bear would lighten  
Above the grave of greed.

If those who whine would whistle,  
And those who languish laugh,  
The rose would rout the thistle  
The grain outrun the chaff;  
If hearts were only jolly,  
If grieving were forgot,  
And tears of melancholy  
Were things that now are not,  
Then love would kneel to duty.  
Then all the world would seem  
A bridal bower of beauty,  
A dream within a dream.

If men would cease to worry,  
And women cease to sigh,  
And all be glad to bury  
Whatever's his to die;  
If neighbor spake to neighbor,  
As love demands of all,  
The rust would eat the saber,  
The spear stay on the wall;  
Then every day would glisten,  
And every eye would shine,  
And God would pause and listen,  
—And life would be divine.  
—Selected



THE KING AND THE CRIPPLE

David, absolute sovereign in the kingdom of Israel, receives into the royal household Mephibosheth, the lame grandson of Saul, to whom he shows kindness for Jonathan's sake. An incurable defective is treated like a prince: a destitute orphan is tenderly cared for by loving hands.

Shall the Baptists of Tennessee say: "Are there not yet any dependent children in the state, left without parents, that we may show the kindness of God unto them?", and to the penniless suffering and afflicted: "Thou shalt eat bread at our table continually?"

MARTYRS TO DUTY

AN APPRECIATION OF FEDERAL PROHIBITION OFFICERS KILLED IN THE SERVICE

By Wayne B. Wheeler, LL.D.

Thirty-four martyrs to duty who died fighting the enemies of the Constitution of the United States challenge the loyal citizens to blot out the business which slew them. They are the Federal prohibition enforcement officers who met death in the line of duty while enforcing the laws of the land against America's ruthless enemy, the liquor interests. The most emphatic answer to the charges that the enforcement officers are venal, enriching themselves by connivance at crime, is the list of the men who gained nothing but lost everything save honor for their country's sake. Corrupt men there may be on the force, just as there are men who are evil in callings men follow, but venal men do not die for a cause they are betraying.

No monument rises for these civilian soldiers of the commonwealth. Their names are on no roll of honor. Medals for bravery are not bestowed upon them. No uniform with strips of parti-colored ribbons indicate the campaigns they have made. Their work was done in obscurity. Their funerals were private. Their records are in the files of the Prohibition Unit and the rest is silence. But they have enriched the soil from which America will reap the fruit of sobriety, industry and decency through the future years.

In their lives they fought not alone against armed foes of the land and its law. The hardest battle was with the indifference to civic duty of many of the very men and women who helped to secure the law which they enforced. They heard no cheers from the nation they were defending. They fought a lonely fight. Information which might have saved their lives and made easier their success was in the hands of men and women who believed in the cause for which these men fought, but the information was withheld. In a democracy where each citizen is charged with the responsibility of the law they were permitted to carry alone the burden of all.

Upon their success in defending organized government against the attacks of lawless appetite and lawless greed depended the defeat of radical propaganda which would overthrow all law in the name of appetite and greed. The industrious, the thrifty, the prudent, had all to gain by the success of these citizen soldiers. Property and the sanctity of orderly government were the real causes they defended. But those who had most to gain by the defense and enforcement of law forgot these men or jeered at them and, too often, made alliance with their enemies.

There were even times when they found the protection of the law and its delays thrown around the guilty. They found prisoners exalted as persecuted and themselves upon the defensive because they enforced the provisions of the Constitution against its open foes. Contumely was their portion although their desert was honor.

These men are dead. No word spoken or written can reach them now. Their fellows in the service are with us still. Another year will see other names added to the roll of those who died, unhonored and unsung, to uphold law and order. The lot of these is made harder by unfounded criticism; by neu-

trality when the wet propagandists attack these, our servants; by silence when information of value to the government is in our possession; by failure to align ourselves with the cause of honest government.

To every impulse of patriotism and loyalty, to every sentiment of love of country, to all that makes America a land of law and order, the names of these men who died for the fundamental things of our political creed are a constant challenge:

There are listed below the names of Federal Prohibition Enforcement Officers who have met death in line of duty, from the effective date of the National Prohibition Act up to the present date:

- Anderson, Robert G., Indiana Warehouse Agent, April 16, 1923.
- Beckett, Stafford E., Border Department, March 22, 1923.
- Carter, Atha, Nevada Director's force, December 24, 1922.
- Cole, E. Guy, Kentucky Director's force, December 15, 1922.
- Dorsey, W. D., Gulf Department, June 13, 1920.
- Duff, Robert E., Kentucky Director's force, December 9, 1922.
- Fisher, Howard H., Virginia Dir. force, July 22, 1922.
- Freeman, Joseph W., Virginia Dir. force, July 22, 1922.
- Foley, John Thomas, Minnesota Director's force, November 26, 1922.
- Floyd, Joseph W., Texas Director's force, May 17, 1922.
- Frans, Kirby, Southwest Department, November 20, 1920.
- Gregory, Bert S., Kansas City Narcotic Div. November 25, 1922.
- Green, Jacob, Gulf Department, April 1, 1921.
- Griffin, Richard, Gulf Department, December 6, 1920.
- Howell, Charles E., Gulf Department, July 17, 1921.
- Jackson, R. W., Gulf Department, December 16, 1920.
- Johnson, Jesse R., Arkansas Director's force, November 20, 1921.
- Lynch, Howell J., Tennessee Director's force, July 6, 1922.
- Matuskowitz, Frank, Eastern Department, July 3, 1920.
- McGuiness, James F., New York Department, December 24, 1920.
- O'Toole, John, California Director's force, February 17, 1922.
- Owen, Joseph, P., Mississippi Director's force, September 6, 1922.
- Price Glenn H., Oregon Director's force, September 3, 1922.
- Reynolds, J. H., Kentucky Director's force, August 26, 1921.
- Rose, J. H., Southern Department, October 25, 1920.
- Scruggs, Irby U., Southern Department, April 30, 1921.
- Sterner, Chas. O., Missouri Director's force, June 25, 1922.
- Todd, Grover, Oregon Director's force, September 3, 1922.
- Walker, Ernest W., Border Department, March 5, 1921.
- Waters, John V., General Agents force, October 5, 1922.
- Watson, John, Border Department, May 3, 1921.
- Weiss, Stanton E., Southwestern Department, August 28, 1920.
- Wood, Charles A., Border Department, March 21, 1922.
- Youmans, J. Leroy, South Carolina Director, April 3, 1923.

These defenders of society have made us living debtors. They faltered not, nor wavered, but courageously met death in the discharge of duty. The challenge to preserve law and order is one which comes to every citizen. Let us, inspired by their devotion, pledge anew our fealty to the Constitution and government of laws which they died to uphold. If we will fully discharge our duty as citizens they will not have died in vain.



"It's what ye g'ied me t'other day for handlin' your horse!"

HE LOST HIS AMBITION

In a certain town south of the Mason and Dixon line there lived a negro whose time was spent mainly in hanging around the sheriff's office. At every chance he would beg the sheriff to appoint him a deputy, and in self-recommendation would boast loudly of his courage and ability.

One day a notorious bad man from the back country drifted into town. Thinking to have a little fun with the negro, the sheriff informed him that at last he had concluded to grant his wish.

"And Sam," he said "Mose Allemece is in town, and your first duty will be to go out and get him. Of course, Sam," he went on, "you know Mose is a bad man and mighty quick on the trigger. But if he happens to kill you, remember we will all be around on the streets talking it over and saying what a brave deputy you were to go after him."

Sam's eyes opened wide. Finally, shaking his head, he backed away precipitately.

"Cap," he said, I done concluded I don't crave that deputy job after all. That there kind of conversation you was talkin' about is just the kind I likes to take part in myself.—Everybody's Magazine for May.

A celebrated singer was in a motor-car accident one day. A paper, after recording the accident, added, "We are happy to state that he was able to appear the following evening in four pieces."

Waking The Dead

A Yankee soldier while in England was being shown over an old church beneath whose floor there were many graves.

"A great many people sleep within these walls," said the guide solemnly, as he indicated the inscription-covered floor.

"Is that so?" replied the Yankee. "Same way over in our country. Why don't you get a more interesting preacher?"—From Everybody's Magazine for May.

A Scottish farmer, being elected a school manager, visited the village school and tested the intelligence of the class by his questions.

His first inquiry was: "Now boys, can any one of you tell me what naething is?"

After a moment's silence a small boy in a back seat rose and replied,