

Western Recorder

The Rural Pastor
Of Tomorrow
Page 5

Too Busy To Serve
The Lord?
Page 6

Representation And
Co-operation
Page 8

The Importance Of
Hymn Study
Page 13

March 18, 1948
Vol. 122 No. 12

Excuses For Not Going To Church

Have to stay home and read the papers. (Is Dick Tracy more important to you than Jesus Christ?)

I don't like the minister. (He doesn't ask you to like him; he wants you to love God.)

I know some of the other church members who are not good Christians. (True, but if the church were only for perfect people you wouldn't even be on the roll.)

The church is always talking about money. (This is not so, but what time is spent on this matter could be given to more important things, if you and others like you accepted their full share of the work.)

Only three people spoke to me last time I went to church. (That's three more than spoke to you at the movies and you still attend.)

There is no excuse that can make it right for you to neglect your church. Christ died for His Church. He only asks that we live for His Church.—The Tie.

Gleanings From The Field

Dr. Fred T. Moffatt, pastor of the First Church, Frankfort, Ky., will be the guest speaker at the annual meeting of the Alabama Woman's Missionary Union which meets with the Dauphin Way Church, Mobile, Ala., during March 16-18. Dr. Moffatt will deliver three addresses to this Convention.

Pastor John T. Dougherty, Benton, Ky., has gone to New Orleans, La., to be pastor of the Franklin Avenue Baptist Church. His wife, and their daughter, Martha Louise, left Benton with him on February 24 for his new work.

W. O. Vaught, pastor of Immanuel Church, Little Rock, Ark., conducted a revival meeting in the First Church, Murray, Ky., February 15-22. Eugene Paden, student in the Southern Seminary School of Music, conducted the singing.

Pastor O. Afton Linger has been leading the Wynnton Baptist Church, Columbus, Ga., in an enlargement campaign during March 8-12. In former years Brother Linger was at the Beechland Church, near Louisville, and at the First Church of Corbin, Ky.

Messrs. Henry Belcher, Franklin Berry, Thomas W. Crow, Jr., Morris Grubbs, J. Y. Lones and O. J. Wooten were ordained as deacons at the Scottsville Baptist Church on Sunday afternoon, February 29. Pastor Harry L. Carter had with him at that time the ministers and deacons of the churches in Allen Association to participate in the services.

Pastor Harry L. Carter, Scottsville, Ky., recently spoke to good crowds in Bays Fork, Pennytown, Middletown and Berea First Churches in the School of Missions in Tate's Creek Association. Following that he visited Montgomery, Ala., with the old comrades of his regiment which had served in World War I, and preached at the Capitol Heights Baptist Church.

A Layman's Rally is scheduled for Central Kentucky by the Elkhorn Association's Baptist Brotherhood at the grace Baptist Church, March 19, at 7:30 P. M. Mr. Hugh Latimer, Associate Executive Secretary of the Brotherhood offices in Memphis, will be the speaker. At least 300 laymen are expected.

Dr. E. D. Head, President of Southwestern Baptist Seminary of Ft. Worth, was the evangelist for a revival at River Avenue Baptist Church of Indianapolis, Ind., during February 15-27, in which there were twenty-nine coming for baptism, five by letter and statement, two

surrendering for special service, and a number of rededications. Gordon W. Paschall is pastor of River Avenue.

The annual Homecoming exercises of New Orleans Baptist Theological Seminary were observed during March 8-12. Speakers included R. G. LeTourneau, layman; J. W. Storer, Tulsa, Okla.; Garland Taylor, Librarian at Howard-Tilton Library at Tulane University; Lowry B. Eastland, businessman and Chairman of Board of Trustees; Hines Sims of the Music Department, Nashville, Tenn.; E. O. Sellers, professor emeritus; and others.

Art Wright, a Deacon of Oklahoma, assisted Pastor Bradley Allison in an "All-Men's Revival" at the Bethany Baptist Church of Kansas City, Mo., during February 22-29. Prayer meetings and daily visitation have been carried on by the men. Hi Johnson led the singing, and George Philgreen, organist, was the instrumentalist. More than thirty men came forward during the meetings. Earl W. French, Jr., is Minister of Education in the Bethany Church.

The Bruner's Chapel Baptist Church, near Harrodsburg, has called John G. Hicks to succeed Thomas V. Wells, who recently resigned to go to Maryville, Tenn. Brother Hicks is a graduate of Wake Forest College and the Southern Seminary, and is at present taking post-graduate studies in the latter. Mrs. Hicks is a graduate of Mars Hill College and the Baptist W. M. U. Training School, and has studied music at Catawba College in North Carolina, and the Southern Seminary School of Music.

Dr. Bronwen Clifford, evangelist, assisted Pastor E. Gibson Davis in a revival meeting at the Temple Church, Memphis, Tenn., during February 22-March 7. "Bron," as he is familiarly called, is a direct descendant on his father's side of the late Dr. John Clifford, eminent preacher of London and first President of the Baptist World Alliance, and on his mother's side he is descended from the great Welch preacher, the late Christmas Evans. Mr. and Mrs. Mel Dibble were the musicians who helped in the services.

Brethren W. C. Boone and L. O. Griffith of Louisville, and A. B. Cash of Lexington, visited Oneida Campus on February 27. Dr. Boone spoke in chapel on "Jesus, Our Saviour," following which fifteen students professed faith in Christ. A girls' quartet and the Oneida Baptist Choir furnished the special music, and a large number of townspeople joined in the service. After lunch Dr. Boone met with the building committee of the church and approved

the plans to begin the construction within the next few weeks. The new church will cost \$25,000, and is to be completed early this fall. Mr. Griffith took a large number of pictures of students, faculty, and campus activities—some in movies; others in color "stills."

The Kenwood Church held a reception for 161 new members on January 7. The welcome address was made by Pastor Harold C. Zicafoose, and the response was made by a new member, Harold Huffman. The membership was 130 fourteen months ago when Pastor Zicafoose assumed charge in September, 1946. By the close of 1947 it had mounted to 270. The church budget has increased from \$462 to \$1,125 per month. The pastor made 3,016 visits during 1947—which is an average of more than eight a day. Kenwood Church was organized as a mission of Walnut Street in 1944. Rev. Richard Bryant, now at Toner, Ky., was their first pastor.

Scandinavian Baptists

Plan San Francisco

Seaman's Home

OSLO—Baptist missionary organizations of Scandinavia will shortly open a seamen's home in San Francisco, California, it was announced here at a meeting of denominational leaders from Sweden, Denmark and Norway. The new institution will be in charge of the Rev. Thorbjorn Olsen, of Norway.

Among those attending the conference here was Dr. W. O. Lewis, former general secretary of the Baptist World Alliance, who is now superintending Baptist relief programs in Europe. During his stay in Oslo, Dr. Lewis conferred with Dr. Arnold T. Ohrn, who will assume the general secretaryship July 1.

The conference discussed plans for Baptist relief work in Poland, where the denomination has three children's homes, a mother's aid center, and three stations for the distribution of food, clothing, medicine and other forms of postwar aid.—(RNS).

WESTERN RECORDER

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Editorials

NO POLITICAL INVOLVEMENTS

This statement may be needed all the more since this is an election year. Now and then communications come, some of them for publication, which, if used, would involve the *Western Recorder* in political controversy.

It would be difficult to conceive of an intelligent and informed mind not having convictions concerning current matters. And, intelligent and informed minds certainly are under obligations in the interest of good government to vote their convictions.

However, the *Western Recorder* cannot offer itself as a medium of expression on matters involving partisan controversy. We deal, as it becomes necessary, with high moral and religious principles, and we will do so uncompromisingly. We cannot deal with political personalities or with political parties. The *Western Recorder* is to the last degree a religious journal, owned and operated by the General Association of Baptists in Kentucky through its Board of Managers. It functions solely in the interest of the whole Baptist cause as defined and practiced by the General Association.

THE DEVIL HAS GONE UNDERGROUND

Satan belongs to the underground. He, the author of the *age of reason*, leads his followers to rationalize that there is no devil, that what was once regarded as Satan was but unfortunate trends in human decisions and conduct.

Satan has assigned himself the task of destroying in human thinking, a recognition of the super-

natural element, in whatever form. The enlightened mind must appeal *wholly* to reason, must reject whatever cannot be explained by the operation of natural laws.

Satan knows that man, unaided by divine revelation can never arrive at a knowledge of God. *Turning man away from the supernatural is his whole program.*

The real picture of the depraved mind is found in Romans 1:28, "And even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind, to do those things which are not convenient." And, the remedy for man's terrible plight lies in the liberating power of the Christ and His Truth. "In meekness, instructing those who oppose themselves; if God, peradventure, will give them repentance *to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will*" (II Tim. 2:25, 26).

If only the wise of this world would become fools that they might be wise unto God!

A WEEK OF HATE

Rabbi Samuel Price, Springfield, Massachusetts, recommends that instead of a Brotherhood Week, the people of the United States should have an official "Week of Hate."

Speaking at a Brotherhood Week program, Rabbi Price was reported by the newspapers as saying, "It would be much better to have one week in 52 dedicated to hate, a week when we would be able to get the hate out of our systems, treat one another as badly as we know how, and then observe the remaining 51 weeks as Brotherhood Weeks."

The Rabbi should not be taken too literally. He was speaking

facetiously. However, a week of hate, or even a moment of hate will never "get the hate out of our systems." Hate is not cured by giving vent thereto, by "treating one another as badly as we know how."

Nothing but the love of God shed abroad in our hearts by the Holy Spirit, through the merits of Jesus Christ, will take the hate away, and make men live like brothers. *The remedy for this world's ills is Jesus Christ. Brotherhood reigns where Jesus reigns.*

Brotherhood Week was established and observed by many, in an effort to bring about a better understanding between human beings, and those who make such efforts are to be commended. But you cannot legislate righteousness into human hearts; neither can we "special-week" a lasting sense of brotherhood into men's spirits.

The man who lives the life of hate, toward any other human being, no matter who, nor where, has not Christ in his heart. *Hate and Christ will not dwell in the same life. The remedy for all our disturbances of whatever nature, between men and men, between races and races, is Jesus Christ.*

THE RIGHT WORD SPOKEN

The right word spoken at the right time and in the right manner can be the turning point in a discouraged life. There's never been a life that didn't need that word along life's way.

Loy C. Laney, in his *The Power of Little Things* tells how a red haired Polish lad wanted to play the piano. He had talent but his teachers gave no encouragement. Downcast, he chanced to meet the famous composer and pianist, Anton Rubenstein.

Rubenstein praised and encouraged him, and the lad promised to practice seven hours a day. Words of praise and confidence changed the whole life of Jan Paderewski.

* * *

Scientists at the University of Maryland have measured the speed of the snail and find it to be .000363005 miles per hour. Could we now induce the learned gentlemen to give their delicate instruments a real test, and focus them on some hands, reaching into their pockets for money to further the kingdom of God?

Honoring The Lord With Our Substance

By J. H. THURMAN
Murray, Kentucky

WE HONOR men in many ways. If we honor men, surely we should honor our Maker and preserver. He conferred on us the highest honor—giving His Son to die in our place. He honored us with a place in His vineyard. There must be in our hearts, deepest gratitude for His eternal grace thus extended.

What Is It To Honor The Lord?

To honor the Lord is properly to esteem and adore Him, to reverence and fear Him. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Ps. 89:7). If we give Him due honor we shall give Him also a worthy place in all of our affairs. "The ox knoweth his owner, the ass his master's crib; but Israel doth not know, my people doth not consider" (Isa. 1:3). The Lord declares that beasts of burden know the source of food and shelter, but that His people do not acknowledge Him as the source of "every good and perfect gift."

How Shall We Honor Him?

1. By loving Him more. He loved us when we were unlovable. "Not that we loved God, but that He loved us. . . God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (1 Jn. 4:10; Rom. 5:8). Our joy now must be, to manifest our love for Him. Jesus said, "If ye love me, keep my commandments. . . And why call ye me, Lord, Lord, and do not the things which I say?" (Jn. 14:15; Lu. 6:46).

In the light of these scriptures there is much evidence against us, because we have fallen so far short of doing His will. Let us, by His grace and power, "come up to the help of the Lord against the mighty," even as we have never done before.

2. By honoring Him with our substance. Done with the proper motive, there is no better way to honor our Lord, prove our love for Him, than to support His work with our tithes and offerings.

The Macedonian Christians, "in a great trial of affliction. . . and their deep poverty abounded unto the riches of their liberality. . . and beyond their power they were willing of themselves" (2 Cor. 8:2, 3, 5). The secret of their sacrificial giving is, that they "first gave their own selves to the Lord." Most of

"Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Pv. 3:9-10).

us have not fully given ourselves to the Lord, a fact revealed in our giving. Has our love "waxed cold?"

3. Honor Him with the first fruits. God merits our first and best and He will not be pleased with less. "Ye offer polluted bread upon mine altar; . . . ye offer the blind for sacrifice, is this not evil? I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hands" (Mal. 1:7-10). God gave His best—"His only begotten son." We, therefore, must give him, "the firstfruits of our increase," not that which is left.

Only God fully understands human nature. Doubtless this is why He gave so many plain passages on money and its use. He declared, "they that will be rich, fall into temptation and a snare, and into the many foolish and hurtful

W. T. Gardner Goes From Bullittsburg Church To Livingston, Ky.

BULLITTSBURG, Ky., Feb. 29.—W. T. Gardner resigned as pastor of the Bullittsburg Baptist Church here, on February 22, and preached his first sermon at the Baptist Church at Livingston, Ky., today. The new Livingston pastor spent three and one-half years here, and greatly endeared himself to the people while in this community. While he was here the Girl's Auxiliary was organized, as were the Sunbeam Band, Royal Ambassador group and a B. W. C. Circle of the W. M. S. The church has made many improvements, amounting several thousands of dollars, and a parsonage has been started. A note the Bullittsburg newspaper reads:

"His going is a great loss. Both Brother and Mrs. Gardner occupy a high regard in the hearts of all with whom they came in contact. Their only son, James William, was born here, and he is the pet of the whole congregation."

Livingston is in Rockcastle County, Kentucky.

lusts, which drown men in destruction and perdition. "For the love of money is the root of all evil" (1 Tim. 6:10). "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: . . . the sleep of a laboring man is sweet, . . . but the abundance of the rich will not suffer him to sleep" (Eccl. 5:9-17). "Labor not to be rich: . . . for riches certainly make themselves wings; they fly away as an eagle toward heaven" (Pv. 23:4-5; Cf. Jas. 5:1-5).

These Scriptures are not for the rich alone, but for all. Heeded, they will help us avoid many dangerous pitfalls. The Scriptures, as well as experience and observation, teach us that too much temporal prosperity is a snare to frail human nature. Did not Charles H. Spurgeon say, "Adversity is a fence which keeps us on a good pasture, but prosperity is a gap let down through which we go astray."

Too much temporal prosperity often makes men callous and selfish. It consumes their time and thought, making them forget God. Perhaps for this reason, God in Old Testament days, warned His prosperous people, "Beware lest thou forget the Lord." Greed for gain is a soul seed that grows in the careless soul of even a Christian, dwarfing and making barren the spiritual life. This destructive greed in the unsaved often hinders their coming to Christ (Mk. 10:23).

"So Shall Thy Barns Be Filled With Plenty, And Thy Presses Shall Burst Out With New Wine"

The Lord always fulfills His promises, whether to saint or sinner, when His conditions are met. He promises the sinner salvation at the end of his faith (1 Peter 1:9). He promises eternal life to every believer (Jn. 3:14-16, 36). He promises forgiveness of sins to every confessor (1 Jn. 1:9). "He has never broken any promise spoken." In Mal. 3:1-12, He promises, that if men bring their tithes and offerings into the storehouse (church treasury), He will open the windows of heaven and pour out great blessings both temporal and spiritual. He even challenges us to do it. "Prove me now herewith saith the Lord of hosts." Help us, Lord, to accept Thy challenge and honor Thee as we have never done before, by being "doers of the word and not hearers only."

EDUCATION—A scholar—an American scholar—need not be a member of Phi Beta Kappa or even a graduate of a college or university. He can be such if he will open his mind, in this decisive moment, to whatever bears on the great issue of human liberty, and not merely be ready to die for it or give money or food for it, but painfully to learn about it and, by day and in the dark watches of the night, meditate upon it.—R. L. Duffus, "The Crisis and the Scholar," *American Scholar*.

Western Recorder

“Earnestly Contend for the Faith.”
Once for All Delivered to the Saints.—Jude 3.

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No. 12

The Rural Pastor Of Tomorrow

By JOHN D. FREEMAN, Rural Field Worker
Southern Baptist Home Mission Board

CATHOLICS are becoming the chief rival of Baptists in rural fields. They already have almost complete control of many areas in the Midwest states. *They are pressing their work in a sensible way*, as may be seen from the following statement.

“The large city parish can to some extent depend upon its prestige, but the standing of a little country parish depends upon the personality of the pastor. In the open country, judgment, diplomacy, activity, progressiveness and leadership are the natural virtues required of a priest. The country pastor must be a community leader. He must know rural problems. He must have sympathy with rural ideals and aspirations. He must love the country; he must know the country life, the difficulties that the farmer has to face in his business, some of the great scientific revelations made in behalf of agriculture, the great industrial forces at work for the making or unmaking of the farmer, the fundamental social problems in the life of the open country.” (Quoted from a Roman Catholic authority by Edwin A. Hunter in *The Small Town and Country Church*, Abingdon-Cokesbury Press).

“In other words,” states Dr. Hunter, “the Catholic Church proposes that the rural priest shall be as good as the best with special training for the rural field.” And every priest who is designated to serve in a country parish is given special training for his task, so that when he enters upon his work he can be both pastor and community leader, knowing

how to assist the county agents in the promotion of their activities.

One Thing Favors Baptists

One thing offers promise of aid to us in our efforts to retain hold of the rural areas, and that is the fact that Catholics have few rural youths from whom to draw their pastors. It is difficult for a city-bred man to make adjustments necessary to enable him to win the complete respect and confidence of rural folk. Some seventy per cent of Baptist ministers are from country stock, and they already know the life, problems, and such of rural people—things which the hierarchy proposes that its priests shall learn.

But, let it never be forgotten: a city-bred man who is trained to be a community leader, who has had advantages which education and culture and professional training give, is not going to remain long behind the untrained man, even if the latter is country-born and trained. Furthermore, only wishful thinking will lead a Baptist or other evangelical to conclude that Catholics cannot go far in taking over the rural South.

One conclusion is inevitable. Either Southern Baptists bestir themselves and provide immediately for more thorough training of all rural ministers, or the inroads of other groups into our land will continue with increasing power. Two-thirds of the rural pastors have never had the advantage of college or seminary training. They cannot enter

school, except in rare cases. If they receive any help, the training must be carried to them. This is true of our white pastors; it is far more certain with the Negroes.

What Shall We Do?

The writer believes that Howard College of Alabama has set a pattern which at least one Baptist school in each state should follow. Under the direction of Dr. Gilbert M. Guffin—who made a record for himself while a pastor in Jasper, Alabama, as a friend of the country pastors—an extension department has been set up, and it is ministering to all who wish to study, especially to the pastors of country churches.

The plan provides for “extension classes” and there are now 23 of these scattered over the state, with two for Negroes being ready. Each of these classes is under the direction of a pastor who has academic standing which makes his work acceptable to college authorities. In many of the extensions two or more teachers are required. The students enroll, pay a small fee, and upon completion of required work on any subject, receive credit therefor, much of the credit being toward a degree from Howard. But best of all, the men receive practical training in homiletics, church efficiency, and such, and are thereby better fitted.

Results already in evidence prove the wisdom of the plan. Some 375 ministers were enrolled in the extension classes at the close of 1947. Churches served by these men are being quickened in their interests. Antagonism to higher education, so often met in the more remote rural sections, is being changed into loyalty to the program of training which is being built up for the ministers. Scattered throughout Alabama are rural fields already on the upgrade because a pastor here and there has gone to school again.

There are other agencies that can help. There are other ways of rendering this assistance to the underprivileged ministers of our faith. I believe, however, that the one or two-week preacher-schools, the Bible institute, and such temporary methods cannot provide what the permanent, nine-month term of an extension department can do. I write this, in the hope that readers may become interested in studying the Howard plan and introduce it, or some modification of it, into their program of training ministers of the gospel.

If we give a helping hand now, the rural preacher of tomorrow will be a simple believer, called of God to pastoral service, and prepared in heart and mind for the great task.

—O—
WEATHER—There is no better way to stifle than urge to write a poem about the first snowfall than to get out in it with a shovel.—W. H. Plourd, *Nancee County Journal*.

Too Busy To Serve The Lord?

Read This Story About Maxey Jarman And
Go Find Another Excuse

By C. E. BRYANT

NASHVILLE, Tenn.—(BP)—If the doors ever open for a regular service at First Baptist Church and the Maxey Jarman are not present, you can be sure they are out of town.

W. Maxey Jarman loves the Lord and loves his church, and every time his church asks for his services he is ready to serve. He is chairman of the deacons at First Church, and is the teacher of a young men's Sunday school class. During a recent evangelistic service, he was seen to leave his pew at the beginning of the invitation, walk around the back of the auditorium to the seat of a friend, and ask that man to give his heart to Christ.

He loves his denomination, too. He is president of the Southern Baptist Foundation, an institution set up by the Southern Baptist Convention to solicit and invest trust funds for denominational agencies. He is a member of the Sunday School Board, serving as financial advisor. And as executor of a trust fund left by his late father, his ministry reaches out to the building of new houses of worship in lands around the globe.

He also is president of Tennessee Baptist Orphans' Home, a trustee of Moody Bible Institute, a trustee of the Tennessee Baptist Foundation, and a trustee of Peabody College.

What is significant about all this?

Mr. Jarman does this church work despite the fact he has more reason than probably any of us to say he is too busy. For he is a very busy man.

He is chairman of the board of General Shoe Corporation, which business in 1947 manufactured in its twenty-six plants 16-million pairs of shoes under eighteen nationally-known labels to set a record sales total of more than 78-million dollars. The shoes are sold through 14,000 dealers and in ninety-six company-operated stores bearing the name of Jarman, Flagg Brothers, Hardy, and Holiday. There also are factories in Mexico City and Lima, Peru, and retail outlets in those areas.

Yes, if Maxey Jarman wanted to, he could easily say he was too busy with his business.

But Maxey Jarman loves the Lord and

believes God's promises. He knows that stewardship to God is a vital obligation of every man, and he dares not shirk those responsibilities.

The Jarman name on shoes had its very origin in the devotion of James Franklin Jarman, Maxey's father, to the will of God. The elder Jarman was profitably employed in a Nashville shoe concern, but his strong convictions that a business should be operated on Christian principles made him want a factory of his own.

So it was that one Friday in 1919, J. F. Jarman left his Nashville office, went to the little city of Franklin, nineteen miles away, rented a hotel room, and spent many hours in prayer. When he emerged, he was convinced it was God's will that he form his own shoe company and run it along Christian lines.

The Jarman Shoe Company came into being five years later, dedicated to Christian operation of the business and the manufacture of a good calfskin shoe for \$5. He succeeded in both.

As the business grew and new shoe brands were added, the corporation's name was changed to General Shoe. When Jarman, the founder, died in 1938, he left an estate of \$3,500,000, two-thirds

of which went to the Jarman Foundation for the aiding of Bible institutes, Christian orphanages and mission work. Management of the company went to his son, who had served as president the last five years of his father's life.

But it didn't fall to young Jarman as an inheritance as much as simply a well earned prize. Maxey had studied electrical engineering at Massachusetts Institute of Technology, and came to his father's company to serve, at various times, as office clerk and credit manager, receiver of incoming freight, buyer of findings, advertising manager, leather buyer, sales manager and secretary-treasurer. In 1932, he became president of the company and in 1947, chairman of the corporation. People who watch him say he is one of the hardest workers on the General Shoe payroll.

His philosophy of business has continued along the Christian convictions of his father. Every plant has a grievance committee to give consideration to complaints of all employees, and bonuses are set up for employees who bring suggestions for improvements in technique. Jarman opens all staff meetings with prayer, and fills his annual reports with remarks like: "We believe that to be successful we must build on a foundation of character."

Aside from his work, he is the husband and father in a Christian home on Woodlawn Drive in Nashville. There are three children, a son, Franklin, and daughters, Anne and Gene.

Yes, this is the man who finds time to serve his church and denomination in many, many ways. And he also is the Christian businessman who is president of the Southern Baptist Foundation, the newest institution of 6,270,819 Southern Baptists.

DEMOCRACY—Democracy must be a growth, not an imposition.—N. E. A. Journal.

Home And Foreign Mission Day

In Sunday School, March 28

Following the custom of some years Southern Baptist Sunday schools will observe "HOME AND FOREIGN MISSIONS DAY" on Sunday, March 28.

A program setting forth the work of Home and Foreign Missions has been prepared by the Sunday School Board, under the title, "MAKING JESUS KNOWN." This program can be found in the back of the March issue of "The Sunday School Builder." It can be adapted to the use of any Sunday School.

Sunday schools observing this day will make an offering for Missions, which is to be divided, unless otherwise designated, 68% for Foreign Missions, and 32% for Home Missions.

Special offering envelopes for this day may be ordered from THE COMMITTEE ON DENOMINATIONAL CALENDAR, 161 Eighth Avenue, North, Nashville, Tennessee.

Offering should be sent to Dr. W. C. Boone, Treasurer, Baptist State Board, 127 East Broadway, Louisville 2, Kentucky.

Why Baptist Colleges Must Accent Standards

FOR MANY years a Baptist College attempted to attract a sufficient number of students to make it possible for the college to stay open from year to year. When tuition payments were not sufficient to defray operating expenses—and this was the experience of many Baptist colleges—the president called upon conventions, churches and individuals to provide the necessary funds, usually an endowment fund, upon which the college may rely for the additional financial support. By means of endowments, standards have been maintained.

The stress and strain through which fully half of our Baptist schools have gone prompted the forward looking Christian educators in the South in 1895-1900 to set up a pattern which would prove to be a solution of the problem of standards. Baptist educational leaders in tax supported colleges and universities, recognized at the same time the value of educational standards. Colleges and universities in the East and North were reluctant to accept credits of students from our Southern Baptist schools. Many embarrassing instances were brought to the attention of our college presidents and deans.

Fifty years have passed since that beginning of standardization in our Baptist higher educational institutions. The Southern Association of Secondary Schools and Colleges has rendered a distinctive service in establishing a list of standards. Not all of our schools have been able to reach these. Because endowments have not yet been provided for all our schools and colleges it has been necessary to rely upon Baptist conventions to provide annual allocation of funds, usually through the monthly budget payment plan, for operating expenses. The Southern Association has in some instances accepted this plan in lieu of permanent endowment.

When all of our Baptist colleges achieve Southern Association standards no criticism can be heard from Methodist, Presbyterian or state colleges and universities. No refusal of credits by colleges and universities in the East and North.

It has been suggested several times in and out of Education Commission sessions and in the annual Christian Education Conference that a simultaneous campaign for endowment for all of our Baptist schools should be conducted. Hardly sufficient demands for such a campaign have been made to

bring the Southern Baptist Convention or the Baptist state conventions to serious consideration of the idea. Separate campaigns are in progress, however, in many states for endowment in order that creditable standards may be established and maintained in all our Baptist schools and colleges.

What is being done in Kentucky and Texas regarding endowment is reported in this issue of *The Southern Baptist Educator*. Progress is being made in many states. A report in an earlier issue showed what was being done in North Carolina. It will be a pleasure to publish in the months ahead reports of progress in other states.

Let us not stop until all of our Baptist schools are standard.—*Southern Baptist Educator*.

Garnel Graber Returns To His Native Kentucky

Rev. G. G. Graber, Knoxville, Tenn., has moved to Smith's Grove, Ky., to assume the pastorates of the Smith's Grove and Oakland Churches. These two churches are in adjoining towns, only



G. Garnel Graber

two miles apart, thus forming one challenging field. Mr. Graber is a native of Ashland, Ky. He attended Bethel College at Russellville, Ky., and is a graduate of Southwestern Presbyterian University, Memphis, and the Southern Baptist Theological Seminary at Louisville. He married Miss Virginia Ford, Clarksville, Tenn. They have three sons. His pastorates have included Watertown, Tenn.; Guthrie and Franklin, Ky. For the past five years he has been pastor of the Smithswood Baptist Church, Knoxville. He resigned

his work in June to become the Director of the Kentucky-Tennessee National Prohibition League—a work he will continue.

MacArthur Says Christian Influences In Japan Are "Rapidly Bearing Fruit"

ATLANTA, Ga.—(BP)—General Douglas MacArthur, supreme commander of the allied powers in Japan, has reiterated his contention that the solution of Japanese problems "largely rests upon the spiritual reformation of the Japanese people," and expressed belief the Christian influences "rapidly are bearing fruit."

His statements were made in a letter to Dr. Louie D. Newton of Atlanta, president of the Southern Baptist Convention.

"The situation here has proceeded most favorably" in recent months, General MacArthur wrote from Tokyo. "There is increasing evidence of a growing veneration for the Christian concept, as its rudimentary understanding comes to the Japanese people from the living example of the application of its immutable tenets to which every phase of occupational policy is attuned, and of which every member of the occupation force is a practitioner.

"Through daily contact with our American men and women who are here engaged in the reshaping of Japan's future," MacArthur continued, "there is penetrating into the Japanese mind the noble influences which find their inspiration in the American home. These influences rapidly are bearing fruit, and apart from the great numbers who are coming formally to embrace the Christian faith, a whole population is coming to understand, practice, and cherish its underlying principles and ideals."

General MacArthur said that help from American churches, as suggested by Dr. Newton in an earlier letter, "will be most helpful and welcome. The Japanese, due to the inevitable strictures upon a people in defeat although still technically at war, are in dire need of food and clothing, although our country generously has supplied enough to sustain life itself. Such help from victor to vanquished not only provides for the bodily comfort but it leaves a lasting impression upon the human spirit as well. This is of incalculable aid in advancing our purpose and securing our cause."

DRINK—Drinking—The great Canadian physician Sir William Osler was lecturing one day on alcohol.

"Is it true," asked a student, "that alcohol makes people able to do things better?"

"No," replied Sir William, "it just makes them less ashamed of doing them badly."—*Alliance News*.

Representation and Co-operation

By E. C. ROUTH

THE CONSTITUTION of the Southern Baptist Convention provides, "The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention" on prescribed numerical and financial bases. The suggestion has been made that any Baptist church in the United States which desires to co-operate with Southern Baptists is, therefore, eligible to send messengers to the Southern Baptist Convention without reference to any other organized group of Baptists.

It is quite true that any co-operating Baptist church may have access to the Southern Baptist Convention without coming through any other general organization such as a Baptist state convention. If such a requirement were imposed we should have a form of presbyterianism. A path runs direct to the Southern Baptist Convention from every Baptist church co-operating with the work of Southern Baptists.

But the very genius of our Baptist life and polity involves not only representation, but co-operation. That word "co-operating" in Article III of the constitution of the Convention is a word of tremendous significance. Back in 1925 when the Convention adopted a statement of its faith and practice, a paragraph was included on co-operation which we quote:

"Christ's people should, as occasion requires, organize such associations and conventions as may best secure co-operation for the great objects of the Kingdom of God. Such organizations

have no authority over each other or over the churches. They are voluntary and advisory bodies designed to elicit, combine and direct the energies of our people in the most effective manner. Individual members of New Testament churches should co-operate with each other, and the churches themselves should co-operate with each other in carrying forward the missionary, educational and benevolent program for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. It is permissible and desirable as between the various Christian denominations, when the end to be attained is itself justified, and when such co-operation involves no violation of conscience or

compromise of loyalty to Christ and His Word as revealed in the New Testament."

True co-operation among Southern Baptists implies not only co-operation in world missions, but in all scriptural activities of Southern Baptists in their own local areas as well as in international missionary programs. We have not yet written into our constitution a statement showing the vital relationship of the Southern Baptist Convention to co-operating Baptist state conventions and county, or district, associations. That relationship is implicit in all of our co-operative activities, and should be recognized and respected. No general co-operative body, whether association or convention, has any authority over any other general body—certainly not over any church; but the scriptural principle of co-operation so well expressed by Paul, especially in his second letter to the Corinthians, should characterize all of our Christian activities.

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IRONY—Last fall on a prison farm everything went along all right during the day when a number of trustees were at work. But when night came, it was necessary to install inmate watchmen to stop the public from stealing produce.—*Weekly Progress*.

Southwide Church Music Conference at Ridgecrest

Each year pastors, music directors, education directors, pianists, organists, singers, music instructors in schools, and interested laymen gather at Ridgecrest for a conference on church music.

The time set for this year is August 19-29 and plans are more extensive than ever before. The conference will provide a faculty of fifteen leaders in the field of church music and offer opportunity to receive valuable instruction in a comprehensive program of church music.

Both elementary and advanced classes in theory, conducting, and piano technique and repertoire, graded choirs, and church music problems.

In addition, there will be three choirs. The first, a *Reading Choir*, will review music suited to untrained groups. Hymns, hymn-anthems, easy anthems, and their interpretation, as well as problems peculiar to untrained groups will be studied and discussed. The second, a *Laboratory Choir*, will review music of the higher forms and study choral techniques and interpretation. The third, an *Oratorio Choir* will study and present the "Messiah." Schedules will be arranged to permit each person to participate in all three choirs and take one of the classes offered. Pro-

visions are also made for private instruction in voice, organ, and piano.

A high light each evening will be the open forum in which all participate. The faculty members will answer questions and discuss church music problems. One or two of the periods will be given over to lectures by prominent visitors.

The faculty will include such outstanding personalities as B. B. McKinney who will serve as general director; W. Hines Sims, associate director; and Warren Angell, Lowell C. Alexander, J. J. Hamilton, Luther A. Harrison, Clifford A. Holcomb, Plunkett Martin, Ruth Nininger, Ira C. Prosser, Eugene Quinn, J. D. Riddle, E. O. Sellers, Donald Winters, and J. Campbell Wray.

Many churches will send their choir director, organists, pianists, and/or singers and should arrange for reservations as early as possible. The conference offers a wonderful opportunity for all church musicians and leaders to expand their experience in music and be of greater benefit to their church. Reservations may be made by writing Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

—o—
CHILDREN — Training — Children brought up in Sunday school are seldom brought up in court.—*Wesley News*.

Oklahoma Laymen Give Building To University

SHAWNEE, Okla.—(BP)—Oklahoma Baptist laymen have dedicated a half-million dollar dormitory on the campus of Oklahoma Baptist University and declared this, their gift to the school, "just a beginning" rather than an end in itself.

"Even in this moment of triumph," declared Ex-Gov. Robert S. Kerr in dedicating the building, "we realize that only a beginning has been made."

He spoke for 1,000 laymen assembled for their annual mid-winter state convention on the campus. And hardly before he was through speaking, another \$60,000 had been paid or pledged for further expansion.

Paris Church Celebrated its 130th Anniversary in February

PASTOR JOHN H. WHITT led the First Baptist Church of Paris, Ky., in celebrating its 130th anniversary during February 15-18. Dr. F. W. Eberhardt, a former pastor, spoke on the first day on "The Church in The Modern Day," and that evening was "A Night For Reminiscence." The choir of the local Negro Baptist Church gave a musical program on Monday night, followed by greetings from the local pastors. The address of the evening was by Dr. Russell Purdy, pastor of the Calvary Church of Lexington. On Tuesday night addresses were made by Dr. W. C. Boone, General Secretary, and Pastor Louis S. Gaines of Fayetteville, N. C., a former pastor. The Tuesday night program was made up of addresses by two former pastors, John R. Davis, New Albany, Miss., and Warren Huyck, Augusta, Ga., followed by a reception.

Baptist beginnings in Paris took place on February 18, 1818, when Jeremiah Vardeman and Davis Biggs "constituted into a church" a group of Baptists who met in the old courthouse. These charter members were Joel Prewett, Rachel Johnson, James and Reba Pritchard, Agness Pullen, George Bryan, Hannah Gorham and Nicholas Talbott. Of these charter members George Bryan, a former Revolutionary War soldier, seems to have had superior advantages educationally, and chronicled those early events of the young organization in his own handwriting, and these records are today deposited in the Draper Collection of Manuscripts at the University of Wisconsin, Madison, Wis. Perrin's History of Kentucky says that his marriage

to Elizabeth Neal Rogers at Bryan's station in May, 1780, was the first marriage performed in the new Commonwealth of Kentucky.

Elder Vardeman, the first pastor, continued in the leadership of the church until 1826. Their first "meeting house," was put up in March, 1822. Their membership had grown to 455 in 1832, including 153 negroes. In that year the church fellowship was rent in twain, as were so many churches at that period, by the Alexander Campbell strife. All their white members made an exodus except 48. A second division occurred in 1857 when the Negroes organized their own church, and called themselves the African Baptist Church. A third division occurred in 1946 when 55 withdrew to organize the Central Baptist Church of Paris.

After the conclusion of the Civil War a second building was erected during 1867-68. The meeting house now in use was put up in 1910.

Their list of pastors throughout the 130 years of their history includes some illustrious preachers. In the early years there were Jeremiah Vardeman, already mentioned, William Vaughn, G. S. Sedwick, and R. T. Dillard, to mention a few. Later there came S. L. Helm, and J. M. Frost, Sr., in the middle of that century. This was the father of J. M. Frost, Jr., founder and first Secretary of the Sunday School Board in Nashville. Then at a later time came George Varden, well-known Kentucky Baptist preacher. The entire list is as follows:

Jeremiah Vardeman (1818-26); Sup-

plies—John Holliday, Mason Owings, James D. Black, A. G. Curry, G. Gates, during 1826-33; William Vaughn (1833-37); A. Goodell (1837); G. S. Sedwick (1838); R. T. Dillard (1838-42); J. W. Kenney (1842-44); J. R. Davis (1844); G. G. Goss (1845-47); T. J. Drane (1837-48); E. Dow Isbell (1848-49); S. L. Helm (1849-51); J. M. Frost, Sr. (1851-53); J. R. Yeaman (1853-54); J. B. Link (1854-58); George Varden (1858-70); John Kingdom (1870-72); C. S. McCloud (1872); A. Meyers and L. H. Salin (1872-74); A. N. White (1874-78); S. F. Taylor (1878-82); J. A. French (1882-87); E. T. Alderman (1887-90); H. F. Daniel (1890-91); A. J. Ramsey (1891-96); F. W. Eberhardt (1896-1901); G. W. Argabrite (1901-6); W. A. Simmons (1904-6); G. W. Clark (1906-11); E. M. Lightfoot (1910-12); O. R. Mangum (1912-16); R. C. Goldsmith (1917-19); Arthur Fox (1919-22); L. S. Gaines (1922-27); Ross E. Dillon (1927-33); A. Warren Huyck (1933-38); Charles F. Smith (1938-41); J. R. Davis (1941-44); William McLean Grogan (1944-46); and John H. Whitt (1946-).

At the present time Dr. Lee Kirkpatrick is chairman of the deacons and J. E. Shelburne is superintendent of the Sunday school.

Bible Readers

A survey by the Oxford University Press has revealed that:

Nine out of ten American families (88.8 per cent) own Bibles.

Bibles are more popular in small towns (94 per cent of people own Bibles) than in the cities (73.5 per cent).

Southerners own more Bibles per family (3 plus) than people of any other section.

Baptists read their Bibles more often than any other denomination: 80.9 per cent of the Baptists polled read it daily or almost daily.—*Baptist Bulletin Service*.

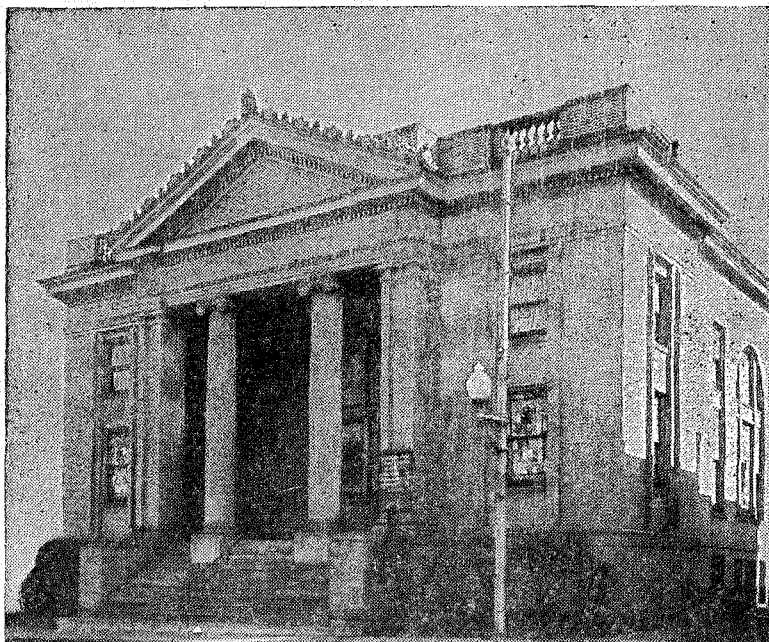
THE WAY

A little girl was lost in the big city.

A passerby asked her where she lived. She told him the street and house number. So he proceeded to tell her to go four blocks ahead, then turn right two blocks left half a block, cross the street, etc., etc. By the time he got through she had forgotten the beginning and cried as hard as ever.

Just then a gentleman came along and learned her plight. He said, "Give me your hand, my dear, I live close by your home and will take you there."

The first man was a way-shower; the other man was the WAY. All her anxiety was gone. She did not have to remember the maze of directions. She simply put her hand in that of her guide and was brought home. So Jesus is the Way. Trust Him as your Saviour. He will guide you through life and bring you safely to Heaven.—*Baptist Bulletin Service*.



First Baptist Church of Paris, Ky.

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

Concerning State Convention Personnel

Our own beloved General Secretary, **Dr. W. C. Boone**, will speak Thursday morning concerning The Baptist World Alliance and World Need. His message will be interesting and gripping. He will tell of personal experiences which he had on his trip to Copenhagen.

Dr. W. L. Howse of the Educational Administration Department in the School of Religious Education of Southwestern Baptist Seminary, Fort Worth, Texas, will speak Friday morning on "Growing a Great Training Union." He will inspire all to try to help grow a great Training Union in their own church.

Dr. J. E. Lambdin, Southern Baptist Training Union Secretary, Nashville, Tennessee will speak Wednesday night on "Our Training Union Challenge in 1948." He is one of our best leaders.

Miss Christina Stokmann, Manager of our State Baptist Book Store, Louisville, will, as usual be at the Convention with a Book Store and will present books at each session.

Out-of-State conference leaders include the following:

Mr. Emmett Golden, Nashville, Tennessee, is State Approved Story Hour Worker for Tennessee, and will conduct conferences for Story Hour Leaders, Helpers, and Department Officers, and present the Story Hour to the Convention.

The State employed Junior-Intermediate worker of Tennessee is **Miss Roxie Jacobs**, Nashville, who will lead conferences for Junior Leaders, Sponsors, and Department Officers and a life interest conference for all Junior boys and girls.

Mrs. J. A. Howard, State Approved Intermediate Worker of South Carolina, will conduct conferences for Intermediate Leaders, Sponsors, and Department Officers, lead a life interest conference for Intermediate boys and girls, and conduct the State Intermediate Sword Drill.

The life interest conference for Junior and Intermediate Leaders, Sponsors, and Department Officers and the State Junior Memory Work Drill will be conducted by **Mrs. J. E. Lambdin**, Junior and Intermediate Editor of the Training Union Department of the Sunday School Board, Nashville, Tennessee.

Mr. R. Maines Rawls, Director of Young People's Department of the Training Union Department of the Sunday School Board, Nashville, Tennessee, will conduct conferences for all Presidents and Program Committees of Young People's Unions, will be in charge of a department assembly, and will conduct

the State Young People's Speakers' Tournament.

To conduct conferences for all Presidents and Program Committees of Adult Unions, a department assembly, and to present the Adult Department to the Convention we have **Dr. Clay I. Hudson**, Director of Adult Department of the Training Union Department of the Sunday School Board, Nashville, Tennessee.

Dr. W. L. Howse, mentioned above, will conduct conferences for General Officers.

Dr. J. E. Lambdin, mentioned above, will conduct conferences for Associational Officers.

Conferences on music will be conducted by **Dr. B. B. McKinney**, already mentioned.

Miss Edna Eaves, in charge of Church Library Service, Baptist Book Store, for Kentucky, will conduct conferences on Church Library and will demonstrate one.

Conference on Visual Education and demonstrations of same will be conducted by **Rev. James Monroe**, who is in charge of Visual Education Service, Baptist Book Store, for Kentucky.

Dr. Gaye L. McGlothlen, Editor "Open Windows," the devotional booklet on the Training Union Daily Bible Readings, Sunday School Board, Nashville, Tennessee, will conduct a conference on the Christian Home (for married people only).

Dr. Rollin S. Burhans, Pastor Crescent Hill Baptist Church, Louisville, will conduct a conference on friendship, love, courtship, marriage, and the Christian Home (for single people only).

Rev. L. C. Roberts, Pastor in Knoxville, Tennessee, and former State Convention President, will conduct conferences for all Vice Presidents and Membership Committees of Adult Unions.

Mrs. L. C. Roberts will conduct conferences for all Vice Presidents and Membership Committees of Intermediate Unions.

Sunday School Department

W. A. GARDINER,
State Secretary

Why No Attendance List?

We regret that it is necessary to omit the attendance list this week. Why? Because the printers must have our material before we can secure the attendance reports from the churches. As an example—this week's copy was given to the printers on March 4, which was three days before the seventh whose attendance would be in this page if we could have waited until after the ninth to furnish the list to the printers.

This change is brought about because of the necessity of changing to a sixteen page paper for a while. We hope

this will not last very long. It is a matter of paper shortage. We have the promise of the make-up man that if we can get the list to him by Monday noon he can run it after this week. This will make it necessary for your report to be mailed to us on Sunday afternoon.

We know you will understand that there is nothing we nor the Editor can do about this until more paper can be secured. I have been greatly interested in seeing the list each week, and I hope we can get your reports by Monday noon. We will all do our best and trust for better paper conditions.

Win the Lost to Christ

We are anxious to see our teachers be as vitally interested and effective in soul winning as a Christian can be. Certainly we should visit, teach, pray, and work to see the lost people redeemed. Let us covenant together the remainder of this year to pray daily for the salvation of the lost pupils and prospects. We have been called to a great work, the greatest in the world; and we, who have been redeemed by the precious blood of Christ, should seek to win others to that redemption.

Evangelism Books

Again we call attention to the books in the Course on Evangelism: *How to Win to Christ*, *Soul Winning Doctrines*, and *The Place of the Sunday School in Evangelism*. Let us suggest that all of our churches teach one of these books in April and make this count for evangelism in our churches this spring and summer.

Plan Your Vacation Bible School

It is not too early to set your date, secure your faculty and your books for your Vacation Bible School. Conduct your school for two weeks and be the greatest possible blessing to your boys and girls. Advertise the school in the Sunday school, in your county or city papers and by parade. Let the people know you are having this great two weeks of Bible study for boys and girls.

The Standard Is The Least

Let us say it again and again that the Standard of Excellence is the very least a Sunday school should be satisfied with. It is not too hard for the weakest Sunday school and it is hard enough to challenge the best in the largest Sunday schools. Use the Standard to lift the level of your work.

Visit That Absentee

"What shall we do with absentees?" has been asked by many. There is no answer and it is not a puzzle. Simply go after them in the love of Christ. Do not take the names off the roll. Keep them there and bring back the absentee.

Are You Praying Daily?

Are you praying daily for yourself and your Sunday school? It is the best thing you can do. The next best is to study your work and learn to make the Sunday school better.

Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

Which Session Will Be Most Important?

Many have been the inquiries received about the program for the annual meeting of Kentucky Woman's Missionary Union to be held at Third Baptist Church, Owensboro, April 6-8. Some have asked which session will be most important. This is the answer—Every session is important! At the opening session on Tuesday evening the Rev. H. B. Kuhnle and Rev. L. O. Griffith will be the speakers, and a review of Woman's Missionary Union work for 1947 will be presented in colored slides. Surely every delegate will be eager to attend this session.

On Wednesday morning Mrs. L. M. Bratcher, Sr., of Brazil, Mrs. Leo Eddleman, former missionary to Palestine, Mrs. George R. Martin, president of Woman's Missionary Union, S. B. C., Dr. W. C. Boone, General Secretary-Treasurer, Kentucky Baptist State Board of Missions, Miss Lorene Tilford, Missionary to China, and Miss Gladys Keith, Director, River Front Missions, New Orleans, will be the speakers. Certainly one could not be bribed to miss the Wednesday morning and afternoon sessions!

Then the young people's session on Wednesday evening will be a highlight of the meeting. At this session a pageant depicting the forty years history of Royal Ambassador Chapters will be presented under the direction of Mr. John A. Wrenn, Royal Ambassador Secretary for Kentucky Woman's Missionary Union. Following the pageant the closing message for the day will be brought by Mr. Ivyloy Bishop, Southwide Royal Ambassador Secretary. It will be worth a trip across the state just to attend the young people's program!

The meeting will be shorter this year than formerly but what a tremendous amount of information and inspiration it offers! On Thursday morning at the last session Mr. Albert Craighead of Rumania will bring the devotional missionary message; Mrs. George R. Martin will tell of her trip to the Baptist World Alliance and to many mission points in Europe and Niseria; four students from other lands will give brief testimonies about the results of foreign missions and then Dr. R. G. Lee will bring the closing message on the subject, "Christ Above All."

Who would not make a great sacrifice to attend such splendid sessions filled with information, inspiration and challenge!

Time to Make Reservations for Ridgecrest

Those who plan to attend the W. M. U. Week at Ridgecrest are urged to make reservations early. Write now to Mr. Robert Guy, Manager, Ridgecrest, North Carolina, for the type reservation desired.



Mrs. H. M. Watters

Chairman of Committees, planning for annual W. M. U. meeting to be held at Third Baptist Church, Owensboro, April 6-8.

A Proof Of Greatness

The story is told that during the War Between the States, Jefferson Davis wanted a reliable officer for an important position. He asked General Lee what he thought of Mr. Whiting for the

Sunday School Lesson For March 21, 1948

Subject: The Kingdom of God

Lesson Text: Luke 4:16-20; Mark 4:26-29; Luke 17:20-21; Rmans 14:17

Glden Text: Matthew 6:10

place. General Lee commended him highly.

One of Lee's officers, hearing of the appointment, was greatly surprised at Mr. Lee's fine commendation and, calling him aside, said, "Don't you know what unkind things Mr. Whiting has been saying about you?"

General Lee answered, "I understand that the President wanted to know my opinion of Whiting and not Whiting's opinion of me."

Great men do not notice criticism or slights. It is the small man, who is carried away with his own importance, who cannot overlook personal attacks. —Baptist Bulletin Service.

In Memoriam

MRS. OLLIE BASS SHIRLEY

GLENCOE, Ky.—Mrs. Ollie Bass Shirley, wife of W. F. Shirley, died at her home in Poplar Grove, Owen County, February 18, 1948. She is survived by her husband and two sons, Prof. Franklin R. Shirley of Carson-Newman College, Jefferson City, Tenn., and William B. Shirley, at home.

Her funeral was conducted from the Poplar Grove Baptist Church on February 21 at 2:00 P. M. Prof. L. Dan Taylor, of the Carson-Newman faculty, and Rev. C. M. Mellichamp of Louisville, Ky., had charge of the services.

Interment was in the Poplar Grove Cemetery.

PASTOR CECIL JONES

LEXINGTON, Ky.—Inasmuch as it hath pleased our Heavenly Father to take unto Himself our beloved brother in the faith, Brother Cecil Jones, Pastor of the Chevy Chase Baptist Church,

Therefore Be It Resolved:
That the Elkhorn Baptist Association has lost a dearly beloved fellow-pastor, friend and helper from its midst, and
That the Chevy Chase Church has given up a faithful and loyal pastor, and
That the sympathy, love, and prayer of the Christians of this Association be extended the bereaved wife and daughter, and that they be commended to the love of Him that "doeth all things well."—The Committee, Elkhorn Baptist Association.

DEAN ROBERT T. HINTON

An Appreciation of Dean Hinton: The Elkhorn Association of Kentucky Baptists express deepest appreciation for the splendid Christian services rendered by Dean Robert T. Hinton.

We are conscious of our loss in this noble character. Our only comfort rests in knowing that our loss is his gain, and that his contribution to Christian Education shall live with us continually.

"Quiet and strong in character; wise in his counsel and just in his dealings; tactful and sympathetic in his administrative capacity, trustworthy, and warm in his friendships, Robert Hinton was indeed a man of stature."

He served faithfully in the capacity as a deacon of the Georgetown Baptist Church. The Executive Board and each member of the Elkhorn Baptist Association extends deepest sympathy to his family.—Committee: John Kurtz, Henry Downing and C. W. Casey.

MRS. R. B. ROBERTSON

LOUISVILLE, Ky., Feb. 3.—On the morning of December 20, God called Home our friend and co-worker, Mrs. R. B. Robertson. She was a devoted wife and mother, a true and loyal friend and neighbor, and a faithful member of Fourth Avenue Baptist Church.

Mrs. Robertson's greatest influence in her church life was felt in the Woman's Missionary Society, where she had served as president, secretary, and circle leader, and had given of her time unstintingly. We shall greatly miss her presence, but a life spent in such service has a rich reward so rightly deserved.

Mrs. Robertson was a good example of how an unselfish and cheerful influence can inspire others to be of greater service to our Master.

"With perfect trust in His love and care,
We'll walk to our journey's end
And, day by day, He will strength renew,
And peace to our hearts will send."
May the memory of her ideals enrich our hearts to live a more abundant life, and her unfaltering faith leave us with this aim.—Mrs. E. G. Karnes and Mrs. George H. Weise.

HUBBARD C. GRAHAM

FORDSVILLE, Ky.—Whereas, on November 28, 1947, God in his infinite wisdom saw fit to call Hubbard C. Graham to His Heavenly Home, and

Whereas, Brother Graham was a faithful member of the Fordsville Baptist Church, and
Whereas, since Brother Graham had been a deacon, choir leader, and church Treasurer for a number of years, and

Whereas, his punctuality, willingness to serve, his dispatch and carefulness in taking care of his Lord's obligations and responsibilities, and

Whereas the community has lost a good citizen the church a true and loyal member, the family a devoted husband and father,

Therefore be it resolved, that we offer our deepest sympathy to the bereaved loved ones that they continue Brother Graham's work of love, and to his church that they may find someone to do willingly the work formerly done by him, and to his community we point with pride for the many useful ways his life was spent in its midst.—First Baptist Church, Fordsville, Ky., Walker Marlow, A. H. Freer, Committee on Resolutions.

Power to Subdue the Atom

By MRS. MINOR REED
Raceland, Ky.

THE WHOLE world knows that America holds the secret of the most powerful weapon of all time. The atomic bomb has filled the whole world with fear. We occupy a responsibility—having in our hands the secret of this powerful force for either good or evil.

Scientists agree that it may bring about the end of the age, the consummation of the human race.

For hundreds of years there have been present all about us these things that make up this great device, but we did not know. All the years that our forefathers struggled to make America a free and noble land, they did not know that they existed.

The force of electricity that no man can explain came from the hand of God. When Abraham Lincoln read by the oil lamp, it was here; our grandmothers washed clothes over a tub because they did not possess it. They never so much as dreamed of today's conveniences controlled by electricity.

The Greatest Power

There is still another great source of power available, if we wish to use it—the power of prayer. Greater than the atomic bomb, it, too, is a secret, hid only to those who know not its worth. The true followers of Jesus Christ possess a power, able to move the world, and strong enough to control the atomic bomb. This power is God Himself, within us!

After His death and resurrection, our Lord appeared to His disciples, saying: "All power is given unto me in heaven and in earth" (Matt. 28:18). He had told them before: "I lay down my life that I might take it again; no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again" (John 10:17-18).

He also told them they were to be witnesses of these things—His death, burial and resurrection, His teachings. But He said: "Tarry, until ye be endued with power from on high" (Luke 24:40).

They Waited For Power

The disciples did wait for the power to witness. And, on a day when they were all of one accord, waiting, He sent His power into their hearts—the Holy Spirit of God! John called it a "baptism;" and, as he immersed his candidates in water, just so must have been this baptism of the early church by the Spirit. The experience must have completely submerged them, and brought

them out as it were dripping with the fullness of the love of God.

This is a force, beyond our comprehension; it is broad enough to take in the entire life-scope of an individual, and then live on in the lives of others.

The All-Powerful Spirit

The Spirit is *all-powerful*. He gives Life eternal. He keeps and seals our transaction with God Himself. He is a well of water springing up within the heart and flowing out to bless the world. He is bread for those who hunger, He is the light of the world, the way of Life, the Love of God to a lost world.

He is ever present to remind us and bear witness that we are His children. He is our great Comforter, to soothe our troubled hearts, and is anxious in our behalf. He reproves and rebukes sin in our lives. He takes the desires of

SOUTHERN BAPTIST CONVENTION

Memphis, Tenn., May 19-23

Requests for all room assignments should be addressed to Dr. Mark Harris, Chairman, Rooms Reservation Committee, 601 No. Bellevue, Memphis 7, Tenn. Only rooms in private homes are now available. Room assignments will be made beginning April 1, 1948. Indicate your mode of travel.

our hearts and with the wings of the morning carries them to the great heart of God, even to intercede for us "with groanings that cannot be uttered." He does this because we have trusted in Jesus as our personal Saviour, and not for any good thing that we have done.

He protects us; and will deliver us from all dangers of the soul, safely through every trial, for the reason that He is going to present us to Christ one day in a body of blood-bought redeemed ones, white and clean, washed and clothed in His own righteousness, His Bride!

He has entrusted into our hands the keys of the kingdom of God. We have within us a real Person and the power of His might. We have the keys that unlock hearts of stone, and transform them into tender hearts of love and compassion. Power to witness, and the assurance that He will take care of the results of the word preached; power to take our petitions to Him, knowing He will answer, in His own way. We un-

lock the door, and He opens for us our understanding of the Word. He draws and calls men. We are His mouthpiece.

So, the greatest force on earth or in heaven is God. We have within us the power to transform the world, and make it a fit habitation for His Majesty the King.

Let us witness to the world and send to the nations across the seas, the message of Love. Let us tell it in our own tongue. We are God's language. Shall we give them the atom bomb or His Love?



"Christianity Is Christ" by the late W. Griffith Thomas, published by Zondervan Publishing Company, Grand Rapids, Michigan, price \$1.50.

A very remarkable book (Reprint). Fourteen chapters. The fact of Christ—character, claims, teachings, miracles, death and resurrection, Virgin birth, etc. The most interesting perhaps are the Virgin birth and resurrection. It is a valuable book for preacher and layman.—E. F. Estes.

"God's Last Written Message to Man—The Revelation," by Arthur S. Allen. May be purchased from Baptist Book Stores or by writing the author in care of Mayes Printing Co., 411 Third Street, Louisville 2, Kentucky. Cloth cover, \$1.75; stiff paper, 80c.

Concerning his own book, the author states: "The thought of the Revelation as this writer sees it, is God's reigning King and His Wheat, versus, the usurping enemy and his Tares, in the one, all-time, world-field. The form of the Revelation is a drama of five separate acts of visions. . . . The outline, and many references to time are essential, this interpreter insists. The four visions that follow the introduction, run parallel and not consecutively; and each of the four give the relative age and time of the special thousand years and later they give the 'last days.' Both the second and the third visions, also cover the whole period—the eleven ages—of human time. One cannot properly interpret a prophecy or explain an event of the Revelation unless he knows the one proper time of the prophecy or event.

The writer claims to have concisely interpreted and explained everything in this last message in the proper order, and so, thinks his book is needed because it is different.

The reader will judge for himself, whether or not the author in his book sustains his claims, quoted above.

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The Importance of Hymn Study

By Ernest O. Sellers
New Orleans Baptist Seminary

HYMNS ARE the most widely used, readily accessible and effective agency for expressing Christian truth and emotions. From Laban's complaint that Jacob did not give him opportunity to say farewell "with songs, tabret and harp," the digging of wells at Beer, the falling walls of Jericho, Hannah, David, Solomon, the disciples leaving the Upper Room, to the ecstasy of the New Jerusalem revealed by John on Patmos, the Bible abounds with examples and exhortations for believers to use man's impulse to sing.

Concise written with striking metaphors they paint indelible pictures on the walls of memory. No extended sermon can more vividly portray Calvary than did Isaac Watts

"When I survey the wondrous Cross,
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride."

Hymn singing tends to unify thought. A majority expressing the same truth at the same time produces that unity of spirit essential to the largest degree of blessing and profit. To be able to quote hymns will enlarge the vocabulary of every public speaker. It will lead to wise selections and avoid those tragic conflicts sometimes met between subject and the hymns the congregation is asked to sing.

Hymns reveal the age in which they were born. The objective medieval hymns, stressing the sufferings of Christ, the deeply worshipful hymns just preceding Watts and Wesley, and the warm evangelistic expression of the Wesleyan Revival, each exhibits the characteristics of their age, "A Mighty Fortress is our God," reflects the battles of the German Reformation.

A correct study of hymns examines their literary structure, logical progression and details of construction. Literature has no finer, more beautiful phraseology, development of thought, producing greater pleasures than Harriet Beecher Stowe's:

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee."

A thoughtful study of hymns will develop the emotions of every Christian. It will furnish moisture for arid think-

ing, produce mental pictures for abstract academic speakers, and send hearers away refreshed and encouraged. It will help us better to understand the saints of the past, stimulate deficient emotions, bring spiritual edification, substitute courage and vitality for discouragement and apathy.

However to dissect hymns, as in a literary laboratory, is to miss their beauty and spiritual appeal. Ministers should pray over their selections. The great emotions of Christian love, praise and adoration find in hymns their most lofty instrument for expression. Hymns which have lived over any considerable period of history stimulate our emotions as does the world's greatest poetry. A revival of hymn singing in our churches will do much to bring a staggering, blinded, selfish and confused world to God, to a recognition of His blessings and willingness to save, bless and direct.

Moral Perplexity

"My God, My God, Why?"

Someone has said, "There should be some understandable relation between what happens to us and the love and goodness of God."

"Why?" Jesus asked. Every day we hear men and women asking "Why?" It is not a wicked question nor a question of unbelief unless we make it so. It is, in fact, a question of faith. If there were no faith, the question would never be asked.

Recognizing this relation between what happens to us and the love and goodness of God, we should strive to discover the meaning of all that happens to us in the light of God's love and goodness. We may cultivate such an attitude that our "whys" will not be asked in a peeved or cross manner nor yet with a note of despair in them, but with an honest inquiry from hearts

that may at the time be hurting, yet trusting.

Someone has remarked, "You may think you see farthest in the day time, but you don't. At midnight you see the stars. You would be dreadfully short-sighted if you had to live always in the daylight."

It has been said, "In the long last God must do something for those who believe in Him, or else in the end they would stop believing." God will do something for us, in fact, is doing for us all the while, if only we had the vision to see it.

There arises this big question, what are we expecting God to do for us who believe? There are the self-seeking and the materially practical who make very definite demands upon God—they ask for sunshine or rain, good harvest, health, happiness, and so on. When they are sometimes disappointed in these things, it becomes difficult for their faith to survive.

There are the most spiritually sensitive who ask for forgiveness and the assurance of God's daily presence to keep and to cheer them. There are those of pioneering faith who ask for the reclamation of the world and human society, and are willing to hurl themselves against the prevailing order of things to bring about the desired change.

*"With reason's eye we seek out God,
And catch sweet glimpses of His face,
But when we cannot see, faith comes
And trusts Him where it cannot trace."*
—Arkansas Baptist.

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Manifesto on Religious Freedom

*Adopted by the Baptist World Congress at
Copenhagen, Denmark, August 1, 1947*

Presented as a basis for a world-wide Crusade of Freedom, 1948-1950

GOD, in His infinite wisdom, having created all men free, instilling in them qualities of independent judgment, calls upon us today, as Christian people, to maintain this God-given freedom not only for ourselves but for all men everywhere. For it is our conviction that all liberties, both civic and religious, are bound together, and when one is violated all are endangered.

In order to enjoy the fruits of religious liberty we also must, at one and the same time, maintain our intellectual, political and economic freedoms.

Since the foundation of all our freedoms is the dignity of man created in the likeness of the eternal God, it is our first duty to extend the rights of conscience to all people, irrespective of their race, color, sex or religion (or lack of religion).

Standing Firm in the Faith

We would honor our forefathers who fought valiantly for religious liberty in many lands. We rejoice with those, our brethren, who have resisted gloriously all attempts to subject the living Word of God to the will of totalitarian states or other outside pressures. We would that all, within our great world-wide fellowship, might have chosen this same course.

We would encourage all those, who must now continue to endure the persecution of secular powers, to stand firm in the Faith, knowing that final victory must be on the side of the Eternal God.

We appeal to Baptists everywhere to

join hands, hearts and minds with all others who are striving to make mankind free. Remembering our historic heritage of religious liberty and those of our own numbers who have given their lives for this cause, some even unto death, we must always do much more than our ordinary share to help create a world which will be free of fear, free of want, and free of all kinds of slavery.

Moreover, we should actively support the efforts now being made by the United Nations to win the peace, believing that in its Preamble, its Charter and its various organizations, there is the hope and the possibility of a brotherhood of mankind in a commonwealth of nations.

Relations of Church and State

We believe that as loyal citizens we have specific duties to the State. But as Christians we must, when any conflict arises between the State and our religious convictions, place the will of God before the dictates and decrees of men.

No State, however great, is divine. Nor is any State Christian if, contrary to the spirit and Gospel of our Lord Jesus Christ, it denies and opposes in word or in deed the very will of God. It is Christian only when it becomes Christian in spirit and in truth. There can be no true religious liberty in a tyrannical State.

We would, moreover, insist that civil liberties must not be infringed upon because of a particular religious faith or church affiliation. Furthermore, we maintain that it is most difficult to have Establishment (or a State Church) and religious liberty at the same time. We believe that the church should be separated from the State just as much as the State should be separated from the church.

No church should be given special privileges by the State, nor should any church seek such. There must be equality among Christian people. They must not desire power or dominance one over the other.

Practice Within the Church

Just as the State does not have absolute power over the life and soul of the individual, neither does any ecclesiastical organization, no matter how

great or universal, have absolute authority over the life and soul of the individual.

Authority comes from God alone. Each man is his own priest. There is need of no other.

Democracy, freedom of conscience, the freedom to seek, to believe and to find, apply as much within the church itself as to any government.

The church, including every local, national and international religious body or council, must be the first to practice within and without its fold the all-inclusive principle of liberty.

Let it never be said of Baptists that they are guilty of withholding from others what they desire for themselves, namely, the right to follow the dictates of their own hearts.

(Continued on Page 16)

Boston Gets Its First Chinese Baptist Church

BOSTON—Organization of Boston's first Chinese church for Christians was disclosed here by the Rev. Ralph C. Ostergren, executive secretary of the Boston Baptist Mission and president of the Chinese Mission.

He said twenty-five Bostonians have joined to organize a Chinese Baptist church in New England with headquarters in Boston's Chinatown.

There Christian activities will be conducted to interest the 2,000 Chinese in Boston, 1,000 more in the Metropolitan area and hundreds of others throughout New England.

The Chinese Mission has been doing missionary work for half a century in Chinatown here but there never before was a Chinese Church. (RNS).

FRUGALITY—The height of folly is to live so you may die rich.—Carling Dinkler, *Inn Dixie*.

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The Federal Council— Not Dr. E. Stanley Jones

By E. P. ALLDREDGE

ONE WONDERS how it was possible for Mr. Kenneth L. Wilson to get some of the statements of his article on Dr. E. Stanley Jones—"God's Jet-Propelled Prophet,"—in such a magazine as the *Christian Herald* for March 1948.

On page seventy-nine of this article, for example, the author clearly represents the conception of a Federal Union of the Churches (denominations) as having flashed suddenly upon Dr. Jones' mind while he was walking across a veranda in India—in the year 1935! Whereas the whole world knows, or can easily know, that the pattern of a Federal Union of Churches (denominations) originated with the Federal Council of Churches, in 1908 or soon thereafter; and that the whole organization and work of the Federal Council of Churches has been carefully built up around this conception (See the Constitution and By-Laws of the Federal Council published in all the Bi-ennial Reports of the Federal Council.).

Not only so; but since 1936, Dr. E. Stanley Jones has been employed or sponsored by the Federal Council of Churches (for half his time) to go over the nation and preach this doctrine of a Federal Union of Churches. On page 23, for example, of the 1945 *Annual Report of the Federal Council of Churches* is found this statement:

"During the year (1945), the Department (of Evangelism) has sponsored a series of Christian Missions (Union meetings) held by E. Stanley Jones. Even since 1936, the first year of the Preaching Missions, the Department has had the invaluable services of this

evangelist when he has been in the United States (half his time). The Department works out Dr. Jones' schedule of Missions and co-operates with the cities in the promotion and preparation of them."

So that, if Mr. Kenneth L. Wilson means to convey the idea that the conception of a Federal Union of the Churches (denominations) originated in the mind and heart of Dr. E. Stanley Jones in 1935 in India, he is from 25 to 27 years behind the actual origin of this conception which dates from the beginning of the Federal Council of Churches. If Mr. Wilson means that, after some 25 to 27 years, this conception of a Federal Union of the Church, finally took hold of Dr. Jones' mind, then he should have plainly said so. As the article stands it conveys the idea that the whole conception of a Federal Union of the Church (denominations) originated with Dr. Jones in India in 1935. And we wonder how such a statement could get by the editors of the *Christian Herald*.

Five New Missionaries Appointed To Balkan States And To Hawaii

RICHMOND, Va.—(BP)—Appointment of five new missionaries for life-time service overseas and the appropriation of funds for new buildings in the Balkans and Hawaii highlighted the February meeting of the Foreign Mission Board of the Southern Baptist Convention.

The Board appropriated \$15,000 for the purchase of a Baptist headquarters building in Budapest, Hungary, and smaller sums for the enlargement of the Baptist deaconess home in Budapest and the Central Baptist Church in Bucharest, Romania.

"Despite the fact that missionaries are not able to get into the Balkan area now," Dr. M. Theron Rankin, executive secretary of the Board, said in comment on the action, "we are able to give assistance to the development of evangelical Christian work in Hungary and Romania."

Hearing reports of the rapid growth of Baptist missions in Hawaii, the Board made plans to help churches of the islands to build the educational plants needed for their evangelistic opportunities. A sum of \$20,000 was appropriated for one church, and each of four others is to receive \$10,000 from the Christmas offering made by the Wo-

man's Missionary Union of the Convention in 1947. A building and loan fund of \$75,000 was established to facilitate the construction program of the Hawaiian churches.

New missionaries appointed are Rev. and Mrs. Horace E. Buddin of Seminary Hill, Texas, for Brazil; Miss Dorothy Evelyn Donnelly of Seminary Hill, Texas, for Latin America; and Rev. and Mrs. Dennis L. Payne of Howe, Texas, for Nigeria.

ACHIEVEMENT—When Charles M. Schwab had not yet become a great man in his own right in the field of steel, he worked for Andrew Carnegie. The little Scotsman taught him one of the hard lessons of the commercial world. "All records broken yesterday," Schwab wired his chief. In reply, Carnegie telegraphed: "What have you done today?"—*Coal Heat*.

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Even Poetry Plays It's Tricks on Birthday

Down at Bremen, Kentucky, Pastor John W. T. Givens began the New Year by posting a few lines of his own composition on the card receptacle at his front door. These lines of moving sentiment were headed, "For Our Visitors," and read as follows:

"In the past, when hearthstone leaving,
Fearful that some friend would come,
Off we found our bosoms heaving,
Lest they find us not at home.

"Now upon our bonnie cottage,
Here we leave this little line,
Bidding welcome to our pottage,
Friends who come with us to dine.

"If at home you do not find us,
Take this handy pencil here,
On the inside tablet 'mind us
Of your kindly visit, Dear.

"Sorry sure we missed your coming,
Sorry we were not at home;
Next time we will not be roaming;
Want to see you! You must come!

"Yes, Dear Friends, come you together,
Come in sunshine, come in rain;
Friendship thrives on stormy weather:
Surely, you must come gain."
Well, in some way his neighbors

First Things First

When David Livingstone's body was taken back to England, crowds thronged the streets to pay tribute to the noble missionary. An elderly man among them was heard to sob aloud, and people wondered at his deep grief.

It was revealed that he and Livingstone had been friends in their youth, and, as an ambitious young man, he had scorned Livingstone's choice to give his life for Christ in Africa. With a life of selfish interest behind him, the man say with regret who had made the wiser choice, and cried out: "I put the emphasis on the wrong world."—*Baptist Bulletin Service.*

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found out that he had a birthday coming up on January 22 (Never mind how many he has had before), so they decided to sample his hospitality and see if it were made of the stern stuff. Quite unknown to him they met at their own appointed time and twenty-seven of them proceeded to storm the cottage mentioned in the poem. They took possession of every room in the house. Dr. Givens began to think that perhaps his visitors had overworked verses two and five, especially as he realized that the noon hour was approaching. He must have felt considerably relieved when they made a presentation of twenty handkerchiefs, eleven pairs of hose, a nice roll of bills, and brought a delicious abundant lunch for all who were present.

The last information we had from Bremen was to the effect that those lines were still on his threshold. Maybe the host will have further visitation.

Manifesto On Religious Freedom

(Continued from Page 14)

Charter of Freedom

Holding the principles of freedom dear, we therefore seek for all peoples everywhere, and in particular for all minority groups, the following freedoms:

- Freedom to determine their own faith and beliefs;
- Freedom of public and private worship, preaching and teaching;
- Freedom from any opposition by the State to religious ceremonies and forms of worship;
- Freedom to determine the nature of their own ecclesiastical government and the qualifications of their ministers and members, including the right of the individual to join the church of his own choice, and the right to associate for co-operative action;
- Freedom to control the education of their ministers, to give religious instruction to their youth, and to provide for the adequate development of their own religious life;
- Freedom of Christian service, relief work, and missionary activity, both at home and abroad; and
- Freedom to own and use such facilities as will make possible the accomplishment of these ends.

These are our fundamental principles of liberty. Let us now, with the help of Almighty God, transform them into positive action through a world-wide Crusade for Freedom.

(Prepared by the Commission on Religious Freedom, Baptist World Alliance, adopted by the Executive Committee August 1, 1947, and presented to the Copenhagen Congress on Sunday, August 3, 1947).

EDUCATION—Broadening the mind is doubtless a good thing, but it should also be deepened enough for a big idea to float without going aground.—*Construction Digest.*

Highly Recommended—

L. H. Lehmann's New Book

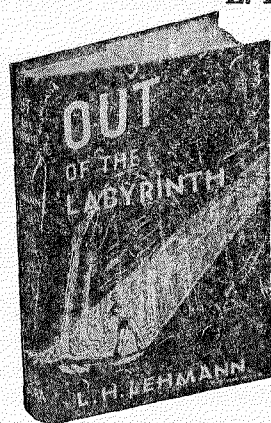
OUT OF THE LABYRINTH

DR. HARRY A. IRONSIDE (Pastor Moody Memorial Church) says of it:

"Every Protestant minister should have a copy of this book and read it carefully; in fact, all who have anything to do with the training of others, such as Bible class teachers and youth leaders, should read this book and keep it within handy reach."

ERNEST GORDON (of the 'Sunday School Times'):

"A wise book and a kindly one. It will not repel or anger Catholics, but draw them to the uplifted Christ."



FORBES H. BROWN (Oakland, Calif.): "There has been nothing like it since Father Chiniquy's 'Fifty Years in the Church of Rome.'" *SOU. PRESBYTERIAN JOURNAL*: "Anyone desiring to combat the errors of Roman Catholicism should read this book, not only for the facts presented, but also for its strategy." *ALABAMA BAPTIST*: "A most excellent book for pastors, teachers, church libraries. . . If necessary, sell your shoes and buy it."

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