

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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The New Director of Promotion

By PRESIDENT JOHN R. SAMPEY

It gives me much pleasure to announce to Southern Baptists that Dr. J. E. Dillard has accepted the post of Director of Promotion of the Southern Baptist Convention. It was fitting that this position should be offered to Dr. Frank Tripp, who for three years led with vigor and tact in the Hundred Thousand Club movement. When Dr. Tripp could not see his way clear to undertake the task, all eyes turned at once to Dr. J. E. Dillard as a man thoroughly qualified by nature and by grace to lead Southern Baptists in promoting all our co-operative work.

Dr. Dillard celebrated his fifty-seventh birthday on June third. He is in full physical vigor with the prospect of the best decade of his life just before him. His record of service among Southern Baptists is notable.

Dr. Dillard began to preach at sixteen. When he was only seventeen he was ordained as pastor of the church at Sturgeon, Mo. He served this church while pursuing his studies in William Jewell College, from which he was graduated in 1900. Thirteen years later his Alma Mater conferred on him the degree of D.D., and in 1927 Howard College added the degree of LL.D. From 1901 to 1907 he was president of Clarksburg College. Throughout his life Dr. Dillard has been a diligent student and an omnivorous reader.

In addition to his student pastorate at Sturgeon, Dr. Dillard served as pastor of three other churches in Missouri; first at Macon, then Delmar Church, St. Louis, and then the First Baptist Church of St. Joseph. We may note in passing that both Dr. Tripp and Dr. Dillard have served the noble First Church of St. Joseph, Missouri, which generously lent to the Southern Convention Pastor Tripp for the past three years as Leader of the Baptist Hundred Thousand Club. All honor to this great co-operative church!

In 1918 Dr. Dillard accepted a call to the Southside Baptist Church, Birmingham, Alabama. Here he has had a notable ministry as pastor and preacher. The church has grown in numbers, and has given generously to all our co-operative work. Dr. Dillard is an expert in the work of Christian Education, whether in the Sunday School, the Baptist Training Union, or the Christian College. He has taken summer lecture courses in the leading universities of the North and returned to his pastorate, without so much as the smell of heresy upon him.

Dr. Dillard has an uncommonly fine record as a denomi-

national leader. Alabama Baptists honored him by making him president of the State Convention, and the Executive Committee promoted him to the office of chairman of the Administrative Committee, and a year ago he was made president of the Executive Committee. In every administrative position he has occupied Dr. Dillard has measured up to the expectation of his brethren. When official notice was received from Dr. Tripp that he could not accept the

post of Director of Promotion, Dr. Dillard had already gone for a brief vacation. In his absence the small Nominating Committee submitted his name to the members of the Executive Committee, and he was unanimously chosen by ballot. Perhaps the last official act of dear Dr. C. M. Rock of Arizona, prior to his call to his reward, was the casting of his ballot by mail for Dr. Dillard as our Director of Promotion.

Southern Baptists are not creating a new office, but merely resuming one that has been vacant since Dr. C. E. Maddry resigned to become Executive Secretary of the Foreign Mission Board. Our work is so manifold, and the interests involved are so important, that we greatly need a wise leader to speak and act for Southern Baptists in promoting the work of all our boards and institutions. We need a conservative Executive Secretary to look after the business of the Convention, and we have an alert and safe representative in Dr.

Austin Crouch. Surely a business enterprise dealing in figures that run into millions is not extravagant in having an Executive Secretary, a Director of Promotion and a Publicity Director. In my opinion, we are fortunate in having brethren Crouch, Dillard and Gilmore to fill these important positions.

Dr. Dillard will seek to promote our entire Co-operative Program, including the Baptist Hundred Thousand Club. He will be ready to co-operate with our efficient State Secretaries wherever they can use him. His record in support of the State Program in Alabama guarantees that he will do all in his power to build up the cause of Christ in every Kingdom unit, whether the church, the district association, the State Convention, the Southern Baptist Convention, or the Baptist World Alliance.

May the Holy Spirit endue him with wisdom and power as he leads us!



DR. J. E. DILLARD

Baptist and Reflector

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EDITORIAL

A Psychologist On The Value Of Religion

One of the most sensible articles seen in a long time is in the August issue of *The American Magazine*. The title is "Under Your Hat" and the writer is Henry C. Link, Ph.D., Director of the Psychological Service Center of New York. It is based on his practice as a psycho-analyst over a period of many years.

Of particular interest to Christians is this psychologist's tribute to religion as a stabilizing, vitalizing, satisfying force in life. One will not agree perhaps with all the elements in the author's concept of "religion" but he will agree with the principle and read into the term his own understanding thereof.

After tests of more than 2,000 adolescents over a period of three years, Dr. Link is convinced that almost without exception children who go to Sunday School have better personalities than those who do not. And as a psychologist in charge of analyzing the results of 73,226 tests given by the Adjustment Service Bureau of New York, his conclusion is that adults who belong to a church have a distinctly higher average in personality than those who do not. As a result he is taking up going to church again, which he has not done for years. He holds that the religious philosophy is superior to all others. In answer to the idea that religious authority is old-fashioned, he holds that in these days it is "astonishingly new."

So here is a modern psychologist writing out of an experience of many years in dealing with humankind whose conclusion is that to be religious is the greatest wisdom. The Word of God has declared this and the saints have known it for centuries on centuries. It is distinctly heartening to hear this word which makes one even more willing, if possible, to be called "old-fashioned."

"The fear of the Lord is the beginning of wisdom." And Christ is "the wisdom of God and the power of God."

How Satan Blinds Men To The Gospel

The gospel is the most important message in the world. It alone is "the power of God unto salvation." So also heresy at the point of the gospel is the most dangerous heresy. It damns the souls of sinners.

The special enmity of Satan is against Christ and the gospel. Hence he seeks in all possible ways to keep men blinded to the truth (2 Cor. 4:3, 4).

One of the ways in which he does this is by emphasizing alleged human goodness instead of sinfulness. The only occasion or reason for the exercise of God's saving grace is the fact of human sin and guilt. "Where SIN (not goodness) abounded sin did much more abound." Grace is not looking for "goodness" in men which it may compliment and reward with salvation, but for admitted guilt repented of which it may remove. The gospel of Christ emphasizes this fact.

But through "his ministers" Satan stresses the alleged "goodness" of sinners, either by way of their character or their works, and presents this as the or a ground of salvation. He minimizes the fact of sin, and sometimes denies it, as well as the penalty of sin in hell. The result is that the attention of sinners is attracted to themselves instead of to Christ as the only and all-sufficient Savior and they are kept from seeing their desperate need of Him. In this way they are kept blinded to the gospel.

Another way in which Satan blinds men to the gospel is by exalting human reason above divine revelation. The controlling idea that he seeks to lodge in the minds of men is that God's revelation in His Word is more or less untrustworthy and must be checked and modified by what the human reason has decided it ought to mean in the light of science, psychology, and philosophy. So the miracles recorded in the Word of God are rejected, the blood atonement is scorned, and salvation by grace flaunted.

Consequently, sinners in the pride of their earthly wisdom are kept blinded to the gospel of grace. "Professing themselves to be wise, they become fools" spiritually. It is humiliating to men to be told that in order to enter the Kingdom they must square their thinking with the Word of God and "be converted and become as little children." But it is true, and in becoming thus is the highest wisdom of all.

Still another way in which the devil blinds men to the gospel is by substituting form for spirit. If the devil can get men to profess religion without possessing it and to depend on forms, ceremonies, ritual, and ordinances instead of personally trusting Christ and being born again, he knows that he still has them under his control. And because he so widely succeeds in this, multitudes are traveling toward perdition who think they are on the road to heaven.

God's ministers need to declare the gospel clearly and definitely and also expose error. They need to guard against entanglement in any movement that puts a muzzle on such a proclamation. In this way, if sinners just will continue to believe Satan's "gospel," the responsibility thereof will not rest on God's ministers. "Woe is me if I preach not the gospel."

* * *

First Baptist Church, Brownsville

In the absence of Pastor L. S. Sedberry, the editor preached on Sunday, Aug. 2, in the First Baptist Church, Brownsville. The people were fine listeners and we greatly enjoyed being there. Mrs. Sedberry provided a very fine dinner for us and for Deacon L. M. Short, who was present. The pastor and his wife, together with the fine little boy and girl, are much loved in Brownsville and the work is moving on splendidly.

Baptist and Reflector Associational Campaign

In last week's issue of the Baptist and Reflector was the announcement of a special campaign by associations throughout the state for subscriptions to the paper. The goal for the state is 10,000 subscriptions by Jan. 1, 1937, in addition to those that the paper already has.

And also there was given the suggested associational organization and procedure for putting on the campaign. Copies of this can be had by all who desire them by writing in to the office. As many copies as may be necessary may be had.

We are asking that our pastors and people and various organizational leaders boost the Baptist and Reflector and this campaign for an enlargement of its ministry. Each association can put on the campaign a week between now and the end of the year. When the Baptist and Reflector is promoted all the objects for which we stand are fostered. It is greatly desired that our state paper have the full right of way, if possible, during the week when the campaign is put on.

Let us all begin to get this goal before our people in the state and let us keep it before them: TEN THOUSAND SUBSCRIPTIONS TO THE BAPTIST AND REFLECTOR BY JAN. 1, 1937!

As soon as an association approves the campaign and the associational organization is set up, please see that the name of the association and the names and addresses of the personnel of the organization and the week when the campaign is to be put on are sent in to the Baptist and Reflector. We would also appreciate hearing from all our pastors and people who will support the campaign for the larger service of the Baptist and Reflector, which constantly supports the faith and the service of our people. If any question arises in reference to the campaign, please write in to the office. THEIR STATE PAPER IS COUNTING ON TENNESSEE BAPTISTS.

The little "Reflector Boy" has not quit. The time of the year through which we have been passing is customarily a time when not many subscriptions are received. But this is normal; it does not mean defeat. The "Reflector Boy" is expecting to climb some more. Let us send in 10,000 subscriptions by Jan. 1, 1937, and see him climb and climb and then climb some more!

THE MORE PEOPLE WHO READ THE BAPTIST AND REFLECTOR AND THE MORE THEY READ IT THE MORE EXTENSIVE OUR KINGDOM SERVICE WILL BECOME.

THEREFORE: TEN THOUSAND MORE SUBSCRIPTIONS BY JANUARY FIRST, NINETEEN THIRTY-SEVEN!

* * *

Religious Newspaper In Times of Depression

Few industries have been hit harder by the depression than the very important business of publishing a religious newspaper. Always a precarious business, viewed from the standpoint of finance, the depression has forced not a few such journals to cease publication entirely and the merging of many others. In fact, the wonder is that under the circumstances so many church papers have so far been able to continue the struggle for existence.

One fact has had much to do with the keeping alive of many such journals, and that is that the religious journal is a vital necessity in modern church life. As compared

with all other publications, its mission is a distinctive and essential one.

"The religious newspapers," says one writer, "lays the everyday happenings of life alongside of the Word of God and points the people to the duties that God requires of men. With no uncertain note it seeks to lead the way in interpreting God's providence and in pointing out the pathway of duty for the people of God."

The church without the help of the religious journals could never have made the great strides it has made during the past century. Nor could it have ever become the great organism that it has become, each part essential to the whole and each part working in harmony with the whole. Does the Church need money for some great cause? It calls upon the religious press to stimulate giving by the dissemination of information concerning the cause. Does it plan a great convention? It calls upon the religious press to create the necessary enthusiasm. Does it plan a great forward movement? It calls upon the religious press to bring that movement to the attention of every pastor, church officers, Christian worker, and member of the whole denomination.

It is a known fact, demonstrated over and over again, that those congregations in which a religious weekly is widely taken are the congregations which are generally described as "alive," while those in which no such journal circulates are those which are often described as "dead." The Church paper educates, stimulates, enthuses and inspires many a worker, many a congregation (our emphasis.—Ed.).

It is poor economy for a pastor, a church officer, a Sabbath-school teacher, a father and mother, a home, a congregation, to do without a religious newspaper. The cost is nothing compared to the benefits it brings both to the reader and to the local congregation and the Church at large. It is valuable at all times; it is especially valuable in these times. You can get along without it, it is true, just as you can get along without your hands or your feet; but you are better off with it, just as you are better off with hands and feet.

THAT HOME IN WHICH A RELIGIOUS JOURNAL IS TAKEN—AND READ—IS A BETTER HOME IN EVERY RESPECT THAN IT CAN EVER BE WITHOUT SUCH A JOURNAL.—Christian Observer.—Quoted in Western Recorder.

* * *

Prayer Answered

(Fulton County (Ga.) Review)

People who doubt the power of prayer are referred to events of this past week-end. Governor Talmadge called upon the ministers and church people of the state to join with him in humble prayer to the Almighty to end the drouth. Before some had finished their prayers Sunday it was raining. Such a happening should be sufficient to convince the skeptics that it is only hand-in-hand with God that this nation will last.

In the past few years there has been too little prayer and too little religion in our thinking. More humbleness and more recognition of the teachings of the Almighty in our planned society will produce the greatest rewards.

The history of our nation proves this point. So let us pray more and curse less and make this a wholesome Christian nation.

—Contributed by C. D. Creasman.

The enemies which rise within the body, hard to be overcome—thy evil passions—should manfully be fought: he who conquers these is equal to the conquerors of worlds.—Sel.

REVIVALS

I don't believe there is any one thing more needful at this time of the year, when most of the rural churches are beginning their revivals, than a season of earnest prayer. Really, I believe we should take a few days off from the daily routine of our duties and spend the time in prayer. A few reasons will be sufficient:

First. Most of our churches need reviving. Dr. Hamilton once said, "For a church to receive new members, when the church is spiritually dead and cold, is like putting a new-born babe into the cold arms of a dead mother."

Second. Great numbers surround us who are lost. We want to see them saved.

Third. This is election year. Politics will fill the minds of many, thus hundreds will forget their first duty is to God. We should pray much for divine leadership in voting, then vote the way God leads us, and forget it.

Fourth. The devil is always on the job and trying to hinder the Lord's work.

Many more reasons could be mentioned, but these are enough to call us to earnest "Fasting in prayer." Some people do not believe in fasting in prayer, but personally I do. Jesus commends it and tells us how it should be done (Matthew 6:16-18). Some people seem to have an idea that the main thing is to feed the body well, and spend a few minutes (occasionally, or no time at all) in prayer. I have heard people say they could not go through the day without their regular food.

For the day of fasting in prayer (O, how badly it is needed) try this diet. A refreshing breakfast for the day of fasting in prayer will be found in this order:

1. For cereal use Matthew 6:16-18; cream with 1 Kings 8:28; sweeten with John 15:7.
2. While the toast is browning, all sing together, "I Am Thine O Lord."
3. Bring on the toast, and it is Luke 18:1-13.
4. Next comes the bacon, and it is Luke 11:1-13; 22:40.
5. Of course we want an egg, and it is 1 Thess. 5:17.
6. Salt the egg with Mark 11:24, and pepper with Mark 11:25.
7. For coffee use John 6:54-56, sweeten with John 14:13-15.

Now, after such a delightful breakfast, spend at least an hour in prayer. The father of the household will pray first, the oldest child next, and so on down to the youngest, and then that "dearest mother in all the world," will conclude the prayer.

After the prayer surely we shall want to sing. What this time? "Sweet Hour of Prayer" or some other favorite. Then take a good drink of clear cold water, and go out and talk to some one who is careless about their Christian life, or to a lost person, and tell them what Jesus means to you. This breakfast will keep you going strong until noon, but it is good to have a lunch between now and noon, and so take freely of Isaiah 58:8-11. I have tried this breakfast, it is really wonderful. Try it today.

The dictionary says the word "dinner" means the chief meal of the day, so we shall have—

A DINNER WHICH GIVES REAL STRENGTH ON THE DAY OF FASTING IN PRAYER. It is all ready—

1. Let every one take a good helping of 2 Chron. 7:12-15.
2. Then take freely of James 5:16. (Let everybody have some of this, it's fine.)
3. Add to this a generous helping of Ephesians 6:10-19.
4. Season thoroughly with Psalm 139:23-24; Psalm 66:18; Isaiah 55:6-7.
5. For tea or coffee use Isaiah 55:1.
6. For dessert use James 5:17-18.

7. This diet will keep you healthy, and "your soul (shall) delight itself in fatness." Isaiah 55:2.

Do not be afraid of ever being bothered with indigestion or "bad after effects," for you will feel like going fishing immediately after finishing this dinner with an hour in prayer, and the "King fisher" will go with you. Matthew 4:19. Sing "There Is A Fountain Filled With Blood."

Now, after the fishing trip, we all sing together "Blessed Assurance."

And for supper let's have sandwiches.

1. Let's all have a good sandwich of Mark 14:38. (We need its strength.)
2. Now a sandwich of Philippians 4:6.
3. Most of us like, and all of us need a sandwich of Matthew 6:6.
4. And a good tasty sandwich of Isaiah 65:24.
5. Then let's take and be satisfied with a sandwich of Matthew 18:18-19.
6. Something to drink? Well, take a glass of John 4:14, and John 6:53-56.

Drink plenty of good pure water. Sing "What a Friend We Have In Jesus," "More Like The Master."

I am not a dietitian, but with all my heart I believe that if every Baptist in Tennessee will try this diet, and take the complete menu for one day in each week, there will come a great change in the health (Spiritually) of the people who make up our churches.

G. C. Morris, Ardmore, Tenn.

RECEIPTS AND DISBURSEMENTS FOR JULY, 1936

CO-OPERATIVE

Southwide Causes \$ 7,983.50

Statewide

Harrison-Chilhowee Academy	\$ 159.67	
State Missions	2,816.59	
Orphans' Home	1,251.81	
Baptist Memorial Hospital	782.39	
Carson-Newman College	782.38	
Union University	782.38	
Tennessee College	782.38	
Nashville Hospital	469.43	
Ministerial Education	156.48	7,983.51
Total		\$15,967.01

Designated

Baptist Bible Institute	\$ 10.00
Carson-Newman College	50.00
Harrison-Chilhowee Academy	\$448.49
(reported)	130.00
Hundred Thousand Club	1,646.80
Orphanage Scholarship	95.83
Tennessee College	728.30
Union University	7.03
Home Missions	144.60
State Missions	106.78
Foreign Missions	889.94
Christian Education	205.82
Orphans' Home	2,212.85
Ministerial Relief	36.50
W. M. U. Specials	1,018.09

Total \$ 7,731.03

JOHN D. FREEMAN, Treasurer.

Frank Leavell Gives Close-up Observations of Conditions In The Orient

By Walter M. Gilmore, Nashville, Tenn.

Dr. Frank H. Leavell, Secretary, Department of Student Work of the Sunday School Board, Nashville, Tenn., has just returned from a four and one-half months' tour of China and Japan. That your readers may share with us in the fruits of the labors of this keen-eyed, discriminating, consecrated leader of young people, we are passing on to them the following interview which we recently had with Dr. Leavell:

1. What were your principal objectives in going to the Orient? Did you accomplish them?

"The trip to the Orient was occasioned by the request of Doctor Maddry, Secretary of our Foreign Mission Board, and was therefore made in the interest of both that Board and the Baptist Sunday School Board which I have the honor to serve. The main objective of the trip was two-fold. First, it was to study missions on the field with a special interest and study given to the various phases of young people's work in the schools and churches of the Orient. Such a study would make possible a more accurate and impressive presentation of missions in the work with the young people of America. From these young people must come in the near future all missionary recruits and financial support of our missionary program.

"The second phase of the visit was to share with the pastors, school administrators, missionaries, and the young people of the Orient any and all phases of successful technique in America which might be helpful to them.

"In my judgment no expectation of either Board was not fully realized."

2. What are your impressions of the present situation in the East, politically, economically, educationally, religiously?

"The political situation in China is very unsettled. Never since China declared herself a republic in 1911 has the nation been unified nor has a national consciousness been developed. Economically China has suffered less than Japan from the worldwide depression. This is due to China being more independent of other nations and being more largely agricultural. Educationally there is an astounding awakening through both Japan and China. Education is being taken over by the governments. Religiously 'the messenger of God cometh late.' There are only 240,000 Christians in Japan out of a population of 70,000,000. In China there are 1,000,000 out of a population of 420,000,000. 419,000,000 people without Christianity is an appalling appeal. On the other hand, it is gratifying to learn that in the competition in recent years between Communism and Christianity, Christianity is now leading. This is largely due to the failure of Russian Communism to deliver to that country the expected results."

3. Has the missionary movement spent itself in the Orient?

"Rather than having spent itself my impression of missions in the Orient is that Christianity has promoted a successful experiment. Our responsibility and privilege now is to promote the task itself. In a few favored centers great schools have been built, churches of great power have been developed, and individual leaders have emerged. All of this development has grown out of the missionary work of Christianity which has proven that the natives themselves can maintain the missionary task. These successful experiment stations are relatively few and the great masses of the people and the great territory of the Orient have not yet been reached."

4. What were your impressions of our Southern Baptist missionaries?

"In the entire tour of both China and Japan I met not a single missionary whom I thought was not perfectly sincere. Some were riding hobbies, some were temporarily on tangents, and some were not maximum, but by and large the missionaries were happy, enthusiastic in their

task, begging for expansion rather than retrenchment, optimistic for the future and lost in their conviction that the message of the gospel which they preach is adequate to meet the need of their field. I returned to America with an increased admiration and deeper compassion for these noble servants of the Cross."

5. Do you think our churches are justified in continuing to lay major emphasis on the foreign mission enterprise?

"Without reservation of qualification I confidently believe that our churches could make no better investment in the future, as they have made no better investment in the past, than in the promotion of the cause of Foreign Missions. There is no work in the world known to man of more importance. There is no work known to man of more eternal value. There is no work known to man that is more needed for the future happiness and progress in the advancement of civilization."

6. What about the "youth movement" in the Orient?

"Youth movements in the Orient are very conspicuous and very powerful. The uprising and protests of college students in China are the cause of the present civil trouble between South China and Central China governments. Student strikes in North China in recent weeks brought the attention of the world to the invasion of North China by aggressive neighbor nations. A national youth movement is being promoted as a part of the program of Chiang Kai Shek as the leading political power of the nation. The four points of the program are politeness, bravery, honesty, loyalty. This movement, however, is being imposed from above rather than promoted in co-operation between adult leadership and youth themselves. It lacks, therefore, the spontaneity and enthusiasm which should characterize youth movements. The uprising of various groups, as the college student group above mentioned, reflects much more determination, vitality, and results. The youth of the Orient, like the youth of America, are the trustees of posterity. They are the guardians of national destiny. Well may any nation invest heavily in the rising generation. When you save the youth you save the future."

The 1936 Handbook Is Coming!

The 1936 Handbook was due from the press about the 25th of July—ten days later than we had expected. The first part of the new Handbook will contain "a survey of pastoral service and support among Southern Baptist churches"—the first survey made along this line since 1924. And a heartbreaking, tragic record is disclosed in this survey. Certainly no one can accuse Southern Baptist pastors of preaching "for the money that is in it!" But the record shows that the pastors are learning to stay with their churches! For in spite of the fact that we could get no report from many whole associations, the record shows that a total of 1,904 pastors stayed with their churches throughout the whole seven years of the worst depression in history (1929-1936).

The Handbook gives the names of all these heroic leaders and pastors that we could secure.

As heretofore, part two of the new Handbook presents an informing and inspiring summary of all the main lines of work of Southern Baptists, covering the year 1935. And it is truly a marvelous record.

In the last section of the Handbook, as heretofore also, will be found the directories of Southern Baptists, including the completely revised list of all ordained ministers. The list of ordained ministers was left out of the minutes of the Southern Baptist Convention in order to save \$938—and because this list is always carried in the Handbook.

The 1936 Handbook is one of the handsomest (and we hope it will prove to be one of the most valuable) ever sent out.

Order your copy now from your own state book store or from the Baptist Sunday School Board, 161-8th Avenue, North, Nashville, Tenn. The price is 50 cents as heretofore.

Important Lessons from China Baptist Centennial To Guide Our Future Labors

Missionary J. R. Saunders,
Shiu Chow, Kwang Tung, China

In reviewing Christianity's efforts in China from the very beginning of missionary endeavors to the present, and especially the first century of Baptist labors, certain outstanding lessons are plainly manifested that may be of inestimable value for all future labors in all lands. I give four of the outstanding ones:

First: The Cross of Christ Should Ever Be Made Fundamental.

A close investigation shows that wherever the Cross has been left out or mutilated or unduly minimized, failure resulted. Not immediate failure, but as time and trials and persecution followed, then weakness, the compromising spirit, and ultimate failure. Splendid auspicious beginnings and large success in the early efforts did not prevent utter failure wherever the Cross in message and life was not given its proper place in the preaching of the missionaries and in their daily lives and labors. History makes this unmistakably plain. To preach another Gospel not only means the anathemas of God, but the wasting of all our efforts in the great realities of making real headway in winning lives for the kingdom of God.

Second: Build Solely Around Christ.

Systems as such may succeed for the things for which they exist, but they do not make new creatures or new men and women for faithful discipleship or soldiers for the work. The sacrifice and devotion manifested in certain missionaries to their own systems or made hierarchy apart from Christ is most commendable, but this too fails without Christ first place in our labors or building solely around Christ. Along the paths of missionary history are strewn all along the way fiery zeal and even martyrdom given gladly for their system or hierarchy, yet these things did not prevent failure where they did not make Christ all and in all. There may seem to be exceptions to this principle, but the long years of history shows no real exception.

Third: Give Christ Supreme Control In All Relationships.

We are all glad to hold this as an ideal, but we realize that we have not reached that ideal in many things, yet we attain thereunto—the degree wherein we have—determines the true success of our labors as ambassadors of Jesus Christ in the regions beyond. Much of failure and disappointment in our labors may be traced to the fact that we have not given due emphasis to this principle. As individuals, churches, or groups we must give due emphasis to this principle if we are to accomplish the largest results in overcoming the entrenched forces of heathenism. These forces are well organized and strongly entrenched in the Orient. If we are to make solid headway, we must give Christ absolute control in our individual lives and in all our relationships. If we will do this in reality, then victory is assured. We go forth conquering and to conquer.

We cannot but regret as we review the past and carefully look at the present efforts, we see that we need to give this principle first place in all that we do—individually, in the churches, and in all our plans.

Four: Preach The Gospel Where Christ Has Not Been Named.

The three lessons already mentioned all exist that we might make it our aim to preach Christ or the Gospel where He has not been named. We cannot substitute man's wisdom for God's plans or give first place to our schemes without suffering defeat in wasted manpower and money. Jehovah's commands, His eternal plans in Christ and His methods or manner of labors in the mission fields must be

scrupulously observed if we are to accomplish the largest results in our efforts for Him. To deviate from this course weakens and cripples us as we labor for Him.

There are two principles included in this fourth, namely, (1) Preach the Gospel as our one aim—the Gospel in its pristine purity and power in season and out of season, but always preach it as the main purpose of our existence in the foreign fields. No substitute, no compromise or attenuated message; but the full Gospel in its ever saving and keeping power for all peoples till Jesus comes again. We are often diverted from this aim so we do not bear much fruit and glorify our Father as the Lord meant we should do. (2) Preach the Gospel where Christ has not been named as the main purpose of our preaching this full Gospel. History of mission work in the Orient shows that we have put largest emphasis upon centers along or near the coast or along the main trade routes and been satisfied to put the largest part of our man power and money in these centers. This has remained the established policy of our main mission boards for the last twenty years.

The declining gifts of our boards has made this policy more and more difficult to keep intact, yet there is no indication of any change of the man-made policy. We all realize that we need centers to train native missionaries and develop our constituency, but when these centers, as they have done too often in the past, take precedence over the one aim for which all our work in China and the homeland exists, to preach the Gospel where Christ has not been named, these centers, as in the case of the early church at Jerusalem need to be scattered that His children may go everywhere preaching the Word. Our Saviour made no provision for His children or His army to stand still or retreat; it is always onward to disciple the nations and preach the Gospel where Christ has not been named. We then can be assured of His presence and fullness of power to meet our every need at home and in the foreign lands.

Dr. and Mrs. John R. Sampey and others are visiting China this year and the Centennial meetings in Canton Oct. 13-18. It is indeed an opportune time to learn well the lessons of the past and lay our plans around Him for the future labors in the Orient. We are exceedingly anxious for our people to be much in prayer for the China Baptist Centennial this year. Centennial meetings are now being held in different parts of China and other sections of the world wherever Baptists exist in good large numbers. These meetings will go on to the end of this year anyway. We are stressing soul winning in China as the main purpose of our existence there today and the future days. These visitors from the home lands will not only learn of what we have done for the first hundred years, but they are expected to help in the national campaign of evangelism—see what has already been done—the conditions that now confront us by the combined wisdom of His children in the home lands and in China to unite our efforts for the coming battles of preaching the Gospel throughout the Orient wherever half of the human family lives, and only a few know Christ as Saviour and Lord.

CHARITY

Let none with scorn a suppliant meet,
Or from the door untended spurn
A dog; an outcast kindly treat;
And so thou shalt be blest in turn.—Sel.

The man who every sacred science knows,
Yet has not strength to keep in check the foes
That rise within him, mars his Fortune's fame,
And brings her by his feebleness to shame.—Sel.

Understand a man by his deeds and words; the impressions of others lead to false judgment.—Sel.

Dost thou desire that thine own heart should not suffer,
redeem thou the sufferer from the bonds of misery.—Sel.

A Second Challenge to Southern Baptists

By President John R. Sampey

A year ago I invited Southern Baptists to read with me during the conventional year closing May 14, 1936, two great sections of Scripture. We were to read Isaiah, chapters 40 to 66 ten times, and the Epistle to the Ephesians forty times. Men and women from all parts of the territory included in the Southern Convention have written me saying that they had completed the reading and that they had been greatly helped by it.

For the year ending May 13, 1937 in New Orleans I challenge our people to read with me ten times the Book of Acts, the Gospel of John and the three Epistles of John according to the following plan: on the first day of each month beginning with June let us read the first chapter of The Acts and the first chapter of John, reading a chapter in each book every day. On the twenty-second day of each month, having completed the Gospel of John, we turn to the First Epistle of John and read straight through the three short letters. On the twenty-eight of each month our reading would take us to the end of The Acts and to Third John. Apart from February there would be two or three days left each month for the reading of favorite passages from other portions of the Bible before starting again with The Acts and John. If you know the day of the month, you know the chapter assigned for the day. You do not even need a book mark to find the right chapter.

I have chosen these books partly because the International Uniform Sunday School Lessons from July to December of the present year are taken from The Acts and the Epistles, and the lessons from January to March, 1937 are found in the Gospel of John. What better preparation on the part of teachers and pupils than the frequent reading of the books that we are studying?

The Gospel of John will keep us in close touch with our Saviour day by day and The Acts will reveal the Holy Spirit as He inspires and guides the Apostles and others in the spread of Christianity all over the Roman Empire. In the Gospel of John we study the deeds and the words of the Son of God, in the other book trace the acts of the Holy Spirit as He empowered the early Christians to win men everywhere to faith in the Lord Jesus.

I challenge pastors, teachers, and leaders in every form of Christian service to join me in daily study of two great books and three brief Epistles. Let young and old read with us.

If you first see the announcement on the fourth or fifth of the month, turn to the fourth or fifth of John and of The Acts, and read straight on, waiting until July for the early chapters of each book.

BOOK REVIEWS

All books may be ordered from the BAPTIST BOOK STORE,
161 Eighth Avenue, North, Nashville, Tennessee.

Thinking Straight About The Bible by J. B. Tidwell. Price \$1.25.

Here is the most remarkable book, dealing with the Bible, which has been written by any Baptist author in the last hundred years. In 152 pages, every line of which is written in crystalline English (Dr. J. B. Tidwell, for twenty-five or more years teacher of the Bible in Baylor University, Waco, Texas, has for once given the Bible a chance to speak for itself! And what a message it brings!

In the introductory chapter, for example, the author points out the "indirect claims" which the Bible makes as to its

own divine origin and nature. Then in chapters two and three, he presents a striking summary of "the direct claims" which the Holy Scriptures make for themselves, book by book, from Genesis to Revelation. And this direct testimony is so overwhelming as to leave no possible escape for any one. In fact, one must reject the writers of every book in the Bible not only as incompetent and untrustworthy, but as designing and misleading propagandists who have conspired with all the other writers, separated from one another by centuries and by continents and by languages and by races, to deceive all mankind—one must believe all this, or else simply take at full value the inescapable testimony of every writer of every book in the Bible that the Holy Scriptures are the words and message of God Himself.

There is just one regret about this little book—that it did not close with chapter four, in which the author sums up his findings in a brilliant chapter on the justification of the Bible's claims. To this, however, he has added chapter five on the great truths of the Bible and chapter six on the study of the Bible.

But a most remarkable book is this! And the most remarkable thing about it is that after one hundred years of learned disquisitions and dissertations on the nature, origin, inspiration, and meaning of the Bible, Doctor Tidwell has had the good sense and the good grace to let the Book of God speak to him and through him to speak to all his readers, and to tell them in its own marvelous language what manner of Book this is! I could wish for this little book a million readers!—E. P. Alldredge.

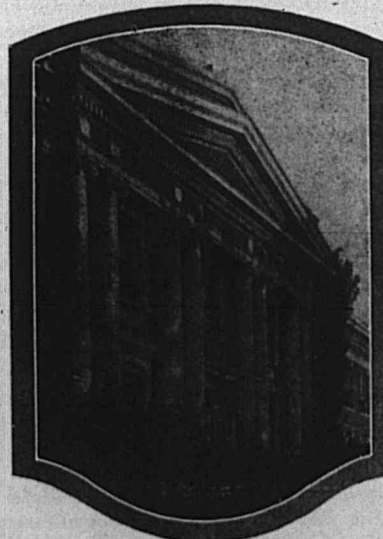
Everything that is acknowledges the blessing of existence. Shalt not thou, by a similar acknowledgment, be happy? If thou pay due attention to sounds, thou shalt hear the praise of the Creator celebrated by the whole creation.—Sel.

The man of worth is really great without being proud; the great man is proud without being really great.—Sel.

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Write
John Jeter Hurt, President

A DIGEST OF Religious Thought

BY C. W. POPE (Contributing Editor)

(Neither the editor nor the contributing editor necessarily concurs in all the opinions expressed on these pages.)

WHAT IT MEANS TO BE A MISSIONARY

(Religious Digest, Nov., 1935)

Missionaries are not martyrs. They are trained consecrated men and women, picked to do an ordinary job in an extraordinary way. They seek to overcome prejudice with loving service; to vanquish hatred by practicing love; to conquer suspicion by friendliness; to teach the principles of Christ by leading an active Christian life, and thus present the appeals of Christ to a non-Christian world. As a medical missionary I would not exchange jobs with anyone. Dr. Mayo does better surgery, and Dr. Crile does deeper research, and many doctors have larger incomes. But none of them can enjoy life more fully than the medical missionary in his combined efforts to heal the body and teach folks how to live rightly.

Being a missionary means a great diversity, or one must become a general specialist, and become all things to all men. It means a genuine joy; for what is true happiness if it is not in seeing the bloom of health restored to the pale cheek? It means a deeper fellowship with the prince and the peasant, the governor and the beggar, the old and the laughing children. And above all it means the joy of sharing with them the knowledge of the saving Christ in whom there is life eternal.

* * * * *

JOHN CALVIN THE CITIZEN

(Union Seminary Review, Oct., 1935)

John Calvin was a dominant citizen of the world in one of the most stirring and eventful periods in human history. The period was the Renaissance. Time was throbbing with new passion. It was the age of great souls; of Luther and Erasmus, of Raphael and Michelangelo, of John Knox and John Calvin. Among this host of thinkers and doers none was more brilliant nor his work more enduring than Calvin. Calvin's theology has made a deep impression on the thinking of Europe and America. But "men are more than doctrines, and Calvin was more than Calvinism."

Calvin himself by his genius for government, his intellectual brilliance, his self-discipline and his worship of the will of God released energies which swept through Europe and America. He did this not because he was a theologian, but because he was John Calvin the man. It was not Calvin's views, but his moral life that ruled the age. His morals were sublime. His theology was based on the Word of God, but his life was an incarnation of his theology. His life emerged from the womb of his conversion. It was sudden, almost as breath-taking as that of Paul. He said, "God himself produced the change. He instantly subdued my heart to submission."

Calvin sought to lay the foundation of public life in religion. Before he came to Geneva there was intolerance, not only in Geneva, but elsewhere in Europe. After he came Geneva adopted democracy, freedom of conscience, liberty of worship and personal liberty. Before he came they had merely passed laws regulating amusements, commerce, the style of hair-dressing and the length of sermons. When Calvin bore down too hard of the political practices of the day the Council of Two Hundred met and forbade him to "mix in politics, but to preach the Gospel as God has commanded," which sounds wonderfully modern. The Blue Laws did not originate in New England, nor were they invented by Calvin. They came down from the middle ages

and were the effort of the Protestant state to take the supervision of personal conduct.

The one damning blot on Calvin's record was the burning of Servetus. While Calvin attempted to prevent the burning, he did consent to his death as a penalty for heresy. But it must be remembered that such was the thinking of the whole world then, both Catholic and Protestant. John Morley has well said, "He that would omit Calvin from the forces of the Western world must read history with one eye shut, and he that would not honor the memory of Calvin knows little of the history of American liberty."

* * * * *

"GERMANIZED" SERMON ON THE MOUNT

(Christian Observer)

Press dispatches from Berlin state that the Sermon on the Mount has been revised and adapted to the German view point. The main feature of the revision is the elimination of all references to Jerusalem, King Solomon, Pharisees and scribes, and laws and prophets. These references were rejected because they were Jewish. This modernized Sermon of the Mount has been issued in book form by Reichbishop Ludwig Mueller. The exhortation to turn the other cheek reads, "If thy comrade smite thee in the face in his wrath it is not always right to smite him back. It is more manly to preserve a superior calm. Mayhap thy comrade will repent." For Pharisees and scribes the words teacher and preacher have been substituted, and for laws and prophets, "divine truths." Christ's blessings are revamped, as for example, "Blessed is he who bears his sorrow manfully. He will find strength not to despair." "Blessed is he who keeps good comradeship always, for such is the will of God."

* * * * *

A CHINESE ESTIMATE OF MISSIONARIES

(Week-End News, Shanghai)

"If it serves any useful purpose to say so, we are not Christians. But this is not saying what we think of many Christians in this country. Say what one will about Christianity as a theological system of metaphysics, but what is to be charged against the Christian activities of establishing and operating institutions of healing and learning and social service in this country? What of foreign missionaries spending their lives in exemplary service and self-sacrifice among our people? What cultural, religious, or other kind of purely native organization exists today, or ever existed, that has done anything constructive to compare with the service that has been rendered to the people of this country by alien Christians? They should shame many of us who have the idea that we are doing something for the benefit and progress of our nation."

* * * * *

A NEW RELIGION — "REVERENT SCIENCE"

(Religious Digest, December, 1935)

At a meeting of the American Association for the Advancement of Science held in Boston, Dr. William Morris Davis, Emeritus Professor of Geology at Harvard, gave an address devoted to religion. In his lecture Dr. Davis assumed the role of prophet and theologian of a new religion which he calls the "Reverent Science." An examination of the articles of faith of the proposed new religion shows that it is a "combination of ideas," and is a curious mixture of Agnosticism, Naturalism, Evolution and Stoicism.

Dr. Davis says, "Reverent Science devoutly refrains from assuming to know the nature and thoughts of a Supreme Being. (This is sheer Agnosticism. Christians do not as-

sume to know the nature and thoughts of the Supreme Being except as they are revealed from the Supreme Being to men. Reverent Science believes in the ability of man to discover truth, but it denies the ability, or else the will, of God to reveal truth. The first position is absurd and the second is certainly an unscientific position for a scientist. Cont. Ed.) The lecturer stated further that "Reverent Science" has a secure faith in the persistence of natural law through time and space, and that in view of this faith miracles are discredited. (How can a scientist who has seen modern man perform miracles in the realm of natural and mechanical science, by means of mental power, deny the possibility of working miracles by means of spiritual power? Cont. Ed.) Reverent Science believes that various tribes and communities of peoples have, through their purely human efforts, gradually formulated such rules of behavior as seemed fitted to their needs—and that whatever fate is in store for us after death, be it immortality or annihilation, must be accepted in complete trust that it is a fate fitting the part we have played in the unfathomable mystery of existence." (A most absurd paradox, to find an agnostic who knows everything, and a scientist with a closed mind. C. W. P.)

WHICH POINT OF VIEW?

(Religious Digest, February, 1936)

A wise man once said, "The first thing to do in an argument is to define your terms and then stick to your definitions." In the present discussion of the right of the church to discuss "politics" and "economics" in the pulpit, it will help clarify the issue if we can get a clear picture of the points of view of various parties to the argument.

There is a point of view held by some who call themselves "fundamentalists," which says, in effect, that the chief responsibility of the church is to save men and women from this world and for heaven. In this idea of religion there is a well defined belief as to what it means to be "saved." Generally it means a belief in certain doctrines, a certain moral conduct, and in some cases the acceptance of certain rites and ordinances. But this does not include any definite plan for bettering this world, or righting wrongs. Its central aim is to produce a certain spiritual change in the heart of the individual which will enable him to pass all requirements for admission into the kingdom of God.

There is another point of view, held by many, which says, in effect, that the chief responsibility of the church is to bring about the redemption of the world. This is to be done through the application of the principles of Jesus to the daily life of ordinary men. In this idea of religion little emphasis is given to the theology about Jesus. The major emphasis is laid upon the social teachings of Jesus. Those who hold this view have little to say about heaven—they are interested in bettering this world. One's intellectual opinion about Jesus is far less important to them than one's loyalty to his ideals.

Now somewhere between these two extremes is a middle ground, which, in the opinion of the writer, is more nearly Christlike. Thus far those who take this position have never been given any classification or name. Those who hold to this middle ground believe that Jesus is more than a great character. They believe He is a Divine leader able to produce changes in the hearts of those who commit their lives to Him. But under His inspiration and impelled by His spirit they are ready to devote their energies to the task of making this world a better place in which to live.

THE PRIMACY OF PREACHING

(Western Recorder, June 18, 1936)

There are many things a church may do without. But the God-inspired preacher will always be a necessity as long as there are souls to be led out of sin. No agency can usurp the domain of the sermon. Doubtless we must guard the pulpit, pay earnest heed to our preaching, and not yield to the temptation to relegate the exposition of God's Word

to a subordinate place. Our first business is to preach. Some one has said that everything rises with the pulpit, and everything falls with the pulpit.

We have heard a great deal about the decadence of the pulpit. If it is shorn of its strength it is due largely to its silence on evangelical truth. In much preaching the great truths of the gospel—the atonement, repentance, regeneration, sanctification, faith in Christ, and eternal judgment are neglected. Many present day preachers seem to distrust the basal realities that constitute Christianity. They seem to employ all sorts of substitutes for the glorious Gospel. They are no longer preachers of the gospel. They are lecturers, talkers, entertainers. Their words smell of earth and not of heaven. Their sermons are chaff and bot wheat. Every man who claims to be Christ's ambassador must without hesitation make sin and grace the chief burden of his ministry. We must not minimize or whitewash sin, or the grace of God to cover it.

* * * * *

AWAKENING RELIGIOUS INTEREST

Throughout the world, with few exceptions, there seems to be a rising tide of religious interest. For nearly two decades the world has witnessed the constant rise of one anti-religious movement after another. In Russia, Mexico and Spain these anti-religious movements were fundamental in overthrowing existing forms of government. In India, Turkey and South America they are working a transformation in the social and economic life of the people. In every country on earth the attitude of the general public toward religion has been greatly effected by these movements. Even in countries where there has been no great upheaval in the social order, the churches and religious organizations have felt the influence of this wave, as evidence by a decrease in church attendance and contributions and general interest. All efforts by religious leaders to arouse their people to a sense of their danger seemed futile.

But today there is a rising tide of religious interest. The Giant of religion shows signs of awakening. The counter movement to irreligion is beginning. National leaders like J. Edgar Hoover, of the Department of Justice, and Roger Babson, the statistician, are declaring in speeches and articles that an awakening of spiritual religion is the only hope to save our civilization from destruction by crime and poverty. In Russia a gesture toward religious liberty has been made, the Christian home ideals are being restored, and the churches are crowded to overflowing. In Japan Dr. William Axling, a Baptist missionary, writes that religious interest has captured the center of the stage there. Both Buddhism and Shintoism are experiencing nationwide revivals. With the rising tide of religious interest in Japan there has come a crop of new religious cults. Some of these have borrowed heavily from Christianity. All this would seem to indicate that religion throughout the world is at last beginning a counter attack upon the anti-religious forces that have for several years held sway in the world. C. W. Pope.

* * * * *

PRESIDENT INVESTIGATES CO-OPERATIVES

(Christian Advocate, July 10, 1936)

What may be the spearhead of a new attack upon our national economic problem is the step taken by the president to investigate co-operative movements in foreign countries. A special three man committee has been dispatched to investigate the system and report back on the functioning of this type of group activity. Although the movement is nearly a hundred years old in some countries, little attention had been given to it in this country until the depression taught the farmers how to traffic and barter among themselves, which was but a step from co-operatives. Co-operative groups now operating in this country number about 11,000 societies and 3,000,000 members. Secretary Wallace sees co-operative consumers, producers, and industries as the hope of saving our democracy from communism or fascist dictatorship.

Public Opinion

KEEPING OUR DEMOCRACY PURE

David M. Gardner,
St. Petersburg, Florida

Baptists have the ideal form of government for the development of initiative in the individual. We have been criticized on the score that our churches and our denominational work, both state and southwide, is dominated by a few self-assertive, and often self-seeking individual. Of course, we understand the charge comes from those who speak of spiritual democracy as a "rope of sand," or as "no government."

It is a fact that democracy furnishes a fertile field for self-seekers. But it is also a fact that in government where all the people are interested and have a voice, the self-seeker will soon be discovered and dealt with properly.

Real democracy will profit by all constructive criticism. We have no time and less disposition to take cognizance of the exorcism of cynical spirits. Much of the criticism against our work and workers has the sound and odor of: "The scum thrown to the surface from the inward seething of small soured souls."

The glory of true democracy is in the fact that the way is always open for progress. It faces forward. The "status quo" state spells stagnation to a democracy. Nicholas Murry said thirty years since: "False democracy shouts—Every man down to the level of the average. True democracy cries—All men up to the heights of their fullest capacity for service and achievement." We are interested in promoting true democracy for ourselves and sharing its glories with all others. That is our task. True democracy like a stream moves on, and its very progress is a vital fact in keeping it pure.

All of which leads me to say that Baptists ought to give the world a living practical demonstration of what Dr. Gambrell called, "The value of free government in religion." We have told the world a good deal about democracy in form, we need to show what it is in fact. The question arises, how shall we go about it?

1. We must cease to lean too much upon so called human leaders, either in church or denominational life. Democracy is endangered when one person or a few do the thinking for the group; and when an individual is led to believe that he must do the thinking for the group he is doubly dangerous. Baptists need but one leader—The Holy Spirit. The more we magnify human leadership the more difficult it becomes to find followers.

2. We must distribute responsibilities, and thus enlist larger numbers.

That is needed in some of our churches and tragically so in our state and southwide work. It is a sad commentary on the spirit of our democratic bodies when one is able to name the ones who will appear on our southwide boards before the committee assemblies to elect them or to name the ones who will appear on the program of a denominational meeting before the program is made. So long as this is true, we all know that the work and program loses variety, but we can never know what we are losing by failing to enlist new personalities and fresh voices. Dr. Gambrell, who learned a lot about human beings in his early study of dogs, said: "If you want a dog to stay in the chase, you must let each dog follow his own nose—and let him bark a little if he likes it." There is wisdom in that homely illustration.

3. We ought to change the personnel of our state and southwide boards oftener than we do. I am not dealing in personalities, nor would I injure any brother, but I am speaking in the interest of causes dear to all of us. There are names appearing on boards and commissions of the Southern Baptist Convention today for no better reason than the fact that they were nominated ten or fifteen years ago. Such persons have learned all they will ever likely learn and have long since made their major contribution to the interests fostered by the boards. If a person remains on a single board or commission too long, he is liable to become lopsided. Every board and commission of the Southern Baptist Convention ought to have a blood transfusion every year. We need new personalities, fresh blood and brain to take the places of all members who have served as long as three years. It does not mean that the new blood and brain will be better and stronger than the old, but it will at least be fresh and result in the enlistment of a larger number of individuals.

4. We ought to constantly guard against the dangers of overlapping of state and southwide interests, growing out of what has been called "interlocking boards and agencies." An employee of a state or southwide board ought not to be a member of either or state or a southwide board. Granting that he is the most capable person to represent his state on such board, yet the fact that he is responsible for certain phases or all phases of denominational work in his state or all southern states will inevitably subject him to criticism. If the particular board of which he is a member gives extra attention and time to his state, the

board is criticized for showing partiality.

Baptists have a wonderful system of government. We did not create it. It was created for us and given to us by Christ. Our responsibility is in keeping it pure and developing its fullest capacity for good.

A TRIBUTE TO THE BAPTIST BROTHERHOOD

We have just closed a regional meeting of the Baptist Brotherhood at the First Baptist Church in Tampa. The principal speakers of course were Brother Hugh Latimer, Dr. C. M. Brittain, and Mr. Lawson Cooke. More than a hundred ministers and laymen were present.

They attended, first of all, a meeting with the ministers of Tampa, on Monday morning. At four o'clock in the afternoon, Dr. Brittain, as the first speaker, explained our Unified Program in a most lucid and appealing

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manner, and Mr. Latimer presented the vision and ambition of our laymen regarding the Kingdom Work, calling on various eminent laymen to testify.

This was followed with a dinner in the dining room of the church, served by our women, at which time we were entertained with some heavenly music, given by the choir of the Beulah Baptist Church of Tampa. There were a dozen of these singers, all Negro men, and it was utterly thrilling.

The climax of the day, of course, was the evening program, at which time Mr. Cooke was the principal speaker. In all my life, I am sure, I have never listened to a more lucid and impelling appeal. His mind is illuminating, his voice is appealing, and his spirit is uplifting and heavenly.

There is but one conclusion possible to be gathered from this meeting, and that is that this Brotherhood organization is the greatest forward movement the Church of Christ has made in our denomination in fifty years. That there was a place for it there can be no question. The wonder is that we have waited so long to catch the vision of its need and possibilities. That those who first caught the vision were prophets of God there can be no question.

We are going to see some glorious strides made by our denomination in the fields of church efficiency, evangelism and missions, within the next decade and half century. No one could fail to hear the voice of God in every speaker. We are getting back to Christ

in emphasizing the place of the layman in the Kingdom work assigned to the church.

Heartily,
Claude W. Duke, Pastor,
First Baptist Church,
Tampa.

KEEPING CLEAN The Church-Mouse

Back to the railroad yard there is a row of big brick tenement houses. The air is dense with smoke and steam and the walls of the homes are black and crusted with soot, yet from one window of each tenement extends a pulley-line, on which clean clothes are drying. Inside each tenement is a brave woman with broom and mop and soap and water, fighting the eternal warfare against dirt—her battle-flag the clothes upon the pulley-line. From the back windows of our lives the prospect is foul and the dirt is always seeping in, but with good friends, good books, a sturdy faith and cleansing prayer, we can still keep clean.—The Witness.

Alf Alfa—Rube, how do you think the election will go this fall?

Rube Barbe—Oh, I think our party has got 'em unless they buy us off.

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THOUGHTS

By Elder R. Herring

Thoughts are quite the strangest things—

Paint pictures on your mind,
Pictures that are beautiful
If your thoughts are kind.

But when thoughts are rather mean,
It's not so nice, I know,
Because the pictures painted there
Outside our faces show.

So I guess that now you know
Your face is like a book;
Thoughts good or bad can now be told
By reading how you look.

PETER'S PICNIC

By Mary C. Odell

Peter was a little bit lonesome for his mother and daddy today. Grandmother could see that from where she sat on the cool back porch getting peaches ready for canning. She had watched Peter try to play with his wagon. Then she saw him go to the gate and stand there watching the road. But grandmother knew it would be another week before mother and daddy would come, and she couldn't have Peter feeling lonesome.

So she put down her big pan of peaches and went into the kitchen. She took down a little basket and spread a snowy cloth inside. She put in a plate of fresh biscuits and a jar of strawberry jam. She put two hard-boiled eggs in one corner. She found some shiny apples, and then she made some cool lemonade. She tucked the corners of the cloth around the basket and went to call Peter.

Peter came running. "Yes, grandmother," he said. "What is it?"

"How would you like a picnic?" she asked.

"Oh!" cried Peter, "that would be fun. But," he added, "just a picnic for me? Shouldn't there be someone else at a picnic?"

"Dear me! That's so," said grandmother. "I'll tell you what. You take the basket and go see if you can find someone to invite to your picnic. When you have you may put down the basket and come back for the lemonade."

Peter took the basket and started down across the meadow. On the way he met Betsy, grandfather's cow.

"Hello there, Betsy," said Peter laughingly. "Would you like to come to my picnic?"

But Betsy shook her head and went on chewing grass.

"I guess you wouldn't like biscuits and jam," Peter laughed.

Down near the creek Peter met a little dog who barked at him and wag-

ged his short little tail in a friendly manner.

"Hello!" cried Peter. "Where did you come from? You're a dandy fellow. I guess you'd like to come to my picnic, wouldn't you?"

The little dog barked. Then he went running along the bank to a big tree. Then he ran back to Peter.

"Oh, I see," laughed Peter. "You want to have the picnic under that big tree." So he followed the little dog.

Just before he reached the tree he saw something pink. Then he saw a little girl sitting under the tree. The pink was her dress.

"Oh!" said Peter. "Hello! Where did you come from?"

The little girl smiled. "I'm visiting my grandma over there." She pointed to the house nearest the one where Peter's grandmother lived.

"So'm I," said Peter. "Do you get lonesome too? And will you come to my picnic?"

"Oh, yes!" cried the little girl. For that answered both of Peter's questions.

"Then you keep the basket while I go back for the lemonade. And I'll bring a bone for your little dog."

Soon Peter was back, and they took the things out of the basket and spread the snowy cloth on the ground. They fixed a place for the little dog too.

When he saw the bone he wanted to eat it right away.

"No, no, Bouncer!" the little girl said. "You must wait until everything is ready. Bow your head while we thank the heavenly Father. Then you may have your bone."

The little dog did as she said. But his eyes were on the bone all the time.

They all had a lovely time at the picnic. They ate all but one biscuit. They crumpled this up for the birds. They threw the applecores in the creek, and a turtle swam away with them.

When the picnic was over the little girl said she would bring one tomorrow afternoon. So there were no more lonesome days for either Peter or the little girl.—Story Time.



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149-6th Avenue, North NASHVILLE, TENN.
Convention President.....HERMAN L. KING



TENNESSEE LEADS THE SOUTH IN ATTENDANCE AT RIDGECREST

The third Southwide Training Union Assembly held at Ridgecrest July 25-31 was attended by 1281 young people from all over the Southern Baptist Convention. Of this number 234 were from Tennessee, the largest number from any other one state. South Carolina came second with 231. These young people that came from Tennessee represented thirty associations, viz: Nashville; Beulah; Knox; Ocoee; Big Emory; Big Hatchie; Chilhowee; Sequatchie Valley; Duck River; Shelby; Madison; Midland; Holston; Concord; McMinn; East Tennessee; Tennessee Valley; Sweetwater; Watauga; Robertson; Cumberland; Hardeman; Jefferson; Beech River; Gibson; Carroll; Western District; Polk; Nolachucky and Cumberland Gap.

Speakers

The speakers at this assembly were: Mr. E. E. Lee; Dr. T. L. Holcomb; Mr. C. K. Djang; Dr. J. O. Williams; Dr. B. W. Spillman; Dr. John W. Inzer; Dr. Dean Crain; Miss Inabelle Coleman; Dr. Frank H. Leavell; and Mr. J. E. Lambdin.

Conference Leaders

The Conference leaders presented practical phases of Training Union Work, these leaders were: Miss Roxie Jacobs; Miss Lucy Carlton Wilds; Mrs. J. E. Lambdin; Miss Frances Whitworth; Mr. J. P. Edmunds; Mr. O. K. Radford; Mr. Henry C. Rogers; Mr. George Elam; Dr. Clay I. Hudson; Mr. Byron C. S. DeJarnett; Miss Agnes Kennedy Holmes; Miss Edith McMillan; Mr. W. A. Harrell; Mr. T. H. Farmer; Mr. C. Aubrey Hearn; Miss Marjorie Moore and Mr. Herman D. Burns.

Classes

The following served as teachers: Miss Florrie Lee Lawton; Mrs. Henry C. Rogers; Mrs. J. O. Williams; Dr. Roland Q. Leavell; Mr. J. L. Corzine; Dr. Frank H. Leavell; Mr. Edwin S. Preston; Mrs. Frank H. Leavell; Mrs. Edwin S. Preston and Mrs. Agnes Kennedy Holmes.

WHAT THEY SAY

Union City

It was marvelous! It was uplifting! It has changed my life.

Camelia Cunningham.

Milan

The opportunity of being at the assembly at Ridgecrest has brought me

a new vision of life. It has meant a deeper love for fellowship; a greater desire to help others; a greater vision of my duties in serving our Lord Jesus Christ and a deeper love to co-operate with others in the great work to win others to Christ. It has proven what we can do if we are only willing to follow the steps of Jesus. I have given myself more completely to Him and I have a greater inspiration in life.

Hunter Hopper.

Chattanooga

The fellowship has been the finest that I have ever seen, and the inspiration has been wonderful. I will be a better Training Union worker for having been there and would advise every person to plan to attend Ridgecrest assembly.

Fred Pinegar.

Sweetwater

Ridgecrest has brought to my heart the responsibility a leader in a local Baptist church has, and made me realize my responsibility.

Nancy Boggess.

Parsons

Ridgecrest! the dream of three long years has come true, it has built me spiritually and this assembly has made me resolve to make conditions near me better.

Floyd Carrington.

Memphis

My greatest impressions of Ridgecrest are: the true spirit of friendship; the deep devotion to the higher callings; and the wonderful inspiration received from the speakers.

Frances Calvert.

Bolivar

The splendor of God's beautiful world! The blessed fellowship with God's chosen people! The efficient instruction for carrying on God's great program! The inevitable urge to be a better Christian witness—these are the blessings Ridgecrest brought to me.

Mary Anderson.

Knoxville

The spirit and memory of the week spent at Ridgecrest will be forever in my heart.

Sherman R. Wood.

Huntingdon

Ridgecrest has brought me happy days, new friends, friends who will

be mine for life; information and inspiration from our leaders that have changed my life.

Val Dean Maddox.

Athens

Ridgecrest is wonderful in every way! We have climbed mountains both spiritually and physically. My prayer is that I might climb in service as I return to the valley of possibilities.

Orpha Lipps.

Chapel Hill

Ridgecrest has certainly been a blessing in my life. I am going back home inspired to live a more consecrated life and be a more efficient Training Union member.

Sara Lane.

Old Hickory

Ridgecrest has meant to me, a re-dedication of my life, my means and my service to my God.

Laura Brown.

Butler

Ridgecrest is an outstanding experience in my Christian life. It has given me delightful Christian friendship, renewed faith, and new vision, inspiration, and enthusiasm.

Robert DeVault.

Brownsville

Ridgecrest has certainly been a mountain top experience for me. I am going back to Tennessee and Brownsville to do my best for Christ because of renewed faith I now have.

Ola Bell Simpson.

New Market

I am confident of the fact that my trip to Ridgecrest has brought me nearer to my Lord and that the inspiration I have received here will linger always with me.

James Boyd.

Kimberlin Heights

Of all the good things that I have enjoyed in life, the greatest of these is small in comparison with the joy of Ridgecrest.

Virginia Goodman.

Union City

Ridgecrest the greatest place in all the world for fellowship with the South's greatest leaders and young people, and for Bible study.

Maurine Smith.

Memphis

To enjoy again the delightful Christian association, to gain untold inspiration, to revel in God's unequalled majesty as revealed through the mountains are reasons I'll come back to Ridgecrest again and again.

Sara Pearce.

(Testimonies from Ridgecrest to be continued next week.)

Sunday School Department

Superintendent Andrew Allen
 Elementary Worker.....Miss Zella Mai Collie
 West Tennessee Field Worker.....Jessie Daniel
 Office Secretary.....Miss Clara McCarth

HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

TWO STANDARD SUNDAY SCHOOL CLASSES

Miss Frances Ewton, Young People's Superintendent, Grace Baptist Church, reports two standard classes: "Euze- lian" taught by Mrs. H. C. Sprouse and the "Fidelis" taught by Mrs. Carl K. Walker.

Congratulations to these two classes and their officers.

TWO STANDARD JUNIOR DEPARTMENTS

Miss Edna Greene, Junior Department Superintendent, Ridgedale Baptist Church, Chattanooga, reports a Stand- ard Department.

Mrs. Homer G. Lindsay, Covington, First Baptist Church, Junior Superin- tendent, reports a Standard Department.

TWO STANDARD JUNIOR CLASSES

The Truth Seekers Class, Miss Belle Tyus, teacher, First Baptist Church, Memphis, sends application for recognition as a Standard Junior Class.

"Light Bearers," a Standard Junior Class, is reported by Mrs. J. T. Goswick, teacher, First Baptist Church, Mem- phis.

PASTOR BELIEVES IN TEACHER TRAINING

Rev. T. H. Roark, Pastor, First Bap- tist Church, Coal Creek, writes: "Our Sunday School is doing better work this summer than any summer we have been here. This is our fourth year. Brother J. D. Stair is a fine Superintendent. We are going on with our training to finish the whole course. Nothing will substitute for it in build- ing a Sunday School."

He sends in a request for a number of awards.

ASSOCIATIONAL SUNDAY SCHOOL NEWS

Mr. C. Wesley Cook, Associational Superintendent in Robertson County, had thirteen churches represented in the recent associational meeting. Ninety people were present. Four churches reported they had taken a religious census in the past year.

There are twenty-three churches in

the Association and twenty-three Sun- day Schools.

Mr. Eugene Roberts reports a meet- ing in Mulberry Gap Association. The most encouraging part of his report was relative to a new Sunday School organized at Richardson Creek.

Mr. J. Kirk Graves, of Memphis, writes as follows: "Superintendent L. A. Myers is working out a program for the afternoon of August 16 with special emphasis on departmental work. The meeting is to be held at Union Avenue Baptist Church. Follow- ing the departmental conferences un- der the leadership of various Memphis pastors, an open forum will be con- ducted. The meeting will close with an inspirational message.

The State Superintendent attended the meeting of the Union and Chil- howee Associations last week. Last Sunday he was privileged to be with Associational Sunday School Superin- tendent H. M. Hood of Caryville in the Campbell County Sunday School Convention. Next week he will attend the meeting of the East Tennessee Association, meeting at Holder's Grove.

VACATION BIBLE SCHOOL NEWS

At the writing of these notes, 185 Vacation Bible Schools have reported. Fifty-five schools that were held last year have not yet reported this year. More than forty new schools are in progress this week or have already closed and have not reported. Some interesting testimonies follow:

"The School at the Holston Valley Baptist Church enrolled sixty-three and had an average daily attendance of forty-seven. It was one of the most successful schools I have worked in."

J. E. Ledbetter, Kingsport.

"We have had three Vacation Bible Schools in my churches this summer with a total enrollment of 183. I be- lieve the Vacation Bible School is one of the best things we can have. We have had a total of sixteen conversions. The school has helped our Sunday School, both in attendance and in spirit."

Oscar T. Nelson, Greeneville.

First Baptist Church, Bolivar, Rev. Paul A. Wieland, Pastor, reports a

Vacation School with 183 enrolled and an average attendance of 157.

Mr. J. C. Williamson, of Chattanooga, sends the names of twenty-six churches in the Ocoee Association that have had Vacation Bible Schools this summer. This is a wonderful increase over that of last year. It looks like Holston Association and Ocoee Association are in a close race for first place in the state.

"Please note the large number of Intermediate boys enrolled in our Vacation Bible School. The whole thing was a success despite the ex- tremely hot weather. We are planning to have our second school next year and make it bigger and better than ever."

Rev. R. Lofton Hudson, Greenbrier.

INCREASED SUNDAY SCHOOL ATTENDANCE

Mrs. Addie M. Bayless, Limestone Baptist Church, Jonesboro, reports a splendid Vacation Bible School. She writes: "We are well pleased with this, our first school. Of course we want another one next year. For the past two Sundays there has been a gain in our Sunday School attendance of twenty-five and thirty per cent."

MIDWAY CHURCH, WARRENSBURG

Miss Zella Mai Collie of the State Sunday School Department is assisting the Midway Baptist Church near War- rensburg in a Sunday School Training School this week. The Sunday School Superintendent, Luther Reed, says they hope to reach the Standard of Excel- lence soon.

FORGETTING GOD

By J. E. Harvey

I forgot my Lord in the summer time,
 Just the time I was needed most.
 I was not away, but on each Lord's day
 I failed to be at my post.

I forgot my church in the summer time
 As I lazily lay in bed.

While the faithful few had my work
 to do

And I was spiritually dead.

I forgot my pledge in the summer time,
 When he needed it most of all.

While my cash was spent, I was pleas-
 ure bent,

Just off duty for God till fall.

If my Lord should come in the summer
 time,

When from duty to God I'm free.

I wonder what I should do when my
 life is through,

If, by chance, he should forget me.



SUNDAY SCHOOL LESSON

By THE EDITOR

AUGUST 23, 1936

The Gospel For All Men

Scripture: Acts 11:5-18; Rom. 1:13-17.

Golden Text: John 3:16.

Readings: Acts 10:9-16; Dan. 7:9-14; Rom. 2:1-11; Rom. 11:25-36; Eph. 1:3-14; Isa. 11:1-5.

The conversion of Cornelius under the preaching of Peter and the letter of Paul to the Romans show that the gospel is for all men. In our lesson text we see:

I. Preparation for Giving the Gospel to All men (vss. 5-12).

Peter needed his Jewish prejudice against Gentiles removed and needed to see that the gospel was for Gentiles as well as Jews. In our lesson we see this accomplished:

1. **By Revealing Communion:** "I was . . . praying." Answering the criticism of certain Jerusalem Jews because he had gone into a Gentile home, preached to them, and, especially, eaten with them. They did not believe Gentiles to be entitled to such. Peter explained that he was praying when God revealed to him otherwise. In a trance a vision was given him illustrating that revelation. Evidently the vision corresponded to the thing Peter had been praying about. So he had been praying about this Jewish-Gentile question. Where there is real prayer to know God's missionary will there is neither anti-missionism nor omissionism.

2. **By Convincing Conversation:** "What God hath cleansed that call not thou common." The conversation between Peter and the heavenly Voice revealed that the Gentiles (all non-Jewish peoples) had been positionally "cleansed" in God's redemptive dealings and could now be personally cleansed and saved equally with Jews.

3. **By Commissioning Command:** "The Spirit bade me go with them, making no distinction." This was the Lord's direction to Peter relative to the men whom Cornelius had sent for him. When men pray and heed the Spirit's direction, their prejudices against both men and missions are removed and they heed the Lord's command, "Go ye into all the world, and preach the gospel to every creature." These things prepared Peter to go and to preach to the Gentiles.

II. Demonstration That the Gospel is for All Men (vss. 13-18).

The demonstration in the house of Cornelius corresponded with the illustration and explanation that had been given Peter.

1. **A Serving Instrument:** "Peter, who shall tell thee words whereby thou and all thy house shall be saved."

Thus the angel had told Cornelius to send for Peter to become the instrument through whom God would answer Cornelius' prayers and satisfy the longings of his soul. Note that:

A. Cornelius was desiring to be saved but was not saved, else the instruction referred to would have been different.

B. Although God was sovereign He used a human instrument to convey to Cornelius the message whereby salvation would come.

C. This message was evidently the gospel, and Acts 10 shows that it was. Hence, the gospel is necessary to the salvation of sinners (Eph. 1:13; Jas. 1:18).

Sinners desiring salvation. The sovereign God using yielded instruments to carry the saving message to them. This is the very essence of missions.

2. **A Proving Incident:** "The Holy Ghost fell on them as on us at the beginning." The point where this took place was the moment when the Cornelians exercised faith in Christ (Acts 10:43-44). So here were Gentiles saved by grace the same as Jews. So it was shown that redemptively and racially "there is no respect of persons with God." Today the gospel, applied by the Spirit, brings salvation to believing men of all races. The gospel is for all men. By the way, the Cornelians were saved prior to baptism, which is quite at variance with the Campbellite theory of baptism in order to the remission of sins.

3. **A Wondering Convincement:** "Then hath God also to the Gentiles granted repentance unto life." This was already Peter's conclusion, and the circumstances in the case compelled even those who had criticized the Apostle to come to the same conclusion. It is a conviction that all Christians should hold, that the gospel is for all races without distinction, and then to act accordingly.

III. Obligation to Give the Gospel to All Men (Rom. 1:13-17).

In the Epistle to the Romans Paul shows, among other things, that men of all races are the subjects of gospel address and that there is the obligation upon Christians to preach the gospel to them.

1. **Universal Indebtedness:** "I am debtor." The scope of this indebtedness takes in all races and responsible creatures. This is in keeping with the command of Christ to "preach the gospel to every creature." There is a universal need for the gospel, "for all have sinned," and Christians are obli-

gated under the command of Christ to minister to this universal need. Missions is a debt. And the man who will not meet his debts is dishonest.

2. **Personal Readiness:** "I am ready to preach the gospel unto you." This was Paul's response to his obligation. By prayer, by personal going when called, and by giving the Lord's people are to show their readiness to preach the gospel to all men.

3. **Gospel Suitableness:** "Not ashamed of the gospel of Christ." The gospel meets every redemptive specification needful for men.

A. "Power of God unto salvation." It is this power by way of convincing men of their sins and setting forth the salvation of God in Jesus Christ. It is the instrument used by the Spirit in regenerating men (Jas. 1:18). And it is "the power of God unto salvation to every one that believeth" regardless of race. Nothing else is this power. And since the gospel is this power, then men are not saved apart from the gospel. The redemptive suitableness and the exclusiveness of the gospel enter into the obligation of the saints to give the gospel to all men.

B. "Therein is revealed the righteousness of God." "The righteousness of God" means "Christ . . . made unto us wisdom, righteousness, sanctification, and redemption" (1 Cor. 1:30). Thus His righteousness is imputed, credited, to the believer (Rom. 3:21, 22; 4:5, 6). The gospel is the only message which reveals this, and in the acceptance thereof is everlasting life and a status which means "the righteousness of God in him."

Men need the gospel universally. The obligation upon the saints to give men the gospel is universal. And this is the ordained plan of God whereby those who are to believe are to be called out from the world and saved.

The gospel is for all men. It is efficacious in the believer. To say that the sovereign God could save men without the gospel gets nowhere. It is not a question of what God CAN do, but of what He has CHOSEN to do. Those who honor the sovereignty of God are those who do what He says without quibbling, not those who put up His sovereignty as an excuse for their disobedience to Him in refusing to engage in the work of preaching the gospel to every creature.

QUESTIONS

1. How were Peter's Jewish prejudices against Gentiles removed?
2. Why was Peter sent to Cornelius?
3. What message did he preach and what was the result?
4. What was the conclusion drawn from this?
5. How much are God's people in debt?
6. Give two reasons why Paul was not ashamed of the gospel of Christ.

Woman's Missionary Union

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

HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

A LETTER FROM MRS. R. L. HARRIS

On S. S. Santa Barbara
 July 13, 1936.

So much, and every bit so interesting, I fear I will weary you with my letters. My first letter brought us to Cristobal, Atlantic entrance of Panama Canal. We had five days here waiting for Grace Line to take us down West Coast. Enjoyed every minute. We were in Government owned (U. S. A.) hotel, "The Washington." We have a Home Mission Church here as well as on the Pacific side at Ancon and Balboa. Sunday A. M. we started out to walk to our church, 14th and Bolivar. The clerk kindly informed us that we were going to a black church. We knew it was our mission and that is where we desired to go. We found the walk most interesting and soon reached the church, a large gray frame building with the exquisite tropical crotons almost six feet high planted around, adding much color to the scene. A deacon, a real ebony specimen, greeted us most cordially saying that the pastor was in another service, but would be in presently.

In a few minutes he came in wearing a handsome black robe. He is a native of Haiti, educated in the English Seminary there. He has a lovely speaking voice, splendid vocabulary and preached as fine a sermon as you would hear in one of our finest city churches. He explained that he had been dedicating some babies and presenting them their Cradle Roll certificates as they were enrolled, saying it held the mothers and fathers, many were from Catholic homes. There are four hundred members in this church. The church was crowded. Once a year the Brotherhood attend in a body; they sang a song (words composed by one of the members, the music by the pastor). They have a pipe organ, a fine man organist and a good choir. Every body had on white, men linen suits, the women white dresses, hats and shoes. We learned that they always dress in white for Communion. What reverence! How devoted! Before communion the choir beautifully rendered "Now is Christ Risen From the Dead." They closed by all repeating the church covenant. They have some kind of a meeting at the church every night even Saturday. They gave twenty-five the hand of church fellowship. Following the pastor, the senior deacon followed with church envelopes and a copy of Church Covenant. It was a service I will never forget.

Monday we went sight seeing. How it all reminded me of Africa! How

constantly I thought of Ruth Walden and Kathleen Manley. The flowers were so beautiful and gay, the perfume so heavy. The people so numerous and black. Children were there in vast numbers; up to four or five all little girls and boys go naked.

Cristobal and Colon are divided by a street. In the early days when the French began work on the canal they brought their own people. We visited Mt. Hope Cemetery where they buried sixty thousand. When the United States took it over we used native help or those from nearby islands, being acclimated we lost very few. They paid the white people in gold, the black in silver, so since those early days the whites are known as gold, the blacks as silver. In passing a hospital you see "Gold patients enter here," beyond, "Silver patients enter here." At the Postoffice the windows are marked "Gold"—"Silver." Where most of the blacks live is called "Silver City."

We greatly enjoyed visiting Coco Solo Naval base with its warships, planes, etc. France Field is Army, Pan American airways also out here. All Panama employees are furnished living quarters, also laundry tubs and lines and the wash is hung underneath. It was the rainy season, many showers daily. The Government has transformed Canal Zone. The swamps are all oiled and being drained and reclaimed and mosquitoes are almost unknown. The big Hospitals, Research buildings, people studying and experimenting with tropical diseases have been and are now a blessing to the entire tropical world.

We were interested in the crabs, bright blue, yellow, brown, so many and so large. Sometimes you'd get a "flat" passing over them. Some one thought they saw an alligator but it was one of those large tree lizards called iguanas or tree chickens. They feed on vegetables only and are considered a great delicacy. The night flying at the naval base, hunting for planes with search lights was indeed interesting. By day, dropping smoke bones caused one to pray earnestly for peace.

I wish I could go in detail on our trip through the Canal, with a lecturer to explain locks, etc. No ship goes through on its own power. You are first raised through Gatun to lake level and later lowered to come out into Pacific. At first there were many slides, but they have been about eliminated, have not had one of any importance since 1920. The dredges are in there at work, some places making

it wider, others deeper. Ships from all world ports, about four hundred a month pass through. Our Armies are stationed at both entrances and we are building the most modern and largest radio station perhaps in the world. America usually does! Already it has cost \$760,000. We realize more fully we are beginning to look out with all this fortified.

We are now on Pacific. Full passenger list, two large tours from West Coast, two from New York, many Western teachers, some students on "Good Will Tour." No freight or passengers, we do not stop. We pass equator and marvel we are not a grease spot on the deck! Then we remember it is winter, mid-summer and as we move on south it gets colder. Ecuador straddles the equator. The history of these people is interesting and thrilling. They are Indian and Spanish. Pizarro in 1533 conquered this country learning of its vast wealth. We leave the Pacific and go up the Puayas River seventy miles to Guayaquil, the chief seaport of Ecuador. It is a city of 120,000. Many English and American factories, a busy bustling city. It was badly damaged by earthquake last year. Buildings made of wood covered with plaster. The new ones are reinforced concrete. They are building a concrete highway to the capital, Inito. If it had been a clear day we could have seen the volcano Chimborazo, one of the loftiest of the Andes. From Guayaquil we get our cocoa beans. They are dried along the streets, then loaded on ocean going vessels to go to the chocolate factories of the world. In 1916 they shipped 109 million pounds. Great banana port, all day hundreds of men loaded bananas. This is where Panama hats are made, Panama only puts them on the market. Amatto seed are shipped in large quantities around the world. They yield a rich yellowish-red dye used to color cheese and butter. The toqua nuts, known as vegetable ivory, are used for buttons, bracelets, rings and various ornaments. I was deeply interested in balso wood, the lightest wood known, just half as heavy as cord. It is used for making artificial limbs, life preservers, airplanes, etc.

Many of us use sofa pillows stuffed with kapok. It grows in Guayaquil in pods on the cotton tree. It is so elastic, buoyant, there is great demand for it. After five trips to Europe with all its ancient buildings, art galleries and museums, this country gives you a great thrill of the unexpected. The souvenirs are crude but characteristic. The main street of Guayaquil is called 9th of October Boul, to commemorate marking the spot where Simon Bolivar and San Martin threw off the yoke of Spain in 1820. At the end of the Boul is a handsome monument. The cemetery is the finest in South America and compares very favorably with

Genoa, not nearly so large. The large hospital attracts attention, the San Domingo Church is three centuries old and was badly damaged by last year's earthquake. They do not seem to have the money Catholics in other lands have.

The zoo was most interesting, monkeys, magnificent parrots, the South American eagle, the condor, interested me more than anything I saw. He is so large with a big "ruff" of skin without any feathers about his neck. He looks every inch a monarch! He attacks calves, hogs, children and even men sometimes. Near here is where the primitive tribes, shrunken human heads to the size of a base-ball called "sausas." They sell you crude dolls to represent these. Many of these jungles have never been visited by civilized people.

These little trips to unexpected parts every few days add much to the enjoyment of the tour. We left Guayaquil about eleven o'clock. The lights of the city and the fountains with varicolored waters made a picture never to be forgotten.

Book Reviews

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

Men Who Left a Name by E. Leigh Mudge. Methodist Book Concern, 150 Fifth Ave., N. Y. 50c.

This book gives in brief the high points in the lives of twelve great persons of the religious world beginning with John Wycliffe down to Frances E. Willard. Take some references from the life of Phillips Brooks. "When he was a senior (at Harvard) he was considering the choice of a vocation and consulted the president of the university. The president suggested that he try to choose his field of usefulness by first eliminating all the impossible ones. 'Now in your case owing to the impediment in your speech, you could never be a preacher.'" But that was exactly what he wanted to do and did do in a marked way, standing right near the head of the preachers of his day. As an illustration a Boston paper said: "It was a dull rainy day when things looked dark and lowering, but Phillips Brooks came down through Newspaper Row and all was bright."—J. C. Miles.

"The Young People's Department of the Sunday School" by Wm. P. Phillips. Cloth 60c; paper 40c. (Baptist Sunday School Board).

Allow me here to hail enthusiastically the appearance of "The Young Peo-

ple's Department of the Sunday School" by Wm. P. Phillips, an entirely new treatment of this important subject, in line with the present significant emphasis in young people's work. Mr. Phillips himself has had much to do with the promotion for young people (and adults) of the department idea and plan, so effective and earlier in development among the elementary and intermediate groups. In these nine lucid chapters and a valuable appendix he presents in surprisingly brief compass the latest in and long study of young people. The book thus becomes an exceedingly valuable working manual for teachers and officers who seek the best for their young people and

desire the greatest efficiency in their labors.

J. R. N.

Softpate—"Is that the same car you bought last year?"

Broadhead—"All except three fenders, the bumper and one wheel."



TWO CLIMAXING WEEKS

at Ridgecrest Assembly

AUGUST 16 TO 22

BIBLE AND CHRISTIAN LIFE CONFERENCE



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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR AUGUST 2, 1936

Memphis, Bellevue	1374
Memphis, Temple	811
Memphis, Union Ave.	806
Nashville, Grace	728
Chattanooga, First	724
Chattanooga, Ridgedale	563
Knoxville, Fifth Avenue	554
Maryville, First	465
Bristol, Calvary	426
Etowah, First	425
West Jackson	424
East Chattanooga	420
Jackson, First	389
Chattanooga, Calvary	385
Memphis, Speedway Terrace	375
Chattanooga, Avondale	364
Union City, First	299
Chattanooga, Red Bank	307
Chattanooga, Central	290
Chattanooga, Tabernacle	285

By FLEETWOOD BALL

T. T. Newton has resigned at Parsons in order to accept a call to Clinton, Ky., effective Aug. 15.

J. E. Raines has resigned at Hannibal, Mo., to accept the call of Bethany Church, Kansas City, Mo.

J. S. Bell, of Whiteville, Tenn., concluded Friday night a gracious revival with the church at Spring Creek.

The First Church, Sulphur, Okla., is supporting Missionary W. C. Harrison of Pernambuco, Brazil.

The church at Galena, Kan., has secured as pastor, J. C. Throgmorton, of Arma, Kan.

T. L. Wooten has resigned as pastor at Walton, Ky., and moved to Chrystal Springs, Miss.

A. O. Linger resigned Beechland Church, Louisville, Ky., to become pastor at Elkins, West Virginia.

F. E. Harwood, until recently pastor at Guthrie, Ky., is now pastor of the First Church, Shinston, West Virginia.

The First Church, Phillipi, West Virginia, has secured as pastor, C. Vernon Cochran, of Madison, West Virginia.

G. C. Devers presented his resignation as pastor at Forsan, Texas, and is regretfully accepted.

Tom Wiles has resigned Exchange Church, Oklahoma City, Okla., and is doing the work of an evangelist.

W. J. Darnall has resigned at Hargill, Texas, effective September 1st. He has been with the church five years.

On account of an infantile paralysis, scare the churches at Unity and Darden postponed their revivals indefinitely.

H. T. Whaley, of Louisville, Ky., lately supplied the pulpit of Bellevue Church, Memphis, R. E. Lee, pastor.

The First Church, Chandler, Okla., has accepted as pastor, Walter Smith, of Cordell, Okla., who will be on the field soon.

W. J. Ray, a district missionary in Texas, has accepted the pastorate at Littlefield, Texas, and will close his work as a missionary August 15.

A. F. Avant has resigned as pastor of the First Church, Lampasas, Texas, in order to accept the care of the First Church, Somerville, Texas.

A. T. Cinnamon has resigned as pastor of the First Church, Kosciusko, Miss. The Mississippians hope he will not leave the state.

J. D. Herrington, pastor of Dorcas Wills Memorial Church, Trinity, Texas, and Miss Estelle Gassiot were recently married. She is a gifted help-mate.

The Baptist Bible Institute at New Orleans, La., did not receive enough money to pay interest on its bonds due August 1st.

There were 42 additions in a revival in Franklin Street Church, Louisville, Ky., L. C. Ray, pastor. Sam P. Martin, of Murray, Ky., did the preaching.

Ed G. Butler of Calvary Church, Glendale, Arizona, has resigned to accept the call to the First Church, Phoenix, Arizona.

Henry Rushing, of Olive Springs, Miss., has accepted the call to the church at Collierville, succeeding the late J. P. Horton.

I. E. L. Andrews, formerly of Wheatly, Ky., is now living with his sister-in-law at Carrollton, Ky., and is practically an invalid.

The revival at Royse City, Texas, resulted in 50 additions, state evangelist, C. Y. Dossey, preaching. C. G. Watt is the happy pastor. Baptism was administered to 33.

In the revival recently held at East Avenue Church, Austin, Texas, there were 85 additions. Hyman Appleman did the preaching. H. C. Morrison is the pastor.

J. A. Wilson has resigned as pastor of Olivet Church, Tulsa, Okla., to be-

come pastor of the Second Church, Okmulgee, Okla., succeeding A. A. Brady.

In a revival in Nogales Ave. Church, Tulsa, Okla., there were 75 additions. Carl Stone did the preaching, assisting R. L. McCloung. He is now in a meeting with G. H. Stigler at Sand Springs, Okla.

The revival in Haleyville, Ala., in which J. A. Smith, of Decatur, Okla., did the preaching, was greatly interfered with by an infantile paralysis scare. J. W. Rucker is pastor.

During October 25th to 30th W. Hershey Davis, professor of New Testament Interpretation in the Southern Seminary at Louisville, will preach in Druid Hill Church, Atlanta, Ga., L. D. Newton, pastor.

H. P. Garrett, after six years of service, is resigning his pastorate of the church at Whittenburg, Texas. There have been more than 400 additions during his ministry.

By THE EDITOR

Twenty-three home missionaries attended the State and Home Mission week at Ridgecrest, Aug. 2-9.

Barney Flowers, pastor of Eudora Church, Memphis, is in a meeting with the Baptist Church of Fisherville.

R. J. Caldwell, who last year was principal of the High School at Fisher, Ark., has accepted the care of the First Church, Vanndale, Ark.

A. U. Boone supplied the pulpit of the Highland Heights Church, Memphis, recently in the absence of Pastor Ira C. Cole.

...THE... "GOOD" SAMARITAN

¶ The Southern Baptist Hospital is called upon to do much charity work, and the Denomination makes no provision for a charity fund.

¶ What the Hospital gets from the Co-operative Program has never been sufficient to pay interest on the debt made when the Hospital was built.

¶ We cannot escape the economic law of paying for what we consume. If we do free service for the poor, some one must pay the bills. Please bear this in mind when asking for free service.

¶ Don't try to play the Good Samaritan unless you are willing to pay the Inn-keeper.

**SOUTHERN
BAPTIST HOSPITAL**
New Orleans, La.

W. C. McPhearson, Eagleville, has recently assisted the Una Church, Nashville, J. C. Miles, pastor, in a splendid revival meeting.

Singer Carlyle Brooks is assisting in a Baptist community revival at Rockford, Ala. Pastor J. D. Picklens is preaching.

F. T. Carroll, pastor of Grace Church, Springfield, is in a good meeting with the Alexandria Baptist Church, Joe M. Strother, pastor.

C. H. Franks, Hayti, Mo., has recently closed a good meeting with First Church, Steele, Mo., J. W. Cunningham, pastor. Frank Adams of Paragould, Ark., led the singing.

Miss Beatrice Moore, Secretary to Dr. Freeman, is in the Protestant Hospital, Nashville, recovering from a serious operation. We all wish for her an early recovery.

First Church, Tupelo, Miss., is in the midst of the eighth annual county-wide Tabernacle meeting. Pastor Holcomb is preaching and Grant Sinclair in charge of the music.

The Lord greatly blessed the gospel as M. M. Fulmer preached it at Poplar Grove Church, Gibson County, I. N. Penick, pastor. There were nineteen additions to the church and the whole community was revived.

The office appreciated visits last week from the following brethren: T. T. Martin; J. T. Barbee; R. J. Williams, Dyersburg; J. H. Wright, Memphis; Frank Collins, Portland; Braxton Sams, Carthage; and L. S. Sedberry, Brownsville.

Two foreign missionaries home on furlough are planning to spend the winter in Tennessee: Mrs. Robert Logan, Argentina, with her daughter, Mrs. Victoria Logan Laws in Johnson City; and Dr. Mary King in Chattanooga.

A. M. Volmer, pastor of First Church, Dyersburg, with his wife and son, are spending their vacation in Louisville, Ky. He will supply Aug. 16 for A. K. Wright at Baptist Tabernacle, Louisville, and Aug. 23 for S. F. Dowis at the Carlisle Avenue Church, Louisville.

McEwen Church, R. J. Williams, pastor, has closed a good revival with J. D. Barbee, Dickson, preaching. There were seventeen additions by baptism. Brother Williams is doing a fine work at McEwen and the Lord is blessing his efforts in a great way.

Shady Grove Church, near Dan-dridge, has closed a glorious revival. Our own pastor, U. W. Malcolm, did the preaching. The church was might-

ly revived. There were thirty-four conversions and renewals and a good number joined the church.—T. E. Atchley.

Three Associational meetings have been changed as follows: Cumberland Gap meeting August 9th with Hope-well Church; Bledsoe meeting August 25th with Chestnut Grove Church at Fountain Head; and Hardeman meeting September 4th with Grand Junction Baptist Church.

Mt. Carmel Church, Robertson County, has closed a great meeting with twelve conversions. J. B. Ousley, new pastor, is winning his way into the hearts of the people in a fine way. It was my pleasure to preach for him ten days. It was a joy to work with this good pastor and this great church.—B. Frank Collins.

Round Lick Church, Watertown, W. B. Woodall, pastor, recently closed a good meeting with B. Frank Collins preaching and Braxton Sams leading the singing. Brother Collins writes, "Brother Woodall is one of the choice spirits in our state to work with. I shall go back to my own work with renewed zeal because of the experiences there."

Harrison-Chilhowee Baptist Academy will open its fifty-sixth session Aug. 18. Prospects for the largest enrollment in the history of the school are anticipated. With the completion soon of our new boys' dormitory, the installation of a central heating plant, and many improvements that are to be made within the next sixty days, we will have one of the most modern equipped school plans to be found.—Roy Anderson, Principal.

I notice that my friend and college-mate, Rev. Norris Gilliam, is coming to Springfield as pastor of that excellent church. I predict great things for this church under his leadership. Brother Gilliam is a graduate of Union University and the Southwestern Seminary, is consecrated, an untiring worker, sound in the faith, clean morally and has the assistance of a well-trained consecrated and efficient wife. Springfield and Tennessee will be blessed by the coming of these fine people into our midst.—First Church, Maryville, P. B. Baldrige, Pastor.

Calvary Church, Chattanooga, W. T. McMahan, pastor, has set Sunday, September 13, to dedicate their church which was organized ten years ago. Today the church has two annexes in addition to the church building. Ten years ago Dr. R. W. Selman came and began a work that seemed to be impossible, he moved the old North Chattanooga Church to a new location, and called it the North Side Church. He then suggested that we organize the

Calvary Church. At that time 200 hundred in Sunday School was a good attendance, now we have an average of near 500. Pastor McMahan says: "It has been a hard road to travel, but the Lord has blessed, and He is able to do even more than we expect."

Dr. Wilfred C. Tyler of Annapolis, Maryland, has been elected head of the Department of Bible at Blue Mountain College. A native Mississippian, reared at Brookhaven, a graduate of Mississippi College, Dr. Tyler received the degree of Doctor of Philosophy from the Southern Baptist Theological Seminary, Louisville, Ky. He is now pastor of the First Baptist Church, Annapolis, Maryland. Mrs. Tyler was Miss Frances Landrum of Laurel, formerly Young People's Society director for Mississippi Baptists. Dr. Tyler succeeds Dr. E. B. Hatcher, who goes to the faculty of Harcum School, Byrn Mawr, Pennsylvania, which is operated by his sister.—Miss Tom Womack, Secretary.

It will be of interest to the brotherhood and the many friends over the state to know that the First Church, Greeneville, Charles P. Jones, pastor, is closing one of the best years in the history of the church. Last September the church voted to adopt the "Try-Me-Plan" of tithing. When the year closed all the bills were paid and there was still \$800 in the treasury to pay off the last note against the church property. More has been given to denominational causes than any previous year. The church, in the near future, plans to build some Sunday School rooms and put a new roof on the main building. The following officers of the church are recognized for their splendid leadership: Paul Skinnell, Sunday School Superintendent; T. M. Adams, B. T. U. Director; Mrs. Oscar Jenkins, president of W. M. U.; Charley McNeese, director of music; and Dr. E. I. White, chairman of the Promotional Committee.

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Looking At The World

By Plautus I. Lipsey, Jr.,
Professor of Journalism,
John B. Stetson University

Paris, July 14.—The streets of Paris echo with revelry tonight in celebration of Bastille Day, but pessimism reigns in the capital of France because of the disturbed situation at home and abroad.

Domestically, France is a smoking mountain of social and industrial unrest, threatening to burst at any time into eruptions of violent political character.

In foreign affairs France finds herself in the most difficult situation since the war, her security menaced by the gradual formation of a powerful Central European bloc under direction of Adolf Hitler, while the fidelity of her military allies is in doubt.

France today is in the throes of a socialist revolution which many competent observers here believe will eventually bring into being the second great soviet state.

The present government, headed by the socialist Leon Blum, a learned Jew, is based upon the co-operation of the socialist and communist parties under the title of "Le Front Populaire." Despite hostile criticisms and cynical predictions, the Blum government is displaying strength and an unlooked-for capacity for practical politics.

Today for the first time in history, every mayor of every suburb in the circumference of Paris is a communist mayor, and this most significant encirclement is known as "the red belt."

Premier Blum in the few months of his ministry has succeeded in enacting a constructive program of social legislation, including a 40-hour working week, two weeks vacation with pay, the right to collective bargaining, and increases of seven to fifteen per cent in minimum wage levels.

M. Blum and his colleagues have made a special effort to win the peasants and agricultural workers, who hitherto have not seen eye to eye with industrial workers on politico-economic questions. Farm workers also now have (in theory) the 40-hour week, the two weeks paid vacation annually, and increased wages, while the organization of co-operative marketing societies is given material encouragement.

The Blum cabinet has virtually liquidated the serious strike situation, which a few weeks ago found hundreds of thousands of factory workers on strike and in bodily occupancy of the mills.

(As I write, the sky is aflame and the heavens reverberate with the explosions of giant fireworks, discharged from the Pont Neuf and the Place de la Bastille in honor of France's Independence Day.)

The threat of civil war, much talked of here and much written about by foreign correspondents, is based on the fear that rightists groups — loosely termed "fascist" — will have recourse to physical force to overthrow the radical government now in power.

The fascist organizations themselves are not numerically strong enough to be a dangerous factor, but they are encouraged by the industrialists and financial magnates who may one day use them to check the progress of the "red" battalions.

French steel and chemical industrialists, linked to and often identical with the banking interests, have long been the ruling power behind the various governments which came and went at Paris. Now they are in a deadlock with the Socialist Blum, and the outcome of the struggle may well determine the destiny of the nation.

In foreign affairs, France's position has been made more clearly alarming by the recent declaration of cordiality between Germany and Austria. Hitler's guarantee of Austria's independence eliminated a disturbing factor in Central Europe—and vastly strengthened the Nazi state in face of its declared enemy, France.

The inner significance of the Austro-German entente has puzzled many observers in England and France. But its true meaning now appears to be this: a new stride in Germany's march toward European dominance.

Germany is now on good terms with Poland, Austria, Hungary and Bulgaria. She is making progress in winning Yugoslavia and Rumania, and political experts foresee the early dissolution of the Little Entente, France's great bulwark in middle Europe.

Hitler and Mussolini, from the very nature of their political philosophy (glorification of military might), are natural allies.

This leaves France in a dubious position in Europe, for Great Britain is no longer cordial and Belgium is growing chilly. Only Soviet Russia remains as a great friend and ally, and reports here say that this alliance is having rough sailing.

I am told confidentially from a well-informed source that Moscow now has a secret political agent in Paris who is preparing to report to Stalin on this question: Is France ripe for a communist revolution, with the support of Soviet Russia?

Stalin, it is said by this source, is skeptical of Blum, believing he cannot be trusted to continue the socialist revolutionary program to the "logical conclusion" but will compromise with leaders of the center and right in France.

I went this morning to see the Bastille Day military parade through

the Place de L'Etoile, around the Arc de Triomphe. It was an impressive spectacle. The tanks, great and small, and the motorized artillery seemed particularly smart and efficient—and deadly!

I idled on the terrace of a cafe in the Champs Elysee, watching the hordes of Frenchmen as they surged up the avenue to the Arc and down again to the Place de la Concorde, France's way of imperial splendor.

Great throngs of young men and young women marched back and forth shouting in chorus and with upraised fists: "Vive le Front Populaire!" It was a challenge to the leisured wealth of this aristocratic area whence the fascist bands draw support.

Along the pavement in the broad avenue were placed at short intervals platoons of companies of the Garde Mobile, very businesslike soldiers in their dark suits and small helmets, leaning on short rifles.

Back in each side street were other troops of these soldierly men, ready to rush out in the event of clashes between rival political gangs.

There was much shouting, shaking of fists, singing of polemic songs, and hoarse jeering, but the Popular Frontists (with their own government in control) went unchallenged by the fascists.

This afternoon I went to the Place de la Bastille, where 147 years ago today a howling mob, driven to fury by accumulated injustices, burst open the ancient prison and brought out the rotting victims of despotism.

Today the organized socialist and communist groups of Paris marched through the square, waving their red banners which bore the sickle and hammer of the workers' revolution. They marched by tens of thousands, while other unnumbered thousands sang and cheered.

They bore also—strange as it may seem—the fleur de lis on their banners (ancient symbol of royalist France) and the tricolor, the flag of the French revolution. The Paris reds of today do not propose to let the fascists steal their patriotic emblems. For the Frenchman, revolution is always the French revolution.

The Englishman pretends to be indifferent to the opinion of foreigners; it is pure pretense. The Frenchman is really indifferent to what other people think of him.

This indifference has been costly to France, for in America and in other important states there are many to abuse France but few to defend her. The French assume, incorrectly, that other people who are intelligent will understand their position.