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—Organ Tennessee Baptist Convention—

"Let There Be Light"

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PETER'S SERMON AT PENTECOST

by
L. S. Ewton

HIS is one of the outstanding sermons of all ages. Perhaps no sermon has been more far-reaching in its results. There are three things we want to notice in the study of this sermon: first, Peter's preparation for the sermon; second, what he preached; third, the results of the sermon.

His Preparation

Peter knew Jesus. He had spent three wonderful years with Him. He had seen Him turn water into wine; he had seen Him heal all manner of sickness and all manner of disease. He had heard His calm, definite voice as it sounded out over the raging billows, saying, "Peace be still," and had seen the turbulent waters immediately obey their Lord. Peter had seen Jesus before the grave of Lazarus with tears of love and sympathy streaming down His face, and heard His commanding voice saying, "Lazarus, come forth." Some might say, "He is John the Baptist risen to life"; some, "He is Elijah," and others "Jeremiah, or one of the prophets," but Peter was ready to say, "Thou art the Christ, the Son of the living God."

If we are to preach Jesus, teach His Word, or do anything for Him, we must know Him. Paul said, "I know Him whom I have believed." And yet he pressed on to know more of Him and of the power of His resurrection.

More about Jesus would I know;
More of His grace to others show;
More of His saving fullness see,
More of His love who died for me.

More about Jesus let me learn,
More of His holy will discern;
Spirit of God, my teacher be,
Showing the things of Christ to me.

If there is any doubt in our minds as to who Jesus is, or what He is, or what He can do, we should get out of the pulpit, or the class-room until we can say, "I know Him in whom I have believed."

Peter knew the Scriptures. The sermon is recorded in twenty-three verses, and eleven of them are quotations of Scripture.

How often do we hear a sermon now that is forty-eight per cent quotation of Scripture, and the remainder of the sermon an interpretation of that Scripture? If we are to preach or teach the Book, we must know it. We will make no progress preaching anything else, for God has only promised to bless His Word. "My word shall not return unto me void." "The Gospel is the power of God unto salvation to everyone that believeth." "Is not my word like a fire? saith Jehovah; like a hammer that breaketh the rock in pieces?" At Pentecost hard hearts were broken in pieces by the Word. It is good to read books and magazines, but not to the neglect of the Bible. We must know this Book.

Peter was filled with Holy Spirit. Without this, all preaching is a failure. "The letter killeth, but the Spirit giveth life." It is possible to preach in the energy of the flesh and know nothing of the power of the Spirit. Such preaching "Is all vanity and a striving after wind, and there is no profit under the sun." It is the Spirit who makes the Word living and active. "Not by might, nor by power, but by my Spirit saith the Lord." All God's children are promised the same Spirit that made Peter a marvelous power on this occasion. "The promise is unto you and unto your children and unto all that are afar off, even as many as the Lord our God shall call unto Him." Jesus said, "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." If we are to be filled with the Holy Spirit, we must believe there is such a blessing for us, desire Him for the glory of God, and be willing to forsake all to follow Jesus. We must be emptied of self and the world, and yielded completely to Him. If our ministry of preaching and teaching has been fruitless, God help us to tarry in earnest, humble prayer until we are endued with power from on high.

What Did Peter Preach?

He explained an unusual situation. The power of God had come upon the preacher

and upon the whole congregation. Wonderful things were taking place. "The multitude came together and were confounded. . . . They were all amazed and marveled, saying one to another what meaneth this? . . . But others mocking said they are filled with new wine." If we had churches today filled with the Holy Spirit from the pulpit to the last seat in the pew, the world would be perplexed and amazed as it was then, and they would be saying as they did then, "What meaneth this?" Some would fall on their faces and worship God declaring that "God is among you indeed." Others, no doubt, would attempt to explain it by natural means, as some did then. Some declared this wonderful manifestation of God's power to be only a drunken carousal. Peter, quoting from Joel, explained the situation by saying this was a fulfillment of prophecy. He might also have quoted from Jesus who said, "Tarry in Jerusalem until you be endued with power from on high"; and, "Ye shall have power when the Holy Spirit has come upon you."

Peter preached the death of Jesus. The death of Jesus was no accident, nor did He die because He was helpless. He said only a short time before His death, "I can beseech my Father and He would send me even now more than twelve legions of angels." He said on another occasion, "No man taketh my life away from me, I lay it down of myself, I have power to lay it down and I have power to take it up again." The death of Jesus was planned in the councils of eternity. "He was the Lamb slain from the foundation of the world." This is the heart of the whole matter. "Without the shedding of blood, there is no remission of sins." "The blood of Jesus Christ His Son cleanseth us from all sin." "He is the propitiation for our sins and not for ours only, but for the sins of the whole world." "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man." "Now unto Him
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Editorial

When Is a Person Drunk

To the Editor:

A proponent of the Uniform Driver's License Bill called attention to the editorial in the Tennessean of January 14. "Auto Regulations", and solicited the support of the bill by women's organizations.

As head of a large woman's organization, I accept the invitation and will proceed to give my opinion in regard to the bill.

Unless one feature of the bill is changed its enactment will not secure one of the desired results, namely education to the minimum of alcohol as a highway menace. According to the editorial, the "drunkard" is listed among those whom the bill seeks "to rule from public thoroughfares as a public menace"

Webster's International Dictionary defines drunkard as one who habitually drinks strong liquor immoderately, one whose habit is to get drunk". To include the word drunkard in a Driver's License Law would continue the difficulty with which the courts and police have struggled to determine the criteria of drunkenness. When is a person drunk? Having proved that on a given occasion a man was drunk, then it must be proven that he habitually drinks strong liquor, that he drinks it immoderately, and that it is his habit to get drunk. A defendant with money to employ a shrewd lawyer would give the courts a merry chase.

Moreover, statistics will doubtless show that the drunkard, one who habitually drinks strong liquors immoderately, is not responsible for the majority of highway accidents due to alcohol. If he makes

no provision to protect himself, some one near to him sees to it that he is kept from the steering wheel.

The novice, not the drunkard, is the menace on the highway. Scientists tell us (a) that the degree of intoxication is in direct ratio to the amount of alcohol in the brain at any given time; (b) that naturally the liver is the only organ in the body that oxidizes alcohol and prevents its reaching the brain; (c) that in habitual drinkers every cell in the body develops the power to oxidize alcohol, prevents its rapid accumulation in the brain and thus retard or lessen drunkenness; (d) so that it is the unaccustomed drinker whose body cells have not developed a more general power of oxidation to keep alcohol upon the brain ("tolerance" is the term scientists use) whose efficiency is most readily lowered by alcoholic drink. —Mrs. Minnie Alison Welch, State President, W. C. T. U.—Nashville Tennessean.

* * *

Method of Electing The Executive Board of the Tennessee Baptist Convention

This board is nominated by a nominating committee appointed by the president of the convention. When this committee reports to the convention, the convention feels morally obligated to accept the report, and as a rule the whole thing is swallowed without a protest.

Let no one understand that we are offering any criticism of the board or any member of that body—many of them we personally know and love. We doubt if 54 men can be found in our state who have the work of our denomination at heart more than our present Executive Board of Tennessee.

The state Convention has an average attendance of five or six hundred (local congregation excluded) mostly made up of preachers. Perhaps above 90 percent of those in attendance (local people excluded) are preachers, and most of them pastors. The reader will at once see that we are not anything like reaching the preachers of our state conventions to say nothing of the people throughout the state.

With the above contrast the number of people that attend the 64 district associations within our state. If the average attendance is around 400 we would find that we are reaching 25,600 people and nearly all the preachers. Does it not stand to reason that it would be better to have the 25,600 nominate or elect the members of the executive board of Tennessee, than to have the little five or six hundred that gather at the state conventions to do this. These are the people who are to be served—to them appeals will be made for co-operation and from them appeals will be made to the board for help, etc.

Pastors are called "messengers" of the churches in Revelation. but it is not a fact that such a name was given them in connection with their pastoral work. We question the statement that the executive board is elected by "messengers of the churches". Not one of these preachers carry a letter from his church—and not many of them are even elected by their churches to make the trip.

If you will visit a district association you will see some real messengers of the churches and they will have letters from their respective churches. These messengers will be eager to take part in the business of the association, and if you will have them elect or at least nominate (as some other states are doing) we believe it would serve as the best method to break down the anti-board feeling

that now exists among our people. This representative could at all times keep the churches of the association informed about the work of the board, and the people would listen to him because he would be their representative—a man of their own choosing.

If each association elect or nominate a member for the state board there will be only an increase of ten on the board and every section of the state will be represented. At present there is a large section in east Tennessee without a representative. To be exact, let us begin with a section that touches the Georgia line and proceed to the Kentucky line—here are the counties, Polk, Bradley, McMinn, Meigs, Rhea, Bledsoe, Loudon, Roane, Cumberland, Van Buren, White, Putnam, Morgan, Granger, Hancock, Claiborne, Union, Campbell, Scott, Fentress, Pickett, Overton, Jackson, Clay, Macon, Trousdale and Sumner. All of the above are adjoining counties and furnish the most needy sections of our state—still there is not at present a single member of our state board living within them. The above counties contain 1,014 square miles according to the records of the University of Tennessee, or a little more than one-fourth of the square mileage of the entire state. But this is not all, let us drop over to west Tennessee and we shall find another section similar to this vast section in east Tennessee. Shall we begin with Hardin, Wayne, Deatur, Lewis, Perry, Hickman, Humphreys, Benton, Dickson, Houston and Stewart counties. These counties contain 5,064 square miles, and they reach from the Alabama line to the Kentucky line. Further argument is useless, it only needs to be said that not one member of our present board lives in any of the above mentioned counties.

We shall be glad to see a change in the method of electing our state board—not that we may hope to get better men on the board, but that the people may be better represented, by every association having a representative living in it.

—The Baptist Sentinel.

OUR COMMENTS

In, we trust, the same fine spirit as our neighbor, we offer some comments on the foregoing.

The State Convention is made up of messengers sent by the churches and associations or received by the Convention as such. The president is empowered by this Baptist body to appoint the nominating committee which, according to the geographical distribution indicated in the constitution, suggests the personnel of the Executive Board for acceptance or rejection. Anyone can oppose the report who wants to; but "as a rule the whole thing is swallowed without a protest," because there is no ground of protest. The Convention is satisfied with the committee for doing what it is appointed to do.

In some states the State Convention is called the "State Association." It is, in fact, the associational idea extended to statewide dimensions. The method of electing our Executive Board no more violates Baptist democracy and representation than these are violated when a district association, through its moderator, appoints a nominating committee to name the time, place, and preacher of the next meeting and to name the associational board, and then accepts the committee's report. There is no such violation in either case.

Assuming that each association has "an average attendance of around 400," it must be remembered that not all of these are messengers by any means, and it is

only by messengers that associational business is transacted. So the idea of having the members of the Executive Board nominated by 25,600 people instead of "the little five or six hundred" at the State Convention would not have the proportion in its favor claimed for it. And those that do attend the convention give Baptists throughout the State a splendid representation.

The desirability of having Baptist representation from all over the State at the Convention, is admitted. The Convention provides for this. Article III of the constitution reads: "**The basis of representation shall be: Each church and each association shall be entitled to one messenger, and each church to one additional messenger for every fifty members above one hundred.**" Each association in the State and each church is entitled to at least one messenger, and every church of 150 members has two opportunities for representation to one of an association. The opportunity of the churches and associations for statewide representation in the State Convention is set down in black and white.

Now for an illustration of a principle: If in an association certain churches could be represented and are not, let them not be resentful and moan because the association acts without their having a hand in it. The blame for the situation rests with them alone, because they could have sent messengers and did not. The same thing applies to churches and associations in the State in relation to the State Convention. They could, if they would, send messengers to the Convention and have that direct hand in the Convention's business, the election of the Executive Board and all the rest. If they do not use their right, there is no just ground for any of them to complain that the Convention does things without sufficient representation in doing them.

Other things being equal, if churches and associations do not take steps to send messengers to the Convention to have a direct hand with their brethren from over the State in the selection of the Executive Board, would they be particularly more interested in selecting a member of the Board in an association, which would probably, after all, be done simply by accepting the report of a nominating committee? Would churches likely be more enthusiastic and more benefitted in selecting one member of the Executive Committee at a distance from the Convention, than in being present through their messengers and on the spot join their brethren in the State in selecting the entire personnel of the Executive Committee? But if any Baptists fail to use their right, we are unable to see how this is an argument against a method of action adopted by those who do use their right.

Again, it should be remembered that the

State Convention is concerned with furthering statewide Baptist causes for ultimately fruiting in Southwide causes. So the Executive Board is composed of men who are familiar with both State and Southwide causes and have such connection and ability as to be able to promote both. For this reason it is better for a wise nominating committee to be appointed, as is now done, to weigh the situation and make suggestions to the Convention and have the matter acted upon directly by this body with statewide implications, than to have them selected one at a time by the associations meeting under diverse conditions over a period of three months.

The geographical inequality alleged in the *Sentinel's* article loses its supposed injustice when viewed in the light of the facts.

First, it is not counties per se that are represented in the Convention or on the Executive Board, but churches and associations. If there are churches and associations in these counties, why do they not exercise their right and send messengers to the State Convention and have a hand in its actions, including the election of the Executive Board?

Second, the constitution of the Convention calls for the appointment of fifty-four members of the Executive Board at least 17 of which shall come from each division of the State, East, Middle, and West Tennessee. There is no requirement as to mere local geographical position, but the nominating committee and the Convention endeavor to distribute representation on its Board as widely as possible in keeping with the qualification expected of the personnel.

As to the fact that there are certain counties that have no representative on the Board from their particular location, it should be remembered that mission churches predominate in these and that there are very few resident pastors in them and in some none at all. Consequently, as Christly as they may be in a personal way, it could hardly be expected that men could be selected there who could represent both State and Southwide causes. However, if the churches and associations in these areas would regularly send messengers to the State Convention, as they have the right to do, these men could and would get into the spirit of the matter and develop into men who could, for representative ability, be placed on the Executive Board. And for the time being, at least, they could vote their honest sentiments concerning the selection of the Board and other matters.

Third, take the counties in East and West Tennessee which at present have no members on the Executive Board. The men on the Board represent Baptist churches and associations and work in the sections of the state rather than in counties as

such. The Statewide Baptist work with ultimate Southwide implications in East Tennessee is represented by the Board members in that section; so in the other sections of the State, and the counties from which there is no member on the Board at a given time have their work represented along with the other counties in a given section by the men who are on the Board from that section.

Take a map of Tennessee and mark the counties in East Tennessee that have at present no member of the Board and see to the side of them the counties in East Tennessee from which there are members on the Board: Marion, Hamilton, Monroe, Anderson, Knox, Cocke, Hamblen, Washington, Carter, and Hawkins. Some of these touch certain of the counties from which no member of the Board is now named. On the other side of these counties are the counties in Middle Tennessee which have members on the Board: Maury, Lawrence, Montgomery, Williamson, Davidson, Warren, Robertson, Lincoln, Coffee, Smith, and Rutherford. Some of these are contiguous to the counties which at present have no member on the Board.

And then, some of these Middle Tennessee counties also touch certain of those counties in West Tennessee which have no member on the Board. And then on the other side of these counties are those counties in West Tennessee which at present have men on the Board: McNairy, Hardeman, Shelby, Tipton, Madison, Henderson, Lauderdale, Gibson, Carroll, Weakley, and Obion. And some of these touch the counties some conceive as rather "left out in the cold." But these counties are in sections in which there are men on the Board from counties on both sides of the others and the work of these in State and Southwide connections is represented by these men along with the others.

So in view of all the circumstances in the case, we think the present method of electing the Executive Board calls for no change, unless the messengers in the Convention should decide otherwise in the light of reasons for it that do not now appear. And we suggest that our churches and associations send messengers there and have a representative hand in the work.

Advertising Pays

"I advertised that the poor were made welcome in the Church," announced the preacher. "I think that they have accepted the invitation as the morning offering amounts to just ninety-three cents."

The heavens declare the glory of God, and the firmament showeth His handiwork.—Psalm 19:1.

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

It's Good To Be a Baptist These Days

John D. Freeman, Executive Secretary
(Executive Board Department)

"If you were not a Baptist, what would you be?"

The story goes that an old country deacon was asked the question one day while at town purchasing some supplies for his farm and family. He did not take time to think; he already knew the answer. "Why, I'd be ashamed of myself," was the immediate reply.

The story is applicable, at least in part, to a great host of people who call themselves Baptists, yet really deny their professions by their lives. He who will not attend services in his church, who does nothing to help spread the Gospel, who spends his time in worldliness, may call himself a Baptist but he ought none-the-less to be ashamed of himself.

It is a good thing to be a true Baptist these days, for the world is taking note of us that we walk with Christ. I recently heard a story that rejoiced my heart. A preacher of another denomination was talking with a big bishop. "How do you account for the wonderful growth of these Baptist people?" he asked. "They seem to have the power to draw the crowds, to win converts, to meet their financial obligations in spite of hard times. What is the secret?"

"It is because Baptists are not ashamed to preach Christ and Him crucified as the hope of this sin-cursed world," the prelate replied.

Let us rejoice that it is so. "The Gospel is the power of God unto salvation to everyone that believeth." Whoever preachers the Gospel pleases God and wins the lost. And to preach the Gospel means to declare the whole story from the fall and depravity of man to the gory climax of sin's rage at Golgotha and the triumphant return of the Lord of glory. Glorious indeed in the sight of the Redeemer are His servants who challenge all such with the mighty message of the Gospel.

Our Task in Tennessee

The task before Tennessee Baptists is one of enlistment. We have now some 340,000 members of our churches, but how few of them are enlisted! Out of nearly 2,000 churches, something like 700 are either anti-mission or non-mission in spirit. They do absolutely nothing for the spread of the Gospel. As a rule these are they who complain most about "where the money goes." Is it not passing strange that a preacher who does not give to the Co-operative Program and whose church never gives should be so concerned about how the money is used?

They who give the money do not criticize and complain about the program through which it is distributed. The reasonable inference from this is that enlistment overcomes suspicion. If we can get our people to have a part in the program they will stop "grouching." Therefore, let us distribute literature, go in person to visit their churches and tell them about the work being done, explain to them about how the money is handled and what big returns it is bringing. Remember, the Co-operative Program is the harness for Southern Baptists; the Every Member Canvass is the method of getting it on them; the week-by-week service in preaching, teaching, training and giving is the result of their pulling together at a common task.

Some Happy Workers

Judson Taylor, Benton: "More people are attending services than have for a long time, according to old members. . . . There is an increased interest in the training work, especially among young people. Our senior union organized a mission union at Coney Creek the second Sunday in December and there have already been two professions of faith out there. Our W. M. S. plans to organize a society and Y. W. A. at a church near here February 3."

E. B. Tomlinson, Lebanon: "We are having in our church a five or ten minute talk on Baptist doctrine each Sunday. We have some men who can make good talks and some good Bible scholars. They have chosen me superintendent. I have never before had experience but am doing my best. We raised \$150 with our God's Acres in 1934 and used most of it to pay up our pastor. It has been a great help to our church."

C. B. Pennington, Celina: (Brother Pennington is missionary in a new field.) "Our Sunday school at Celina was organized two weeks ago. Interest and outlook good. One incident will let you know what this means. Mrs. Spear, a staunch Baptist, was born in Clay County and has spent her life here. She has reared a family of ten children, the oldest now 34 years of age. The two youngest, still at home, attend our Sunday school—the first Baptist Sunday school ever accessible to her family."

A. A. McClanahan, Jr., Chattanooga: "In keeping with your suggestion that we make this year doctrinal emphasis year, we are having in our church a 'Midwinter Church Revival.'"

W. N. Selby, Cookeville: "We are marveling over the achievement of our young church, Cedar Hill. Four months from the day we organized out in a grove we moved into our new meeting house, complete in every detail except paint, and not a dollar of debt!"

J. C. Jenkins, Troy: "We have been delayed a great deal on our building because of the weather but have been busy every day the weather would permit. We are putting the shingles on and hope to follow immediately with floor, doors and windows. We hope to dedicate the building the last of March or early in April. I am putting in every day helping to build." (Brother Jenkins is living on the field and seeking to develop a regular pastorate around Troy. J. D. F.)

J. T. Barbee, Dickson. "I wish you could have seen the smile on the face of the insurance man when I handed him our check the other day. We have revised our budget, are meeting payments on our debt and things are looking bright."

Harold Stephens, Cookeville. "We have paid off the last note on our church building. Our offerings are improving and the spirit of the church is fine."

Floyd Starke, Carthage. "When we came to the close of the old year, there was \$150 in the treasury. The church put on an Every Member Canvass and found that there was ample pledged to go to full time, so voted heartily to do so. We also voted to include the Co-operative Program in our budget and will give perhaps three times as much this year as heretofore."

Lyn Claybrook, Bradford: "Sharon church has adopted the budget and conducted a successful Every Member Canvass. A splendid sum was put in for the Co-operative Program. Bradford has adopted the budget and included ten per cent for the Program. I have recently been called to Antioch Church and hope to lead them into the budget system of financing their program." (Another fine rural-village field developed!)

Big Things Coming!

Watch your Baptist and Reflector for announcements. March is to be the month of Pastors' Conferences and Preachers' Schools. Ten schools, with a conference day in each, and other one-day conferences have been arranged. We want 500 pastors in these this year. We had a glorious time last year; we should have a better time this year.

Receipts in the Co-operative Program are gaining over those of last convention year. New churches are joining in; the outlook is brighter all the time. Do not let 1935 pass without your church having a part. If you have no budget, take a special collection each month for the Co-operative Program and thus help spread the Gospel around the world.

The Call To The Ministry

J. T. Williams

Introduction: The Call of Isaiah (Sixth Chapter of Isaiah.)

Before our vision is the Lord sitting upon a throne, high and lifted up. We see Him in all of His majesty and power. The whole earth is filled with His glory. He is the Lord of hosts, the Ruler of the universe.

Isaiah saw this vision of the Lord. He felt his "undone-ness" and his helplessness. Then he cried out, "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." The Lord spoke to him saying, "Whom shall I send, and who will go for us?" Isaiah answered the call by saying, "Here am I: send me."

I. It Is A Peculiar Call.

1. **It is different from all other vocations.** Some are called to the law profession. Their supreme desire is to deal in politics and uphold the laws of the country. The field of medicine calls many to dedicate their lives in its service. They strive to relieve human suffering; they seek to prolong life and promote happiness and health to humanity. Science, music, art and literature give thousands noble places in life. Aside from all these vocations, the call to the ministry is quite different. The man of the ministry is set apart; he has to do with eternal things.

2. **It is direct from God.** We pick up the telephone receiver, and ask "central" to give us a certain number. We make connection through her with our party. But the call to the ministry is direct from God. That whole-souled earnestness of the Heavenly Father for the spread of the Gospel of His Beloved Son is placed directly into the innermost soul of the one whom He calls.

II. It Is The Highest Call.

1. **It brings one into the noblest spirit.** The secret of every great preacher's life is prayer. Sincere prayer brings the minister into the highest realms of living on earth. He feels the touch of the hand of God; he is enlightened by the Holy Spirit; he has an ardent love for God; he gets a glimpse of the eternal glories.

Another thing that brings the minister into the noblest spirit is the study of the Bible. Thus, he keeps his soul habitually in contact with gospel truth, and abounds in sparkling freshness.

The minister associates with those who have the leading places to fill in life—those who stand for the highest and purest principles of conduct. This gives him a spiritual sweetness and a genuine fervor to give every ounce of his redeemed man-

hood for the magnifying of the matchless name of the Redeemer.

2. **It deals with the souls of men.** The beauties of nature are wonderful. We love the beauty of the woods, the charm of the forest, the wonder of the trees. We love to see the mountains, looming with a still, majestic calm. We rejoice to see the ocean curl and ruffle, as it murmurs its eternal lullaby. We love the sky when it is laced with fleecy clouds. We love to see the dawn of morning as it transforms the blackness to a sea of flaming blossoms. We love the splendors of sunrise, when the waves of light flow in upon the shore of the morning, with ripples of crimson and gold. We love to see the moon rise to its full magnificent splendor above the tree tops, and then as it begins to dip down beyond the hills. We love to see thousands of stars gleaming so clear, so pure in the black fields of the sky.

Yet, there is nothing so beautiful, or so important, as the soul of man. The minister seeks to discover the hidden recesses of the human heart, and to point the soul to the immortal, the invisible fountain of life.

III. It Is A Call To Service.

1. **It is a call to a world-wide service.** From the beginning of time to the present time, there has been a stream of wickedness, corruption, ungodliness among the people of all nations. Satan has thrust his poisonous fangs into the hearts and lives of every human being. Millions are groping in the darkness of sin today; they are stumbling over the rocks, falling in the traps, perishing in the dens of sin. The minister is called to get a vision of a world-wide Christ to render a world-wide service.

2. **It is a call to sacrificial service.** The minister must deny self-ease, self-dependence, self-wisdom, self-will, and take up his cross daily and follow Christ in sacrificial service.

3. **It is a call to consecrated service.** The God-called man needs to have a fervent devotion toward the courts of the Lord. If he is to give out the Truth in all of its glitter and power, he must be consecrated to the Divine service.

Conclusion: Obedience To The Call To The Ministry.

1. **It should be prompt.** Many fight the call to preach. They hesitate in yielding to the yearnings of their souls, which is the Holy Spirit pleading for them to surrender their "all" to the highest and the noblest task on earth. When one

waits, after being called, his heart is lashed into tremendous confusion, and unhappiness grips the soul. Therefore, one should immediately answer when God speaks to him to carry the message of the grand and glorious Gospel.

2. **It should be cheerful.** Oh, that the man who is called to preach the Gospel would consider himself honored of God! What dignity there is in the ministry! With abounding joy, the man who has heard the voice of Jesus say, "Go preach My Gospel," should go forth to do his best, with his faith measuring up to Heaven, for Him who died the most shameful death in the sight of men, and the most accursed in the sight of God, for the sins of mankind.—Union University, Jackson, Tenn.

PETER'S SERMON AT PENTECOST

(Continued from page 1)

that loved us and washed us from our sins in His own blood—to Him be glory and dominion forever and forever"—"Worthy art thou to take the book and open the seals thereof; for thou wast slain and did purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation." My sinner friend, it was for you and for me He died. Will you not turn from your sins today and accept Him as your Saviour and Lord?

Peter preached the resurrection. He says, "Ye by the hand of lawless men did crucify and slay, whom God raised up, having loosed the pangs of death; because it was not possible for him to be held fast by death." He then quotes from David, "Because thou wilt not leave my soul unto Hades, neither wilt thou give thy holy one to see corruption." He assured his audience that David was not talking about himself, because David did die, and his tomb is with us unto this day. But David being a prophet foresaw the resurrection of Christ.

The early disciples spent much of their time preaching the resurrection of Jesus. They preached, "If Christ hath not been raised, your faith is vain and ye are yet in your sins. They also that are fallen asleep in Christ have perished. If we have only hope in Christ in this life, we are of all men most pitiable," and they believed and preached that His resurrection proved He was both Lord and Christ. A brilliant English agnostic has been quoted as saying: "There is no use wasting time discussing other miracles. The essential question is, did Jesus rise from the dead?" adding that, "If He did, it is easy enough to believe all the miracles; but if He did not rise, then all the miracles must go." His conclusion is very reasonable, for if Christ did not rise from the dead, Christianity would mean no more than Mohammedanism, Confucianism, Mormonism or any other ism. But no

open-minded seeker after the truth can read the New Testament without believing that Jesus rose from the dead, that He lives on high, and that some day He is coming again. It is such a happy privilege to say to a lost and sinning world, "If thou shalt confess with thy mouth Jesus as Lord and believe in thy heart that God raised Him from the dead, thou shalt be saved."

"Whosoever shall call upon the name of the Lord shall be saved." "But how shall they call upon Him in whom they have not believed?" If you do not believe Jesus is the divine Son of God and that He is able to save to the uttermost, you will not call upon Him. If you are not sorry that you have sinned against Him, and you are not willing to confess your sins and turn from them, you will not call upon the name of the Lord. Dear sinner friends, will you not with humble gratitude turn from your sins and call upon Him to save you now?

Some Results of Peter's Sermon

They were pricked in the heart. Jesus said before He went away, "And when He is come (speaking of the Holy Spirit) He will convict the world of sin and of righteousness and of a judgment." The Holy Spirit had come. The prophecy of Jesus was fulfilled. Conviction of sin is the need of the world today. When we have preachers prepared as Peter was, when we have the Gospel preached as He preached it, when that preaching is backed up by a praying, Spirit-filled, expecting congregation we will have men and women pricked in their hearts.

They inquired the way of salvation. "Brethren, what shall we do?" When men are convicted of sin we will not have to run after them, they will be running to learn the way of the Lord more perfectly. Paul and his companions prayed down the power of God at the midnight hour and men were convicted, and we hear the wicked jailor, as he trembled at Paul's feet, saying, "Sirs, what must I do to be saved?" When people come into the church after this fashion, they will be worth something to us. If we have to run them down, lasso them, drag them in, we will soon be wishing we had somebody to drag them out.

A big baptizing. Peter did not mince words when he was asked what to do, he said, "Repent and be baptized." John the Baptist refused to baptize those who had not first repented. Jesus said, "Go and make disciples and baptize them." We are not authorized to baptize any except penitent believers, followers of Jesus, disciples. Three thousand were baptized that day, perhaps the largest baptizing on record. Dr. J. E. Clough himself baptized 2222 Telugus in one day at the Baptist Mission. We get so anxious to baptize large numbers that we may sometimes

resort to unscriptural methods in order to do it. My candid belief is that if we would stick to the Scriptures, follow God's plans and methods, we would in the end baptize more, and I am quite sure the quality would be better.—Nashville, Tennessee.

The Rapidly Vanishing Bible

Light in The Darkness

P. E. Burroughs

By the grace of the editor I said a word in a recent article about the rapidly vanishing Bible. Confessedly it was a doleful story. Its truth and accuracy can hardly be questioned. The facts set forth must give us pause.

Is there not a brighter and more hopeful side of the story? Unquestionably there is. It may be profitable and encouraging to consider briefly some of the happier aspects of the situation.

For one thing, mature people, young people and adults, in vast numbers are flocking to our church schools for a study of the Bible. Mr. W. P. Phillips, South-wide leader in this field, is continually pointing out the fact that more than 50 per cent of the potential constituency of the Sunday School is available to these departments. It seems safe to say that the most significant development in the Christianity of this century is this turning of mature people in the millions toward the institution in which the Bible is studied. As we contemplate these teeming multitudes eagerly studying the Word of Jehovah our hearts must sing for joy.

Again, we may find comfort in the fact that our approach to the Bible is more intelligent and our study of it is more broadly helpful than ever before. Careful students, pioneers in their chosen fields have been making intensive investigations in the methods of Bible study in the processes of teaching and learning the Scriptures. The fruits of these studies are being passed down in stimulating articles and in helpful books. Gradually, all too gradually, our approach to Bible study is undergoing change and our teaching processes are being transformed. From teaching abstract truth, from teaching for truth's sake, from teaching in the hope that the things taught may at some future time be practiced, we are turning to new and better ways. We teach now persons rather than truths; we teach truth for the sake of our learners; we guide our learners in their own investigations and let them learn while doing and by doing. Thus a quiet silent revolution in method is going on in the world of religious education. It will require time to secure the fruits of this new attitude. The new approach must be worked out laboriously in

actual practice. It must be laboriously passed down into the actual Sunday school stream. Seers on the battle line see in this development a new and more hopeful day in Bible study.

Yet again, the glad eagerness of faithful volunteer Bible teachers to catch the new vision and to do their tasks more efficiently must be heartening. For example, after a generation of training, a new and more exacting training system was offered. Would Sunday school workers after all the training they had undergone, and in the face of the burdens and sacrifices involved, undertake the new training work? Would they? This question gave anxious concern. They did. Within three months after the new course was offered, the Sunday School Board sent out 25,000 copies of the new books; 15,000 workers called for 17,500 awards.

Yes, there is light in the darkness. Strong and resolute are the forces which would banish our Bible. Grievous are the inroads of these forces. But they that be with us are more than they that be with them. The old Book is not to vanish. We love it; we believe it; we teach it. It meets the demands and needs of our own hearts, it meets the demands and needs of the world about us. It must not, it will not, perish from the earth.—Nashville, Tenn.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
161 8th Ave., N. NASHVILLE, TENN.

Baptist World Alliance. Published in Great Britain 1934. 251 pp. Price \$2.50. This is the record of the proceedings, a list of the officers, and a reproduction of the addresses made at the Baptist World Alliance in Berlin, August, 1934. Pictures of the officers and of other leaders in the Alliance, among them that of Dr. George W. Truett, president, adorn the pages. It is an instructive book.

Thy Kingdom Come, by Hugh Redmond. Fleming H. Revell Company. Copyright 1934 by the publishers. 128 pp. Price \$1.00.

This book by the author of *God in the Slums* is described as "a case-book in conversion," and is set forth as a heart-moving record of those on "Nightmare Street" passing from darkness to light. The incidents recorded are principally listed in the atmosphere of the Salvation Army line of service. Clear-cut answers to prayer and transformation of men are recorded. One will not agree with every interpretation advanced, but the book will definitely lift one to higher spiritual ground.—O. W. T.

"HEAVY DATING" FOR THE MONTH OF MARCH

Study This Schedule; Go Where Needed

March is to be a month of strenuous work for everyone of the workers of our Executive Board. Preachers' Schools have been arranged for the benefit of any preacher who is interested, especially for them who have not had a chance to go to college and seminary. Ten good schools, twenty

fine teachers and as many more inspirational speakers have been provided. One day in each school will be given to conferences for all preachers in the area near it. In addition we are presenting many other opportunities for our people to study for finer service.

PREACHERS' SCHOOLS

PLACE, DATE and FACULTY	Inspirational Speakers
ETOWAH, March 4 - 8 R. W. Selman, Doctrine J. B. Tallant, Polity	Mon. J. T. Warren Tues. J. B. Tallant Wed. John D. Freeman Thur. W. B. Harvey Fri. R. W. Selman
HARRISON - CHILHOWEE March 4 - 8 P. B. Baldrige, Doctrine C. L. Hammond, Polity	Mon. C. L. Hammond Tues. F. F. Brown Wed. J. T. Warren Thur. John D. Freeman Fri. P. B. Baldrige
CLINTON, March 4 - 8 H. Ross Arnold, Doctrine A. F. Mahan, Polity	Mon. W. H. Ford Tues. J. T. Warren Wed. H. Ross Arnold Thur. A. F. Mahan Fri. Geo. Simmons
MONTEREY, March 4 - 8 L. S. Ewton, Doctrine A. H. Huff, Polity	Mon. John D. Freeman Tues. N. V. Underwood Wed. L. S. Ewton Thur. D. Chester Sparks Fri. A. H. Huff
CLARKSVILLE, March 18-22 W. H. Barton, Doctrine C. S. Henderson, Polity	Mon. W. H. Barton Tues. J. R. Kyzar Wed. John D. Freeman Thur. J. H. Sharp Fri. C. S. Henderson
JACKSON, March 18-22 Roger L. Clark, Doctrine N. M. Stigler, Polity	Mon. McGavock Tues. John D. Freeman Wed. John J. Hurt Thur. L. S. Sedberry Fri. R. G. Lee
LAWRENCEBURG, March 18 - 22 D. A. Ellis, Doctrine O. F. Huckaba, Polity	Mon. John D. Freeman Tues. John J. Hurt Wed. D. A. Ellis Thur. O. F. Huckaba Fri. R. A. Johns
DAYTON, March 25 - 29 Paul R. Hodge, Doctrine P. L. Ramsey, Polity	Mon. Paul R. Hodge Tues. C. F. Clark Wed. P. L. Ramsey Thur. John D. Freeman Fri. David Livingston
WATERTOWN, March 25 - 29 J. H. Sharp, Doctrine J. R. Kyzar, Polity	Mon. E. Floyd Starke Tues. J. H. Sharp Wed. John D. Freeman Thur. J. R. Kyzar Fri. E. L. Atwood
ROGERSVILLE, March 25 - 29 O. W. Taylor, Doctrine J. G. Hughes, Polity	Mon. O. W. Taylor Tues. C. L. Bowden Wed. O. W. Taylor Thur. J. G. Hughes Fri. John D. Freeman

PASTORS' CONFERENCES

Date	Place	Associations Covered
March 4	Monterey	Riverside, Stockton Valley
March 5	Clinton	Big Emory, Clinton, Campbell, Midland
March 6	Etowah, First	McMinn, Polk, Sweetwater, Providence
March 7	Harrison - Chilhowee Academy	Sevier, Chilhowee, Knox, Jefferson Co., East Tennessee
March 18	Clarksville, First	Stewart, Cumberland, Judson, Robertson Co.
March 21	Lawrenceburg	Giles, Lawrence Co., Indian Creek, Maury
March 22	Jackson, W. Jackson	Madison, McNairy, Fayette Co., Hardeman, Beech River, Crockett Co.,
March 25	Trenton	Gibson, Weakley Co., Beulah, Western District
March 25	Cookeville	Stone, Enon, Union
March 26	Dyersburg, First	Dyer, Big Hatchie, Crockett
March 26	Harriman, Trenton Street	Big Emory, New River, Providence, Stockton Valley
March 27	Watertown	Wilson, Concord, Salem, New Salem, Bledsoe, Wiseman, Enon
March 27	Maynardsville	Northern Cumberland Gap, Grainger Co., Midland
March 28	Dayton	Tenn Valley, Sequatchie Valley, Hiwassee
March 29	Rogersville	Holston Valley, Grainger Co.

NOTE: Each pastor will attend the conference most conveniently located to his home.

Engagements in B. T. U. Department

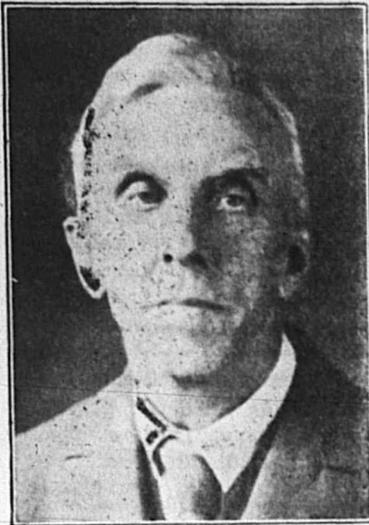
Time	Place	Kind of Meeting
March 3	Watauga Assn.	B. T. U. Group
March 4-9	Johnson City	City Wide Training School
March 10	Holston Assn.	Group Meeting
March 11-16	Holston Assn.	Training School, Simultaneous
March 17	Bledsoe Assn.	Group Meeting
March 18-23	Bledsoe Assn.	Simultaneous Training School
March 24-30	Shelby Co.	B. T. U. Clinic

In addition calls have come for special classes in Martin, Lenoir City, Fayetteville, Riverdale, Jasper, Graysville, Maryville and Ooltewah. Where the regular workers cannot go, volunteer workers will be sent.

Engagements Sunday School Department

March 10-16	Clinton Assn.	Clinton Training School and associational class for teachers
March 17-23	Clinton Assn.	Simultaneous Training School
March 24-29	Knox County	Simultaneous Training School

WHAT OUR READERS ARE SAYING



DR. NICOL MACNICOL
Seminary Lecturer
Don Norman

Dr. Nicol Macnicol, for thirty-five years missionary to India, will deliver the Gay Lectures at the Southern Baptist Theological Seminary, Louisville, Ky., during the institution's Seventh-Annual Ministers' Conference, March 11-15. The general subject of Dr. Macnicol's lectures will be "Christianity and the Other Religions." Since coming to this country last year he has also delivered courses of lectures at Princeton Theological Seminary and at Columbia University.

At present holder of the lectureship on "The Life and Religions of India" in the Hartford Theological Seminary, Hartford, Conn., Dr. Macnicol is an authority on Indian affairs. He is described by Dr. W. O. Carver, professor of Missions and Comparative Religion at the Southern Baptist Theological Seminary, as "the outstanding missionary to India in this century." Professor George H. C. McGregor, of the University of Glasgow, calls him "a man truly great in the realms of scholarship and missionary statesmanship alike."

Three years ago, after leaving India, Dr. Macnicol was appointed "Wilde Lecturer on Natural and Comparative Religion" in the University of Oxford. His service in India, from 1895 to 1930, was spent largely at Bombay and Poona, the greater part of the time in connection with the Church of Scotland Mission. During his last three years in India, Dr. Macnicol was General Secretary of National Christian Council of India, Burma, and Ceylon.

He was a member of the Higher

Education Commission, presided over by the Master of Balliol, Dr. G. D. Lindsay, which toured India, visiting the Christian Colleges there in 1930-31. This Commission published its report, "The Christian Colleges in India," in 1931.

Dr. Macnicol has written a number of books, the most recent being "The Living Religions of the Indian People." Others include "Indian Theism," "The Making of Modern India," and "India in the Dark Wood."

He holds the Doctor of Letters (D. Litt.) degree from Glasgow University, and the honorary D.D. from the same institution.

PRESIDENT DODD'S MESSAGE TO THE PASTORS

Dear Brother Pastor:

The response to my recent letter to the pastors of the Southern Baptist Convention has been the most gratifying thing of recent months. Hundreds, yea almost thousands, of pastors from all parts of the country have written, telephoned and telegraphed words of appreciation and approval. This to me is one of the finest signs on our spiritual horizon, that God's chosen leaders are awake to the needs of the day. When the watchmen on the walls are wide awake then there is hope for the salvation of the people. My heart is greatly cheered. It gives me courage to press on. Let us all continue the spiritual battle to the very gates.

It was necessary at the beginning of the Christian movement in Jerusalem that provision be made to release the spiritual leaders from so many detailed material responsibilities in order that they might give themselves to prayer and the ministry of the Word. If necessary then, how much more so in this day of complex social organizations. We pastors should call upon our people to free us from the responsibility of being church janitor, financial secretary, choir leader, auxiliary director, Sunday school superintendent, official chauffeur and what not, in order that we may fulfill the commission to which we are called by the Holy Ghost. Every minute of time and energy consumed in these things is so much diverted from the spiritual ministry of the Gospel of God's grace in Christ Jesus.

At no place is the "good" so much an enemy of the "best" as in the work of the ministry. Extra church organizations may have high ideals and do much good, but the most of them deal only with material things or at best with the intellectual in-

terests of the people. In many cases unbelievers, infidels or our non-Christian Jewish friends can do those things quite as well as we can. Such people enjoy doing those things, because it is the best they know. But for us as the servants of the most high God, as the shepherd of souls, there is something higher and better and we should never allow this to suffer in order to do the things that are just ordinarily good.

There is danger at this point within the church itself. The church is the one divine institution which the Lord Jesus loved and for which He gave His life and blood.

Jesus did not die for the Boy Scouts, nor the Y. M. C. A., nor the Red Cross, nor even for a Missionary Society, nor a B. T. U., nor a Brotherhood, nor a Sunday school class, good as they are in their place, but He did die for the Church. And yet many of our people have a deeper devotion and a higher loyalty to these extra groups than they do for the bride of the Lord Jesus Christ, which is His church.

We must call our people more and more to the centralities of the Gospel, to the fundamentals, to the elemental and absolute necessities of the Christian life.

We will also serve the highest and fullest purpose of Christ by leading our churches to co-operate with one another in the plans and programs which promote the furtherance of Christ's gospel to the ends of the earth. The promise of Christ to be with us to the end of the age is conditioned upon our obedience to His command to preach the Gospel to every creature. We have no right to ask His presence and blessing upon our church and its work unless we are fulfilling that commission. It requires no more than a casual observation to discover that this is really the end in every case. God's best blessings and the largest prosperity come to those churches which co-operate in carrying out the commission of Christ to preach the Gospel to every creature. Let us pay our debts, promote our program, push our work and preach the Gospel everywhere.

Let's pay out, pray through, push up.

Thanking you again for your sympathetic interest and co-operation, I am

Cordially yours,
M. E. Dodd.

CHRISTIAN COLLEGES

By H. C. Sanders, M. D.

Most of them are poor and can hardly live, if for no other reason than that they cannot meet the requirements of the Southern Association of Colleges, some of which are exceedingly absurd. Certain people predict that they are all going to die sooner or later and seem not to care if they do. If they are not what a

Christian college ought to be, then probably they ought to die. Why should churches and individuals invest money in them unless they are getting back in return better church members and young men and women of higher moral standards than from state schools. If this is to be, then the moral standards of the teachers and all concerned, even to trustees, if the students know about them, must be above reproach. Only a church member of the most strict type can measure up to this, strictly orthodox in creed and his every day life such as would do for young people to follow. If the foregoing assertions are true, and they are, then no Christian college should have in its faculty an alcohol, opium, or tobacco addict. Alcohol, by far the worst of the three, and no difference whether the beverage be wholesome (?) beer, delightful (?) wine, or whatever the ailment may be, it is alcohol addiction. Opium and tobacco are more alike. Legalized opium would not be as bad as legalized alcohol, as proved in countries where a large percentage of the people are opium addicts. More like tobacco is here. Some worse than tobacco, but the principle involved the same; if wrong to use one, then wrong to use the other. A college professor addicted to opium might go on with his teaching till old age doing good work and no bad example to his students if they never knew he used it. The same with tobacco, if he kept it hidden. Both are narcotic poisons and so is alcohol, and no teacher has the moral right to encourage their use by his example. The ideal Christian college, the kind that is so important to keep alive, should not have one of these, nor any other narcotic poison drug addict as a teacher, nor a vulgar joker nor one who curses and swears even to the so-called soft profanity — By George, Confound it, etc. In fact, not anything in his life which, if taken up by any student, boy or girl, would be shocking to a parent of high moral standards. Neither is he a fit example if he has two or more living wives, plays cards, bridge or poker, has to do with dances, and no difference whether the Virginia Reel or Bunny Hug. Hard sinners know that dancing and card playing are wrong, as proven by their having no confidence in professed Christians who do them. Nearly all the moving picture shows are outrageously vulgar. Sunday golf or ball playing are as truly Sabbath desecrations as going a fishing or to plowing. No difference the excuses the doers of such things feed themselves on the facts remain unchanged. The same applies to all concerned even to the athletic coach. Really should the so-called athletics have such an important place in the Christian

(Continued on page 13)

THE YOUNG SOUTH

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

VALENTINE'S DAY

Oh, Valentine's Day is the greatest fun!
I've a valentine made for everyone;
For Betty and Teddy, and Tom, my brother,
And one for daddy and one for mother;
And one for grandma, with silver lace
And a heart and a bluebird, each in place.
And now comes the very greatest fund—
Leaving valentine letters for everyone!
I'll walk to the doorways, mouse still,
And slide the envelope over the sill,
And knock at the door—and then run away!
Oh, isn't it fun on Valentine's Day?
—Eleanor Hammond, in "Picture World."

ONE VALENTINE TOO MANY

By Grace Helen Davis

Johnny was very happy as he listened to the coins in his pocket go clink-clink. There was quite a number of them. He had earned them running errands and doing things like that. Johnny had put them carefully away until the right time came to spend them. That was today, the day before St. Valentine's Day, and here Johnny was, hurrying down to Miss Sarah's shop.

Johnny was glad that he had so many pennies and nickels and a dime or two. There were so many people to whom he wished to give valentines. Mother came first, of course, and then grandmother, Aunt Mary, Johnny's teacher and his Sunday school teacher, and his little cousin Lucy. It would be fun to pick out the right sort of valentine for each one. Miss Sarah would have just the ones to choose from, too, Johnny was sure. She always had exactly what you wanted.

Soon Johnny reached the little shop where all the children bought their lollypops and gingerbread men, their pencils and copy-books, and their valentines and greeting-cards.

Hattie Smith was buying a valentine for her daddy when Johnny came in, and he waited politely until she had chosen the one that she liked. "And now, Johnny, what will you have?" asked Miss Sarah.

"A valentine for my mother first, please, Miss Sarah," answered Johnny.

Miss Sarah smiled and brought out some pretty valentines that she showed to Johnny one by one. That was why people liked to shop at Miss Sarah's little place. She was always

willing to take time to help you choose. And when the school-bell was about to ring she could hurry very quickly, and give you what you wished almost before the word popped out of your mouth. Now her gray head bent over the valentines with Johnny's brown one.

"There's one for mother, Miss Sarah!" cried Johnny in a few minutes. "And here is one for grandmother."

So it went, and after a time Johnny was through. He said good-bye to Miss Sarah and went happily home.

There Johnny was very busy addressing his valentines. He tried to write the very best that he could, of course. When he had nearly finished he had a big surprise. There seemed to be one valentine too many!

Johnny counted them off on his fingers. "One for mother, one for grandmother, one for Aunt Mary, one—" Yes, there was one too many! He had been so excited and happy that he had bought a valentine that he didn't need.

"Now where can I send it?" wondered Johnny.

He thought and thought about it. There was Irene, the little girl who sat in front of him at school. But she would receive so many other valentines that she would hardly notice it. There was Uncle Tom, but he would just laugh in his gruff way and say that valentines were all nonsense.

"Oh, I know!" cried Johnny. "It seems rather funny, but I'm going to do it, anyway," Johnny wrote "Miss Sarah Evans" on the front of the envelope.

"Miss Sarah will be surprised to get one of her own valentines back, but maybe she'll like it, too," thought the small boy to himself. "Maybe she doesn't get many valentines any more."

So Johnny put a stamp on the envelope and placed it in the mailbox with the other valentines.

By the next day Johnny had forgotten all about his "one-too-many" valentine. He was busy opening his own, and seeing how pleased mother was with hers. But he remembered right away when mother asked him to run down to Miss Sarah's shop and buy some candy hearts.

"Maybe Aunt Mary and Cousin Lucy will come this afternoon Johnny," mother said. "Let's have something nice ready for tea."

On his way Johnny wondered about the "one-too-many" valentine. Of course he hadn't put his name on it, so Miss Sarah wouldn't know who sent it.

Johnny stepped into the shop, and

had something of a surprise. There was the valentine, propped up against the big clock that told Miss Sarah the time.

Miss Sarah saw that Johnny had noticed the valentine.

"Someone sent me that, Johnny, and I can't think who it could be," she said. "Why, I sell lots of valentines, but I don't expect to get any. Who would bother about a gray old lady like I am?" There were tears in Miss Sarah's eyes, but she seemed very much pleased.

"Why, Miss Sarah, I can think of a lot of people who might send you a valentine!" Johnny answered. "We all like you heaps, 'cause you're our friend."

"Oh," said Miss Sarah. She seemed happier than ever, and Johnny said to himself, as he brought the candy hearts, "I'm so glad I bought one valentine too many, and sent it to Miss Sarah!"

BIBLE VERSES FOR VALENTINE DAY

"For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

"If God so loved us, we ought also to love one another."

WE ARE EAGLES

By S. Wilson Middleton

The two Miller boys had gone over to Holland Dean's work-shop where, with Mr. Dean's help, the boys were working on an airplane model.

"Let's call it the *Eagle*," Jack Miller suggested.

"That makes me think of a story," Mr. Dean said, "that I read the other day, of a great good Christian man in Africa."

"Is it a boy's story?" Hal asked, interested, for he liked above all the stories of boys his father could tell.

"It is a story Dr. Aggrey told some boys about an eagle. How a man caught a young eagle and put it among his fowls, giving it chicken food to eat. One day a naturalist passed by and said, 'That bird is not a chicken, it is an eagle.'

"Not now," said the owner, "for I have trained it to be a chicken."

"But the naturalist persisted that it was an eagle still, because it had the heart of an eagle, and promised that he would make it soar high up in the heavens.

"It will never fly," declared the owner, "because it has become a chicken."

"They agreed to a test. The naturalist held the bird high and said, 'Eagle, thou art an eagle; thou dost belong to the sky and not the earth. Stretch forth thy wings and fly!' But the eagle looked down at the chickens picking at their food, and flew down to them.

"The owner smiled, 'I told you it was a chicken.'

"No," persisted the naturalist firmly, 'it is an eagle, give it another chance.' The next morning the naturalist carried the bird to the foot of a mountain. It was early dawn and the sun was just rising. 'Eagle,' he said again, 'thou art an eagle; thou dost belong to the sky and not this earth. Stretch forth thy wings and fly!' He held it high, but the bird only looked around and trembled, and did not try to fly. Then, knowing the ways of birds, he turned it until it faced the sun, and suddenly, with a wild scream of joy, it stretched its wings and mounted higher and higher—never to return."

The boys had forgotten their work, they were so interested in the story.

"I think the *Eagle* will be a fine name," Hal agreed.

"It will, indeed," Mr. Dean assured them, "for Dr. Aggrey made use of the story to impress on the people that we are created in the image of God, but that men have made us think we are chickens and not capable of improvement."

"We are eagles," he told them, "your home is in heaven. Stretch forth your wings by the power of God, and fly! Don't be content with chicken feed!"—*The Sentinel*.

Tickling Sensations

Green quiets the nerves, an oculist explains. You bet it does, especially if it's on a nice crisp piece of paper with a 10 on it.—Ex.

Judge — "What, are you here again? Aren't you ashamed to be here?"

Prisoner—"No, sir. What's good enough for you is good enough for me."—Ex.

First Star—"I'm awfully sorry to see you here in the hospital, but I never knew that pistol was really loaded!"

Second Star—"Oh, that's all right. Accidents will happen. But what gets my goat was the way the director yelled, 'You blithering idiot, don't you know that's not the way to fall when you're shot!'"—Ex.

"I wish I had a baby brother to wheel in my go-cart, mamma," said small Elsie. "My dolls are always getting broken when it tips over."—Ex.

Woman (in crowded street car to her friend)—"I wish that good-looking man would give me his seat."

Five men stood up.—Ex.

EDUCATIONAL DEPARTMENT

Sunday School Administration Headquarters, Tullahoma, Tenn. B. Y. P. U. Work Laymen's Activities

Field Workers

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

SUNDAY SCHOOL NOTES

Sunday School Training Awards For Month Ending Jan. 31, 1935

Association	Certificates
Big Emory	5
Campbell County	19
Crockett	14
Cumberland	23
Holston	9
Jefferson	45
Knox County	14
McMinn County	7
Mulberry Gap	3
Nolachucky	1
Ocoee	48
Providence	123
Robertson	41
Shelby	213
Total	565

Standard Intermediate Classes, January, 1935

Etowah—Buddies, First, Mrs. O. P. Johnson; Daughters of Ruth, First, Mrs. W. S. Moore; Ever Ready, First, Mrs. C. A. Clayton; True Blue Girls, First, Mrs. W. D. Thompson.

Nashville—Friendship, Belmont Heights, Clara Mae Macke; Life Savers, First, Mary Virginia Lee; Pure Gold, First, Lucile Tate Hawkins.

Registered Intermediate Classes

Chattanooga, Golden Rule, East Lake, Miss Ruby Donald.
Guys, J. O. Gunthorpe, First, Miss Elsie McCoy.
Kingsport, Radiant, First, Mrs. C. B. Fox.
Knoxville, Radiant, Broadway, Miss Lula Dunlap.
Memphis, Marys and Marthas, Temple, Mrs. R. F. Polk.
Nashville, Companions, Edgefield, Mrs. W. M. Carell.
Nashville, Willing Workers, Edgefield, Mrs. Homer Haley.
Nashville, Radiant, Edgefield, Mrs. Frank Hill.
Nashville, Always Ready, Edgefield, Mrs. C. W. Fitzgerald.
Nashville, Rainbow, Edgefield, Mrs. Chas. King.
Nashville, Valiant Knights, Edgefield, Mr. Fred T. Haynie.
Nashville, Hy Shy Ny, Edgefield, Mr. A. G. Rutherford.
Nashville, Owls, Edgefield, Mr. Hugh Bradley.
Nashville, Kingdom Builders, Edgefield, Mr. Albert Holman.
Nashville, Dependables, Grandview, Miss Bernice Baker.

Springfield, Willing Workers, Hopewell, Mrs. J. D. Lunsford.
Union City, Service, First, Miss Vera Ray.
White Pine, Daughters of Ruth, White Pine, Miss Ruby Wheeler.

Registered Intermediate Department

Nashville, Edgefield, Mrs. W. O. Benson.

Department of Young People's and Adult Sunday School Work January, 1935

Standard Classes Young People

Volunteers, Central, Fountain City, Mrs. A. Jesse Winegar.
Berean, Central, Fountain City, E. O. Beeler.
Volunteer, Gleason, Mrs. Tom Cate.
Glad Girls, Grace, Nashville, Mrs. Walter E. Jacobs.

Adult Classes

Philathea, Covington, Mrs. Claude Whitaker.
T. E. L., First, Covington, Mrs. W. B. Overall.
Faithful Workers, Grace, Nashville, Mrs. L. S. Ewton.

Registered Classes Young People

Pals, Sharon, Fountain City, Clara Whaley.
Fidelis, First, Union City, Mrs. M. Jackson White.

Adult Class

Fidelis, Woodbury, Mrs. G. S. Smith.

Extension Department Registrations

First, Mt. Pleasant, Mrs. Henry R. Pickard.
First, Newport, Mrs. G. W. Gorman.

BAPTIST TRAINING UNION NOTES

B. Y. P. U. Awards For Month Ending January 31, 1935

Association	Diplomas	Seals
Big Emory	9	
Campbell	13	
Chilhowee	15	18
Concord		12
Duck River	14	
Holston	52	84

Jefferson County	41	65
Knox	25	
Lawrence	5	30
Maury	5	
Nashville	8	16
Nolachucky		26
Ocoee	59	40
Polk	33	17
Robertson	14	
Sequatchie Valley	2	
Shelby	1	24
Stewart County	6	
Tennessee Valley	25	16
Western District		2
Wilson County		2
Total	327	352

WEAKLEY COUNTY TRAINING SCHOOL

The study of "The Meaning of Church Membership" has brought a new day in Weakley County Association. Twenty-four of the thirty churches have taught the course, resulting in a total enrollment of more than one thousand. There was an average attendance of more than six hundred and nearly two hundred awards given. The churches responded with much interest. Some of them are already asking for another course.

The following quotation from one of the class members expresses the feeling and thought of the many who took this course:

"The study of this book has meant much to me. I have come to understand several things about which I have always been in doubt. The chapter on the 'Plan of Salvation' especially interested me. I now understand better how to explain to a lost person how he may be saved. I now have a greater desire to be a soul-winner."

The Junior Union, Lebanon, Tennessee, makes a specially good report for the fourth quarter. They have twenty-four enrolled with an average attendance of twenty-three, twenty attending preaching service. The entire twenty-four give to the church. Mrs. Lena N. Carter is leader.

Miss Lottie Hargett, Associational B. T. U. president for Beulah Association, sends an encouraging report for the work done in their Association during the past quarter. Mr. Inman Thompson, Kenton, has been chosen captain for Group 3.

We were greatly pleased with the large number of unions reporting for the past quarter. Also so many associational group captains made splendid reports with a larger number of churches represented at their Decem-

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Offers a brief, consecutive study and interpretation of Bible history; prepared for class use but suitable as well for the general reader.

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Offers for practical Sunday school workers some insight into modern psychological research. The book is stimulating and helpful.

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An ancient classic written by a foremost Sunday school leader, carefully revised. Indispensable for all officers and teachers in the Sunday school and valuable for all Bible lovers.

LOOKING AT LEARNING

J. L. Corzine

A discussion in simple untechnical terms setting forth for busy workers the assured findings of modern psychology and pedagogy.

THE GRACE OF GIVING

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A new approach to an old subject, this book marshals many convincing arguments for giving as a Christian grace.

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One of a series of three books offering studies in Old Testament characters. You walk in vivid companionship with Joshua, Caleb, Deborah, Gideon, Ruth, Hannah, Samuel, Saul, and David.

BAPTIST BOOK STORE

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ber group meetings. The three items they listed as the most interesting accomplishment during the quarter were the organization of new B. Y. P. U.'s, training schools, and daily Bible reading.

Two of the Junior unions, Grace Church, Nashville, send in standard reports. Carl Sutton is the director. Dr. L. S. Ewton, pastor.

During the past week it was our pleasure to assist Brother W. R. Pettigrew, pastor, Mrs. Harry Stark, director, and the fine young people of Springfield in an enlargement and reorganization program. Never has it been our privilege to work with young people more interesting nor co-operative. The results were seven B. Y. P. U.'s and a Story Hour.

A most excellent week was had recently with the B. T. U. of the Mine City Church, Ducktown, Tennessee, in a training school and reorganization program. They have four splendid unions. Rev. C. C. L. Ray is the pastor.

The Polk County B. T. U. begins a new year with a splendid program. Miss Pauline Brooks and Mr. Roy Lillard are the leaders.

The following is the suggested program for March associational group meetings. These programs are being mailed this week.

March B. T. U. Associational Group Meeting Program

Subject: My Church.
Scriptures: Mark 16:14-20; Acts 1:7-8.

What is a Baptist Church? (January B. T. U. Magazine)

My Church's Claim Upon Me. (January B. T. U. Magazine)

The Unaffiliated Baptist. (February B. T. U. Magazine)

Growing a Missionary Church. (March B. T. U. Magazine)

Missionary Opportunities at Home. (March B. T. U. Magazine)

Getting the Lost to Church. (Feb. B. T. U. Magazine)

Special Music: "Ready"

Note: This program should consume about fifty minutes. Try to use representatives from different churches for these talks. Stress the items listed on the enclosed.

Items to stress at March Group Meeting:

Make an appeal for subscribers to Hundred Thousand Club. These

amounts to be in addition to subscriptions to Co-operative Program.

(1) Plan and pray for 1936 Evangelistic campaign.

(2) Plan for a study course in each church in your group.

(3) Be sure that every B. Y. P. U. sends in a report at the end of March.

(4) Complete plans for putting up highway markers for all of your churches. (Information secured from Tullahoma Office.)

(5) Fill in the enclosed blank and mail to us after your Group meeting is held.

(6) Announce our State Baptist Training Union Convention.

(7) Take a collection to send a delegate from your group.

(8) Announce the date and place of your regional B. T. U. convention, and stress the importance of a large number attending.

Region 1 meets in Holston Association.

Region 2 meets at Ducktown, Tennessee.

Region 3 meets at Holts Corner near Lewisburg.

Region 4 meets at Union City.

ATTENTION BAPTIST TRAINING UNION LEADERS

This notice from the Sunday School Board brings several items in which you will be interested.

1. I am sure you have noticed that the Senior and B. A. U. Bible readings are printed in one section in the first part of the quarterlies. This will make them more convenient for daily use. Suggestions for daily devotions, with a prayer list of our missionaries, are also added to the daily comments.

2. Materials for the weekly program of the Children's Story Hour will be published in the Baptist Training Union Magazine, beginning with the May number. This department will be edited by Mrs. Agnes Kennedy Holmes, editor of Storytime, here at the Board. Mrs. Holmes leads a Story Hour and is eminently qualified in every way to do this work.

3. Under separate cover, we are sending you samples of the associational efficiency chart and the associational standard of excellence leaflet. These are free.

4. Samples of the report blanks for officers and committees to use in the monthly business meeting are being sent to you. These are not free. Please instruct your people to

order them from your own state book store. The prices are as follows:

(1) Senior envelopes, containing enough forms for the Senior officers and committees of one B. Y. P. U. to last six months, 10 cents.

(2) Intermediate envelope, same quantity, 10 cents.

(3) B. A. U. envelope, same quantity, 10 cents.

(4) General officers envelope, containing enough forms to last twelve months, 15 cents. (The Junior leader forms are in this envelope also.)

(5) Associational officers envelope, containing enough for twelve months, 10 cents. (Samples of these were sent to you several days ago.)

All these forms, *except the associational*, are also bound in pads, each pad containing 100 forms for one officer. Price, 10 cents per pad. Only large training unions would want the pads.

Getting or Giving

Many people in the church life come to church for what they can get and not for what they can give.

A sponge said, "I'll get, and get, then swell up and puff up." But the sponge has to be squeezed to make it give out. Don't be a sponge for it is far better to be a lovely sparkling spring that always gives freely.—Warren L. Steeves.

Uniformity is the symbol of death whether it is found in the church or in the cemetery. Variety is characteristic of life and it is found in all the handiwork of God. Burns was right when he said, "Each blade of grass has its 'ain drop of dew." —Warren L. Steeves.



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

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

"REJOICE IN ABILITY TO WORK"

Do you ever remember to thank God for physical strength, and for the ability to work?

Several years ago Miss Mallory visited Miss Annie W. Armstrong at her home in Baltimore. In parting, Miss Armstrong said to Miss Mallory, "If you would like a message for inquiring friends, tell them to rejoice in the ability to work." This message has a note of pathos in it, for, as you know, Miss Armstrong was the Union's first corresponding secretary and for eighteen years was a most indefatigable worker in its behalf, but now she is unable to take an active part in its activities. Certainly during those eighteen years she set an example of faithfulness and loyalty to our Union which ought to challenge us to consecration and tireless effort whenever the good of our Union is at stake.

Rejoice, then, in your ability to work remembering that "He no task too great will make thee bear."

Both our watchword and hymn for 1935 challenge us to real, consecrated work which must be done if we would "In the name of our God set up our banners."

MARCH 4-8 WEEK OF PRAYER FOR HOME MISSIONS. HEAR THE APPEAL OF SOME OF OUR HOME MISSION WORKERS: An Appeal For The March Week Of Prayer And Annie W. Armstrong Offering For Home Missions

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

"Then returned they unto Jerusalem from the Mount called Olivet, . . . and when they were come in they went up into the upper chamber, . . . and with one accord continued steadfastly in prayer with the women, and Mary the mother of Jesus, and with His brethren." Acts 1:12-14.

The first impulse of my heart is to thank our good women and young people for the glorious offering made last March. That offering, amounting to \$94,260.74, has enabled us to keep all of our missionaries in the field and to add thirty-six new missionaries to our force. The amount raised was a glorious demonstration of the sacrificial spirit of our women and young people; a decisive victory that stopped the retreat in Home Mission fields and set us on the forward march in an enlarged mission program.

As a result of that offering new missionaries were placed in the field,

new mission stations were opened, and new work projected. This advance must be maintained. We must hold permanently the gains we have made and, having consolidated our forces on new fields, move on to the conquest of new territory for Christ. Our Heavenly Father's command ringing down through the ages is, "speak unto the children of Israel that they go forward." What God has commanded, by His help, we can do. My appeal is that we keep step with His ever enlarging purposes and swing out in utter abandon to do His will.

In the long ago the blessed Christ, when He would arouse the interest of His disciples in the evangelization of their homeland and His, said: "Lift up your eyes and look upon the fields that are white unto harvest." It was the appeal of spiritual need at close range.

That appeal is ours today. Twenty-two million souls out of Christ here in the homeland cry out to us for the bread of life. Our brothers in black, 10,000,000 of them, right at our door, are looking to us for help. Five million foreigners spiritually marooned on our shores are a challenge to our passion for the lost. Revolution ridden Cuba in poverty and spiritual despair holds out to us its hands in mute appeal. On every hand, wherever we turn, there is the plea of the underprivileged. The man without a chance here in the homeland gropes his way in spiritual night. Evils are increasing, spiritual dearth is spreading, the clouds of spiritual darkness are thickening. Right here in the land we love, a pagan civilization is developing.

"Lift up your eyes and look upon the fields." In Oklahoma and New Mexico more than 150,000 Indians will never have a chance if the Home Mission Board does not send them the Gospel. The 225,000 Spanish-speaking in New Mexico will never know about Christ as a personal Saviour unless someone goes to them with the New Testament story of God's love. Eight hundred thousand Mexicans on this side of the Border will struggle on in their spiritual night unless we can send missionaries to preach the Gospel to them. The great Acadian section in French Louisiana with its more than 600,000 souls will be deprived of a Saviour if missionaries of the New Testament are not sent to them. Millions of people in our growing cities, in congested industrial centers, and in remote sections now unchurched will

remain unchurched if we do not enlarge our Home Mission program.

I appeal to our good women and young people for these millions in our homeland now without Christ. Shall they not have a chance? Shall we not give them the Gospel! Their eternal destiny is at stake. In the Annie W. Armstrong Offering you, my dear women and young people, will help to answer these questions by furnishing through the missionaries you support the bread of life for thousands of these hungry-hearted souls.

Let Us "Go Forward"

Emma Leachman, Field Worker

In the wanderings of the children of Israel of long ago, they marched around Mt. Seir, making a lot of noise, no doubt wasting a great deal of energy in constant action, but getting no nearer to the Promised Land. But the eye of Jehovah God was upon them, and He commanded that they change their course "Northward." Truly do I believe that Southern Baptists have at last decided to listen to the voice of Jehovah God, to heed His command to "Go Forward." In my journeying more than twenty-one thousand miles over Southern Baptist territory this year I have found the finest spirit of interest and co-operation manifested. My prayer to God is that it may continue.

Telling The World About Home Missions

Una Roberts Lawrence, Mission Study Editor

Writing about missions is not a task, it is a joy. There is a thrill in sitting at a typewriter and multiplying contacts for Home Missions by the thousands, just through the magic of the written word. We try to reach every group of Southern Baptist life with that form of missionary education that can be best utilized by that group. From the Atlanta office, Dr. Lawrence sends once each month a page of "News and Truths About Our Home Mission Work" to every Baptist newspaper. From the desk of the Mission Study Editor in Kansas City go stories, articles, pictures, special features and programs to the other publications of Southern

Baptist life. Here also the text books for mission study classes are planned and written or edited. In 1934 from January 1st to May 1st more than 20,000 of the Home Mission Board textbooks were sold for mission study, practically all of them to classes of women and young people of W. M. U.

Through the W. M. U. magazines, *Royal Service*, *The Window of Y. W. A.* and *World Comrades*, and through the general missionary journal of Southern Baptists, *Home and Foreign Fields*, the Home Mission Board feels it has wide and fruitful contact with its supporting constituency. Hence, to these magazines go choice material fresh from its mission fields. The climax of the year comes in co-operating with Miss Mallory in carrying out the plans for the March Week of Prayer, made by the Committee of W. M. U. This is a real privilege, for these plans undergird all our work. It is our largest single contact with Southern Baptists.

The missionaries of the Home Mission Board are not available for speaking and teaching in the churches, since they have no furlough years. Hence, educational work through the general workers of the Board, through its books and other publicity is vital.

In all this work it has been all joy to know that it is underwritten by the gifts of Southern Baptist women and holds their affectionate interest and prayers in an especial way during the March Week of Prayer. You are a very real part of all that I do, not only in using effectively the mission study material that goes from this desk, but also as real partners, for you make it possible for me thus to serve with you the great Cause in which we are truly "laborers together with God."

An Open Door To Israel

Jacob Gartenhaus, Missionary to the Jews, Atlanta, Georgia

It has been a source of unspeakable joy to your servant as he traverses the length and breadth of our Southland to meet friends in the W. M. U. who have taken a keen interest in the work of evangelizing the lost sheep of the House of Israel in our Southern Zion of whom there are no less

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than a half million. On a number of occasions, your servant has been introduced to some of our laymen who are rather amazed to learn that Southern Baptists have in their employ a Christian Jew who labors among his own people, but he has yet to meet a woman who is not familiar with this fact. On the contrary, the good women seem to know the difficulties and problems connected with this phase of our Baptist work, and they have sought to lift the burden from their missionary by holding him up before the Throne of Grace as well as co-operating with him by distributing suitable literature among their Jewish friends, and winning their confidence—a most vital factor if we would win them to their and our Messiah. And from the depths of our heart we wish to thank one and all of our good women for their part in the work.

In his letter to the Romans, the Apostle to the Gentiles urges them to provoke Israel to jealousy. If Israel is so be won in large numbers, it will come about not so much through the written Gospel as through the gospel of our lives.

Your servant has been laboring for close to fourteen years alone in this field, and his prayer has ever been that Southern Baptists might catch a vision of those lost sheep without a shepherd and have compassion upon them. We should be glad to make contact with any individual or society desiring to have a definite part in this important work. The door to Israel's heart is wide open; may God give us the grace to enter.

CHRISTIAN COLLEGES

(Continued from page 8)

college? NO! NO! NO! Young people, when in school, need plenty of physical exercise and the non-dangerous ball games are in order, but never the brutal football. Costs too many lives and maimed bodies. The idea of the need of a salaried coach is absurd, and athletic fees as a part of the student's college expenses, whether he wants to pay or not, is outrageous. And the coach's salary being paid out of mission contributions. Yes, outrageous. Ball games? Yes, of the non-dangerous type, or some physical exercise that the whole school can participate in, but no time nor money to be wasted in match games with other schools.

Not any Christian college should ever permit any sort of secret fraternities among its students. They tend toward clannishness and other things not good in their fruitage. Much more harm than good comes from them. Some schools do not allow them and are that much better off. No good reason for their existence, but a number of reasons against them. What do students want them for?

Yes, Christian colleges are a denominational necessity, but let them

be truly Christian, such as Jesus could afford to accept a chair in the faculty of, such as church members can afford to risk their children in for four years, and the extra money cost above other schools. — Stantonville, Tennessee.

A YEAR'S WORK

Louis J. Bristow, Superintendent, Southern Baptist Hospital

The annual audit of the books of the Southern Baptist Hospital, submitted to the Hospital Commission at its January meeting, shows the Hospital to be in first rate condition, doing a fine work. Following is a summary of what was done in 1934: 33,215 days of service were given 6,946 persons; 9,560 days of free service were given 1,940 persons; 408 babies were born; \$31,378.32 was the cost of free work. Gifts received amounted to \$1,747.06; \$29,500.00 was paid on capital debt; \$23,393.56 was paid in interest; \$19,184.28 came from the Co-operative Program, including receipts from the Hundred Thousand Club.

All operating expenses were paid month by month, including the cost of charity work done. All maturing bonds and interest were paid promptly on date of maturity. Depreciation in the sum of \$25,567.92 was charged off. After everything was paid, including depreciation, \$8,741.69 was added to the net worth of the property.

The moral and spiritual results cannot be tabulated. Religious services are held in the chapel daily, and a Y. W. A. holds weekly meetings. Bibles are placed beside every bed, and many of them are read to patients by nurses and friends and visiting pastors, and by the patients themselves.

All in all, the Southern Baptist Hospital has done a great work in Healing Humanity's Hurt. — New Orleans, La.

THE ANNUAL SEMINARY CONFERENCE — MARCH 11-15
By Don Norman

During the week of March 11-15, the Southern Baptist Theological Seminary will hold its Seventh Annual Conference for ministers. Each year this week of spiritual inspiration and practical guidance has come to hold a place of increasing importance in the calendar of the Seminary's Alumni and other religious workers.

The 1935 Conference promises to be one of the most interesting and fruitful yet held. President John R. Sampey's fortieth year of service on the International Sunday School Lesson Committee will be celebrated, and the occasion will bring together notable leaders in the field of Religious Education from over the na-

tion. The theme of the Conference will be: "Forty years of Progress in Religious Education."

The Gay Lectures will be delivered at the same time by one of the world's outstanding missionary statesman, Dr. Nicol Macnicol, of India, whose general subject will be: "Christianity and the Other Religions."

The tentative schedule for the week follows:

Monday, March 11

10:00 to 11:00 A. M.—Sectional Conferences of the Louisville Ministerial Association.

11:00 to 12:30—Meeting of Ministerial Association, with address by Dr. P. E. Burroughs: "The Pastor Training His Educational Leadership."

8:00 to 9:00 P. M.—Address, "Economic Rebuilding," Dr. Hugh S. Magill.

Tuesday through Friday

9:00 to 10:00 A. M.—Promoting the New Training Course for Sunday School Workers, led by selected workers.

10:00 to 11:00 A. M.—The Gay Lectures, Dr. Nicol Macnicol of India.

Tuesday—"The Religions: Fundamental Differences."

Wednesday—"The Religions: The Fruit They Bear."

Thursday—"Oriental Influences in the West."

Friday—"The Limits of Syncretism."

11:00 to 12—"Forty Years of Sunday School History."

Tuesday—Dr. R. E. Magill, Southern Presbyterian.

Wednesday—Dr. E. B. Chappell, Southern Methodist.

Thursday — Dr. Ira M. Price, Northern Baptist.

Friday—Dr. I. J. Van Ness, Southern Baptist.

12:00 to 1:00—"Present Trends in Religious Education," Dr. Harry C. Munro.

3:00 to 4:00—Conference with Seminary Representatives, President John R. Sampey and Dr. G. S. Dobbins.

7:00 to 8:00—"Facing the Future."

"In the Religious Education of Children," Miss Willie Jean Stewart.

"In the Religious Education of Adolescents," Miss Mary Virginia Lee.

"In the Religious Education of Young People and Adults," Mr. William P. Phillips.

"In Church School and Administration," Mr. Harold Ingraham.

8:00 to 9:00—"Religious Education in an Age of Social Rebuilding."

Monday — "Economic Rebuilding," Dr. Hugh S. Magill.

Tuesday — "Educational Rebuilding," Dr. Harry C. Munro.

Wednesday—"World Rebuilding," Dr. Robert M. Hopkins.

Thursday — "Spiritual Rebuilding," President John R. Sampey.

Friday—"The Authority of Christianity," Dr. Nicol Macnicol.

A limited number of men can be entertained in Mullins Hall at \$1.00 per day. Entertainment may be had in private homes near the Seminary at reasonable rates. Write at once to Mr. W. S. Bullard, Superintendent, for reservations.

In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

On November 19, 1934, Mrs. Nellie (Pursell) Aderhold, 33 years old, departed this life. She had been a member of Alva Baptist Church for 21 years. Her kind, loving and cheerful disposition won to her many lasting friends. Her faithfulness to God led her to walk a great distance to teach juniors about Jesus and His power to save. Her ambition was to see her children well-prepared for life work.

Funeral services were conducted by Revs. A. G. Williams and L. H. Hatcher.

She is survived by her parents, Mr. and Mrs. T. E. Pursell, four brothers and two sisters, Henry, Minnie, Doris, Allen, Lewis and Wilbur; her husband, Alex Aderhold, and two children, William Henry and Irene.

Besides other relatives she leaves a host of friends to mourn her passing. She was needed so much, but God knows best.

"Dear, sweet Nellie, how we miss you,

How sad and lone our life will be, But some day in Heaven we'll meet you,

Where with Christ we'll ever be.

"Where no farewell words are spoken,

Where no tears can ever come, We will find our little sunbeam,

When our journey here is done." Mrs. T. E. Pursell.

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Send 10 cents for Easter Packet to: **MEIGS PUBLISHING COMPANY**

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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 3, 1935

Chattanooga, First	1244
Memphis, Temple	1049
Nashville, First	1045
Memphis, First	959
Nashville, Grace	952
Memphis, Union Avenue	806
Knoxville, Fifth Avenue	781
Knoxville, Broadway	770
Nashville, Belmont Heights	708
Memphis, LaBelle	673
Chattanooga, Ridgedale	670
Chattanooga, Highland Park	634
Jackson, First	623
Jackson, West	589
Chattanooga, Northside	585
Chattanooga, Avondale	576
Maryville, First	537
Chattanooga, Calvary	535
Chattanooga, Woodland Park	516
Etowah, First	492
Nashville, Edgefield	476
Nashville, Eastland	469
Knoxville, Lincoln Park	437
Chattanooga, Clifton Hills	419
Memphis, Seventh Street	407
Chattanooga, Red Bank	397
Humboldt, First	375
Paris, First	358
Nashville, Grandview	353
Fountain City, First	349
Union City, First	339
Chattanooga, Chamberlain Ave.	338
Trenton, First	323
Newport, First	318
Knoxville, Lonsdale	308
Nashville, Lockeland	308
LaFollette, First	307
Martin, First	291
Chattanooga, Oak Grove	275
Knoxville, Arlington	250

By FLEETWOOD BALL

S. J. Rhodes has resigned as pastor at Taylorsville, Miss., effective May 1st.

—B&R—

W. A. Hancock, of Vaiden, Miss., has resigned his work there, to go to Texas to be a district missionary.

—B&R—

The First Church, Sturgiss, Ky., has secured as pastor Ernest Miller, who resigned at Bloomfield, Ky.

—B&R—

H. J. Johnston, of Ambrose, Ga., has accepted a call as pastor to the church at Pearson, Ga.

—B&R—

The pastorate of the First Church, Rochelle, Ga., has been accepted by A. R. Waters, of Egypt, Ga.

Billy Sunday, well known evangelist, will hold a meeting in Chattanooga during April.

—B&R—

Wade Freeman of Immanuel Church, Shawnee, Okla., has accepted a call to Morris, Okla.

—B&R—

V. M. O'Hare has been called by the First Church, Frisco, Texas, and has accepted.

—B&R—

Additions are reported at every service to the First Church, Eldorado, Ark., since Charles W. Daniel became pastor.

—B&R—

The First Church, Colorado Springs, Colo., will entertain the Northern Baptist Convention next year.

—B&R—

B. I. Carpenter has resigned as pastor at West Lake, La., after serving for almost four years. His plans are not known.

—B&R—

W. B. Jenkins, of Woodruff, S. C., has entered upon his work as pastor of Calvary Church, Greenville, S. C., with very encouraging prospects.

—B&R—

C. T. Ammerman, of Dalmouth, Ky., has been called to the care of the church at Taylorsville, Ky., to succeed Carlton S. Prickett.

—B&R—

John R. Bryant was recently recalled as pastor of Bethany Church, Kansas City, Mo., for a term of five years.

—B&R—

W. W. Lee, after nearly 10 years of efficient service, has resigned as pastor at Harlingen, Texas. His plans are not known.

—B&R—

M. D. Jackson, of Davenport, Fla., has accepted a call to be pastor at LaBelle, Fla., and is already on the job.

—B&R—

John R. Sampy, president of the Southern Seminary at Louisville, began Sunday a week's revival at Mercer University, Macon, Ga.

—B&R—

O. W. Garland, of Cadwell, Ga., has accepted the care of the First Church, Douglasville, Ga., and is on the field.

B. C. McWhorter, of Woodville, Ga., having accepted the care of the First Church, Lexington, Ga., has moved to that place.

—B&R—

V. A. Rose, of McKenzie has resigned Union Academy, Concord and Henry churches, with all of which he has done a great work as pastor.

—B&R—

The First Church, Pineville, Ky., L. C. Kelly, pastor, is having a revival in which W. H. Horton of the First Church, Mayfield, Ky., is doing the preaching.

—B&R—

J. T. Gillespie of the First Church, Fayetteville, Ark., is recovering from a recent automobile accident. The gas wagon gets them all, sooner or later.

—B&R—

A new attendance record was made in the Sunday school of the Second Church, Little Rock, Ark., C. B. Waller, pastor, when 821 were present.

—B&R—

W. T. Rouse, of Arlington, Texas, has accepted the responsibility of teaching the Bible in two state schools at Denton, Texas. However, he will continue his pastorate.

—B&R—

A. C. Turner has resigned Southwide Church, Wichita Falls, Texas, to accept a call to the First Church, Bowie, Texas, and is on the new field.

—B&R—

Holmes Memorial Church of Sheffield, Texas, has elected as pastor Blaire Morris, of Brownwood, Texas, to succeed J. C. McKenzie, Iraan, Texas.

—B&R—

C. E. Talbert of Mississippi College, Clinton, Miss., has been called as pastor by the church at Hermanville, Miss.

—B&R—

I. F. Metts, of Goodman, Miss., has been called to the care of North Side Church, Jackson, Miss., and it is thought he will accept. The church is only five years old.

—B&R—

The First Church, Mansfield, La., W. C. Bennett, pastor, will have a Bible Conference February 25th to March 1st. M. E. Dodd of Shreveport is one of the principal speakers.

—B&R—

J. M. Burnett of the First Church, Belton, S. C., beloved in Tennessee, is at present in Florida to spend sev-

eral weeks in the effort to recuperate his health.

—B&R—

John Jeter Hurt, president of Union University, Jackson, supplied the pulpit of McLean Boulevard Church, Memphis, last Sunday at both hours.

—B&R—

T. M. Boyd, of Bruceton, has the sympathy of the brotherhood in the recent death of his youngest daughter, Miss Verna Boyd, a most estimable young lady. He is one of the most faithful pastors in Tennessee.

—B&R—

J. C. Brewton resigned recently as pastor of the First Church, Vidalia, Ga. The resignation was declined by the unanimous vote of the church and then by the same sort of vote he was recalled as pastor and has accepted.

—B&R—

W. L. Rector, of Ardmore, Okla., has issued a call to "Orthodox, Pre-millennial Baptist Brethren of America," to meet at Memphis May 5-15. Since the Southern Baptist Convention meets May 15, there will be two fundamentalists conventions in Memphis.

—B&R—

W. C. Boone of the First Church, Jackson, preached last Sunday night on "How to Be Happy, Though Married." It was one of a series he is preaching along kindred lines. The "standing room only" sign has to be hung out.

—B&R—

E. L. Watson has celebrated his fifteenth anniversary as pastor of the First Church, Okmulgee, Okla. He has received 3,500 members in that time, and the Sunday school numbers 1,128. The largest in the city. He is a former Tennessean.

By THE EDITOR

G. G. Joyner has resigned as pastor of the Parsons Baptist Church near Huntingdon.

—B&R—

Brethren W. A. Frost, Business Manager of the Western Recorder, and G. G. Graber, pastor at Watertown, were welcome visitors in the office recently.

—B&R—

H. A. Bickers, lately of Arkansas, has recently become pastor of the Tiptonville and Wynburg Baptist churches in Lake County. We welcome him to Tennessee.

—B&R—

Woodrow Fuller has resigned as pastor of the Camden Baptist Church to accept the care of the First Church, Fulton, Ky.

—B&R—

D. I. Purser has declined the call of the First Church, Selma, Ala., and will remain as pastor of the Cital Square Church, Charleston, S. C.

—B&R—

The Lottie Moon Offering to Foreign Missions by our Tennessee

Baptist women at the last report had gone to \$12,819.08. The goal had been \$10,000.00. Praise to our women for their liberality.

—D&R—

D. Edgar Allen writes, "Isn't it news to make us rejoice that the Foreign Mission Board will report less than \$600,000 debt at the Southern Baptist Convention in Memphis instead of around a million."

—D&R—

February 3 was a red-letter day in the LaBelle Baptist Church, Memphis, E. P. Baker, pastor. There were 23 additions to the church, 13 of them by baptism. Among these were three Chinese girls, who had been attending the Sunday school and church services for some time.

—D&R—

A Capella Choir of Carson-Newman College sang in a splendid way to a full house at the First Baptist Church, Lenoir City, H. J. Beesely, pastor, on the evening of February 3. This choir can certainly sing. Prof. Carter is the Director.

—D&R—

The brotherhood will be pained to know that O. E. Bryan, Jr., son of our former Executive Secretary in Tennessee, and a student in the Louisville Seminary, has been forced to return to the Baptist Hospital in Louisville on account of an infected limb.

—D&R—

We have received the following announcement: Dr. and Mrs. Monroe Elmon Dodd announce the marriage of their daughter Frances Lucile to Mr. Patrick Louis Pellerin, on Monday, February the fourth, nineteen hundred and thirty-five, St. Louis, Missouri.

—D&R—

W. R. Pettigrew, pastor of First Church, Springfield, reports that its budget has been over-subscribed by \$1,500. Walter Edwards, treasurer, says in his twenty years as treasurer, it has never been fully subscribed. Last Sunday was the fourteenth consecutive Sunday in which, from one to fourteen new members have been received. A real spirit of revival is in the church.

—D&R—

The First Baptist Church, Ridgely, Mark Ferges, pastor, had a fire resulting in a loss of several thousand dollars on Sunday, February 3. About half the flooring, the pulpit and the choir stand were destroyed and the entire building and contents damaged by water and smoke. The church will re-build. They recently showed their appreciation of the pastor by increasing his salary \$300.

Maple Springs Baptist Church has recently put a new roof on their building. A Training School was recently held with Mrs. Bess Clark as teacher. At least a part of the members will plant acres for the Lord this year. Alvin Gilliland is the clerk and L. G. Frey the pastor of this aggressive rural church.

—D&R—

We are advised that the principal address on February 22, on the occasion of the twenty-fifth anniversary of the founding of Oklahoma Baptist University at Shawnee, Okla., will be delivered by Dr. F. M. Masters of Russellville, Ky., instead of Dr. George W. Truett, of Dallas, Texas, as reported in last week's "Among The Brethren."

—D&R—

Miss Florence E. Kinney, dean of the Iowa Biblical College and associate in the work of Walnut Street Baptist Church, Waterloo, Iowa, of which Warren L. Steeves is pastor, died January 23, following a brief illness. For eighteen years Miss Kinney was associated with Billy Sunday in work throughout the country.

—D&R—

Under regular feature heading, "Meetin' in the Meetin' House," in the Knoxville Journal for February 4, the correspondent, Ray D. Webb, gave an interesting write-up of the history and successes of the Lonsdale Baptist Church, Knoxville, H. L. Thornton, pastor. A cut of the pastor was run in connection with the article. The Lonsdale church is going on under the steady leadership of the pastor.

—D&R—

Wilson County Association plans a Fifth Sunday Meeting at Lebanon First Church, C. E. Allmand, pastor, for which all the churches in the Association are asked to dismiss their morning services on Sunday, take their lunches and spend the day. The chief emphasis in this meeting will be upon missions. John L. Hill, Book Editor of the Sunday School Board, will speak at the morning service on Sunday and Secretary John D. Freeman will speak at night.

—D&R—

"AN HUMBLE EFFORT"

We have five noble young men of our church who have surrendered to the ministry, three of whom have made such profession during our pastorate of twenty months. Only one is in college at present. Per their request, the pastor has formed a class of the others. Our elementary curriculum is:

1. Circulation of Religious Periodicals.

2. Exchange of books supplementing the lectures.
3. Exegesis Bible Study.
4. Preparation and delivery of sermons.
5. Open forum on observations of our church life.
6. Practical experiences in assist-

ing the pastor in the office, in visitation, and in research.
Seems very practical and great interest is being shown by each boy.
Pray for us.
L. B. Cobb,
Pastor Seventh Street Baptist Church,
Memphis.

**RECEIPTS AND DISBURSEMENTS FOR JANUARY, 1935
CO-OPERATIVE**

Southwide

S. B. C. Bonds for New Mexico	\$ 300.00	
Foreign Missions	3,600.00	
Home Missions	1,680.00	
Relief and Annuity Board	504.00	
Education Board	240.00	
Southern Baptist Theological Seminary	302.40	
Southwestern Baptist Theological Seminary	302.40	
American Baptist Theological Seminary	72.00	
Baptist Bible Institute	280.80	
W. M. U. Training School	38.40	
New Orleans Hospital	180.00	\$ 7,500.00

Statewide

Harrison-Chilhowee Academy	\$ 150.00	
State Missions	2,646.00	
Orphans' Home	1,176.00	
Baptist Memorial Hospital	735.00	
Carson-Newman College	735.00	
Union University	735.00	
Tennessee College	735.00	
Nashville Hospital	441.00	
Ministerial Education	147.00	7,500.00
Total		\$15,000.00

Designated

American Baptist Theological Seminary	\$ 3.00	
Harrison-Chilhowee Academy	2.00	
Hundred Thousand Club	1,604.54	
Ministerial Education	3.95	
Orphanage Scholarship	2.00	
Preachers' Schools	1.75	
Union University	1,434.35	
W. M. U. Specials	145.24	
Home Missions	32.46	
State Missions	384.48	
Foreign Missions	8,319.95	
Christian Education	12.00	
Orphans' Home	5,227.58	
Baptist Memorial Hospital	4.45	
Ministerial Education	55.50	
Total		\$17,233.25

John D. Freeman, Treasurer.

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A Century Old And Going Steadily On

Nineteen hundred thirty-five is the Centennial year of the **Baptist and Reflector**. The paper has entered with new zest upon another century of service to our people. It now comes to ask its friends to help enlarge its subscription list by 5,000 names in 1935, as the **Alabama Baptist** is doing in its Centennial Year. It can be done, if all will earnestly work at the task!

Please keep this outline of subscription plans for reference, and do your best for **BAPTIST and REFLECTOR**, which through all these years has faithfully stood by the faith and service of our people.

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To meet different conditions **Baptist and Reflector** has for some time had different subscription plans, with prices as low as the cost of production and of keeping the records in each case will allow. For reference and use, a list of these plans is given.

1. Single Subscriptions. This plan is for those who wish to subscribe on the individual basis and be done with it. Prices are: One year \$2.00; Two years \$3.50; Three years \$5.00, each payable in advance.

2. Group Subscriptions. This plan is for individual subscribers who form a club for a reduced rate and pay for the paper in full in advance. If not less than five (and there should be as many more as possible) in one group send in their names at the same time with remittance in full, the paper will be sent to each a year for \$1.50. Such a group can be sent in as often during the year as the group is formed, but less than five names sent at any time take the \$2.00 rate. Please note the Group Plan calls for **five or more in one group** sent in at the same time.

3. Budget Subscriptions. This is a special centennial offer. To churches that will send the paper to 70 percent or more of the resident homes represented in the membership there is offered a yearly price per subscription of \$1.40, payable quarterly in advance. The former budget price was \$1.50. For a lesser percentage than that indicated above, the Group Plan and price of \$1.50 applies. Reduction is warranted only in view of the contemplated volume of subscriptions. If mounting costs and the response of the churches do not make its continuance wise, this offer, after suitable announcement, will have to be withdrawn and the former price restored on budget subscriptions thereafter. Please remember that **this is a special Centennial Offer** whose future is dependent upon conditions and the response of the churches.

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4. Monthly Payment Club. This club is for individual subscribers who wish to pay for the paper monthly. A club worker enlists at least five additional to himself who agree to take the paper. Send the names with 15 cents from each (except the worker) to the Nashville office when the names will be put on the mailing list and necessary blanks will be sent to the worker. Each month thereafter the worker collects 15 cents from each club member and remits to the Nashville office. The subscription of the worker is given in exchange for his (or her) service with the club.

5. Weekly Delivery Club. This club is for such as wish to pay for the paper weekly. Boys or others can service this club. A worker enlists at least five additional to himself who agree to receive the paper. Order the necessary copies, which will be sent in a bundle. Unless a standing order is given, order by postal early each week the number of copies desired. Order no more than can be sold, as the paper cannot afford the loss of unsold copies. Deliver the papers each week at five cents per copy, keep two cents commission on each, and send the remainder in monthly remittances to the Nashville office, specifying the number of copies sold (not the names of subscribers). In view of the commission allowed, the worker's subscription cannot be allowed in addition, but he can have the paper for three cents per copy.

REMARKS

1. Necessary sample copies are sent free upon request.
2. In remitting please do not send stamps.
3. Numbers 1, 2, 3 are, other things being equal, the best subscription plans, but **Baptist and Reflector** wishes also to serve those who are not in a position to use these plans or prefer the other plans. It ought to be easy to select the plan better suited to a given case.
4. Other things will be later said on **Baptist and Reflector's** campaign for subscriptions during the Centennial Year. This outline of plans is given for those who have already requested information and for others who may desire it. Write to the office if further information is desired. Pastors and all others, let us rally to **Baptist and Reflector** to enlarge its ministry by

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BAPTIST AND REFLECTOR

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