

Soldiers of the Lord are doing real fighting when they are on their knees.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and Many Foreign Countries.

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them." —Isaiah 8:20

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What Should A Person Do When Saved?

ROY MASON, Tampa, Fla.

We will suppose that a certain person has really been saved. That should reasonably be expected of that person? He has become a child of God. Since God is now his father, he has the right to command him, and he ought to be obedient unto Him. Where shall we go in order to find out what the heavenly Father desires for him to do? The answer — THE BIBLE. In the Bible we are told the things that we should do. Let us note some of them:

1. THE FIRST THING IS TO CONFESS CHRIST PUBLICLY. How?

1. With the Mouth. (Rom. 10: 9). (Also Rom. 10:11; Mark 8: 38).

That's the reason why we give an invitation at the close of our services. To go down the aisle does not save one . . . it is but a way of saying publicly that one has trusted in Christ. If one has not really trusted Him, then such a confession is a falsehood.

2. By Baptism. (Rom. 6:3-6). (Matt. 28:19).

To become a Christian, is to become a follower of Christ. How can one pretend to be such a follower, and at the same time fall down on the very first command of Jesus? Haven't

you known persons to profess to become Christians, then to decline to be baptized? Did anyone do this in New Testament times? (Read Acts 2:41).

(Continued on page four)

GET THE MORAL

A rather talkative woman said to the fisherman, who was minding his own business. "Aren't you ashamed of yourself? So cruelly catching this poor, little fish!"

"Maybe you're right, lady," said the fisherman, "but if this fish had kept his mouth shut, he wouldn't be here."

Giving God The Scraps

ELD. HAROLD WAINSCOTT
Corbin, Ky.

When we were attending the Seminary in Louisville we lived in a large apartment house on the campus. Out back of the house a large platform was built for garbage cans. And of course, in an apartment house of that size there were dozens of garbage cans. One day while I was walking across the campus I saw a strange sight. I had heard of it before but this was the first time I had ever seen people eating from the garbage cans. There were two of them—two women. They had large sacks they were carrying with them from can to can. They would take the lid off, reach down into the contents, search for something worth keeping—an orange peeling, grapefruit half, potato peeling, etc.—place it in the sack, put the lid back on and go to the next can. Since it was my first sight it was thought provoking. Here were these poor, dirty, lonely, unwanted people living off the scraps and left over of poor seminary students. We students often thought

life was hard for us. But here were people who really were having it hard.

Since that day I have often thought of these people. I have tried to imagine myself in their place, wondering just what it would be like to have to get along on the scraps that other people have thrown away. Then I tried to imagine God in their place—God living off the scraps and left overs. And I remembered Malachi described God in his day as having to get along on the scraps and left overs. The people, instead of bringing God the best were bringing Him the worst—whatever they could not use themselves. When an Israelite went out to his flock to select a lamb for sacrifice, instead of picking the best one he had without a spot or blemish, he would pick the worst. He would select the lame, or the blind or the one the dogs had torn and bring it to God for a sacrifice and call it a sacrifice when really it was not a sacrifice at all. That lamb was no good anyway. The owner would have

(Continued on page four)

The Hands Of God's Clock

By COULSON SHEPHERD

"What time is it, son?" a father asked his little four year old.

"The little hand is between 11 and 12, and the big hand is on 12," the child answered.

"Oh, I didn't know it was that late," replied the father.

Most people do not know how late it really is, and have so little discernment that they cannot do as well as the little four-year-old who at least can tell where his hands are. With all of our knowledge and worldly wisdom we cannot tell time.

The birds, animals, and even man put us to shame, for they can tell time.

The nightingale, born on an English hilltop, flies to Africa, the right place, at the right time. It is not driven by hunger

or cold, for if it stayed until hunger or cold came it would be too late. Cage a nightingale, and it will beat its wings against the bars when the time comes to go. *It can tell time!*

The bobolink makes the fields of northern United States ring with melody during the summer. But long before the cold weather sets in, he starts for the pampas of southern Brazil, five thousand miles away. Down there he remains for five months. Then suddenly he begins the long trek north. He's never early, never late. *He can tell time!*

Like these birds, animals can tell the times and seasons, and even fish manifest a rare intelligence along this line.

Dumbest Creatures Can Tell Time

I live on the South Shore of Long Island about two blocks from the Great South Bay. About two nights before the full moon in June on the floodtide "horsefeet," or as they are called by some, "horseshoe crabs,"

come out of the bay. The following night many more appear, but on the full moon on top of the high tide they are on the beach piled up two and three high. This is the only time in the year these sea creatures, known to be among the lowest forms of animal life, come up on the beaches and banks to spawn. Farmers can go to the bay in trucks on that particular night and know they can load up with these "horsefeet" to fertilize their lands. I always get some to enrich the soil for my garden on that particular night. How do these ugly-looking things, with no intelligence at all, know that particular date and hour in June? "Poor fish," we say, but these creatures can do more than many intelligent humans can do. *They can tell time!*

Mused Uncle Mose

Deac'n Wishbone, he been prayin' de same pray'r fo' twenty-fi' yeahs, but he ain' done ast fo' nuttin' dat he'd rickonize ef de Lawd sent it.

time!

How do the birds of the air, the animals of the earth, and the fish of the sea know when it is time to do these things? We say, "instinct!" But what is instinct? Ah, their Creator tells them. The God who tells them how to tell time will also tell us how to tell time if we will only listen to Him.

God says, "It is high time you thought on your ways and turned to me," but man says, "There is plenty of time; I want to have some fun first."

God says, "Today is the day of salvation, today be ye reconciled to me," but man says, "Let us eat."

God says, "Now is the time to be forgiven, to be saved," but man exclaims, "Let us drink and be merry."

Is it time to jest in the death chamber? Is it time to sleep when the ship is afire?

Is it time for pleasure when a loved one is dying? Is it time for carousing when the enemy approaches?

Much less is it time for trivialities of life when God's mid-

night hour is about to strike and your soul is not saved!

What time is it? How late is it? Let us allow God to tell us as He tells the birds, the animals, and the fish. He speaks to us and teaches us only through His Word, the Bible. He tells us His clock has three hands. One points to the saved, another to the Gentile nations, and the big hand points to Israel.

Weather Forecasts

How very clever we are. We can predict and foretell the weather a day, and sometimes, we think, many days in advance. Professional weather forecasters claim that they are 85 per cent correct. When it is evening, we say, "It will be fair weather: for the sky is red." And in the

(Continued on page four)

OUR SUPPORTERS

For about four months I have been putting every penny possible on our debt to get it paid once. I have even directed the money thus which was sacrificed for the general support of the paper. During these months, we have done what we have never been able to do before—we have literally lived off 50c subscription income.

This week though we couldn't do so. We had to have new press rollers, a barrel of ink, and new type bands for our linotype — but \$151.00 in all. Accordingly we are using the contributions this week for these necessary expenses.

Our contributors of the week are:

Mathea Class,	1.00
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Elie Burns,	
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The First Baptist Pulpit

"SECRET GREEK FRATERNITIES"

W. M. Nevins
Lexington, Kentucky

It isn't often that I substitute anything for my weekly sermon. However, Brother Nevins has been waging an heroic fight against fraternities in Georgetown College, and without too much help and encouragement. I take my hat off to him and by the columns of this paper I wish him God-speed in his effort to rid Kentucky Baptist Colleges of this plague.

We have come to a sad day in the history of Kentucky Baptists. In spite of the fact that

social Greek letter fraternities and sororities are being condemned, outlawed, and eliminated from secular schools, colleges, and universities all over the land from Maine to California — not from a Christian viewpoint, nor a Baptist viewpoint, but from a purely secular viewpoint — we have a minority of Baptists in the state who are defending these worldly and un-Christian institutions, and oppose their elimination from our Baptist schools.

The purpose of this article is threefold:

I. To show the history of the

movement for their elimination up to the present time.

II. To show the history of these organizations in public and secular schools all over the land, and their condemnation by writers and educators on purely secular grounds.

III. To give reasons why they should be eliminated from our Baptist schools.

First — the history of the movement for their elimination.

1. This movement began back in the administration of President Adams of Georgetown College. The writer was then on

(Continued on page two)

THANK YOU BELOVED

Dear Bro. Gilpin:

I have been receiving THE BAPTIST EXAMINER for some time but have never told you how much I enjoy it. It helps so much with my Bible study as well as helps me to help others who have some certain difficult problem.

One of my neighbors, who was a Catholic before her marriage and now belongs to a Protestant church, gets very little Bible study and training. She still has that Catholic belief that she must be doing something and working. She is into everything. Ladies Aid, circle meetings, teaches S. S. classes, has bazaars, rummage sales, bake sales, etc. She sometimes gives little talks to her Ladies Aid Circle. She has chosen for her subject, "Upon this rock I will build my church." It scared me when she told me the subject. So I began to search my Bible for help and I picked up one of your papers that I had not read yet, and if it didn't give almost the entire paper to that subject. I

(Continued on page four)

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JOHN R. GILPIN—EDITOR
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Secret Greek Fraternities

(Continued from page one)
 the board of trustees. The matter came before the board, and although a minority opposed, the majority of the board voted for their elimination. Some years later, the trustees — the writer was not then on the board — voted them back in — no reason for this action has ever been given.

2. Over two years ago at Ashland, Kentucky, at the meeting of the General Association of Baptists, action was taken that a committee be appointed, to report at the next session, to investigate fraternities and sororities in our Baptist schools, and to recommend, if they be good for our schools, that they be retained, and if not good, that they be eliminated.

3. Over a year ago at Owensboro, at a meeting of the General Association of Baptists of Kentucky, the committee, appointed to investigate and recommend, failed to do either, but moved to refer the whole matter to the trustees of the College (Georgetown). The moderator took the unparliamentary position that a motion to refer is not debatable and the matter was referred without discussion.

4. The year following was marked by two striking events: the movement on the part of the ministerial students of Georgetown College seeking the elimination of fraternities, and the action by a number of Baptist District Associations from over the state passing memorials to be sent to the next meeting of the General Association asking for the elimination of fraternities and sororities from Georgetown College.

5. The next meeting of the General Association was held at Calvary Church, Lexington, Ky., in November, 1948. At this meeting, the memorials from the district associations were read. A motion was immediately made that we recommend to the trustees of our schools that fraternities and sororities be eliminated. Again, discussion was denied. According to a preconceived plan, the matter was referred to a committee. When objection was made that this was just another attempt to sidetrack the whole issue, and prevent discussion and a vote on the question, it was promised that the committee would report at this session, and that opportunity would be given for discussion. When the report of the committee was read, it provided that a ballot be distributed reading: "Are you in favor of fraternities and sororities in Georgetown College? Yes..... No...." and that the vote be taken without discussion. The moderator refused to allow the memorials to be read as the original motion stated. When

Men will wrangle for Christianity, write for it, fight for it, die for it, anything but live for it.

the vote was taken, those who voted for fraternities and sororities were 88 and those voting against them were 233. The moderator then announced that the mandate of the General Association was referred to the executive board to work out with the trustees of Georgetown College, the matter of fraternities and sororities.

6. At the December meeting of the Executive Board which met in Walnut Street Baptist Church, Louisville, Kentucky, a committee of three was appointed to convey to the trustees of Georgetown College the mandate of the General Association. These three men are pastors Eddleman and Pettigrew of Louisville, and Mosely of Harrodsburg. These brethren have had several meetings with the trustees. At this writing, no definite action has been taken. Such is the history of the movement up to this time.

Secondly — We come to consider the history of these organizations in public and secular schools all over the land, and what writers and educators say about them from a purely secular viewpoint.

To put it mildly, their record from the purely secular viewpoint is bad and reprehensible. When you have read this brief record that I shall give — only a portion of the dark picture that could be multiplied many times — you will be made to wonder how any Christian, let alone a Baptist, could favor such an undemocratic, un-Christian, unbaptistic, snobbish system. Read carefully, if you will, the following statements and facts, and then decide whether such a vicious system has any place in a Baptist school. Mrs. Glenn Frank, wife of the late Glenn Frank, president of the University of Wisconsin from 1925 to 1937, a Missouri girl, who in her college days was a member of the Phi Beta Kappa sorority, after her husband's death, wrote an article for the Woman's Home Companion which was later published in the Reader's Digest. Because of this article, she was promptly expelled from her sorority, but she received more than 3,000 letters from such celebrities as Herbert Hoover, Cordell Hull, Frances Perkins, Katherine Cornell, Helen Hayes, H. G. Wells, G. K. Chesterton and others commending her courageous stand. I wish I had the space to reproduce for you the whole letter, but I shall only be able to give you some quotations therefrom. She entitled her article, *Heartaches On The Campus*. After depicting the viciousness of the undemocratic pledge system, and the disappointment of those not pledged, she goes on to say: "It is time for our legislatures to enact laws abolishing college and high school fraternities and sororities from coast to coast. To some, that may sound like a strong remedy for a minor evil. But I do not consider it minor. As a sorority woman, and the wife of the president of one of our largest state universities I have had a close-up view of the Greek letter societies. What I have seen has convinced me that any good which they accomplish is far outweighed by the unhappiness which they inflict upon thousands of young people, and by the class consciousness, religious bigotry, and race prejudice they foment. Why do we permit a cruel caste system to flourish in our public schools? High school fraternities and sororities are, if anything, even more brutal than the college societies which they imitate, because they are unsupervised, and they victimize students at an even

THE GREATEST GIFT OF ALL
THANKS BE UNTO GOD
FOR HIS UNSPEAKABLE
GIFT . . . ETERNAL LIFE
THROUGH JESUS CHRIST
OUR LORD. 2 COR. 9:15 - ROM. 6:23

more impressionable age."

How do you like these terms, class consciousness, religious bigotry, race prejudice, cruel caste system, brutal, brother Baptist? And yet these terms are not terms applied by myself, as someone on the outside, looking in, but by one on the inside with a close-up view; not by one writing from the Christian, or Baptist viewpoint, but by one from the secular viewpoint. Is such a system good for Baptist schools?

In Time magazine of March 21, 1949, there is an article headed *The Case of Brown*, from which I quote as follows:

"Fraternity week at Brown University, as on many another U. S. campus, is traditionally a raucous, roughhouse affair. Last week with one undergraduate dead and others in bandages, shocked Brown students themselves admitted that their happy customs had gone too far. Shocked, Dean Robert W. Kenney last week suspended all fraternity social activities until further notice. Non-fraternity men, who outnumber the Greeks two to one, held a mass meeting, raised the question of whether Brown should have fraternities at all. When fraternity men held a counter-rally, Brown President Henry W. Wriston, dropped in. Accusing Brown's fraternities of being discriminatory, non-democratic, and anti-intellectual, Wriston gave them a short blunt warning: 'Either represent a majority of the students or you will not survive on the campus.'"

So from the president of Brown, frats are called discriminatory, non-democratic, anti-intellectual. Do you think such, brother Baptist, are good for our Baptist schools?

Now about public schools. In Time, January 17, 1949, appeared an article headed *Gang Busters*, which gives us an insight into what goes on there. I quote:

"The three boys did not show up at their San Antonio high school that Monday. Their explanation: A few nights before they had been so severely paddled at a fraternity initiation that they had been under a doctor's care. Gus Garcia of the school board was shocked. He learned that they had ceased to be social groups. They had become gangs. The kids' societies were going in for lavish parties in downtown hotels. Some of them cost as much as \$25 a head. One boy had been nabbed for stealing a watch. His reason — to get money to pay his dance assessment. Principal T. Guy Rogers complained that they had athletes who refused

to play with non-fraternity boys. Other principals complained of snobbery and race discrimination. Last week the San Antonio school board announced that it had decided to ban all fraternities and sororities. San Antonio school board was not alone. Dallas and Houston have decreed similar bans."

How do you like this story, brother Baptist? How does stealing to pay dance assessments, and snobbery and race discrimination fit into our Baptist program? They are not good enough for the school boards of San Antonio, Houston and Dallas. Are they good enough for our Baptist schools?

I have been interested in reading articles in Colliers of January 8 and 15, 1949. Note this opening statement by Howard Whitman: "The dawn of 1949 sees the worst college fraternity crisis since 1875 when President McCash drove fraternities out of Princeton." Proceeding, he describes battles going on at present in Union College, Bucknell University, University of Wisconsin, and Amherst, where student organizations are battling against the fraternities.

He quotes Dr. Max McCann of Lehigh University as saying that the values on which old line Greek-letter cliques judge new freshmen are as follows:

(1) money, (2) family connections, (3) preparatory school, (4) personality.

Wrote Amherst's sub-committee on student activities, four-fifths of them fraternity men themselves:

"The sense of exclusiveness and social preferment is hurtful to the young men who are in the fraternities, because it gives them a false and undemocratic sense of superiority, and it humiliates the students who are outside frats by giving them a wholly unwarranted sense of being inferior and of being social outcasts."

They pointed out also that "each year in the last decade a number of desirable young men has left college at the end of the freshman year for the reason that they failed to be selected to a frat."

As to scholarship, Whitman writes:

"At Williams, the Garfield Club (non frat) regularly whips the academic hides off the frats. At Michigan, non-frat scholastic average is 2.56, frats 2.47."

"One college alumni committee reports: 'The number of students who have felt it advisable to move out of their fraternity houses in order to pursue their scholastic career more effectually has increased' (Continued on page three)

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

By T. P. SIMMONS, Ashland, Kentucky

BE PREPARED

Yes, be prepared to refute false doctrine whenever you meet it!

David Burris, of Oakdale, Tennessee, formerly editor of The Baptist Sentinel, said this:

"If you would like to own a book that would help you defeat the error you meet from day to day, the writer knows no single volume that favorably compares with 'A Systematic Study Of Bible Doctrine.'"

These are some of the heresies refuted: Apostasy, fatalism, modernism, evolution, feminism, Arminianism, Roman Catholicism, Campbellism, Pentecostalism, perfectionism, Russellism, alien immersion, anti-missionism, unionism, open communion, and the universal church theory.

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THE BAPTIST EXAMINER

Russell, Kentucky

Secret Greek Fraternities

(Continued from page two)
recent years.' Then dryly
dads: 'There appears recently
have been more drinking in
the frat houses — and more
women visitors — than would
generally be adjudged to be con-
sistent to concentration for in-
tellectual growth.' Whitman
poses by referring to the *House*
at Harvard, and the *Club*
at Princeton which have
replaced the fraternities, both
which are working admirably
and in both of which the choice
made by the man and not by
the house or the club."

So much for Whitman's ar-
guments in Colliers. Do you think,
brother Baptist, in the light of
the above scathing arraignment
of fraternities and sororities,
that your son or your daughter
will be better off as a member,
and will be a better Christian
having belonged to such
worldly organizations?

On February 10, 1949, a de-
bate was held at the University
of Kentucky on the question:
Resolved, that social Greek-letter
fraternities should be abol-
ished. The debaters were two
from Berea College and two
from the University of Ken-
tucky. At the close, a vote was
taken by the audience, and the
affirmative won the decision.
The writer heard the debate.
The opening speech by Betty
Hammock was so outstanding
that I take the liberty of giving
a portion of it here. To my
mind, from the secular view-
point, her arguments are unan-
swerable. I quote her speech
below:

WHEN YOU NEED A GIFT

Why not give a beautiful, cloth bound, library
volume of

"ALIEN BAPTISM AND THE BAPTISTS"

Which will be preserved and read through the years?

Note what R. G. Lee and others say about it and
send your order today.

"*Alien Baptism and the Baptists*, by Dr. W. M. Nevins, is a most unusual book which every Baptist preacher and all Baptists should procure and ponder carefully and prayerfully. Interesting and informative from first to last, it is a most important book, scripturally sensible and historically accurate, giving evidence of painstaking and scholarly research and of careful writing. With humility of mind the author gives strong argumentation, fortified by the Scriptures and by historical facts, against alien immersion.

"Careful reading and study of this book will give our hearts a greater appreciation of our Baptist forefathers who, though prisons loomed and though death threatened, contended for 'the faith once delivered' and who wrote history in their blood before it was written in ink."

Yours earnestly,

ROBERT G. LEE

"We have at last got to the careful reading of your book, *Alien Baptism and the Baptists*. It has been a worthwhile study and your documentary evidences are most convincing and effective. I do not see how anyone can gainsay your arguments. It brings before the churches and our Baptist people, as well as before others, a vitally important subject which needs to be thought through. We like your emphasis upon the New Testament standard of faith and practice as the Christian pattern."

Yours fraternally,

JNO. W. BRADBURY, EDITOR
The Watchman-Examiner

Price \$1.25 Postpaid

W. M. NEVINS

51 Mentelle Park
Lexington, Ky.

FIRST AFFIRMATIVE SPEECH

Proposition: Resolved; That
secret fraternities should be
abolished.

For several years college fra-
ternities have been attacked by
some of the leaders in education
and public life, but we have
been especially concerned with
this problem since the end of
World War II. Many boys who
fought to save our form of gov-
ernment and our way of life are
now back on college campuses
striving to finish their inter-
rupted education—they find it
very hard to understand how
we can, after our bitter fight to
preserve democracy, allow it to
be defeated in such a subtle and
insidious way on those very
campuses which should be its
citadel.

For almost one hundred years,
Greek letter organizations hav-
ing secret rites of initiation have
existed on college campuses.
Psychologists have made exten-
sive studies of how these or-
ganizations affect students, col-
lege classes, and extra-curricular
activities. On the basis of these
observations, fraternities were
abolished at Princeton Univer-
sity under Woodrow Wilson's
administration, and at Stanford
University in 1943.

By secret, social fraternities,
we mean those organizations
which have initiations based on
secret rites, choose their mem-
bers on a selective basis, and op-
erate solely for social purposes
on the campuses of colleges.
The proposition considers that
these organizations should be
abolished, and not whether they
would or legally could. Fra-

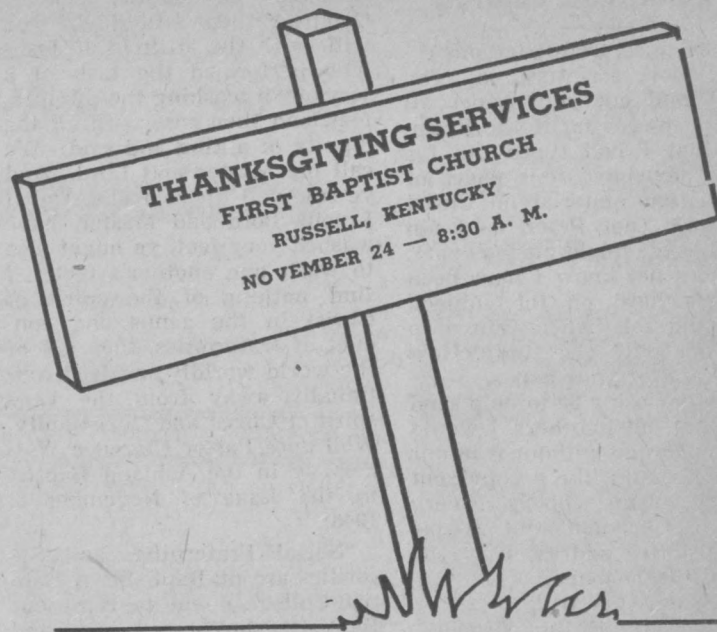
ternities also include sororities.
Existing Greek letter societies
for academic honors and schol-
arship are not included in the
proposition, nor are secret, so-
cial fraternal organizations of
the community, such as the
Masons and the Elks. We are
interested in this question only
as it applies to the college
campus.

Many times you will find that
the argument against fraterni-
ties is taken from the angle of
the persons excluded from these
organizations—the humiliating
effect and the feeling of social
inferiority that can result from
not being selected by a frater-
nity are considered very bad.
This argument undoubtedly has
weight, but it does not bother
me too much, because I believe
it is becoming outmoded. More
and more young people on the
college campuses of today are
learning that there are many
things more important than frater-
nity membership, and their
horizons are far too broad to let
such a small thing as non-mem-
bership give them a feeling of
inferiority. But these are the
NON-members—those on the
OUTSIDE looking IN. In the
eyes of most fraternity members
—on the INSIDE looking OUT—
the fraternity looms as large as
it ever did, completely out of
proportion to its true import-
ance, a little "tin god" that they
must worship and obey, and the
very axis of their world. This
is what worries me. I am con-
cerned not about those EX-
cluded, but about those IN-
cluded in fraternities. And I am
concerned for the following rea-
sons:

First, a fraternity automatic-
ally limits the acquaintances
and friends of its members.
They are expected to associate
most closely with the members
of other fraternities, but very
little, if at all, with the inde-
pendents. For example, I know
a girl who was pledged to Delta
Delta Delta on a certain campus.
This girl had a good friend who
was working her way through
college by waiting on tables in
the college dining room. When
the pledge's sorority sisters dis-
covered this they very tactfully
"suggested" that perhaps she
shouldn't be seen with Agnes,
the girl who worked, too often,
as it would "look bad" for the
sorority. The pledge immedi-
ately withdrew from the soror-
ity, saying she had no desire to
be a member of any group so
bigoted, narrow-minded, and
snobbish—but this doesn't hap-
pen in all cases. Many students
go through their entire four
years of college, choosing their
friends from the social fraterni-
ty without any regard for the
personal merits or achievements
of those friends. Is this good
training for future citizens of
a Democracy? For a way of life
that is based on the worth and
personal dignity of each individ-
ual regardless of his station in
life?

I said "superficial standards,"
because it is common knowledge
that the criteria for fraternity
membership are such things as
good clothes, money, fine man-
ners, a car, and ability to make
"small talk." Fraternity mem-
bers adopt these standards as
their own, and carry a false
sense of values with them
through life. Ralph Wilson, the
National Interfraternity Schol-
arship Counselor, has said, "The
young brethren are grabbing
right and left without regard
to quality. The owner of a red
convertible is worth ten stu-
dents in the library!"

And his statement brings me
to my third objection to frater-
nities—the low scholarship of
their members. In some of our
most famous and reputable col-



leges the scholarship of frater-
nity members is from 1.54 per
cent to 10.72 per cent lower than
that of the average student in
the same institution. Some of
these colleges and universities
include Duke, William and
Mary, Washington and Lee, Cor-
nell, Southern California, Van-
derbilt and Harvard. At Yale,
Carroll, Montana State, Trinity,
and Mercer, there is not a single
fraternity on an equal par with
the average student. The situa-
tion has become so sad that the
Intrafraternity Scholarship
Counselor said to his frater-
nities: "Public opinion is go-
ing to want to know why there
are only 33 institutions out of
the 118 surveyed with above par
fraternity scholarship, and why
85 institutions have permitted
below par scholarship. In only
four institutions have all frater-
nity men been the equal of
the average student. Isn't that
an awful indictment against
us?" When someone on the in-
side can see the faults of frater-
nities so clearly, surely I do
not need to go into the question
of scholarship any further to
prove that fraternities definitely
do lower the scholarship of their
members by their apparent un-
concern for the type of grades
made. The schools require that
a pledge make a certain stand-
ing, but once a man is active
in a fraternity no one cares
how low he may sink scholast-
ically. Thus the student in the
fraternity does not fulfill the
basic aim of the college—which
is to LEARN. The fraternity ac-
tually works against that basic
aim. For instance, Wednesday
night is fraternity meeting night
despite the fact that assignments
for Thursday classes may be
due. Attendance is required at
all fraternity events and activi-
ties, regardless of the fact that
a student may need that time
for preparation of his assign-
ments, and "encouraged" par-
ticipation in extra-curricular ac-
tivities consumes additional
study time.

And lastly, membership in a
fraternity destroys self reliance
and personal initiative in its
members, the very traits most
desired in our democratic so-
ciety. It destroys them by teach-
ing its members to depend on
the fraternity to give them so-
cial acceptance and prestige, to
use the name of their fraternity
as an "Open sesame" in all of
their personal, social, and busi-
ness relations, both in college
and after graduation. How many
times have you heard frater-
nity members say, "Oh, I joined
primarily because it will
help me get ahead in the world
after I graduate"? Not ability—
not character—not even person-
ality are the things they value.
They depend simply and wholly
on the crutch of fraternity mem-

bership to help them stand on
their own two feet!

So, because fraternities limit
the social experiences of their
members, cause snobbishness
and a false sense of values, low-
er scholarship and thus work
against the basic aims of the
college and student, encourage
racial and religious discrimina-
tion and thus breed intolerance,
and destroy self-reliance and
personal initiative — because all
of these traits adds up to the
very antithesis of a democratic
citizen — and because the teach-
ings and attitudes which cause
them are so inherent in the
structure of the fraternity that
to change them to the point
where they would be accept-
able would be to cause the frater-
nity as we know it to pass
out of existence, we of the af-
firmative are RESOLVED: That
secret, social fraternities should
be abolished.

Given by Betty Hammock
February 10, 1949
Memorial Auditorium
Lexington, Kentucky

I come now to an article in
the Watchman-Examiner, our
Baptist paper of New York City,
which I cannot refrain from
copying and giving to you in
this connection:

Drinking In Colleges

"The untimely death of a
Dartmouth College junior sheds
tragic light upon a distressing
campus situation. Five students
who had been drinking before
they went to their fellow stu-
dent's room treated the victim
so riotously that he died short-
ly after. He was a promising
student. The scuffle which took
place concerned a simple matter
of wearing a college sweater.
The real killer was booze. From
different parts of the country
there are reports which cause
grave uneasiness. According to
Elles M. Derby, of Ridgewood,
New Jersey, president of Lam-
bda Chi Alpha, one of the larg-
est intercollegiate social frater-
nities, irresolute college admin-
istrators are to blame for much
of the excessive drinking and
moral laxity revealed on scat-
tered college campuses in re-
cent years. Addressing the Ohio
River Great Lakes conclave at
Wittenberg College, Mr. Derby
deplored administrators 'who
condone such conditions and ul-
timately bring shame to their
colleges and fraternities.' 'The
fraternities took the rap when a
student died recently of in-
juries suffered during a house-
to-house drinking party at a
large Eastern college,' Mr.
(Continued on page four)

Thank You Beloved

(Continued from page one)

found more scripture on "The Rock" and cut your paper all in little pieces to fit the Scripture that I had typed out for her. I now have four pages of typewritten material on Christ the Rock (not Peter, as I am afraid she might bring out). She does not know I have been working hard on the subject, but I did tell her I wanted to help her with the study. How glad I am for your paper.

I am enclosing \$5 to help send the paper out to others. I would not want to go without it in our home. I would like a copy sent to my cousin, who is a very devoted Christian, but is far from us. Her address is at the bottom of the paper.

Yours very truly,

Mrs. Arthur Brown
Flint, Michigan

Secret Greek Fraternities

(Continued from page three)

Derby declared. 'Let me ask the president of that institution, however, where college officials have been for twenty-five years? Every one knows this type of thing has been going on there for years, but it took a death to bring a reprimand. A report prepared by a committee headed by Ferd Woske of Thiel College, Greenville, Penn., said: 'Fraternities, gambling, and drinking do not mix.'

It strikes me that Mr. Derby, instead of blaming the administration of the school, had better blame the fraternities which were the occasion for this outrageous performance, not only at Dartmouth but almost everywhere fraternities exist.

We come to the third division of this discussion *Reasons Why Fraternities and Sororities Should Be Removed From Our Baptist Schools*.

In the light of the preceding pages, written not from the Baptist viewpoint, not even from the Christian viewpoint, not by those on the outside, but much testimony by those on the inside, by educators, school boards, college presidents, principals of high schools, who among Baptists would have the temerity to stand up and try to defend these worldly and ungodly organizations? Let us recapitulate some of the charges made against them:

1. Class Consciousness
2. Religious Bigotry
3. Race Prejudice
3. Cruel Caste System
5. Brutal
7. Non Democratic
8. Anti Intellectual
9. Stealing To Pay Dance Assessments
10. False Ideals of Superiority.
11. Creating Unhappiness
12. Creating Inferiority Complex
13. Expensive
14. Exalting False Standards Of Life
15. Snobbery
16. Exclusiveness
17. Cliques
18. Social Preferment
19. Superficial Standards
20. Breeds Intolerance
21. Destroys Self Reliance
22. Conductive to gambling and Drinking
23. Conductive to Loose Sex Relations.

What an array of charges—twenty-three of them, all made from the secular viewpoint! Why need we go further to show that they have no place in a

Christian or Baptist school? Compare their attitude, if you will, with the attitude of Jesus who performed the task of a servant in washing the disciples feet, and then rose with all the dignity of a king and said: "Ye call me Master and Lord. And ye say well for so I am. And if I say Lord and Master, have washed your feet, ye ought also to wash one another's feet." I find nothing of the spirit of Christ in the genus and conduct of fraternities, they are of the world worldly and lead continually away from the very spirit of Christ and Christianity. Well does Pastor Clarence Walker say in the Ashland Baptist in the issue of November 5, 1948:

"Social Fraternities and Sororities are un-Baptistic. A Baptist College ought to represent Baptist Churches, preach and teach that a Christian is to lead a life separated from the world, and dedicated to the Lord Jesus Christ. It is a well known fact that these organizations are in many ways social clubs, and most people associate them with the dance and the things that go with dancing. Again, our Master taught that, 'He that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted.' (Matt. 23:5-12). Social fraternities and sororities do not have the Baptist spirit."

What need we say further? Our Colleges and schools, as well as our churches, should be blazing with the spirit of Christ. Christ should be exalted on the campus and in the class room. Fraternities and sororities are not germane to this spirit. They are a blot and a blur in a Christian College and in a Baptist school. The spirit of him who wrote the following lines should be ever our spirit:

"My Lord, I find nothing else will do,

"But follow where thou leadest, sit at thy feet,

"And when I find thee not still run to meet.

"Roses are scentless, hopeless are the morus"

"Rest is but labor, laughter crackling thorns"

"If thou the truth do not make them the true.

"Thou art my life, O Christ, and nothing else will do."

Frankly, we shall never be able to unite Kentucky Baptists on the present programme at Georgetown College. Kentucky Baptists outnumber all other Christians in the state, and are rich in material things. They could and would put a million dollars into the endowment of a school that they had confidence in, that is shot through and through with the spirit of Christ.

Brethren, let's unite Kentucky Baptists by eliminating the worldly, Christless, objectionable things, and let's build the greatest and most Christlike Christian College in all the bounds of our beloved state.

The Scraps

(Continued from page one) lost it. So, by giving it to God he had lost nothing. The tabernacle, the altar of God, the priesthood, the worship services, the whole program of God had to be carried on with the scraps and left overs.

Does this not have a modern application? Isn't God today having to carry on His program of worship, training, teaching, witnessing, winning men, evangelization, and missions with

what we have left over—if we have anything left over after we have lived our own lives. Many of us when we receive our pay checks take out for everything first and if we have anything left and we happen to go to church on Sunday we give the Lord the few pennies we may have. He gets along on the scraps from our earnings. We take time for business, pleasure, recreation, and what have you and then say, "I just don't have time for the Lord's work. But if I can find time I'll try to do a little." He gets along on the scraps of our time. We give our best talents and abilities for our business or club and God must run His program on what is left. We give the best of our lives for our own good pleasure and plan when it is worn out and the freshness gone to turn it over to the Lord. Often He is compelled to use only the scraps of our lives.

Surely our God is a great God. He deserves the very best we have. Won't we be determined today to give Him the best of our time, talents, tithe, and our whole lives?

What To Do When Saved

(Continued from page one)

3. By Scriptural Baptism. Some Scriptural suggestions: (Acts 16:14, 15 and 16:33).

In baptism a public profession of Christ is made. One puts on the Christian uniform so to speak. What of one who wants to become a soldier but refuses the uniform? What of one who would consent to put on only the little soldier's cap. (That's what those do who only have a bit of liquid sprinkled on their head).

II. ONE SHOULD BECOME A CHURCH MEMBER.

1. How many of those who were saved on Pentecost joined the church? (Acts 2:41).

NOTE OBJECTIONS TO JOINING A CHURCH.

(1) "There are hypocrites in the church." (Cf. Judas in the first one. Where did he go when he died? (How would you answer such an objection?)

Any hypocrites in the world?

Any genuine Christians in the churches?

Does God hold you responsible for the hypocrites?

(2) "I don't know which of the many churches to join?"

How would you answer that? Can one find out—if so how? Is it worth any thought and study to know the truth on this matter? Isn't it reasonable to expect counterfeit churches, and should one because of counterfeits refuse the genuine? Apply this in money matters.

(3) "I can serve God as well outside the church." How would you meet that argument?

THINGS TO CONSIDER IN THIS CONNECTION: How many people are saved as the result of life and works of those outside churches? To what other institution did Christ commit his work? Can we afford to scorn Christ's agency for the doing of his work? Suppose every person through the centuries had refused to have anything to do with churches, what would be the condition?

III. AFTER CHURCH MEMBERSHIP—WHAT?

1. The condition of some after long membership. (I Cor. 3:1-2).

2. A description of what ought to be. (Ephes. 4:13-15; 2 Peter 3:18).

The Hands Of God's Clock

(Continued from page one)

morning. "It will be foul weather today: for the sky is red and lowering." "O, ye hypocrites," said the great Creator, "ye can discern the face of the sky, but ye cannot discern the signs of the times" (Matt. 16:1-3).

Here on Long Island, we know the red sky in the morning causes our baymen to take warning, but the red sky at night is their delight. We know that when the stars seem extra large and bright, we are in for "weather." Ring around the moon means storm ahead. One star in that ring tells us the storm is one day off, and two stars warn of a storm two days off. And if a rainbow appears early in the morning, you can count on a storm by that evening. Beware when the "sundog," that bright spot next to the moon that looks almost like another moon, looks down at you, for this is a sure sign of a bad storm.

Yes, our Lord was right; we can discern the face of the sky, but can not discern the signs of the times!

The time is short! What time is it? How late is it? Where are the hands on God's clock?

The Little Hand—The Church

The little hand points toward the saved. What does that tell me? We are in the last period of the Church Age. It is long after "eleven o'clock!"

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. 4:1-3).

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God."

All of this is written about people in the Churches—false professors, for hear this next verse: "Having a form of godliness, but denying the power thereof" (II Tim. 3:1-5).

The personnel and the program of the Federal Council of Churches of Christ in America, and the World Council of Churches, especially their recent radio program, "One Great Hour," are a fulfillment of these Scriptures.

Another Hand—the Gentile Nations

The helplessness and hopelessness of the United Nations Organization are evidences that Gentile world supremacy is drawing to its close. The stage is about set for the times of the Gentiles to be fulfilled.

News dispatches about the Israeli government state that they are setting up various ministries of government in Jerusalem, and that the heads of this new government are determined to make Jerusalem the capital of their nation.

Jerusalem has been in control of Gentile nations since the days of Nebuchadnezzar, about 2500 years ago. We are witness-

ing strange and wonderful happenings. We marvel with awe at these breath taking events which make Bible students wonder how near we are to our Lord's "until" of Luke 21:24: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled!"

Yes, this hand too points close to midnight.

The Big Hand—Israel

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32, 33).

We do not believe that the happenings in Palestine this year and a half are the fulfillment of the promises made to Abraham, Isaac and Jacob, as respects the Promised Land and their glorious future, but we must believe that God is using this Zionist movement and the two world wars to get the Jewish people in the Land. The present Israeli administration is determined to end the dispersion. God said to European modern Pharaohs, "Let my people go!"

They are going: they are on the march and their goal is Palestine. The Lord God said 2500 years ago: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgment and justice in the earth."

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name where he shall be called, THE LORD OUR RIGHTEOUSNESS."

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:5-8).

What a significant prophecy? What time is it? The little hand of God's clock pointing to the saved, another hand to the Gentile nations, and the big hand to Israel.

Our Supporters

(Continued from page one)

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Our debt therefore remains the same as of last week—\$1764.49. We trust our income will be sufficient to meet our needs and that the contributions of the next few weeks will soon completely eliminate our indebtedness.

Remember—what none of us can do alone, all of us together can do.