

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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Training Union Regional Convention Speakers



DR. G. ALLEN WEST, *Pastor*
Woodmont Baptist Church,
Nashville

North Central Region
June 21
First Church, Cookeville

* * *

Southeastern Region
June 22
First Church, Dayton

* * *

Northeastern Region
June 24
First Church, Erwin

* * *

Eastern Region
June 25
First Church, Sevierville



DR. E. GIBSON DAVIS, *Pastor*
Temple Baptist Church
Memphis

Northwestern Region
June 11
First Church, Humboldt

* * *

Southwestern Region
June 14
Calvary Church, Jackson



REV. V. FLOYD STARKE, *Pastor*
Brainerd Baptist Church,
Chattanooga

South Central Region
June 17
First Church, Shelbyville

* * *

Central Region
June 18
First Church, Gallatin

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EDITORIAL

A Day of Special Mission Emphasis

SUNDAY, MAY 30, was a day of special mission emphasis at the Woodland Mills Baptist Church, Woodland Mills, W. A. Farmer, pastor.

The teachers and the subject taught by them were as follows: A. B. Adams, associational missionary in Weakley County, teaching "Spiritual Frontiers"; Mrs. A. B. Clark, special missionary under the State Mission Board, teaching "The Holy Spirit and Missions"; Mrs. Rebecca Oldham, student union secretary of Tennessee Junior College, teaching "This World's Goods"; Mrs. S. T. Bowlin, North West division young peoples' leader, teaching "Lamplighters Across the Sea." Two local women taught the Primaries and Beginners: Mrs. Curtis Roberts, teaching "Strawberry Road" and Mrs. Marlene McCollum, teaching "Just Like You." At the worship hour the editor preached the sermon. The music was under the direction of Odin Fowler, with Miss Mattie Pruett at the piano. Special music was rendered by Misses Betty and Patsy Rogers with Mrs. Rufus Thompson at the instrument. The pastor presided over the service.

The editor greatly appreciated being present and the responsive attention given his message. Since Woodland Mills is near the girlhood home of the editor's wife many friends of other days were met. At the noon hour a bountiful and delicious dinner was served on the church lawn.

Woodland Mills is moving forward under the splendid leadership of Pastor and Mrs. Farmer. The church is looking forward to the construction of a new house of worship in due time. May the Lord's abundant grace rest upon these good people.

Will We Let Him?

CHRIST IS THE ANSWER—the theme of the Memphis Convention—the conviction of every true follower of the Saviour and Lord. Those of us who went to Memphis felt it, and those who could not go to Memphis felt it—the impact of this encompassing theme—*Christ Is the Answer.*

The question now emerges, *Will We Let Him?* "Behold, I stand at the door and knock . . . Ask what ye will, in My Name . . . If thou canst believe, all things are possible to him that believeth . . . Ye are My friends, if ye do whatsoever I command you."

We stood and sang in the closing minutes of the Convention, "Blest be the tie that binds." I felt it then, I feel it now—the tie of a great commitment. I felt that tie between my heart and the hearts in that auditorium. I feel that tie between my heart and the hearts of six million Southern Baptists. Aye, and the heart of the Christ, Who is the answer!

He is the answer in the home, in the church, in the community, in the whole earth. He is the answer to the preacher's every task, the teacher's every task, the missionary's every task, the editor's every task, the secretary's every task, the layman's every task, the parent's every task—the Christian's every task.

The determining factor—my willingness to let Him be the answer. O God, grant us, all and each, the readiness to say, "Lead on, O King Eternal, the day of march has come," for Christ's sake.

Opposition To Federal Aid To Education Bill

I UNDERSTAND that on April 1 the Senate passed the Federal Aid to Education Bill S-472. I understand there is a provision in this bill that gives each state the liberty of appropriating some of its part of the moneys received under this bill to private educational institutions. This means, of course, largely the Catholic schools. I try to read fairly representatively in both the secular and religious press. I get the impression that this provision is quietly slipping by the public and is in danger of being passed by the House. If so, it will probably be approved by the President. If this happens, we will have the door wide open for public money going to the interest of private and religious educational institutions. Of course, the Catholics will get the most of that which would go to private institutions.

This would be a violation of the fundamental principles of our American Constitution and of the teachings of the New Testament as we Baptists most solemnly hold and believe. This will be the beginning of the dark ages and religious totalitarianism for the United States. All that for which American blood has been shed from the Revolution to the second world war will be a sacrifice offered in vain.

Strange to say, the National Education Association and many others seem to be blind to the implications of this bill. N.E.A. has sent out pleas to teachers to pressure their congressmen with a heavy volume of mail in favor of the bill. This is a far graver danger than was ever threatened against our liberties by George III, Kaiser Wilhelm, Hitler, or Stalin.

It seems to me that every Baptist preacher and every Baptist paper and all the rest of us ought to roll up our sleeves and deluge Congress with a realization that a large section of the voters are opposed to this measure and tell them plainly why.

Will you not feature this issue and call upon all your readers to send their own messages to their congressmen to defeat this measure, at least the pernicious provision in it. The strongest power in the United States is public opinion. We have it in our hands to allow this bill to pass or defeat it. For the gospel's sake, as well as for our Country's sake, we should do our utmost.—L. R. ELLIOTT, Librarian, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

Not Unanimous

The Baptist Review

Proponents of the ecumenical movement seek to create the impression that the desire for church union is practically unanimous and that only a stubborn few are holding out against the creation of a great, united church. Southern Baptists, especially, are criticized as being the "problem child" among the denominations in this matter. It is therefore heartening to learn there are others who are not convinced of the wisdom of merging all the denominations into a great so-called "united" church. Dr. Floyd Poe, for many years pastor of the Presbyterian City Temple, of Dallas, Texas, writing recently in the Dallas News, says:

"We hear too much talk today about church union. If my friends mean church uniformity, I am against it. Church fraternity? Yes, but not church uniformity, nor conformity. The religious future belongs to a democracy of faiths where each group shall be free to stand in his own place and in his own right and worship God as his soul desires. In this way only, comes religious development. Much truth is yet to be discerned and it will not be discovered through a static religion."

Another non-Baptist, Dr. S. C. Michelfelder, executive secretary of the Luthern World Federation, has described churchmen who seek to unite Protestantism without taking into consideration the differences between the various denominations as being "ecumaniacs."

"That there are too many denominations and unnecessary divisions every one will admit," he declares. "But this is no time for superficial thinking. Now is the time for all men, clergy and laity, to restudy the Word of God and their own confessions. If this produces loyalty to confessions it is of God and no temporary advantage for expediency's sake dare change such convictions."

(This makes sense.—R.B.J.)

Unity Among Baptists

H. F. BURNS in
Baptist Standard

In an editorial in the Religious Herald, Virginia Baptist paper, Editor Alley, under the title "Strength Through Unity," discusses some issues which "tend to separate Baptists from each other." He says:

"Presumably the great body of Baptists in the United States could be classed as conservative in theology. They hold faithfully to the traditional teachings that the local church is autonomous and that the individual is spiritually competent. If they agree upon these essential points of faith, why should Baptists permit intrusions and divisions upon minor matters of form and policy?"

What are these "minor matters of form and policy" referred to by Editor Alley? We quote more of this same editorial: "Especially in the South numerous Baptists adhere strictly to an ecclesiastical form which excludes open communion and 'alien' immersion. This is a difficult barrier to fellowship because churches which so interpret the ordinances deny the Baptist principle of autonomy to other churches which pursue a different policy."

It is a sad reflection upon Baptists when convictions concerning the ordinances have become divisive issues, and yet are considered so lightly by some. We cannot agree with Editor Alley that the New Testament ordinances are so unimportant that Baptist churches should not care what other Baptist groups think about them, or how they are observed. If we should lay aside our convictions concerning the ordinances merely for the sake of unity, it would be logical to lay aside other convictions for the same reason. Such a disregard for the teachings of the Scriptures would lead ultimately to a de-

nial of their inspiration. There can be no desirable unity when convictions are sacrificed, for strong Christians must have strong convictions. It is also difficult to understand Editor Alley's statement that the Baptist principle of autonomy is violated by churches holding convictions concerning the ordinances. To deny Baptists the right to hold these same doctrines clearly violates the principle of autonomy.

If there is to be unity among Baptists, it must be because we hold many important doctrines in common. The day is upon us when the real divisions among Baptists are doctrinal, rather than geographical.

(The best way to save our unity is to adhere faithfully to the teaching of the Scriptures.—R. B. J.)

Straight Talk to Church Women

The Presbyterian Outlook

Roy LeCraw, director of the church's five-year Program of Progress decided to take his courage in his hands when he spoke to a group of Kentucky Presbyterian women not long ago. He minced no words

about the situation. If Southern Presbyterian women are foreign missions enthusiasts, how far will their enthusiasm take them? Would it make them deny themselves a new coat, a re-decorated house, a vacation trip, in order to contribute a generous sum to the cause? He asked about it because, as he said, most women control the family budgets, and if families are to contribute any great amounts to the \$4,000,000 missions objective, it will be done only if the women of the church can demonstrate their own willingness to sacrifice for it.

After all, Colonel LeCraw went on, what men do in Christian service depends largely on the constant example of their wives. If men are not strongly and deeply worked into the affairs of the church, perhaps we can find the trouble by looking at the quality of their wives' service to the church. Unless a woman's husband is also an all-out Christian worker, he insisted, that woman is only 50 per cent in the church. In the long run, if a woman is willing to sacrifice "things" which she wants for herself and her family, he told these women, there will be no compelling urgency about the Christian task on the part of anybody in their homes.

(Whew! That fellow LeCraw must be a bachelor.—R. B. J.)

Materialism Unintelligible

ROBERT A. MILLIKAN
in *The New York Times*

"There were numbers of situations in both World Wars in which something other than any demonstrable superiority of the allied performance tipped the scales in our favor. Witness Dunkerque; the Battle of Britain; Hitler's attack on Russia; Pearl Harbor; Midway; El Alamein; Stalingrad; D-Day. Almost a turn of a hair in some, if not most, of these events and civilization might have been doomed. But it was saved. Shall I say by human agents? Yes, in part, for we are certainly a part of the great scheme. Just how we fit into the plans of the Great Architect and how much He has assigned us to do we do not know, but if we fail on our assignment it is pretty certain that part of the job will be left undone. But fit in we certainly do somehow, else we would not have a sense of our own responsibility. A purely materialistic philosophy is to me the height of unintelligence."

(This statement from the dean of American scientists is significant. Praise the Lord for it!—R.B.J.)

The Things That Are Caesar's

By DUKE K. MCCALL,
Executive Secretary Executive Committee, S. B. C.
(Address on The Baptist Hour, March 7, 1948)

HOLDING HANDS, a boy and girl stepped off the Freedom Train when it visited Nashville, Tennessee. The documents in which were inscribed our American lease on liberty were apparently more vividly in the mind of the boy than the warm pressure of the hand of his sweetheart. Maybe he was remembering the muck and mire of a battlefield or the bomb-blasted rubble spilling out into a street, with a tattered family portrait living on top. Or perchance it was the spindlelegs and protruding stomach of the youngster who sat by the side of the rubble which filled the young man's mind. His lips tightened slightly as with a catch in his voice he said to his girl friend, "The happiness and security of the home we are planning depend largely on whether or not people make those things work."

I

Along with the ten documents concerning the freedom of the press and the exhibit in the train on women's rights, the young man, with ten thousand of his fellow townsmen, had just looked at the religious freedom section. There he saw the 1644 edition of Roger Williams' "The Bloody Tenet of Persecution" in which that great Baptist gave his reasons for believing that all individuals and religious bodies are entitled to freedom of worship as a natural right. Washington's handwritten "To Bigotry No Sanction" letter was near. There was a 1784 copy of Jefferson's Bill for Religious Freedom which was passed by the Virginia legislature and which set the precedent for the first amendment to the American Constitution.

Whether you ever see these documents or not, the very thoughts which crowd into your mind at this moment are silhouetted against a background of blood, and sweat, and tears by which the lease on our liberties has been extended. How long the lease will run this time without another payment depends on you and me.

All the horrors of a Buchenwald murder camp have been perpetrated, not only in the name of race but even in the name of religion also whenever the state has become an ally of a particular faith. We should not therefore be surprised at the readiness with which great Christians have suffered all manner of torture and death in the hope that thereby the spirits of men might be set free. When Ridley and Latimer were bound to the stake, Ridley encouraged his friend, saying, "Be of good heart, Brother, for God will either assuage the fury of the flame or else strengthen us to abide it." In reply, as a lighted fagot was laid at the feet of his companion, Latimer said, "Be of good cheer, Ridley, and play the man. We shall this day, by God's grace, light up such a candle in England as I trust will never be put out." Merely to light a candle of concern our forefathers of all faiths have permitted their own bodies to be turned into torches at the crossroads where church and state meet.

Alas, had men only heard the Master as he spoke centuries ago saying, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." (Mark 12:17; Luke 20:25; Matthew 22:21.) In his infinite wisdom the Son of God here points to a separation between the organized political life of a people and their religious responsibilities. Some things, he said, belong to Caesar. Let him have them. Forget not, however, that some things belong to God. These must be given to him.

There is nothing in the words of Jesus to sanction the notion that the church should stand above the state or use the state as an instrument of its convictions. There is nothing in what Jesus said which would permit the state to stand above the church; nay, above any member of any church to coerce his convictions or require him to do that which is abhorrent to his conscience.

II

Our American forefathers caught this distinction. They framed a constitution which provides a domain of government. They de-

scribed the powers of that government which are to be exercised in the common interest. But they went further than that and described a domain outside the jurisdiction of the government. The first ten commandments to the Constitution, commonly called "The Bill of Rights," were adopted that there might be no misunderstanding concerning the restrictions placed on the state's intrusion into the domain of belief, of conscience, of speech of publication, of scientific research, of assembly of worship. With this circle around government, the American people proclaimed that the entire area outside belonged to freedom—"free action, free opinion, free inquiry, free discussion, free persuasion, free decision, free education." As a sort of paraphrase to Jesus, they were saying "There is an area which belongs to Caesar, to the state, but beyond that, they said specifically in the first amendment, beyond that is man's relation to God.

Because today the United Nations is laboring to form a Bill of Rights for all nations, because there is much confusion in America today concerning the location of the line which separates church and state, because there is danger of the revival of the old hatreds and fanaticisms, fears, and prejudices, let us follow the best guidance we can find that we may know where each one of us is to take his stand on the specific issue of challenge as they come into our community.

The world yet marvels at the definition given by the framers of the American Constitution. Hear again how they stated the first unalienable liberty which lay beyond the domain of government: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

They did not mean that the state is a godless entity without motivation save in diplomatic, economic, or political terms. Benjamin Franklin not only indicated the extent to which he felt the state could act from religious motives but even the degree in which an official body may rely upon religious inspiration. When it appeared that the Constitutional Convention was bogged down in its deliberations, Franklin said: "I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth: that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

"I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business and that one or more of the clergy of this city be requested to officiate in that service."

The Constitution's definition of the separation of the church and state does not mean the complete and absolute divorce of religion and politics. As Dean Luther Weigle of Yale Divinity School is quoted as saying: "The religious freedom of the citizen includes his right to hold the state itself responsible to the moral law and to God and the right to labor to this end through appropriate judgments, witness, and constructive participation in the activities of citizenship."

III

The common denominator which connects the church and state is the individual for whom and through whom they both function. When that individual acts as a citizen or an official of the state, he does not put aside his moral responsibilities or his recognition of God's concern in the affairs of men. When this same individual is acting as a member of a church, he does not limit his moral judgments or the responsibilities of brotherly love to a vacuum. Neither is the state solely secular or materialistic. Nor is the church simply other-worldly, idealistic, and impractical. Jesus' prayer for

(Continued on Next Page)

Baptist Papers

LEWIS A. MYERS, *Chairman*; Editor *Baptist New Mexican*

(Report to S. B. C.)

A Statement of Purpose: Aware that the mantle of service for an unmatched time has been cast upon her shoulders, the Baptist press of our Convention has not hesitated to resist every pressure threatening the retardation of our progress. Our papers have felt the "go easy, come easy, live easy" complexes of these days and have resisted their paralyzing effects in family life, in daily temperate living, and in church loyalties. In the realm of religious liberty and in the preservation of our doctrines our papers have stood as "watchmen on the wall," offering telling protestations in the face of the slightest encroachments.

The field of the denominational paper is distinctive. The paper is vital in promotion, essential in unification, foremost in the preservation of church history, indispensable in the preservation of our doctrines, and a positive antidote to the sensational tendencies calculated to weaken our cause. Conscious of the importance of their respective missions, our editors, sympathetically supported by their state organizations, have kept the papers committed to a sane, safe, and sound presentation of truth; to the fullest, fraternal cooperation with the constituted leadership, without infringement upon editorial freedom; and to the fearless chartering of new courses by which our churches may march toward extraordinary progress.

An Expression of Need: With 6,000,000 Southern Baptists, the American Newspaper Union's estimate is 1,200,000 families. With our present subscription level at less than 1,000,000 it means that we lack the necessary subscriptions to place a paper in every Baptist home. We are pressing resolutely toward the 1,000,000 goal set by the editors two years ago. The papers hold profound appreciation for the work of Dr. Louie D. Newton and the Baptist Papers Circulation Committee, for the emphasis given to the budget plan by the pastors, and for the attitude of forbearance on the part of all our people. With an increasing interest we need to press forward until there is at least one state denominational paper on the reading table of every Baptist home. The editor's commission antedates the New Testament. It is found in Jeremiah 50.2: "Publish and set up a standard." We would remind that it makes colporteurs of all believers and enjoins the support of all Baptists.

Another need, tied necessarily with greater circulation, is for better papers—stronger in depth and breadth of content and at the same time more popular in reader appeal. The general interest of the editors with respect to this need is reflected in a survey in recent weeks, culminating in definite plans for improvement. The heads of the journalism departments of three Baptist universities—Baylor, Oklahoma Baptist University, and Wake Forest—have directed the survey and brought definite recommendations.

In a time of great paper stock shortages, in a day of standardized sheets and national advertising, and during the time of the popular dissemination of news, the religious press has not been idle. The need for more paper stock is felt by all, the need for standardizing the measurements of our respective papers is felt by some. The need for creating our own advertising and stock purchasing agency is receiving serious consideration, and the necessity for facilitating news gathering increases with Baptist expansion. Our editorial committees are working on these matters.

Words of Assurance: Baptists, or others, are going to live longest and serve best where they stay by the fundamentals, where they exhibit mastery at promotion, and where there is a fearless and emphatic resistance of every encroachment upon the progress of Christendom. There is but one Baptist press and to such a defense, for such a program, she is committed.

The Things That Are Caesar's

(Continued From Page 5)

his disciples was, "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one" (John 17:15). Christians continue to be subject to the Caesars of this world, but they must not be subjects of worldliness.

The framers of the American Constitution drew the impassable line between church and state where meet the governmental functions of the state and the official functions of the church. Between the state as the organized institution of political life and the church as the organized institution of religion, there must be no exchange of privilege or penalty, by patronage or persecution.

Alas, even now, a wedge of dissension is being driven into our national life. The Supreme Court of our land stood divided five to four in its recent decision on the constitutionality of the provision of public education funds for parochial school busses. Tragic as is the division represented by this action of the Supreme Court, Mr. Justice Rutledge, who wrote the minority opinion of the four dissenting justices, voiced the anguished concern with which we all must view this matter. He said: "This is not just a little case over bus fares. Distant as it may be in its present form from a complete establishment of religion, it differs only in degree and is the first step in that direction." Elsewhere in Mr. Rutledge's statement he called the court's decision in 1930 upholding the use of tax funds for the purchase of textbooks for children in parochial schools the first breach in the wall between church and state. The dissenting justices then said, "That a third and a fourth breach and still other will be attempted, we may be sure." That other individuals are sure of the same thing is evidenced by the formation on November 20, 1947, of an organization entitled "Protestants and Other Americans United for Separation of Church and State." It does no good to ignore the bitterness engendered by the continuation of the appointment by the President of the United States of a representative to the Vatican. I speak now as one among millions of Americans who are fearful of the fate of an essential freedom and the future harmony of the people of our land unless we all—pagan, Protestant, Jew, Catholic—determine to withdraw every claim, no matter how just we conceive it to be, which infringes upon the convictions of another, God forbid that any group of Americans of any faith should with callous unconcern trample upon the conscience of others!

IV

The writer of the book of Kings tells of a trial before the supreme court of Israel. Two mothers are suing each other over the ownership of a child. King Solomon is the judge. One mother said of the other: "She lay upon her child in the night and killed it, and when she awoke and realized what she had done, she took her dead child and laid it in my bosom and took my child for her own." The other said: "Nay, not so. The dead is thy child, and the living is my child." Thus they spake before the king.

It was then that King Solomon asked for a sword, a sharp sword. He commanded that one of his servants should divide the living child, for in his dilemma it was impossible for their testimony to ascertain which was the mother of the child. Immediately she who had lain upon her child agreed and said, "Yes, divide it; let it be neither mine nor thine." The true mother of the child cried out, in horror, at the suggestion, saying, "No, but rather let her have the child and in no wise slay it."

Immediately the king said of her who evidenced her concern for the welfare of the child, even above her love and her lonely arms, "She is the mother of the child; give it to her."

Thus it is with religious liberty—it cannot be breached, or bisected, or divided, or sliced, or the corner cut off any more than it was possible to divide the child. No compromise, no halfway measures, no partial solutions are adequate. Divided, the child was dead. Divided, religious liberty is no longer freedom.

—Courtesy Radio Commission S. B. C., S. F. LOWE, *Director*.

By W. C. TAYLOR, Rio de Janeiro, Brazil

IN MANY BRAINS there dwells the vague idea that the "ecumenical" Council of Nicea saved the doctrine of the deity of Christ. So they who so reckon are also thinking that maybe a new "ecumenical" Council of Churches, to meet in Amsterdam in August, might similarly save Christianity from some vague defined peril. In fact, there is quite a parallel, in many ways, between the years 325 and 1948.

I

The Council of Nicea was the work of him whom the Western world calls Constantine the Great, and the Eastern churches call "Saint" Constantine!! Born of the Emperor and a legal concubine, who enjoyed a status somewhat like that of the morganatic wife of many a Catholic king, in later European morals, Constantine was one of six rival emperors, each either a Caesar or an Augustus. Finally Constantine became Caesar Augustus and reigned alone. His supposed conversion is well publicized. Our greatest historian, A. H. Newman, did not believe it genuine. It is hard to believe that the God of truth and reality fell into the weakness of making known his will along lines of a superstitious sign-making, when he had given the fulness of revelation in his incarnate Son, and its Spirit-breathed interpretation in the New Testament. It is hard to believe that the God of peace became a partisan in bloody Roman politics. The record is not straight, anyway. Eusebius says the young warrior saw a vision of the flaming cross in the sky. Lactantius says he dreamed he was to put the monogram of Christ on his soldiers' shields. Would both revelations be necessary, in any law of spiritual economy? Credulity is very generous. The final test, however, is that of our Lord: "By their fruits ye shall know them."

Here are the fruits in the life of this pseudo-Christian emperor. That he should have his brother-in-law and former comrade on the throne killed is hardly to be wondered at in a Roman Emperor, jealous of any possible rival. But it is to be wondered at in any man whom the Son of God is supposed to have reached down from heaven and captured in such a dramatic fashion. But that is as nothing. Later he assassinated his own first born son, Crispus, and his own wife, Fausta. The eminent Catholic cardinal Camara, of this city, in his Church History—he was teacher before becoming cardinal—says he drowned his wife in a hot bath. Other historians dispute this. The cardinal attributes to his many crimes the hostility of the Roman people in part and Constantine's willingness to leave Rome and found Constantinople as his seat of Empire. The Spanish Jesuit, Llorca, in his massive church history, says the emperor was hot-headed in his anger, violent toward his slaves, a meddler in religion, giving his favor to "heretics," both Arians and Donatists. If you can believe that God, in the full light of the Christian era, set the seal of his approval miraculously on such a life, you can believe anything. Miracles are not the seal of the false doctrine or the persistent and brutal immorality of a pagan soul.

II

Constantine did not buy off at any cheap price the bishops (a term already emptied of all New Testament meaning) of the Church (also devoid of apostolic content already) of the contemporary Christendom. Newman tells us that in 324 he promised to every convert to Christianity twenty pieces of gold—much dearer than the price of the soul of Judas—and a white baptismal robe. Twelve thousand men, besides women and children, became "converts" (of the same type of their imperial lord), in Rome alone, in one year. Forty basilicas were eventually given to the Roman churches, and the palace of the Lateran. Hosius, for over sixty years "bishop" of Cordoba, became special counsellor of the emperor. Romanists say he was representative of the absent "bishop" of Rome, at the Council of Nicea. Rather was he a main element of the palace delegation and court. The clergy had no taxes to pay or duties as citizens. Bishops (of that unbiblical species) were a law over

each other and their clergy, in the beginning of that dual anarchy of civil law for the people and canon law for their clerical lords. Much that the Christians were against was abolished and the worst pagan temples done away with, though, in general, personal religious liberty prevailed in the decade that Constantine lasted. Christian temples could be a refuge for fugitive criminals, as had been pagan temples. Freeing of Christian slaves was made easier. Bequests to churches and clergy were legalized, and the "bishops" became the world's worst capitalists; though the supposed Donation of Constantine, whereby the medieval clergy claimed much of Europe with a fence around it, has long ago been acknowledged to be a miserable forgery. But the property thus secured has never been surrendered, so far as any one has ever heard. Sunday became the legal weekly holiday, for the Christians, the worshippers of Apollo and Mithras and the Sun, with obligatory public consultation of soothsayers on that day. Thus the Christian Lord's Day became the worldly "European Sabbath."

The emperor had this palace clergy give his sons a "Christian education." As a result of such education one of them became a persecuting Arian and a nephew, Julian the Apostate, a bitterly persecuting pagan. Constantine himself remained pagan Pontifex Maximus all his life and was, technically, himself a formal pagan, in the eyes of Roman Catholicism, for he delayed baptism till his death hour, in the vain superstition that holy water washes away sins and regenerates the soul. This unbaptized pagan assembled, at great expense, Newman tells us, in one of his own palaces, in Nicea, not far from Constantinople, his "Christian" capital, some 318 so-called "bishops," according to Athanasius, 250, according to Eusebius. He himself dominated all, calling himself the "bishop of bishops," and ordering the course of procedure.

III

But besides settling a doctrinal issue in the terms of the current philosophy and cementing the union of Church and State, the Council of Nicea officially fastened on Christendom its present Easter, as a movable season.

The New Schaff-Hertzog Encyclopedia gives twenty other matters on which the Council of Nicea issue decrees, laws of the State for the clergy and its subjects, the common people. Item one was a prohibition of self-castration, the sin Origin fell into later. It would have been more sensible to combat the growing asceticism, which was to get a tremendous impulse as the natural reaction of some against this union of Church, World, State, flesh and devil in one grand imperialism. A rule about catechizing the catechumens to get them ready for baptism follows. You can't prepare a human soul for baptism by a catechism. It takes regeneration first. There followed regulations as to the presence of women in the homes of the clergy who might be a source of scandal. True enough, but the buds of celibacy hold no promise of freedom from that scandal. All Europe was to groan under the clamor for reform of the clergy, till Luther's day. Pseudo-bishops were to be ordained by a metropolitan, with three "provincial bishops" present. All that is post-apostolic jargon. Provision followed for two synods a year in each province, another unscriptural slavery fastened on the churches, for the advantage of local oligarchies. Exceptional honors were given to the episcopal sees (more paganism) of Rome and Alexandria, and to a lesser extent to Jerusalem.

Then it was said: "There is only one Empire: there can be only one Church." Now it will be said: "There is the organization of the United Nations: so there must be that of the United Churches." The One World will not tolerate anything but the One Church. No civil or religious liberty will ever be safe in the hands of such potential tyranny, however pious its present American propagandists may be.

Save Our Homes or Else

ELLIS A. FULLER, *President*, Southern Seminary, Louisville, Kentucky

"If the foundations be destroyed, what can the righteous do?"

OF THESE THREE INSTITUTIONS—Government, church, and home—I do not hesitate to say that the home is the most important; for it is the home that statesmen who build and operate government according to divine wisdom and justice, and churchmen who lead the church in militant world conquest in Christ's name, are conceived, born, shaped, and made.

The First Institution

The first institution which our all-wise and eternal Father established for those whom He created in His own image was the home. Therefore, we have corroborated justification for declaring dogmatically that the destruction of the American home means the destruction of our nation and every human in it. Thank God that the converse is true. Save our homes and they in turn will save our nation with all of its values.

I realize fully that all foundation institutions have their distinctive functions and responsibilities such as the home cannot discharge, but the fact remains that the home must produce men and women with characters which will eschew evil in all its forms and pursue at all costs righteousness and justice. Fathers and mothers and not ecclesiastical priests are the ones to whom Almighty God first entrusts his babies and to whom he promises the joys and rewards of parenthood if they will discharge acceptably and faithfully the duties he assigns them.

Therefore, I repeat that the disturbing facts we face testify to parental failures, to parental delinquency, to parental sinfulness and rebellion against God. What we are seeing today on the screens of actual experience is a projection of what our homes were a generation ago, and is also a prophecy of what our homes will be tomorrow. There are nauseating facts we must declare. One such truth was given a little while ago by a cartoonist who caused a modern mother to soliloquize as she gazed upon her baby girl, "Grandmother was a Gibson girl, mother was a flapper. I'm a jitterbug. What's going to become of Mary?"

The situation with respect to hard liquor, beer, and wine in our country is so unspeakably terrible that heaven must be draped in mourning, and hell aglow with delight.

When we read stories of the ravages of alcohol our blood boils with indignation, and we denounce John Barley Corn as Public Enemy No. 1, and let out a tirade of denunciatory epithets against distillers, saloon keepers, and advertisers of liquor over the radio and through our daily papers. But let me declare in a way to provoke applause from the heavenly hosts that *the American home is the only institution which can solve the liquor problem*. Distillers, venders, and drinkers of liquors were at one time babes in their mothers' arms. God established homes to produce men and women of such noble character that they will not manufacture or sell liquor, that they will not drink nor allow their children to drink; men who will not make laws to legalize liquor in any form even under the blind pretense to get income for the support of the educational institutions. Advocates of liquor for income are poor mathematicians. The Chicago Crimes Commission reports that the criminals, most of whom became criminals as a result of liquor, cost the city \$5,000,000,000 a year, or "just about \$60 every time you take a breath." Homes of the right kind can produce men who will know their arithmetic.

Likewise, the divorce evil is washing like a muddy torrent at the foundation of the American home. Since the Civil War, the American divorce rate has increased more than 2,000 per cent. In 1880 there was one divorce for every 20 marriages. In 1915 there was one divorce for every ten marriages, but in 1946 there were two divorces for every five marriages. The situation is just about one-half as bad as it may soon become. We make case studies to

determine the cause of divorce. Then we catalogue and discuss in scholarly dissertations the causes, such as the substituting of small apartments for dwelling houses, the decrease in the birth rate, childless homes, wage-earning wives, loose social relations between the sexes, alcohol and other causes. Then we set our hands, largely in our imaginations, to remove these causes which seem to multiply and become more stubborn as conditions continuously become worse.

I want to bear this testimony. Throughout my ministerial life, *I have never known a thoroughly Christian husband and a thoroughly Christian wife to get a divorce*. Dr. Fisk of Oberlin University made a survey of 61 church communities in 15 different states widely scattered throughout the nation. There were 20,000 Christian families in these communities; they were church people. He found that there had been only one divorce for every 145 marriages among them, that is to say that only 2/3 or 1% of all the marriages terminated in divorce. Genuinely Christian homes can produce men and women who can live together in loyalty and love as husbands and wives under any and all conditions which this world may impose upon them.

How Make Christian Homes

It takes a Christian man and a Christian woman united in marriage by such strong Christian bonds that only death itself can break. While Paul's admonition, "Be not unequally yoked with unbelievers" may include all possible earthly relationships, it certainly has not excluded the marital relationship. Moffatt translates the admonition, "Keep out of all incongruous tie with unbeliever." Nothing can be more incongruous than the marriage of an unregenerated person and a regenerated person. One has the mind of the flesh while the other has the mind of the Spirit. What one loves the other hates. Therefore, it is utterly impossible for a home to be thoroughly Christian when either the husband or the wife is not a Christian.

When the Christian father and the Christian mother become parents they must accept as their greatest responsibility and highest privilege to bring up their children in the fear and admonition of God. They must eliminate from the home every hurtful thing—wordliness, profanity, salacious literature, wicked associates, and every other evil thing—that the home may become a spiritual garden of heavenly fragrance and beauty, as it will when helpful persons and practices, Christian attitudes and actions, work and worship become the very core and fiber of it. William E. Gladstone said that he and his wife would open their home to Christian guests for the sake of their children.

In due time Christian parents should lead their children to become Christians through the one and only experience by which they see and enter the Kingdom of God. The children even of saints are not Christians until they are born anew. Of all the heresies which have cursed the human family, the theory that children are essentially good, and, therefore, will remain good if they are properly trained and given a suitable environment in which to live. Jesus taught that only the things which come out of a man defile him. "Evil thoughts, murders, adulteries, fornications, thefts, false witness, these are the things which defile man," he said; and they are not the things he finds in his environment, but the things which he puts into his environment. The every regenerated person is the source of a polluted stream which flows into the cooperate or communal life of the human race.

No failure on earth can be so far reaching in cost and loss as that of parents who fail to make their homes Christian. Parents are inescapably responsible for the destiny of their children, both in this world and the next. Through sins of commission or sins of omission, they can destroy their children temporally and eternally.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

Dr. Chester Swor's Message To the Southern Baptist Convention

One of the finest messages on the program of the Southern Baptist Convention, which met recently in Memphis, was the one delivered by Dr. Chester Swor, outstanding youth leader among Southern Baptists. Dr. Swor is well qualified to speak on the subject assigned to him and stirred the Convention as few things did. We would like to share with our readers a brief outline of his message.

The subject of his message was "EIGHT DANGEROUS PERSONAL PROBLEMS OF TODAY'S YOUTH."

1. The rising tide of dishonesty
2. The disrespect and disregard for law
3. The looseness of moral standards in boy and girl relationships
4. The dangerous reading habits
5. Drinking of alcoholic beverages
6. Wrong attitudes toward marriage
7. Sabbath desecration
8. The worldliness of today's social life

Dr. Swor made this very impressive statement, "There are some Baptist parents who would be willing to give their daughters permission to spend the week-end in hell if it would increase their popularity." The answers to these problems among our youth, Dr. Swor said, are: more parental teaching, more parental discipline, more family altars, and a more comprehensive and aggressive church program.

Order of Christian Scholars

In his book, "The University and the Modern World," Dr. Arnold S. Nash makes a plea for an order of Christian scholars. He adds, "The crisis is a world crisis and therefore such a movement must be envisaged in world terms. Its purpose would be to enlist Christian scholars throughout the world in a four-fold task:

1. To discover an answer not only to the question: "How can we as individuals serve God in the University?" but also to the question: "How can the liberal democratic University itself be a witness to the glory of God?"
2. To discover the meaning of Christian vocation for a man or woman who is a chemist, sociologist, historian, psychologist, mathematician and the like.
3. To apply Christian criteria in working out the presuppositions which are relevant to the study of individual academic subjects and to discover the place in a Christian speculum mentis of the knowledge given in such specialized subjects.
4. To work towards an intellectual synthesis for the twentieth century which, as an interpretation of human life and destiny, can be set over against the positivistic, the Marxist, the liberal humanitarian Weltanschauungen now current in the liberal democratic world. Such a speculum mentis will be dialectical between the two poles of unity and freedom. Like Scholasticism it will derive its unity from its theological basis which will provide its presuppositions. But it will differ from Scholasticism in that the specifically theological sections of such a map will not determine the nature and character of the non-theological sections. "God, not theology, or any other system is sovereign."

—Copied, *The Methodist Student Bulletin*.

"Your flag and my flag,
The red, white, and blue."

THIS VERY FLAG that you and I so proudly sing about is 171 years old this week. On June 14, 1777, one year after the signing of the Declaration of Independence, the Continental Congress in Philadelphia adopted this resolution:

"That the flag of the United States be thirteen stripes, alternate red and white that the union be thirteen stars, white in a blue field, representing a new constellation."

Nothing was said about the arrangement of the thirteen stars, and this usually varied with the preferences of various designers. The flag usually pictured as the first flag shows a *circle* of thirteen stars. This first flag with its circle of stars is sometimes referred to as the Betsy Ross Flag. You have read about or heard of Betsy Ross at school.

Our flag doesn't look like the Betsy Ross flag, does it. There are still thirteen stripes, representing the thirteen original colonies, but the blue field has more stars in it, because each star represents a state, and there are now forty-eight states.

The first thirteen stars in our flag are arranged in the order of the signing of the Constitution by representatives from the thirteen original states. The others are arranged in the order of their admission to the Union. Do you know which star represents our own Tennessee? You may find it by beginning at the upper lefthand corner and counting across, going left to right on each row until you come to the *sixteenth* star.

The flag is our national emblem. It is a symbol of courage and faith for the forty-eight states of our great Nation.

At first there was a lot of difference in the ways people displayed the flag. On Flag Day, June 14, 1923, a National Flag Conference was held in Washington, and those who attended the conference adopted a Flag Code, telling correct ways to display and show respect for the Flag of the United States. You and I, as Americans, should know this Flag Code, so that we can be sure to honor our National Emblem at all times.

We learn some of the Flag Code in Vacation Bible school and in public schools, but it is not until we actually display the flag on various occasions that we have to remember rules about it.

There is a handy, illustrated booklet called "Proper Display of the Flag," which is free upon request from the John Hancock Mutual Life Insurance Company. Perhaps there is an office near you. If not, you may write for your free booklet to 904 Nashville Trust Building, Nashville 3, Tennessee.

There is a more detailed leaflet called "The United States Flag Code," issued by the National Education Association, Washington 6, D. C. This leaflet costs one cent each and no orders are accepted for less than twenty-five copies.

At the back of this one-cent leaflet is a page of "Do Nots," which will be particularly helpful and interesting. For instance, did you know that the flag is never to be used as a portion of a costume or athletic uniform? It is not to be embroidered on cushions, handkerchiefs, or put on paper napkins, boxes, or the like. No lettering, insignia, or design are to be put on the flag. The flag is not to be used in any form of advertising, nor should any advertisement be fastened to a pole from which a flag is flown.

The "Do's" and "Don't" in these two leaflets will do much to help you know how to express your honor for the flag. Get several copies and use them in your Vacation Bible school, Scout troop, or other groups. Help yourself and others to be sure that the flag of the United States is always properly displayed. Honoring or showing respect for the flag is one way to prove we mean it when we say:

"I pledge allegiance to the flag
Of the United States of America,
And to the Republic
For which it stands,
One nation, indivisible,
With liberty and justice for all."

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS OLETA MEEK
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Jr. Ldr.
MISS MARY ANDERSON, Assoc.



MISS EVELYN WILLARD
Office Secretary
O. O. MIXSON
Convention President

Christian Education Day June 27

OUR SUNDAY SCHOOLS are observing Christian Education Day on the date mentioned above or on a Sunday best suited to their convenience. Our schools need the support of Tennessee Baptists. For several years space has been a problem in accepting all pupils who wanted to enter Baptist schools. Last year many were turned away because of lack of adequate facilities.

Will you help provide additional opportunity for boys and girls seeking admission to Baptist schools?

Recognize Training

We have received a bulletin at our office from E. L. Edens, pastor, Siam Baptist Church, Elizabethton. The bulletin lists the names of teachers who received training awards on the book, *Jesus the Teacher*, recently taught by the pastor. These people received these awards at the morning service. This is a splendid recognition. It should be given to those who study and better prepare for their work.

First Church Springfield Exceeds Goal

April was used at Springfield as a special month for Sunday school emphasis. During the month there was a grand total of 2700 present. April 11 was Sunday school "Boster Day" at which time 894 were present exceeding their goal by more than 100.

Superintendent J. G. Humphrey, and his officers and teachers are rejoicing over the splendid response of their people. Mr. Humphrey publishes a bulletin each month, giving the results of the Sunday school attendance as well as the six-point record system. Also, the bulletin outlines the various undertakings for the coming month.

We asked Mr. Humphrey to what he attributed the great increase in attendance. He said he thought it was largely because his people visited during the month of April. There were 1,816 contacts reported which included visits, phone calls, letters, cards, etc. Such activities will increase attendance in any Sunday school.

Vacation Bible School Time Is Here

June is the big month for Vacation Bible Schools. More schools are held at this time than at any other month during the year. Have you planned your school? There should be a school in every church of the state, as well as missions and Negro schools.

It would be a fine thing for a faculty who had conducted their own school to go immediately to a mission point and conduct a school. The same study and preparation would be used at both places.

Don't overlook mission opportunities. Frequently, they grow into churches.

Honor Roll

Standard Sunday schools from 1 through 27 have already been reported. To our list of distinguished schools we add the following and offer our congratulations:

Weakley Association Pastor Superintendent
Central Baptist Church, Martin Rev. C. D. Boozer Mr. H. C. Brundige

Regional Training Union Convention Program

- 1:30 Song Service
- 1:45 Devotional
- 2:00 Conferences:
 - General—
 - Records
 - Program Planning
 - Bible Reading Crusade
 - Prayer Meeting Crusade
 - Story Hour Leaders
 - Story Hour Boys and Girls
 - Junior Boys and Girls
 - Intermediate Boys and Girls
- 3:15 Song
- 3:20 BAPTIST AND REFLECTOR
- 3:30 Bookstore announcement
- 3:40 Announcements and Appointment of Committees
- 3:45 Junior Hymn Festival
- 4:15 Speakers' Tournament

EVENING SESSION

- 7:00 Song Service, Scripture and Prayer
- Intermediate Sword Drill
- Intermediate Hymn Festival
- Young People and Adult Hymn Festival
- Closing Message

Study Course Awards For Month of April, 1948

(Continued)

OCOEE—		Hollywood	94
Brainerd Hills	1	LaBelle	57
Big Spring	2	Lamar Heights	17
Concord	12	Louisiana Street	89
Highland Park	17	McLean	1
Mile Straight	3	Millington	2
Morris Hill	5	Oaklawn	58
Northside	8	Prescott Memorial	23
Oakwood	5	Raleigh	1
Parker's Gap	8	Speedway Terrace	1
Silverdale	19	Sylvan Heights	67
Woodland Park	1	Park Avenue	2
	81		853
PROVIDENCE—		SWEETWATER—	
Old Ballards	42	Sweetwater, First	6
	42		6
ROBERTSON—		WATAUGA—	
Mt. Carmel	6	Cobb's Creek	29
	6	Pleasant Grove	74
SALEM—		Roan Mountain	26
Gath	21		129
Woodbury	34	WEAKLEY—	
	55	Adams Chapel	18
SEQUATCHIE VALLEY—			18
Dunlap	1	WEST UNION—	
Richard City	1	Bethlehem	84
South Pittsburg	3	Elk Fork	1
	5	New River	2
SHELBY COUNTY—			87
Ardmore	103	WILLIAM CAREY—	
Arlington	11	Fayetteville	1
Bellevue	24		1
Berclair	6	WILSON—	
Big Creek	30	Mt. Juliet	33
Boulevard	1	Fairview	2
Calvary	64		
Central Avenue	57		
Egypt	55		
Highland Heights	90	Total	5,057

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. SAM HOLLOWAY
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Ridgecrest Bound

The Y.W.A.'s will enjoy a happy time in beautiful Ridgecrest June 17-23. The camp begins with a vesper service by Lake Dew at 6:45 P. M. on June 17, and closes with a candle lighting service around Lake Dew about 9:45 on June 23. All reservations should be made through Miss Margaret Bruce.



MISS VAUGHTIE ROWLAND
Field Worker

Our New Field Worker

We are happy to present our new field worker Miss Vaughtie Rowland, who is graduating this month at Cumberland University.

We have had no field worker in Middle Tennessee since the death of Mrs. Louisa Carroll. Miss Rowland will make her headquarters at 309 Oak St., Cookeville. Her first engagements are in Riverside Association. If you need help in your section write Miss Vaughtie Rowland, Cookeville, and ask for a date. You will find that she can assist you in any phase of W.M.U., S. S., V.B.S. or B.T.U.

Our W. M. U. Building

In our account of the W.M.U. Convention meeting in Memphis we mentioned our W.M.U. Building in Birmingham. Our work has grown rapidly and now our rent is very high. It seems the sensible thing to have our own building. We have purchased a lot and now we must build. We are honoring Miss Mallory with this building. Tennessee has pledged at least \$5,000.00 and we hope to pay twice this amount. Each organization has been apportioned to the W.M.U. Training School. It was voted by our state convention to give this apportionment this year to the building. We now have on hand enough for our scholarships and our Training School apportionment this year. For this reason we can give our W.M.U. fund to the building.

Your apportionment is very small, why not double it so we can have a worthy gift for the W.M.U. Headquarters? It means you will stress this gift in June. Send your check to the Baptist State Executive Board, 149 Sixth Avenue, North, marked W.M.U. Building.

Seventy-eight Graduate From W. M. U. Training School

At the forty-first annual Commencement of the Woman's Missionary Union Training School, May 6, 1948, degrees were conferred upon five students from Tennessee. These graduates were Misses Jewell Jones, Annie Rines, Lois Roberts, and Phanoy Tallant and Mrs. T. T. Crabtree.

Commencement exercises for the seventy-eight members of the class of 1948 were held in Fannie E. S. Heck Memorial Chapel. Mrs. M. P. German of Washington, D. C., a member of the School's Board of Trustees, spoke on the subject, "For Such a Time as This." Dr. Carrie U. Littlejohn, President, presented the diplomas to the graduates. Earlier in the day, the seniors and their guests attended the Commencement Luncheon held in their honor.

The traditional Vesper Service was held in the chapel Wednesday afternoon, May 5. Miss Kate Ellen Gruver, alumna of the Training School and missionary to Palestine, spoke following the induction of the class of 1948 into the Alumnae Association. Twenty-nine stars were added to the School's service flag to represent former students who have begun work on some foreign mission field since last Commencement. At the close of the service, the rising senior class knelt before the graduates to receive garlands symbolic of their entering upon new privileges and responsibilities.

These activities climaxed the Training School's forty-first session, during which 204 students were enrolled. Fourteen of this year's student body have already received appointment from the Foreign Mission Board to serve overseas; other graduates will enter various field of service here at home.—JOHNNI JOHNSON, '49 Kentucky.

Another Association Organized For Brotherhood Activity

It was our privilege to spend the week of May 9-13 in Jefferson County association. The arrangements had been made by their aggressive missionary, Brother John Poe. We visited five churches, in two of them we organized a Brotherhood and the other three voted to organize and appointed nominating committees to submit names to fill the offices necessary for the organization.

At a meeting held in the First Baptist Church, Dandridge, on Wednesday night, May 12, the association was organized by electing the following officers and pastor advisors:

President..... Roy Edwards, Dandridge
Program Vice-President..... Clyde Johnson, Dandridge
Attendance Vice-President..... Ernest Frye, Dandridge
Chorister..... Jim Woodward, Jefferson City
Promotion Vice-President..... Ernest Collins, White Pine
Secretary-Treasurer..... Robert Purkey, Jefferson City
Pastor Advisors..... Rev. Dillard Brown, Dandridge
Rev. T. C. Christmas, White Pine
Rev. Roy Cadd, Jefferson City

Jefferson Association—Northside Baptist Church

Jefferson City, Tennessee

REV. GLENN A. TOOMEY, Pastor

President..... James Hill
Activities Vice-President..... James Van Dyke
Program Vice-President..... Calvin Marx
Membership Vice-President..... Dexter Shockley
Secretary-Treasurer..... Robert Purkey
Chorister..... Vernon Fielden

Jefferson Association—Piedmont Baptist Church

Dandridge, Tennessee

REV. DILLARD BROWN, Pastor

President..... A. C. Carmichael
Activities Vice-President..... Kenneth French
Program Vice-President..... Roy Edwards
Membership Vice-President..... B. C. French
Secretary-Treasurer..... Edgar Campbell
Chorister..... Jim Woodward

AMONG THE BRETHREN

Sterling L. Price resigned June 6 as pastor of the First Baptist Church, Athens, to accept the call of the University Baptist Church, Abilene, Texas. In the 2½ years of his work with the Athens church there have been 318 additions, bringing the membership to 826, and total contributions of \$105,679.46, of which \$36,942.25 went to missions.

—B&R—

P. B. Baldridge, director of the Department of Pastoral Training of the Harrison Chilhowee Baptist Academy, Seymour, recently preached in a revival with Pastor Judson LeCroy and the Lake Highlands Baptist Church, Birmingham, Ala. It is reported that the meeting seemed to result in a good revival in the church and the pastor writes that additions are being received each Sunday since the meeting.

—B&R—

Vaughtie B. Rowland of Cumberland University writes that the Fairview Baptist Church, Lebanon, recently closed a revival in which the pastor, Allen Beuhler, did the preaching and in which the singing was led by Mr. Walter Loyd. There were 20 additions by letter, 18 by baptism and 3 professions which did not join the church.

—B&R—

Word comes that Curry Simpson has resigned at Kenton, Tenn., to accept the call of the First Baptist Church, Clinton, Ky., and Sherman Holt has resigned as missionary of Graves County Association, Ky., to accept a call to the Walnut Grove Baptist Church, near Kenton, Tenn.

Memphis Reporting Is "The Best"

Permit me both personally and on behalf of every messenger and visitor to the 91st session of the Southern Baptist Convention, now in session in your commanding and hospitable city, to express our lasting appreciation of the very excellent coverage which your great newspaper has given the convention.

I have attended the convention since 1909, with the exception of two years during World War I, and I will say that the press has done the best job of reporting and interpreting this convention that I have any time observed.

The Press-Scimitar has rendered a great service to the six million members of the convention, and the public generally; and we thank you and every member of your staff.

Sincerely yours,

LOUIE D. NEWTON, President
Southern Baptist Convention.

—Memphis Press-Scimitar

—B&R—

Missionary and Mrs. L. M. Bratcher have left Louisville, Ky., for their fifth time of service as missionaries in Brazil. Their address is Caixa 2804, Rio de Janeiro, Brazil.

—B&R—

Dale Godfrey has resigned as pastor of the Westside Lakeview Baptist Church, Ga., near Chattanooga, to enter full-time evangelistic work.

Pastor J. O. Carter of the First Baptist Church of Greeneville states the following in the church bulletin: "Dr. Fred Brown, Knoxville, has been used of God in a mighty way during these days of Revival. We thank God for him and for permitting him to come to us. We have never heard greater gospel preaching, nor more earnest appeals to our hearts."

—B&R—

Pastor Percy Maples and the Candies Creek Baptist Church, Cleveland, have recently held a successful revival in which the preaching was done by the pastor. There were 11 professions of faith, 6 of them coming for baptism.

—B&R—

If any of our readers want a booklet which is both informative and eye-opening, let them send 50c to Dr. E. P. Allredge, 127 Ninth Avenue North, Nashville 3, Tennessee, and get a copy of "Unionizing Southern Baptists." He hits the nail on the head.

—B&R—

BAPTIST AND REFLECTOR appreciates an invitation from the Board of Trustees, Faculty and Seniors of American Baptist Theological Seminary, Nashville, to attend the twenty-fourth annual commencement which was held June 1-7.

—B&R—

William Summar has resigned the First Baptist Church of Selmer to become pastor of the First Baptist Church of Franklin. He began his work on the new field June 1.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, MAY 30, 1948

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alcoa, Calvary	231	72	—	Spring Creek	172	60	7	Lebanon	430	94	—
Athens, Antioch	75	—	—	Church Hill, McPheeters Bend	165	65	—	Barton's Creek	111	48	—
East	239	99	—	Cleveland, Big Spring	312	210	—	Cedar Grove	115	42	—
First	387	114	—	Cedar Springs	100	57	—	Fairview	128	60	—
North	208	43	—	First	492	182	6	Lexington, First	223	61	—
West End Mission	49	—	—	Rutledge Memorial	133	72	10	Mt. Juliet, Chandler	27	20	—
Calhoun	121	23	—	Columbia, First	332	76	2	Mt. Pleasant	188	43	—
Clearwater	76	65	—	Godwin Chapel	26	—	—	Maryville, Broadway	244	124	—
Coghill	80	72	—	Cookeville, First	378	103	1	First	550	143	—
Eastanalle	134	—	—	Algood Mission	24	—	—	Medina	135	81	—
Englewood	118	49	—	Fourth Street Mission	39	—	—	Memphis, Bellevue	2524	729	7
Etowah, East	71	—	—	Corryton, Fairview	112	75	—	Boulevard	627	150	2
Etowah, First	371	48	4	Daisy, South Daisy	91	64	2	Central Avenue	534	161	5
Etowah, North	185	57	—	Decherd, First	103	72	4	Highland Heights	853	318	6
Good Springs	95	52	—	Doeville, Little Doe	145	74	—	Kennedy	102	31	2
Idlewild	75	49	—	Dyersburg, Hillcrest	265	56	—	Louisiana Street	180	67	—
McMahan Calvary	71	23	—	Eagleville	92	52	—	Speedway Terrace	862	181	16
Mt. Harmony No. 1	82	45	—	Elizabethton, Big Springs	132	137	—	Temple	1409	254	—
New Bethel	30	—	—	First	394	82	2	Union Avenue	1148	247	11
New Friendship	94	136	—	Fountain City, Central	742	154	—	Milton	55	36	—
New Hope	54	—	—	Hinea Valley Chapel	47	—	—	Prosperity	144	82	—
New Zion	71	—	—	Gallatin, First	321	65	1	Monterey, First	215	62	—
Niota, East	127	68	—	Gladeville	120	49	—	Morristown, First	420	86	—
Niota, First	106	45	—	Harriman, Trenton Street	334	69	—	Montvue	124	76	—
Old Salem	15	—	—	Walnut Hill	321	100	—	Murfreesboro, First	427	69	2
Riceville	73	—	—	Jackson, Bemis	253	70	—	Walnut Street	39	—	—
Rodgers Creek	23	—	—	Calvary	448	128	5	Powell's Chapel	113	76	—
Sanford	88	28	—	West Jackson	874	325	—	Taylor's Chapel	96	36	—
Wildwood	93	—	—	Jellico, First	202	78	—	Third	73	27	—
Zion Hill	36	—	—	Johnson City, Sinking Creek	105	42	—	St. Clair Mission	32	—	—
Benton	116	24	—	Kenton, Macdonia	102	79	—	Westvue	348	74	5
Bolivar, First	230	122	—	Kingsport, First	745	—	—	Nashville, Calvary	155	57	—
Brighton	166	101	—	Lynn Garden	308	97	—	Grace	811	199	—
Brownsville	308	48	—	Knoxville, Arlington	391	102	—	Inglewood	617	184	—
Chapel Hill, Smyrna	83	76	—	Broadway	1058	253	—	Lockeland	496	157	—
Chattanooga, Avondale	542	149	2	Broadway Branch	92	27	—	Park Avenue	627	110	1
Clifton Hills	411	111	3	Fifth Avenue	865	198	6	Third	216	78	—
Daytona Heights	82	55	—	First	994	—	—	Newport, First	259	57	2
East Lake	490	123	—	Immanuel	376	67	2	Oak Ridge, Highland View	452	116	9
East Ridge	240	110	—	Lincoln Park	552	157	—	Parsons, First	250	70	—
Highland Park	2861	539	20	Lonsdale	385	144	—	Portland, First	240	68	1
Morris Hill	237	126	1	McCalla Avenue	737	178	—	Rockwood, Whites' Creek	63	38	—
Oak Grove	229	92	—	Sevier Heights	453	130	2	Rutledge, Oakland	124	54	—
Red Bank	587	171	2	Smithwood	366	—	2	Shelbyville, Shelbyville Mills	175	96	—
				Lawrenceburg, First	213	113	—	Union City, First	539	189	—

First Church, Martin, Celebrates Anniversary of Pastor

The First Baptist Church of Martin recently celebrated the fifth anniversary of the pastorate of H. H. Boston.

During these years the membership has grown from 692 to 822; the Sunday school from 288 in regular attendance to 361 in average attendance last year. The Baptist Training Union has grown from two unions to six unions, with an average attendance of 90. The Woman's Missionary Society has grown from four circles to seven circles, from no active auxiliary for the young people to seven auxiliaries. The church has given to local causes \$104,067.10 and to outside causes \$20,595.15.

During these years, Bro. Boston has not only been busy in his local field but has given much time to denominational work. He is a member of the State Mission Board and is chairman of the Program Committee for the State Convention this year; also, chairman of the building committee of Union University and a member of the executive committee. He was State Chaplain of the American Legion last year. He is much in demand as speaker for the Masonic Lodge and American Legion.

He was born near Union City, the fifth child of Mr. and Mrs. J. S. Boston.

An Interesting Story of Tithing Results

IT WAS A THRILLING and tense scene. The invitation hymn was finished. Judge Raleigh Petteway, Chairman of the Budget Committee, stepped to the front of the auditorium. Silence really reigned as the congregation waited to hear the results of the victory march of the morning. The announcement was made and for a second everyone was so filled with gratitude to God that the only sound was a few "Ah's." Then people realized the full intent of the report and over the congregation folk wiped away a tear in sheer joy. Why???

Because the Chairman of the Budget Committee had just announced the greatest victory of any victory Sunday. He told us that the morning victory march by the Sunday school plus the financial enrollment cards turned in at the morning worship hour showed we had subscribed the sum of \$113,827.10. What a proof this is that the great majority of the members of this church know the thrill and joy that comes when one follows God's way in matters stewardship.

Another tear was shed also—a tear of regret because some of our people could not attend and witness the thrilling program of victory Sunday.

Below is a comparison report of 1947 and 1948:

Event	Last Year	This Year
Morning services	\$ 85,067.12	\$113,827.10
Tuesday noon	100,000.00(est.)	135,775.44

On Sunday morning May 16th the congregation saw just an inkling of what was happening when we wept with joy over the victory of subscribing \$113,827.10 on our budget at the morning victory services.

In pleasant surprise we smiled when on Tuesday, May 18th we reported \$133,775.44 subscribed on the budget.

Now in amazement and awe we are thanking God and wondering, because we have completely subscribed our budget in just one week. Not only that, we over-subscribed it, and Financial Enrollment Cards are still coming in!

What happened? What caused this? How did we do it? Well, the answer has been right in God's Book all these years. Read Malachi 3:10

First Baptist Church, Winchester, Installs New Organ



The above picture is Mrs. Charles Forgy, organist, seated at the console of the new Hammond organ recently installed and dedicated at the First Baptist Church, Winchester. Roy W. Babb is pastor.

and you have it. The most sensible answer is, God always keeps his promise. He said he would open the windows of Heaven if we brought our tithes and offerings into His storehouse and he has done just that.

Remember when we started our "Three Month's Prove Me Tithing Program?" Did you know that the baptism record for those three months exceeded any three months in the history of the church? Since that time haven't you seen our pastor in the Baptismal pool every Sunday night he was not ill or away?

But listen—God's blessings are only beginning? What will come next we do not know! But this much is true—God keeps his word. No one knows what the tithers blessings are, let alone a tithing church. And this is true too, they are the tither's blessings.—Central Baptist Church, Miami, Fla., C. ROY ANGELL, pastor.

Rev. C. Y. Dossey, Assistant Superintendent of Evangelism for the Home Mission Board, has recently led in two revival campaigns. The first campaign was a simultaneous one in District Nine, Texas. This District covers eight associations. There were 109 churches participating, with the following results: 1,968 additions to the churches; of this number 1,112 were on profession of faith as candidates for baptism. During this campaign Brother Dossey preached in the First Baptist Church of Lubbock, Texas, Dr. J. Ralph Grant, pastor. There were 214 additions to the First Baptist Church, 105 of this number being on profession of faith.

The second campaign was with Rev. James E.

Carroll and the First Southern Baptist Church of Fresno, California. In this revival there were 59 additions to the church, with 34 coming on profession of faith.—Contributed.

The pastor, W. C. Wood, of the College Avenue Baptist Church, Annapolis, Maryland, requests that Tennessee Baptists (pastors and parents) having sons in the U. S. Naval Academy write College Avenue Baptist Church, Annapolis, Maryland, of these young men and their address at the Academy. Our church—and its Sunday School and Training Union Organizations—is eager to contact all Baptist young men in the Naval Academy and to extend to them all possible fellowship and Christian service. In addition, there are homes within the membership of the Church which from time to time would welcome these young men as guests. It is not possible to secure the Midshipmen's names and religious affiliation from the Academy officials. This is due to the desire of the Academy to protect the Midshipmen from persistent, self-seeking people. Please send this information now so that the new class of Midshipmen may be contacted. If he wishes the privilege of joining the Baptist Church party from the Academy each Sunday morning, the Midshipman must formally make this request to Academy officials before the fall session begins.

My address is 98 College Avenue; the Church address is 90 College Avenue—three short blocks from the Naval Academy grounds.—W. C. WOOD.

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Church at Dyersburg Moves Forward



HILLCREST AVENUE Baptist Church, Dyersburg, was organized May 29, 1942 under a Gospel tent, by A. T. Willis, with five charter members. Since that time the church has received 451 members into its fellowship, 245 by baptism, 191 by letters and 21 upon their statement. The church now has 383 members on the roll. There are 362 enrolled in the Sunday school with 236 average attendance last month.

The church met for several months under the Gospel tent, after which they worshiped in the County Court House. The church moved into a basement on the present site 1943. The present building is valued at approximately \$50,000. The total indebtedness is \$12,500. The church receipts last year was \$17,673.55.

There was a special service honoring the Pastor and the church May 30 on their sixth anniversary. There will be an all day's program with dinner on the ground.

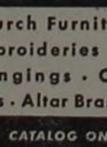
Rev. A. T. Willis has served this church as its only pastor. Rev. W. E. Woodson served as assistant to him in 1942 and part of 1943. Rev. Elmer Thomas also served one year as assistant pastor.

The hands that hold a thing make it important. Samuel F. B. Morse made his first telegraph instrument from an old picture frame in 1836. Your life in God's hands can be made great.

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The church has received no aid from state, association or church, since its organization. It has been self-supporting and full time and has not missed one service in the six years. The field is white unto harvest. Please pray for us.

The BAPTIST AND REFLECTOR goes into the home of every member of our church each week. It is a great paper and has proved a blessing to our church.—Contributed.

Vacation In a Religious Atmosphere

YOUR VACATION in Florida may include a week of seaside evangelistic services in Daytona Beach, Florida, this June. Under the sponsorship of the local ministerial association and the city recreation department, Dr. Ellis A. Fuller will preach each evening in these services. The beautiful broadwalk bandshell, seating 5,000 people, has been reserved for this purpose from June 18 through June 24. This spot is the center of the diversified program of tourist attractions in Daytona Beach.

Dr. Fuller, president of the Southern Baptist Theological Seminary in Louisville, Kentucky, and former pastor of the First Baptist Church of Atlanta, Georgia, is widely sought for evangelistic meetings. His straightforward approach and soul-stirring power in the pulpit makes him one of the outstanding preachers of the day. Supporting him will be a great program of the music of the gospel.

Rev. Lewis N. Head, pastor of the Community Methodist Church, is chairman of the committee of ministers arranging for the services. The ministerial association, of which Rev. Norman Bennett, Jr., of Calvary Baptist Church, is president, is launching this program of Christian services amid vacationing visitors for a twofold purpose. That of providing an opportunity for a profitable vacation period for Christians of our neighboring states, and that of seeking to win people to our Lord. It is the hope of the association that Daytona Beach may presently come to be a great Christian vacation center for the people of the southeast. There is need for such a ministry in our section of the country. If you come to Daytona Beach in June and participate in this meeting, these ministers will be encouraged to continue and enlarge their plans.—NORMAN C. BENNETT, President, Daytona Beach Ministerial Association.

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A New Baptist Church In the Suburbs of Memphis

BY FRED A. MCCAULLEY,
1908 Addison, Berkeley 4, California

WHEN THE WRITER accepted the invitation of one of his former army chaplains to preach for him on Sunday morning, May 16th, 1948, little did he dream of what was in store for him that day, with Rev. W. Calvin Meacham and Shirley Park Chapel, a mission of the Memphis Seventh Street Baptist Church. This chapel had been organized May 9, 1942, and with the assistance of the Seventh Street Baptist Church, had erected and paid for a beautiful chapel building, with Sunday school rooms, across the street from Shirley Park in Frayser, Tennessee, a suburb of Memphis.

The morning service resulted in three additions by letter, two for baptism, and sixty-seven rededications of life, with 124 present in Sunday school and a good offering.

At three o'clock the group re-assembled, with other friends from the city, and began the organization of a new Baptist Church. Rev. E. Pitt Woodroof, pastor of the Seventh Street Church, presided; Miss Thelma Bowers, read a brief history of the beginnings of the work there; Rev. W. Calvin Meacham, pastor of the mission, presented the letters of the 184 coming from the Seventh Street Church, as well as the five who had presented themselves for membership at the morning service. Upon motion, these with any others coming for membership within thirty days, were to be recognized as charter members of the new organization.

After music and prayer, the reading of the Articles of Faith and a review of the Church Covenant, Rev. Hayward Highfill of Humboldt, and former pastor of the Seventh Street Church at the time of the organization of the mission, brought a very stirring message, and began a plate offering which netted more than \$100.00 to be added to the \$2,000.00 which they already had for a new building. Pastor Meacham gave the invitation, which resulted in three additions by relation, after which the afternoon session adjourned.

At the Sunday night service the new organization adopted the name, "The Shirley Park Baptist Church"; voted to affiliate with the Shelby County Baptist Association, the Tennessee Baptist Convention, and the Southern Baptist Convention, supporting the co-operative program, the exact amount to be determined later; and named all members of the organization serving the mission to serve the new church until the time of the first business meeting, following the sessions of the Southern Baptist Convention.

The writer challenged the new church to keep an informed membership, by placing the BAPTIST AND REFLECTOR, *Home Missions*, and *The Commission* in the budget for every family represented in the membership, making a conditional contribution for this purpose. The church voted unanimously to begin immediately these three publications. At this night service, there were three more additions for baptism, and three other rededications of life.

It was an added joy to fill this pulpit again the next Sunday morning, with 159 in Sunday school—a new record, and to witness one more rededication of life, and a Catholic mother who entered that morning for the first time in her life, a non-Catholic church, found Christ as her Saviour, and united with the church as a candidate for baptism. The fine fellowship of these occasions together made it exceedingly easy for the writer to accept the invitation of the church to return later for a revival meeting.

Preachers' School At Carson-Newman College

JUNE 14TH TO 25TH, 1948

PLANS for the Preachers' School of Carson-Newman College have been largely completed and those concerned with it will be interested to know that an able faculty has been secured. They are as follows:

1. Dr. E. A. McDowell, Southern Baptist Seminary faculty. His course will be announced later.
2. Dr. R. B. Jones, pastor, Central Baptist Church, Chattanooga. Course: *The Revelation*.
4. Miss Mary Northington will arrange excellent courses for preachers' wives and other ladies who wish to attend the school.
5. Evening message bearers will be selected and arranged for the special help and edification of those in attendance.

Dr. C. W. Pope, Executive Secretary of the

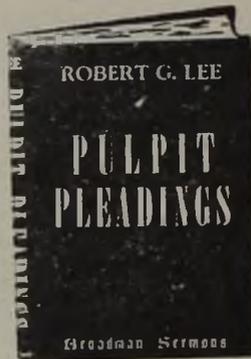
Tennessee Baptist Convention, will be General Director, with Pastor A. S. Hale, of the First Baptist Church, Jefferson City, Tennessee, Resident Director.

The College will furnish room and bed to those who enroll. Preachers will furnish blanket, bed linens, towels, toilet articles and personal effects. The Executive Board of our Tennessee Baptist Convention pays for the meals of those who attend.

It is a wonderful opportunity for preachers who can come for those two weeks to study God's word.

The College will lend every possible assistance to make the program a success. Please address any inquiries about the School to Rev. A. S. Hale, Jefferson City, Tennessee.

Before the war the U. S. government estimated there were 80,000 kinds of insects in North America. God could with ease plague us into submission as He did the ancient Egyptians.



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HOUSE

In Memory of Brother Stoy House of
Lenox Baptist Church, Dyer County

ONE OF OUR MEMBERS has slipped away
To his home beyond the blue.
There's none more faithful living today,
Never a soldier more true.

He gave his Master the best he had
Always in thick and thin,
Prayed so earnestly for brother and dad,
And every one of his kin.

His loyalty never knew any bounds,
Even after afflictions came,
He gave tithes of all that reached his hands,
To honor the Dear Saviour's name.

Oh, God! We pray you'll raise up men,
To serve Thee faithfully here,
To reap a reward as Stoy has done,
When we say "Good morning" up there.

There we'll never have to say "Good-Bye,"
Our church and homes will be complete,
God will wipe all tears from every eye,
We'll live forever in rapture sweet.

So now, let us submissive be,
To the all-wise Master's will,
Working on until Eternity,
And be sure our places we fill.

For He doesn't want us shirkers to be,
Nor to even lag behind,
Let's spread the Gospel from sea to sea,
Till we meet in a better land.

—By MRS. CLARA RICHARDSON,
Church Clerk.

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"LEST WE FORGET"

BY ELMER WRIGHT, Morristown, Tenn.

IN THESE TRYING days when the spectre of communism hovers low over a troubled world it will not be amiss to refresh our hundred years ago, the spring of 1848, there appeared on the continent of Europe the publication of the *communist manifesto*, not infrequently called the communist Bible, authored jointly by Karl Marx and Friedrich Engels.

The manifesto is pre-eminently the work of Marx, admittedly so even by Engels.

Through the years the communist manifesto has been translated from the original German into several languages. The first Russian translation was made in 1863. The seeds of communism, as taught in the manifesto, fell on fertile soil in Russia, and today the harvest is ripe.

The communist manifesto wages world revolution or the overthrow by force of the world's existing institutions, political, social, and economic, by the world's proletariat, or working classes.

This, of course, includes the abolishing of private property and the destruction of family life.

Let us quote from this manifesto or Bible of communism:

1. "The communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win.

"Working men of all countries, unite!

2. "You reproach us with intending to do away with your property. Precisely so: that is just what we intend."

3. "Abolition of the family!" Even the most radical flare up at this infamous proposal of the communists. On what foundation is the present family, the bourgeois family based? On capital, on private gain.

"The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital."

And who was Karl Marx, the great apostle of communism? He was a Jew, born in Germany May 5, 1818; died in England March 14, 1883. He was three years of age to the day when Napoleon died on St. Helena.

Marx was educated in the universities of Bonn

and Berlin, and in 1841 took the degree of doctor of philosophy.

An atheist of the rabid type, he often exclaimed: "Religion is the opiate of the people." On the days when Jesus lived in the flesh Marx would have been a typical Sadducee.

For his radical activities Marx was forced to flee from the wrath of the ruling powers of the continent. He took refuge in England. England let him stay, though England very nearly let him starve.

He headed the International Working Men's Association founded in London in 1864, and was the author of *Capital*, which is a terrible indictment of the governmental systems of the nineteenth century.

The doctrines of Marx have brought discord, strife, and suffering wherever they have been tried. Let America take warning.

A rhyme that originated back in English Corn-Law days will not be inappropriate here:

"What is a communist! One that hath yearnings
For equal division of unequal earnings
Odler or bungler, or both, he is willing
To fork out his penny and pocket your shilling."

Ocoee Notes

BY J. C. WILLIAMSON

Marvin Youngblood has accepted the work at Alexandria and will move on the field June 15th. He has been pastor of the Second Baptist Church, La Fayette, Ga., for the past 7 years and is serving his second term as Moderator of Coosa Association in Georgia. He will be a valuable addition to our Tennessee work.

The Home Mission Board has employed Miss Jewell Brackett of Chamberlain Avenue, Chattanooga, as secretary to Dr. Jacob Gartenhouse.

I. C. Frazier has resigned Concord Church, Ocoee Association to accept the pastorate of First Baptist Church, Summerville, Ga.

PRESIDENT HARRY S. TRUMAN said, "There is greater need today than ever in our history for emphatic emphasis on the place of God in our family life," in endorsing National Family Week.

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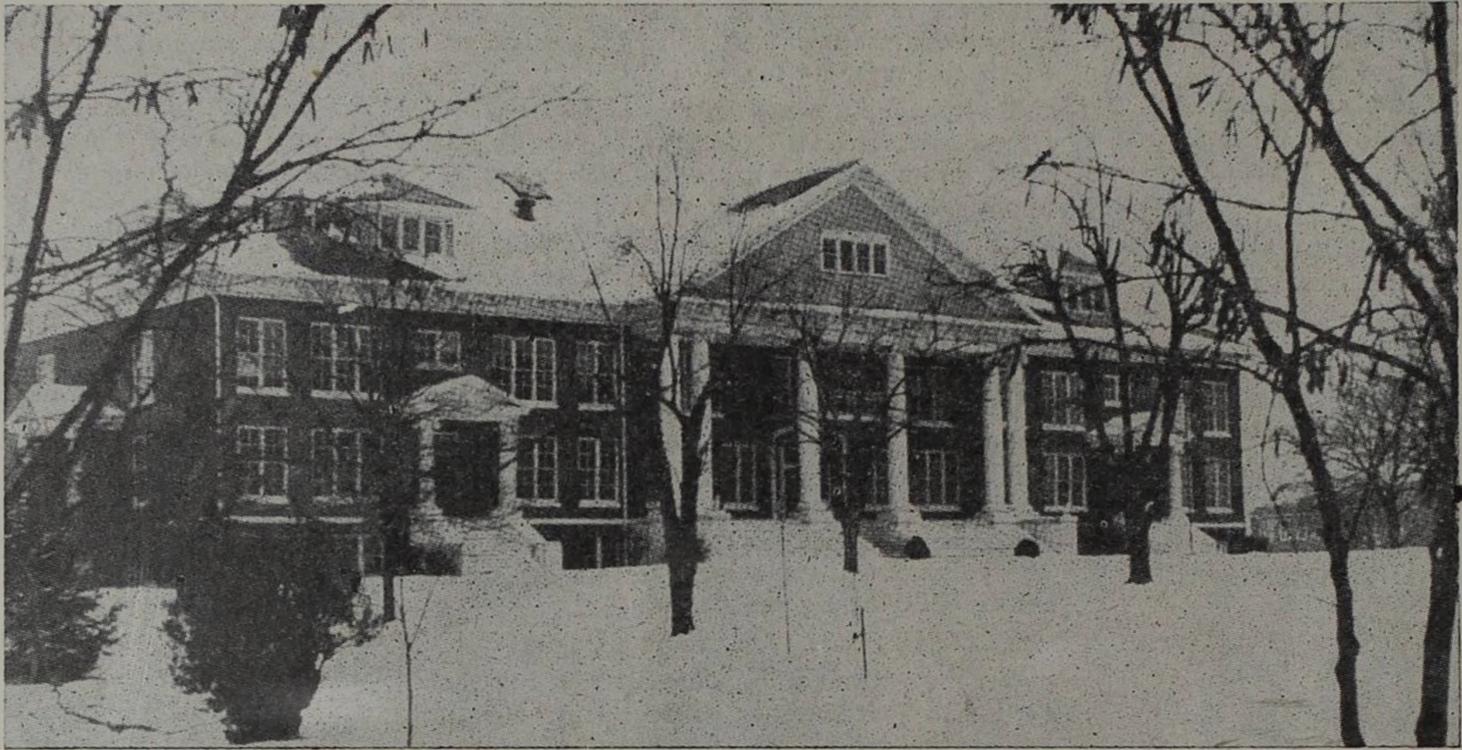
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