

Western Recorder

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December 2, 1948

Vol. 122

No. 48



—Photo by Carl Jones, Louisville

Robert E. Humphreys, pastor of the First Baptist Church of Owensboro, Kentucky, who was elected Moderator of the General Association of Baptists in Kentucky at its recent meeting in Lexington.

Gleanings From The Field

The Baptist World Alliance is to meet in Cleveland, Ohio, in its 1950 congress.

Nineteen churches of Blood River Association co-operated in the first school of missions during the last week in October.

Editor Finley W. Tinnin and his staff have brought out a sixty-four page edition of *The Baptist Message*, Shreveport, La., in recognition of the Louisiana Baptist Centennial Anniversary. The issue—November 18, 1948—contains many articles of historic interest of Baptist work performed in the Delta State. The second section of the Special Centennial Anniversary Number appeared in the November 25 issue.

Pastor H. Van Eaton is finding himself these Sundays in new surroundings as he preaches to the congregation of the Walnut Street Church of Owensboro. Mr. and Mrs. T. F. Lee have presented the church with new pulpit furniture, including the pulpit and Lord's Supper table.

Pastoral Changes

E. C. Brewer has moved to the pastorate of Bethel Baptist Church, Fairview, Ky., from the Second Baptist Church of Clarksville, Tenn. He has been in Tennessee for the last ten years.

The McLean Baptist Church of Memphis, Tenn., has called Selwyn Smith to be their pastor. He comes to them from Birmingham, Ala., and was formerly at Virginia Avenue Church, Louisville, Ky.

Cecil M. Perry is the new pastor of the Ridgecrest Baptist Church in North Carolina where he succeeds Tom E. Walters, now gone to Parkton Church in Fayetteville, N. C. Brother Perry was formerly pastor at the First Church of Jellico, Tenn., and the Buena Vista Church on Owensboro, Ky. The Ridgecrest church last week raised approximately \$1,000 which pays all indebtedness on the church property and building, and leaves \$400 for further improvements. Ridgecrest church is a model rural church building erected under the direction of the Sunday School Board.

Revivals

Pastor W. Austin Roberts, Cynthiana, Ky., preached in a revival with Pastor Joseph Cosby at the Branch's Baptist Church, Richmond, Va., During October 25-31.

Pastor W. Fred Kendall, First Church, Jackson, Tenn., and formerly at Severns Valley, Elizabethtown, Ky., assisted Pastor O. B. Mylum in a revival at Berea, Ky., several weeks ago.

Pastor Wayne Todd, of the Daniel Memorial Church, Jackson, Miss., formerly of Danville, Ky., did the preaching in a revival at Cynthiana Baptist Church, Cynthiana, Ky., where W. Austin Roberts is pastor. They had 21 additions, 17 being by baptism.

State Missionary Fred W. Martin, Magoffin County, reports that Donald Pemberton of Belfry, W. K. Wood of Ashland, Clinton B. Coots of Leitchfield, S. R. Helton of Highsprint and J. Thomas Tolar of Louisville all preached in Missionary revivals in his county during 1948.

Pastor E. N. Wilkinson, Immanuel Church at Lexington, recently preached for Harry G. Jacobs in a revival meeting at the First Church of Mt. Sterling, Ky. There were 11 additions by baptism and 2 by letter, and the following Sunday there were 3 more on profession of faith.

The Meadow Park Church of Corpus Christi, Texas, is now in a \$30,000 building program. Their new auditorium will seat 500. Evangelist Dan Vestall, Seminary Hill, Fort Worth, Texas, has just

STATE EVANGELISTIC CONFERENCE

Hotel reservations should be made immediately by those who plan to attend the State Evangelistic Conference January 10-12. Henry Clay, Seelbach, Kentucky, and Henry Watterson Hotels have agreed to give special consideration in providing rooms if reservations are made early. In making reservation be sure to state that you are attending the State Baptist Conference.

The Conference will begin Monday evening and go to Wednesday noon. It will be at Walnut Street Baptist Church, Louisville.

finished his second revival with Pastor O. B. Prater at this church. During the last year there have been 240 additions, with 99 converts coming for baptism.

Pastor Harold D. Tallant, Madisonville, Ky., did the preaching in a youth revival at the First Church of Middlesboro, Ky., recently, and his brother, Pastor Francis R. Tallant of the First Church of Jellico, Tenn., led the music. There were 24 additions to the Middlesboro church. Dr. J. Marvin Adams is pastor at Middlesboro.

Evangelist Dan Vestal, Seminary Hill, Fort Worth, Texas, did the preaching in a revival conducted by Pastor Floyd V. Sams at the Riverside Gardens Baptist Church of St. Louis, Mo., recently, during which there were 14 conversions received for baptism, 2 other conversions,

9 additions by letter, 27 rededications, and one surrendered for special service.

Dr. J. D. Gray, Pastor of the First Baptist Church of New Orleans, recently assisted the First Baptist Church of Beaumont, Texas, Dr. T. A. Patterson, Pastor, in a twelve-day revival meeting. There were a total of 75 additions to the church during the meeting; over half of them coming upon profession of faith for baptism. Music for the revival was in charge of Mr. John D. Matthews.

Rev. J. B. Tallant, supply pastor and evangelist, Chattanooga, Tenn., has just closed a revival meeting with his son. Pastor Harold D. Tallant at the First Church of Madisonville, Ky. Large crowds attended and on the closing night more than 100 were turned away for lack of sufficient room. There were 40 additions by baptism and 11 by letter, or a total of 51. Two others were saved, but joined other churches. The Sunday school had 832 in attendance on the middle Sunday of the revival, and the Training Union had 377 attendance one Sunday—the largest in the history of that organization. Pastor Harold Tallant led the three choirs and the congregation in their singing.

News from the Churches

Pastor George S. Jarman has just finished his fourth year with the First Church of Barlow, Ky. During that time there have been 90 additions, \$7,500 has been raised for denominational purposes, an electric organ has been installed, and \$10,000 cash has been raised for the erection of an educational building which is expected to be ready in the spring.

CONVICTION—A positive conviction without accurate information is a dangerous thing.—*Ministry*.

* * *

DRINK—Nothing can hold liquor as well as a bottle. So leave it in the bottle.—*Rail and Tie, Monon Railway*.

WESTERN RECORDER

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Editorials

"The Emotions Must Be Stirred"

Dr. E. Winston Jones, in his new book—"Preaching and the Dramatic Arts"—(Macmillan Company) remarks on page seven:

"But to get the kind of results from preaching that we desire and have a right to expect, the emotions must be stirred. We cannot escape this fact, no matter how much we may be frightened by the abuses to which the emotions have been subjected.

"The very magnitude of the abuses, from which we rightly recoil, is testimony to the tremendous power which lies largely untapped by conventional preachers today.

"It is to their everlasting shame and discredit that instead of studying the legitimate place of emotion in religion and making use of it, they have left it largely to the charlatans. Some have been so wary of the taint of emotion that they have embraced an intellectualism utterly barren, lacking even the semblance of life. It is in the feelings that we live and move and have our being, and religion either reaches us there or it does not reach us at all. We need only this admonition. . . 'We are all set on fire by something; let us be sure that it is something that deserves to kindle the flame.'"

We suppose that thinking speakers everywhere, whether laymen or ministers, strive for good form and to pitch their efforts on high planes. What a pity that any man ever cheapens a great cause by resorting to shabby methods. Yet, have not some of us suffered ourselves to be driven into frigid formalities in striving to avoid the other extreme? Are we so small as to permit religious quacks to drive us from our strength? Shall we, in our justifiable efforts to appeal to men's minds, forget that they also have hearts? Is our cause to suffer because both we and our hearers have forgotten how to weep? A favorite technique in military strategy is to lure opposing armies from their strong position. Has Satan succeeded in enticing men into the frozen stretches of a formal ministry, while he, himself, makes full use of the emotional strategy in drawing men toward sin's maelstroms?

A Moratorium On Preaching?

Something like ten years ago Dr. Frederick S. Fleming, rector of Trinity Church, New York, wrote in his parish yearbook: "Why cannot Christians be permitted to go to church to worship God without always being assaulted by a barrage from the pulpit?"

The noted rector even went so far as to recommend a moratorium on preaching for a period of two years so that the "church" might be enabled to

"once again bring salvation to the world, and begin to save its own soul."

We do not know just what kind of preaching the worried rector was talking about, nor what denomination, if any. Nor do we know whether he took his own advice and gave his people a rest. The probability is he went right on.

Rector Fleming overlooked Romans 10:14, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" He also passed by 2 Timothy 4:2, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Likewise, he ran over 1 Corinthians 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

If men are going to overlook the old Book and the only message God has for a sinful world—"Jesus Christ and him crucified"—then it would be good not only to declare a moratorium on their preaching for two years, but for all time.

You will recall that shortly after Fleming made his utterance on preaching there appeared in *Fortune* magazine (quoted in *Readers' Digest*) an article by Bruce Barton, "Must We Have Sermons?" According to Barton, sermons once served a high purpose, in the early and middle ages, when people had no other source of mental and spiritual stimulation, but the need passed with the advance of civilization. He suggested that in worship services people want "something else," the beautiful, the artistic, music and ritual.

A good many must have taken Barton's advice, for, admittedly, in some quarters, there hasn't been much preaching. And, some of their used-to-be listening public decided also that Barton was right and took off in some other direction Sunday mornings, and, a good many have closed their buildings on Sunday and Wednesday nights. Perhaps, in some instances, it was about as well, considering everything.

We have observed, however, that in the main, and wherever the old gospel of the eternal Christ is preached in the power of the Holy Ghost, the people flock to hear it, and they do not want any moratorium. God's people are hungry for it, and nothing else can take its place. They will not be satisfied with the husks of economics nor with the philosophy of men nor with the recent discoveries of science nor with a mere, social approach to religious service. Jesus is still the drawing power and the saving power. We preach Him.

Errors Regretted

The editor deeply regrets that some typographical errors have found their way into the *Western Recorder*, both on the editorial pages and elsewhere. In spite of every precaution on the part of those of us who are here these errors will creep in. Fast typesetters, pushed for time, sometimes fail to follow copy. Consequently, letters appear out of place, words are inverted, letters are dropped or added. The task of the proofreader is to detect these errors and make corrections for the final form. So, when mistakes appear, they "hurt us more than they do you." All those who have had anything to do with printing understand this. This is written for the others.

Gambling Banned

Gambling of every type has been banned in Miami, Florida. This includes the church and charity bingo games and raffles. The action was taken by City Manager O. P. Hart. He was supported by the president of the Greater Miami Council of Churches, Rev. Lloyd White.

This writer has never been able to understand why religious and charity groups should be permitted to gamble any more than others. Officers who take oath to support the law have no right to make one group a favored body while others are called to account. A lot has been said about Miami and other cities of its class. It begins to look like they, however, are running ahead of some of the rest in an effort to bring about clean government.

The Quick-Change Artist

Now comes word that the Union of Progressive Christians has recently held its first international assembly in Paris, France.

The Union, composed of a group of intellectuals, insists that there is no real conflict between Marxism and Christianity. Representatives from Italy, Poland and Belgium and France issued a statement calling for a common working program between Christians and Communists.

Communism must require an enormous wardrobe. Sometimes it dresses as a pagan; then as a form of democracy; then as atheistic; sometimes a form of socialism; and now it seeks to round out its curves to wear the robes of Christianity. It is the quick-change artist of the century. It is "all things to all men, if by any means" it may destroy some.

An Unintentional Compliment

The Associated Press tells of a pickpocket in New York who sat for a while on an elevated train reading the Bible. Then when the man by his side was sound asleep, he struck the sleeper across the head with a lead pipe concealed in a newspaper.

The thief was smart. He knew the presence of the Bible would impress those around him that he was a man of character. He unintentionally paid the Bible a great compliment.

Years ago, we heard of two men traveling through the wilds with a large sum of money on their persons. Stopping in for the night at a cabin in which lived a man and his wife—natives of the hills—the men were assigned to an attic room. They agreed that one would sleep half the night while the other watched; then the other would watch while his companion slept. As the first watcher took up his vigil, he peeped through a hole in the floor and listened. Downstairs, the man had taken the old Bible and was reading a chapter for himself and wife. Then they both knelt and prayed. In the prayer, the mountaineer asked God's blessings on the strangers—to keep them from all harm, and to bring them safely to their destination. The watcher began disrobing. Surprised, the other asked him for an explanation. The watcher replied, "We're

safe here. Those people read the Bible and pray. They even prayed for our safety."

Yes, those who hide God's truths in their hearts have character. The thief on the train was hiding behind its good reputation.

Every now and then, newspapers carry stories about preachers who have gone wrong, or other Christian workers. That too is a compliment. We could name a dozen professions which, when some sin is connected with them, the incident would not rate a headline. Yet, it is NEWS when a preacher makes a mistake. It is unusual, and the unusual is NEWS.

►Some of the smokers of peace pipes are blowing too big a smoke screen.

►The next meeting of the Baptist World Alliance will be held in Cleveland in 1950.

►The early churches required that deacons be "full of the Holy Spirit." This was as much a requirement as any other characteristic. The Holy Spirit must be in complete control of the man if he is to serve well as deacon. In other words, from every conceivable angle the church must be Spirit guided—pastor, deacons, membership.

►The New Orleans Baptist Theological Seminary, though young, is giving a good account of itself. They now have an enrollment of 334 students—the largest first term enrollment in the history of the school. The only tragedy connected with the story is: they have had to turn students away this year because of a lack of living quarters and classroom space. Baptists ought to make that sort of thing impossible. We could, if all of us supported the Co-operative Program as we ought. Not only the Seminary in New Orleans, but all the institutions would profit, and they all need assistance NOW.

►Authoritative sources declare the supply of live stock in the United States is lower than at any time within the last 10 years. Instead of feeding grain to live stock it is being manufactured into intoxicants. This has run the price of grain so high that now many producers of eggs and poultry declare they cannot stay in business. Is America's whole economy going to be influenced adversely by the liquor interests? Will the American public continue letting itself be thrown out of joint economically, morally, and religiously by one group which is desirous of enriching itself at the expense of all the rest? The present is tragic but the end is not in sight.

►A prominent professor of pediatrics connected with the Rochester Child Health Institute comes out with the assertion that children should not be fed by the clock—but when they are hungry. Contrary to a lot of the doctors of the last generation, mothers are urged to pick up their babies and fondle them when they cry unduly—not let them cry it out. He also informs the mothers that the rocking chair is not an antique, but should be made a part of the child-rearing program. Amen, Doctor, we knew the whole bunch of you were too smart not to get around to the truth finally—the way most of the old-time mothers have been doing it anyway when no one was looking. The best place in the world for a baby is close to its mother's warm heart; and what it needs to know above all else is—somebody loves it. Have we not become lopsided on baby-rearing just as we have on so many other things?

Western Recorder

✦ ✦ ✦ *"Earnestly Contend for the Faith
Once for All Delivered to the Saints."—Jude 3.*

Vol. 122

LOUISVILLE, KENTUCKY, DECEMBER 2, 1948

No. 48

"Wherefore Didst Thou Doubt?"

(Matthew 14:31)

By J. E. SKINNER, Murray, Ky.

THE MASTER'S question and Peter's conduct that provoked it are very much in order for consideration today. Multiplied thousands of good Christians are "beginning to sink" into despair, and for the same reason that Peter did so on the Sea of Galilee in the long ago.

The correct answer to the Master's question, "Wherefore didst thou doubt?" is the ready remedy for everyone who is "beginning to sink."

Peter had successfully "walked on the water to go to Jesus," but suddenly he failed and began to sink. "Wherefore"—why did he fail?

It was not from any lack of desire on his part, for he had earnestly requested the privilege. Nor was it from any lack of prior experience, for he had already succeeded in part and all was going well. Nor was it from any lack of the willingness of Jesus, for He had said, "Come."

Nor yet was it from any lack of the presence of Jesus, for He was in hand-reach of Peter when he failed. So close to victory, but failed! Thousands of us are in the same plight today in our spiritual progress.

We earnestly sing, "Lord lift me up and let me stand by faith on heaven's table land," and yet with the painful consciousness that we have failed to reach the coveted goal. We know our Saviour has bidden us "Come," and to join Him in His spiritual conquest of a lost world, as living epistles of His redeeming grace—witnesses whose living testimony cannot be impeached. We know that, and yet we are miserably failing Him!

We also know by personal experience in His saving grace that He was abundantly sufficient for all our needs in for-

giveness and regeneration. But we know equally well that we have failed to "follow on to know the Lord" in a normal sanctification or development into His likeness. We sing, "More like the Master I would ever be," while painfully conscious that our dwarfed spiritual life is shamefully unlike Him!

"Wherefore"—why all this failure? The answer is the same with us as with Peter, momentarily, when he began to sink. His attention was diverted from the presence and power of Jesus to the boisterous winds and waves, and his faith was immediately shadowed by paralyzing doubt.

Even so, faith and doubt cannot dwell together in peace. When our attention and dependence are diverted from the presence and power of Jesus and centered upon environment and circumstances and human judgment, we too, become the victims of fear, and doubts overshadow our faith.

So satanic is doubt, that it hides the face of the Saviour, paralyzes the most courageous faith, destroys the fellowship between the saint and the Savior, clogs the channel of divine grace, and renders barren the most fruitful Christian life. It is of Satan, and not of God; is not to be cherished, but driven out as an

enemy and despised forever! "For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways" (James 1:6-8).

But why all these doubts and failures among the Lord's people today? "Ye did run well; who hath hindered you? (Gal. 5:7). Did somebody cast a shadow of doubt over your faith by speculating on the doctrine of creation—questioning the inspired story of a day-by-day creation of the universe by the Creator in Genesis 1? Do the modern ravings of critical unbelievers cause you to doubt the infallibility of the Holy Scriptures? Do the boisterous winds and waves of materialism and relationalism eclipse the face of the Saviour, so that His Holy Presence and power are no longer felt in the life? Has a mere "form of godliness" suppressed and replaced a spiritual experience of fellowship with the Lord? has an objective faith in the facts of the Scriptures replaced your subjective faith in the Christ of the Scriptures? All these hindrances have been working mightily for the creation of doubts and the suppression of faith.

But our Saviour remains the same, "yesterday, today and forever," and is ever present and ready to hear our cries and extend His lifting hand. He is the one way out of the boisterous winds and waves of doubts and fears.

There is no room for doubts and fears in the arrangements Christ made for His people. "For God hath not given us the spirit of fear; but of power, and of love, and of sound mind" (2 Tim. 1:7). He commands everyone of us: "Rejoice in the Lord always: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand (within hand-reach). In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:4-7, ASV). He is still in hand-reach of everyone of us, and we grieve Him when we fail to trust Him.

Centertown's First Pastor Returns For A Revival Meeting

Dr. O. M. Shultz, Princeton, Ky., native son of Ohio County, preached in a revival at the Centertown Church in a revival meeting recently, and 19 were converted. The Centertown Church was constituted under the leadership of Brother Shultz 41 years ago, and he was called as its first pastor. Dr. Shultz, a former moderator of the General Association, has been preaching for 42 years. Centertown Church recently went to full-time services, and their membership has climbed to 308—an all-time high. Charles W. Chance is the present pastor there.

Men Without Chests

By FLOYD NORTH
Nashville B. S. U. Secretary

THE SUBJECT chosen for this discussion is not at all original with the writer. It is the title, verbatim, of a chapter in the book *The Abolition of Man*, by C. S. Lewis. It seemed to be exactly descriptive of the current type of offspring that our present system of education is spawning.

It is difficult to imagine the possible appearance, physically, of a man who would have only a head, abdomen, and upper and lower limbs. Yet, we can actually see such a creature, spiritually and intellectually, taking shape today as a result of two elemental ideas issuing forth from the schools of western civilization. Such chestless monstrosities not only currently exist, but they are begetting after their kind in our very presence. The incubator for such ghoulish progeny is the crowded college classroom where the teacher-scientist or the teacher-psychologist, has presumed to wax authoritative on theology and religion because of success in his own little segment of the broad field of learning. Further still, our boys and girls are erecting in their minds monuments from the words taught by these erstwhile specialists as if they were the final revelation on all spiritual truth.

With almost hypnotic power the terms 'science' and 'psychology' have moved in to become the most worshipful symbols of our age. Actually, either word is harmless, if allowed to appear unadorned and unfettered by those who have grown giddy over the successes in their laboratories and have failed to regard their fields as means to an end and not the end itself.

The word 'science' is as much a New Testament word as any other term that exists. Jesus said, "Ye shall know the truth, and the truth shall make you free." Since science is no more or no less than the simple search for truth, no matter how elaborate the means for so doing, it seems that Jesus could very well have said, "Ye shall use the scientific fearlessly in all things and you shall be unshackled from supposition and superstition." When God spoke through Malachi to say, "Prove me herewith," He asked no more of his people than that they should conduct an experiment of faith in His great laboratory of providential abundance.

This is hardly the viewpoint engendered today, however, in the higher education levels. Somehow we feel that the ones teaching are not malicious in these matters, but are as a would-be surgeon, who for lack of proper training and ex-

[Editor's Note: This was delivered before the Nashville Baptist Pastors' Conference. Thereafter the Conference requested that it be printed in the Baptist papers throughout the South. The author of the article gives an accurate picture. It must not be overlooked, however, that there are thousands of godly instructors who serve God faithfully while they teach "science."]

perience, lets the scalpel slip while the incision is being made. The sharp edge that he uses has gone beyond the required region of the operation and has severed the tissues of a vital organ that needed no surgery. We would see to it that such a blunder would not be repeated, even if it meant the removal of such a novice from the field of surgery. Yet, our educators are allowed to continue cutting away the chests, spiritually, of our young men and women and we raise not a finger in protest.

Of the many hundreds now teaching the exact sciences (those that may be measured dimensionally, gravimetrically, volumetrically, etc.) too great a proportion are leaving the student with the idea that he has discovered ultimate truth when he has derived the results called for in his laboratory manual. The science has been made to appear as an end in itself. Many college students go home for visits after a few months exposure to this viewpoint and show to their parents that they have been initiat-

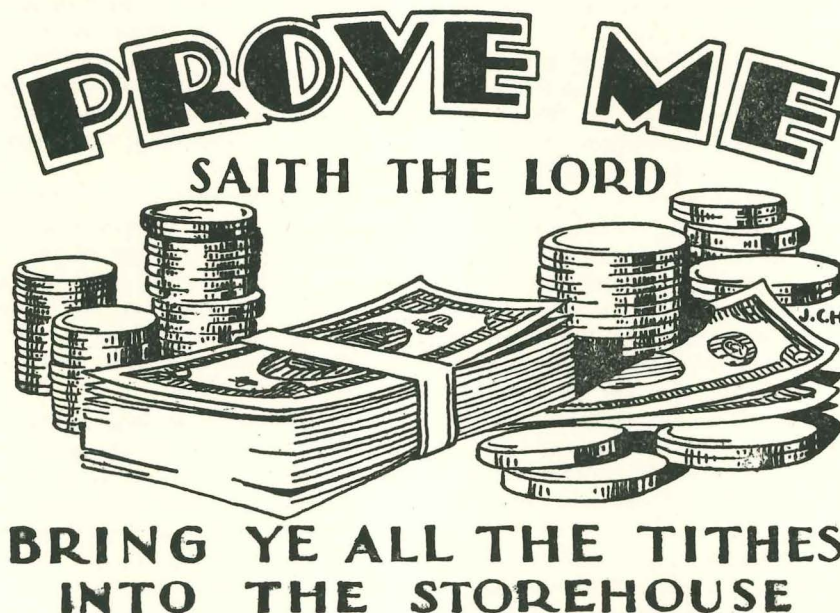
ed into science and no longer need the simple, unsophisticated faith in God that once seemed so essential. Parents sense the change and wonder what has transpired in the minds of their offspring during those few months away from home.

We mentioned that we did not believe that such a result has been maliciously planned on the part of the teachers. Many of them do have faith such as we must retain, but they are leaving an inadvertent vacuum before the student by their very silence on the subject of the ultimate meaning of the sciences that they teach. They are letting the scalpel slip as they teach and it reaches over into an area of the heart and severs its aorta so that the great artery for God's still, small voice is rendered useless. It is not that we are asking our teachers to incorporate a course of religion into every one of their courses of study. We want only that they be alert to the need of reminding their pupils that ultimate truth is not resident in mere physical phenomena and that the causation lies beyond the observed effects.

Of course, there are those who are professors and instructors who believe that their science is the ultimate and the end within itself. We can expect only that these shall teach and infer their belief as naturally as a polluted spring gives out its poisonous liquid. So go our many schools that exist only for the science that they teach. There is no need for a heart, hence the removal of the empty, excess chamber, the chest. The remainder of the human personality is stitched back together with the surgical thread made of synthetic panacea—the panacea of all-sufficient science.

(Continued on Page 9)

GOODNESS—There is no negative goodness. It is always positive. To be good, one must be good for something.—Charles A. Shelton, *Wesleyan Christian Advocate*.



Let Us Overhaul Ordinations

By GORDON H. SCHROEDER, Director of Evangelism
for the Baptist Missionary Convention of the State of New York

THE DAY has come for the Baptists to overhaul their ordination procedure. In the majority of instances, this service, which is of paramount importance in the sight of God, the church, and the candidate, is deficient in meaning both to the church and to the candidate.

The council should meet weeks prior to the ordination service. It is folly to announce that the ordination council will meet in the afternoon to hear the candidate and to decide whether or not he is qualified for ordination, and then, in the same breath, to announce that the ordination service will be held in the evening.

A council is under tremendous pressure to sanction the ordination of the candidate when the service of ordination is already planned.

The candidate's passing the council is a foregone conclusion, and **woe betide any council that upsets the program.** Why is it, therefore, necessary that the council meet with the candidate? Under this arrangement, there is little significance to the ordinary ordination council meeting. It appears that the only remedy for this regrettable situation is for the candidate to meet with the council on ordination several weeks before any plans are made for a public service of ordination.

Qualifications

In many ordination council meetings, when a layman or pastor asks the candidate some very pointed and direct questions about his theology, his belief in the inspiration of the Scriptures, the Deity of Christ, the resurrection of Christ, the resurrection and future state of the believer, the friends of the candidate oftentimes look aghast at the person who asks the questions. Although the purpose of the ordination council is not like that of an inquisition, nevertheless, any person who is a messenger from any of the churches of the association has a perfect right to ask any question he chooses. If the candidate has a theology that cannot be approved by the majority of the Baptist brethren present, then the ordaining council should not vote to recommend his ordination.

On the other hand, if the candidate does not have a loyalty to our Baptist heritage and a desire to co-operate in a Christian manner with the church that is ordaining him, he, too, should be rejected.

The writer has, on several occasions, witnessed the testimony of candidates

for ordination. Although they had gone through recognized colleges and seminaries, they were not qualified for the gospel ministry spiritually. The time has come for Baptists to use more caution and care in the ordaining of candidates for the gospel ministry. A person who is not qualified theologically should be rejected just as soon, or sooner, than a

Jerry R. DeBell, Cox's Creek, Ordained By White Sulphur Church

PRINCETON, Ky., October 18.—The ordination council was formed at the call of the White Sulphur Baptist Church, near here, by electing Pastor Reginald



Jerry R. DeBell

W. Johnson, Cox's Creek Church, as moderator and Carl M. Overton, Princeton, as clerk. Pastor H. G. M. Hatler, First Church of Princeton, was elected to lead the examination.

After prayer by Dr. Primitivo Delgado the examination was begun with the complete interrogation of the candidate regarding his conversion, experience, etc. After retirement, the council brought in a recommendation that the church proceed with the examination. C. B. DeBell, father of the candidate, offered the ordaining prayer. Rev. Holland Thomas presented the Bible, and then delivered the charge to the candidate, charging him to "preach the Word." The ordination sermon was delivered by the candidate's brother, Shirley DeBell on the text 2 Timothy 4:1-2.

candidate who is not qualified academically.

In the medical profession, each doctor takes the ancient oath of Hippocrates. If at any time it can be proved that the doctor has failed to live up to this oath, he loses his membership in the American Medical Association and forfeits all his rights to practice medicine. There is a code of ethics for ministers in the Northern Baptist Convention. Would it not be wise to have every candidate for ordination take an oath to uphold this code, or a similar code, and in the case of unethical or immoral conduct, to take away his ordination papers and unfrock him? Baptists seem to be powerless to unfrock men who, after some years of service, give evidence that they are "wolves in sheep's clothing."

Ordination Service

Again, we should make the ordination service impressive. The service might follow a ritual in which the candidate and the church respond to various challenges. Would it be out of order to ask the candidate to pledge to reverence the Word of God and to uphold and preach its teachings? The minister should never be guilty of denying the Scriptural teachings.

In my capacity as a servant of the churches of our state Baptist fellowship, it has been my responsibility to aid in the ordination of a number of candidates for the ministry in recent years. With very few exceptions, the services were not as well planned and impressive, both to the congregation and to the candidate, as they might have been. It is not the fault of those planning the services, for usually they have conducted them in a fashion similar to the ordination services they have witnessed on other occasions. We need to make the services most impressive, inspiring, and meaningful, for certainly there is no calling as sacred and as purposeful and important as that of the gospel ministry. For the sake of Christ and His church, let us raise the standards of ordination and let us make this service one that will be an unforgettable experience in the lives of all.—*The Watchman-Examiner.*

According to reports from Baptist Press, George Bennard's "The Old Rugged Cross" is the favorite hymn among Southern Baptists. Next to that, "In the Garden," "Amazing Grace," "What a Friend We Have in Jesus," "Sweet Hour of Prayer," "Living for Jesus," "Heavenly Sunlight," "Never Alone," "The Lily of the Valley," "Have Thine Own Way, Lord," "At the Cross," "Breathe on Me," and "Rock of Ages." The hymns are named in the order of preference, and listed on the basis of opinion expressed in response to their use on the Baptist Hour. The hymns were sung, once each week in order of increasing favor, on a thirteen-week series of broadcasts over the sixty-five station network of the Southern Religious Radio Conference.

The Atom Bomb And Christianity

By RUFUS H. SNYDER

SEVENTY-FIVE thousand workers at Oak Ridge were engaged in the separation of the fissionable material for use in the atom bombs.

It required these 75,000 people working a full day to produce a maximum of eight pounds of this essential material. When Madam Curie came to this country some years ago she bought $\frac{1}{2}$ millionth of a pound and paid \$50,000 for it.

When the test bomb was exploded in New Mexico (July, 1945) a steel tower on which the bomb was placed was completely disintegrated—not a particle was left. It was estimated that the temperature of the explosion was equal to that at the center of the sun, approximately 10,000,000 degrees Centigrade.

The scientists as a group urged the military and the government not to use a weapon like that in actual warfare. For some reasons their petition was ignored and the bombs were dropped on Hiroshima and Nagasaki killing between fifty and one hundred thousand people. It was one of the most ghastly destructions that mankind has ever known. . .

The uranium ore, pitchblende and other essential materials from which the bombs are made are found pretty well over the surface of the whole earth. They are not rare and one of the biggest supplies is across the ural mountains in Russia.

There is about ten times more uranium in the earth than there is gold, 199 times more thorium than there is gold. There won't be any shortage of raw materials.

We have used the atom as a weapon and I hope we are not going to use it again. If I have come here at all for any good it is to plead with you to help me and some of the other scientists to prevent another war. Dr. Urey has said the only defense against the atomic bomb is not to have another war. Improvements have made the bombs we are making today from ten to one hundred times as powerful as the first ones.

Let me give you some idea of what I think the next war is going to be like. I haven't seen an atomic bomb but it weighs between two and two hundred pounds. It could be put in a box and brought into this or any other country as inconspicuously as a box of clothes stacked on any of the innumerable carts on New York's Fifth Avenue.

A lot of our leaders in the military

[The following extracts were taken from the message of Dr. Rufus H. Snyder who addressed the meeting of the Social Service Commission of the Southern Baptist Convention at Ridgecrest, August 26, 1948. Dr. Snyder was engaged in the atomic energy development at Oak Ridge, Tennessee, during the war. At the time of this address he had just resigned as the head of the Department of Physics at Mercer University to take a position on the faculty of North Carolina State College, Raleigh, North Carolina.]

think that a large army, navy, and air force will be sufficient protection against atom bomb attacks, so we keep on spending our money for this "defense." I do not agree with this idea, neither do many of the other scientists who worked on the bomb. The next war will not be the same type war as we have fought in recent years.

The bombs will not be brought in by airplanes, they will be brought in by a spy system. Several will be planted in New York and also in cities throughout the country. They can be kept indefinitely; they can be capped with some fuse that can be ignited with radar controls. They don't have to lose a single man.

At some instant that is decided upon

the bombs can be set off. In less than one minute, Dr. Urey has said, 50,000,000 people would be dead, no city would be left intact, no industrial plants would be left standing. Then how would America fight the defensive war they have always been known to fight? This is a picture of future war. Do you want it?

The peace-time uses of atom power can do things for the world that we have never dreamed. One pound of uranium 235 has the equivalent energy of two and one half million pounds of coal.

The greatest hope at present is the use of the by products of nuclear fission in the field of medicine. There is the hope that cancer will be conquered by the developments of its medical usage.

Some have said to me, "You scientists have gone too far beyond what God has intended for you to know." I don't think so. He meant for us to know all we can know. He does want us to use our knowledge for the good of mankind, not to kill mankind.

If we do not control this nuclear material what is going to happen in the future? . . . Is there time enough left for us to get people to live together? Our problem of "control" is to know how to control the hearts of men. Can we be Christian enough so that we can prevent the wrong group from getting control of this nuclear energy? Somehow we will have to learn to live with people, we have to learn to be brothers, if we are going to live together we will have to be Christian brothers.

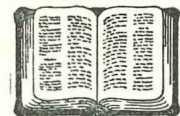
Nuclear energy is here to stay, but are we? We can use it to help mankind or destroy him. The 2,500 scientists in this country can't decide the question by themselves. You must help them decide it.—*Light*.

A synonym is a word you use when you can't spell the first word you thought of.—*Sun Dial*.

CHRIST'S SUMMONS TO SOUTHERN BAPTISTS



When? After that the Holy Ghost is come upon you; and
Who? Ye (every Christian) shall be witnesses
Unto Whom? Unto Me (Christ) both in
Where? Jerusalem (City Missions), and in all
Judea (State Missions), and in
Samaria (Home Missions), and unto the
Uttermost Part of the earth (Foreign Missions).
(Acts 1:8).



Men Without Chests

(Continued from Page 6)

The other development in current educational trends is that devastating effect of crass behaviorism. Mr. John B. Watson, the founder of that school of psychology, has made great contributions to the field of education and learning by his highly objective methods of determining conditioned reflexes and in measuring their formation. Yet, he has left a tattoo on the right arm of our civilization that the followers of Christ would like to cover by at least pulling down the sleeve of caution.

Behaviourism is an interpretation of human psychology that cites the human being as an organism reacting to all the stimuli that make up its environment. There is no flaw in this part of the thesis, if the novice would go no further, in drawing conclusions that are not valid. The poison resides in the fact that so many of the teachers of the behavioristic psychology are either willing or purposive in allowing the terms 'environment' and 'stimuli' to connote purely the composite of material, temporal and spatial phenomena. In other words, the only influences brought to bear upon the human animal are those limited to this planet. The exerting of spiritual guidance and communication from God is not necessarily disallowed; it is merely ignored as a possible element in man's environment. Religious promptings are all relegated to the categories of com-

plexes and learned patterns. Whatever may have been left of the heart after surgery by 'science' is bound to be cleaned out and totally removed by the 'behaviorism' knife.

In our graduate schools, where our school teachers receive their higher degree for teacher qualifications, we are turning out robots of behavioristic coldness. These same teachers are returning to our grade schools and high schools with a sure feeling that they are to create the 'learning situation' for just so many beings that react to the situation apart from any strength or motivation from the abundant flow of power from God. Many of these teachers are unaware that they are coming to regard their pupils as mere responding creatures of a higher order.

We have looked at two quackish surgeons, who, if let have their own way, could conclude that man needs only a brain, a nervous system with muscular tonicity, and an appetite to keep these alive. The chest with its heart and lungs for hearing the voice and breathing the atmosphere of the consciousness of God's presence is no longer needed, since these phenomena do not exist.

There are three possible objections, and maybe more, to these words that

have been written. One might be the indignant reply of some teachers, in college or in public schools, who feel that this is unfair to them. If they have kept themselves from this sort of spiritual surgery, they are not the target of this criticism and we are all thankful with joy that they are still teaching with their hearts as well as with their brains. If they have allowed themselves to become victims of such a deadly ideology, we have no apology to make to them. We are ready to pray for them and to help them find their hearts again that they may have the voice of our Lord and His love in their restored hearts.

Then there is the possibility that someone may object to the manner in which we have seemed to refer to the chests of men, as if it were a literally physical conception. We believe that the spiritual side of the allegory is obvious and needs no defense.

The other criticism might justly be that there is no solution offered for the problems set forth herein. This is an admitted omission and is made because of the limits of space and time.

Sunday School Lesson for December 5, 1948

Subject: History in The New Testament.

Lesson Text: Acts 1:8; 4:1-4; 13:2-3; 16:9-10; 28:16; 30-31.

Golden Text: Matthew 28:19.

"Exiled" Kentuckian Reaches 91 In South Carolina Pastorate

The Baptist Courier, of Greenville, S. C., graces its cover page on a recent week with the photograph of Dr. David M. Ramsay, who was 91 years of age on October 10. Though a nonogenerian, he is the ACTIVE pastor of the Shady Grove Baptist Church in South Carolina.

About 15 years ago when he reached retirement age and was made President Emeritus of Greenville Woman's College, now merged with Furman University, he came with Mrs. Ramsay to Kentucky to spend their remaining days at Versailles in the Bluegrass. However, retirement just was not in his make-up, so, after several years of "resting," they returned to South Carolina and he allowed himself to wear the harness again.

He was ordained at the Hillsboro Baptist Church in Woodford County, Ky., in 1887, and the fiftieth anniversary of that ordination was observed at the First Church of Abbeville, S. C., in 1937. This means that he has now been preaching and teaching for 61 years.

First Church, Danville, Uses Youth Choir



The Youth Choir is one of the features of the Sunday evening services at the First Baptist Church of Danville, Ky. It is called "The Happy Gospel Hour." Those shown in the picture are:

Front Row (left to right): Martha Powers, Madge Mays, Audrey Phillips, Norma Best, Dorothy Curtisinger, Patty Marks, Betty Jean Bradshaw, Elizabeth Wheeler, Betty Anderson, Barbara Wilson, Mrs. T. F. Clarke, Jr., Organist and Director.

Second Row: Peggy Joyce Kinsel, Betty Jean Caswell, Suzanne Bradshaw, Bertha Lou Meade, Harold Strunk, Dale Marks, Nathaniel Barnes, George Curtisinger.

Back Row: Robert Kinsel, George Wilson, Edward Clark, Lowell Meade, Sonny Anderson, Eugene Leigh, and Billy Joe Gibson.

Sunday School Department

W. A. GARDINER,
State Secretary

Prepared by Wheeler Thompson

Standard Sunday Schools

Crittendon—Pastor Raymond Lawrence Superintendent Fred H. Turpin.

Laurel River—Pastor Dennis Rush; Superintendent Ray Brewer.

Dr. Gardiner's Sister Passes Away

Dr. Gardiner was suddenly called to Arkadelphia last week on account of the Home-going of his sister, Miss Haseltine Gardiner, who passed away November 18. Our hearts go out in sympathy to

Teach John in January

"Studies in John's Gospel," prepared by Dr. John L. Hill, is an excellent book on the Gospel and we urge all churches to spend a week during January in the study of the Gospel with this guide. If you cannot use a week then we suggest that prayer meetings for a period of weeks be used. The regular awards will be given those who meet the conditions outlined for the Training Course.

Ten periods of forty-five minutes each or the equivalent thereof is required. Each person is expected to attend at least six periods but is urged to attend all of them.

him and his loved ones in this hour of sorrow.

Have You Reported Your Vacation Bible School?

Up to this date 1,408 Vacation Bible Schools have been reported. We are still under the goal for the year. We feel that there are enough schools to bring us above the 15,000 mark if they were reported. Check your records and if you have failed to report your School it is not too late to do so.

SUNDAY SCHOOL ATTENDANCE November 21, 1948

Church	Missions	Total
Louisville, 9th and O (1)	286	1,310
Indianapolis, Ind., Broadway		1,146
Louisville, Carlisle Ave. (2)	226	1,128
Owensboro, First (1)	49	937
Bowling Green, First (1)	28	865
Madisonville, First		846
Harrodsburg (1)	80	824
Lexington, Porter Memorial (2)	213	812
Covington, Latonia (2)	118	793
Frankfort, First (1)	95	742
Murray, First		734
Lexington, Calvary (1)	31	733
Mayfield, First		712
Evansville, Ind., Grace (2)	153	695
Owensboro, Third		686
Evansville, Ind., Calvary (3)	211	675
Louisville, Victory Memorial (1)	93	667
Lexington, Immanuel		653
Louisville, West Broadway		651
Newport, First (1)	61	634
Somerset, First		615
Glasgow (1)	28	573
Middlesboro, First		571
Louisville, Beechmont		578
Louisville, 23rd and Bdwy. (1)	42	565
Danville, Lexington Ave. (1)	7	561

Elizabethtown, Severns Valley	558
Paducah, Immanuel (1)	557
Hopkinsville, First	557
Berea (1)	529
Fulton, First	521
Ashland, Pollard (1)	504
Lexington, Grace	501
Louisville, St. Matthews	492
Hopkinsville, Second	483
Danville, First (1)	481
Louisville, Clifton (1)	476
London, First	469
Corbin, First	467
Louisville, Eastern Parkway	467
Campbellsville	453
Greenville (1)	438
Louisville, Highland Park, First	435
Louisville, Third Avenue (1)	428
Williamsburg, First	426
Louisville, 18th Street	419
Hodgenville, First	404
Henderson, Audubon (1)	393
Pleasant Hill (near Campbellsville)	390
Franklin, First (1)	381
Erlanger (1)	380
Bellevue	375
Meadow Home (1)	371
Morganfield	362
Ft. Thomas, First	300
Owensboro, Hall Street	375
Paducah, Twelfth Street (1)	356
Shively	351
Winchester, Forst	351
Lebanon	333
Beaver Dam (1)	328
Cynthiana (1)	315
Evansville, Walnut Street	308
Henderson, Immanuel	302
Richmond, First (1)	299
Owensboro, Eaton Memorial	294
Versailles	276
Irvine, First (1)	273
Louisville, Kenwood	261
Couches Creek (near Jellico, Tenn.)	260
Columbia (2)	260
Mt. Sterling, First (1)	260
Willisburg	247
Sturgis, First	243
Paducah, Trinity	238
Midway	233
Albany (1)	39
High Splint	231
LaGrange, DeHaven Memorial	225
Louisville Baptist Temple	219
Monticello, First	217
Taylorsville	214
Richmond, Calvary	210
Leitchfield, First	210
Dayton, First	208
Shenherdsville	206
Louisville, Shawnee	205
Lee's Lane (near Louisville)	204
Owensboro, Crabtree Ave.	202
Loyal First	201
Carrollton	201
Bardstown	201

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

Last Call for December Sixth

This is the last call through this page before the time of Southern Baptist Training Union Night, when it is hoped that all the Associations of the Southern Baptist Convention will be assembled in great mass meetings with not less than 125,000 in attendance.

If your association has planned such a meeting, let this be to urge you to attend and see that as many as possible of all ages from your church be present. Of course if this night was not satisfactory and plans have been made for some other time this quarter, your meeting will be counted along with the others.

If no plans have been made, you could render a great service by planning or helping others to plan for a meeting whether your association is organized or not. For a suggested program, please refer to this page of a recent issue of the *Western Recorder*.

This department would appreciate information as to where your association

will meet, and when the meeting is held, as to the number of churches represented, the number attending, and any other interesting features.

DECEMBER

(Southern and State Schedule)

Theme: "So Send I You"

Scripture: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

Aim: To Sound In Our Hearts the Call of Christ to Go With Him to the Ends of the Earth

Song: "Ready"

Denominational Emphases

1. Foreign missions
2. Every-member canvass (completed)
3. Southern Baptist simultaneous associational Training Union meetings, December 6
4. Student Night at Christmas, December 26

Suggested Activities for Churches

1. Build your Training Union Calendar for 1949. Get a copy of the Southern Baptist Training Union Calendar for 1949 from your state secretary or from the Training Union Department of the Baptist Sunday School Board, Nashville 5, Tennessee.
2. Continue the crusade for Bible reading and prayer meeting attendance.
3. Work up a big attendance from all departments for the associational mass meeting on December 6. This is a Southern Baptist event.
4. Make an offering this month to foreign missions.
5. Help with the every-member canvass of the church, and enlist tithers in the Training Union.

Suggested Activities for Associations

The big event this month is the observance of Southern Baptist Associational Training Union Day on December 6, with a mass meeting in every association. Make this the biggest one ever held in your association. Launch a great program for 1949. Present your associational calendar of events and activities for 1949, and ask the association to adopt it.

Russellville Enlargement Campaign

During the week of October 17 the Training Union of the First Baptist Church, Russellville, conducted a Training Union Enlargement Campaign, which included the study of the Manuals and the increase in number of units, workers, and members. Classes were taught and enlargement work directed by Miss Ava Albro, Mrs. Byron C. S. DeJarnette, Miss Maurita Morris, the Pastor, Dr. Howard Olive, and the writer. Mr. Haeward Blick is Director. Their attendance increased to 61 on October 24, and then to 75. Their hope is to reach 100 soon.

Woman's Missionary Union

MRS. W. P. STUART
Interim Executive Secretary

Prayer Requested For Nominating Committee

Dear members of Kentucky Woman's Missionary Union: I just feel that I must call on you to be very faithful in praying for the members of our nominating committee and for your officers during these difficult days when we are without an Executive Secretary and a Young People's Secretary.

We are happy to announce that Mrs. W. P. Stuart has very graciously consented to help us in this emergency by going to the office each day, answering the phone, looking after correspondence and the many, many other details of the office as they arise. Of course she cannot be expected to do all that these two Secretaries would do. Miss Sue Coker, Office Secretary, Miss Ann Griffin, Financial Secretary and Mr. John Wrenn, R. A. Secretary are giving loyalty of their efforts to meet the extra demands, as are members of the resident committee.

I know you will understand when I request that each of you be prayerfully patient with us and that you will call on the office for only the help you cannot secure elsewhere.

Again may I say, please pray earnestly each day for God's guidance that we may find the right leaders for the W. M. U. of our great state.—MRS. GEORGE R. Ferguson, President, W. M. U. of Kentucky.

Flashes from the General Association

The thorough planning on the part of the pastor and committees of Calvary Baptist Church, Lexington, insured the comfort of the messengers and visitors while the presiding officers skillfully ran the meeting on scheduled time.

Rev. Harold J. Purdy had a large task in reporting on Sunday Schools, Training Unions, Student Unions, Woman's Missionary Union and Brotherhoods. It was a job well done. We were pleased with the printed report of Woman's Missionary Union setting forth the attainments of the past year. In fact all the reports were both interesting and comprehensive.

The addresses of the various speakers aroused us to a feeling of obligation to meet the needs both physical and spiritual, also the dangers that threaten the progress of Christian work especially in the Far East.

Dr. John L. Hill called attention to one of our basic principles in the statement that "Every man counts." He emphasized that in teaching the main object is evangelism.

Dr. H. Leo Eddleman, making a report on Allocation of Funds, stated that

due to many additional demands there must come additional gifts.

Dr. W. C. Boone announced the Evangelistic Conference to be held at Walnut Street Church, January 10-12. He recommends that associational simultaneous revivals be held again in 1949. There were 22,439 baptisms last year which is more than in any previous year. The total gifts were \$1,862,258.58, of which 56.5 per cent came through the Co-operative Program.

Dr. Solomon F. Dowis and Dr. H. H. McMillan, speaking on reports on Home and Foreign Missions, emphasized the fact that the present opportunities are great and delay may be fatal to our work.

Mr. J. T. Robertson, speaking on Civic Righteousness, made a plea for support of candidates for public office who have demonstrated that they are real statesmen and are morally fit to fill the office.

Dr. C. Oscar Johnson brought a graphic description of his tour of needy Europe, urging that we continue in united effort to meet the physical and spiritual needs of the world.

Correcting Error About First Church, Benton

We have just received the following which we are glad to pass on to our readers:

There appeared in the November 4 issue of the *Western Recorder* an article from Benton, Kentucky, headed, "First Church, Benton, is Received by West Union Association." This article is somewhat misleading.

In the first paragraph it is stated that the Benton Church was unanimously received into the West Union Association, and in the third paragraph it is stated that the committee composed of George C. Lovan, E. D. Davis, and myself, recommended that the church be received as a co-operating church.

The facts are as follows: In making our report on the application of the Benton Church, we made no recommendation at all. When our report was made the Association unanimously received it and discharged the committee. Then, the Benton pastor, Brother C. L. Niceley, withdrew the application of the Benton Church."

On the second day of the Association a motion was unanimously carried that the Benton Church be received as a co-operating church and its report of the previous year's work be printed in our minutes with a notation that the church is only a co-operating church and not a member of the Association.—Sincerely, Geo. S. Jarman, Chairman, The credentials committee.

Rev. D. Arthur Dailey Loses His Companion

A few weeks ago, Mrs. D. Arthur Dailey died at her home in Owensboro—1400 Parish Avenue. Although she had not been in good health for some time, her death was unexpected and came as a great shock to her husband and to her many friends in the Daviess-McLean Association.

Brother and Sister Dailey were sitting in their room, talking. He had just finished reading, aloud, a letter from one of the children, and noticed she did not make any remarks. Glancing at her, he saw she could not speak. In spite of frantic efforts to revive her, she soon passed on to her reward.

Brother Dailey had just retired as the associational worker in Daviess-McLean Association, a position he had held for many years, his wife always working faithfully at his side. A special service was held in their honor at the recent meeting of the Association, high tribute being paid to them as faithful servants of Christ. Mrs. Dailey was presented beautiful flowers, and both of them a purse of several hundred dollars. The writer was present. He will not soon forget the glowing words spoken by voices that broke with emotion as they paid honor to this faithful couple. In the course of the remarks, someone said, "We want to give you the flowers while you live, when you can enjoy them." How timely! Little did any of the great audience dream that within a few, short days Mrs. Dailey would be receiving from the hands of her Lord her eternal reward.

Indianapolis Church Erecting A New \$130,000 Educational Building

INDIANAPOLIS, Ind., November 6.—The Broadway Baptist Church of this city is erecting a modern Sunday school addition to its property at 22nd and Broadway. The new building provides for two junior departments, 3 nursery and cradle roll rooms, and a kitchen with heating and cooling devices for milk bottles and germ proof lights. Larger and more commodious rooms will be given the beginners and primary departments, with individual class rooms to be had in both.

The new building which is being constructed at a cost of more than \$130,000 will be of Indiana Bedford limestone, thoroughly fire proof, and will accommodate 850 more persons in its class rooms. Two large class rooms on the third floor will be for adult ladies' classes.

Pastor R. M. Dodrill has ambitions for the school to reach 2,000 attendance—attendance and not enrollment.

Too many people itch for what they want, but won't scratch for it.—*Builders.*

"Lord Make All Good People Nice"

By CHARLES W. KOLLER

GOOD PEOPLE may have bad dispositions. And a bit of vinegar in the disposition may nullify many virtues. The child who could not understand the unkind spirit of certain "good" people prayed a most appropriate prayer, "Lord, make all good people nice." The prayer was not couched in the language of an adult, but it is a prayer that everyone can understand. It reminds us that the principal sins of many good people are sins of the disposition, and it raises questions which may prove spiritually profitable as we strive toward Christ-likeness.

Are we agreeable in spirit? The first promise in our church covenant is to "walk together in Christian love." But can we disagree and remain sweet in spirit? Can we advocate a righteous cause without belligerency? Can we be grieved without becoming resentful, bitter, unforgiving? Can we bear frustration and disappointment without becoming sullen?

Are we calm in temper? "Let your moderation be known unto all men" (Phillippians 4:5). Sometimes it appears that certain advantages go with a bad temper. Other people yield ground and tread softly and measure their words. But let no one boast of receiving better treatment than others on this basis. Such

preferential treatment may be the proof of a notoriously ugly disposition.

Are we generous in judgment? Harsh judgments are the peculiar sin of a certain type of piety. The Pharisees, with all their moral excellencies, were cruelly uncharitable toward those whom they regarded as less holy than themselves. What blessings of good will would follow if we always understood our neighbors! But the same blessings can be ours if generous judgments are brought to bear when we do not understand. Let it be generously assumed that the other person is intelligent, thoughtful, and of equally good intentions with ourselves, and that there is some reason for that which we do not understand. "Blessed are the merciful: for they shall obtain mercy."

Are we considerate in our speech? "A fool uttereth all his mind" (Proverbs 29:11); so does the unkind person. Some-

WHODONIT?

I am the person who delights in embarrassing people who may have forgotten my name. I breeze up to someone, flash my best grin, extend my hand and ask the concerned one: "Do you know ME? Honestly now, who am I? What is my name? Come on tell me."

I just enjoy seeing people in confusion. It never occurs to me that if the person should call me by the name he has in mind, my ego would be simply crushed; nor does it ever dawn on me that the longsuffering one may have met thousands since he saw me years ago. And anyway, who's more important than I am? I'd like to know! People are just not good mixers unless they remember my name, and right now!

—I. M. P. Culiar

one has wisely counseled that every word, before it is uttered, be passed through three golden gates: (1) "Is it true?" (2) "Is it kind?" (3) "Is it necessary?" "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3).

To behave as a Christian is no less Scriptural than to believe as a Christian. "To godliness (add) brotherly kindness; and to brotherly kindness charity" (II Peter 1:7). Doctrinal soundness indeed is important; so are those minor courtesies, those fine external graces which bear so heavily on human relationships. Good people may be like an iceberg, which cools the water wherever it goes, chilling even the Gulf Stream. Or, they

can be "nice," in addition to being good, and in adding spiritual attractiveness add spiritual effectiveness also.—*Watchman-Examiner*.

What goes on in people's minds—and in their hearts—is more important in determining the fateful future than what goes on in laboratories and production centers.—David E. Lilienthal, in *Baptist Bulletin Service*.

PAPERSHELL PECANS

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27c per lb. in 100 lb. bags

Satisfaction absolutely guaranteed

No. 1 Mixed Nuts, 32c per lb. in 100 lb. bags

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MY KITCHEN AWAY
—AFTER BREAKFAST"



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someone's
dreaming,
doesn't it? Well,
Modernfold is
a dream come

true! These beautiful doors, folding like an accordion, are real space-savers in modern housing. In the picture below—the closed Modernfolds hide the tiny kitchen. When it is needed—the doors are folded to the wall—and presto! the kitchen is available. Come in to see Modernfold for yourself—see its many practical applications and appealing beauty.

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613½ S. First St., Louisville 2, Ky.

"Christians are well spoken
of when gone, though called
fools while they are here."

Hear Dr. R. I. Kerr
TEACHER

AGOGA BIBLE CLASS

Walnut St. Baptist Church

Louisville, Ky.

Visitors Always Welcome

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New Parsonage Has Been Built For Pastor and Mrs. Tom C. Nix

VERSAILLES, Ky.—The Mt. Vernon Baptist Church has built a new, modern \$10,000 parsonage for Pastor Tom C. Nix and his family. Pastor Nix was formerly pastor of the Ewing and Mt. Pisgah Baptist Churches in Fleming County, Ky. October 9 was set aside as dedication day for the parsonage and was also

ed his father-in-law, Hobab, to go with him out of the Wilderness of Sinan, as recorded in Numbers 10:29.

Following the morning hour of worship the throng of people moved to the parsonage grounds where a basket lunch was served.

At 2:00 o'clock the dedication program



New Parsonage of the Mt. Vernon Baptist Church

homecoming day for the church. Since it was the beginning of a new church year as well as the beginning of the residence of the pastor's family in the new parsonage, Pastor Nix presented a challenging message at the morning hour. At that time he extended an invitation to every person to follow his leadership during the new year, doing God's work, using as his text, "Come thou with us," as quoted from Moses when he entreat-

ed his father-in-law, Hobab, to go with him out of the Wilderness of Sinan, as recorded in Numbers 10:29. Following the morning hour of worship the throng of people moved to the parsonage grounds where a basket lunch was served. At 2:00 o'clock the dedication program

Jesus. But what evidence did they produce to prove their statements? Only the Bible! But who wrote the Bible? Just men with their pet theories. The skeptic claimed that those who professed to have received the Holy Spirit when they were converted were deceived by their imagination.

The skeptic was a physician, and had witnessed the words of those who were nearing the end, had heard them say they had no fear of death, that they were trusting in the promises of God. But he was not impressed. If people got any comfort in believing there is a place called heaven, where they go at death, and where they will be forever happy, it would not be charitable to disturb their dream. But for him, when death should come, that would be the end!

The skeptic-physician was a very successful surgeon. One day he was called to a home to see a little child who was very ill. He decided immediately that the hope of saving her life lay in an operation. The parents agreed.

When the little girl was taken to the operating room, and when all was ready, he said, "Bessie, I must put you to sleep."

The little girl said, "You are going to put me to sleep, doctor? Then I must say my sleepy-time prayer. I never go to sleep before I pray."

As the doctor waited, Bessie closed her eyes and clasped her hands and earnestly lisped the little prayer she had learned at her mother's knee:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take."

The operation was successfully completed, and the little girl had been taken back to her room. But the skeptical doctor was disturbed. He could not get away from the scene—Bessie closing her eyes, and with utmost confidence committing her soul to God, trusting Him to keep her. Then, there settled on the surgeon the conviction that he had been shutting himself from the God that the child had trusted. Into his heart there came a longing to know Him too. Going aside, he knelt, and prayed to her God until the light broke over his soul, and he had peace. Goliath had met his David.

If some skeptics thought seeing was believing, they wouldn't look.—*Tri-county Record*, Kiel, Wis.

We seem to be back in the Muddle Ages.—*London Opinion* (England).

David And Goliath

By W. S. BAYNE, Osceola, Mo.

[Editor's Note: This story with a lesson was written and sent us by Rev. W. S. Bayne, of Osceola, Missouri, now in his 91st year.]

He was a skeptic—could not believe in the authenticity of the Scriptures. There were so many errors in the Bible, so many things contrary to reason.

Who was this God that created all things? The skeptic could not understand how sensible people could believe such absurd things as were preached by intelligent men. It merely proved how the mind could be swayed by imagination.

It was all very fascinating—this idea of heaven where all go who believe in

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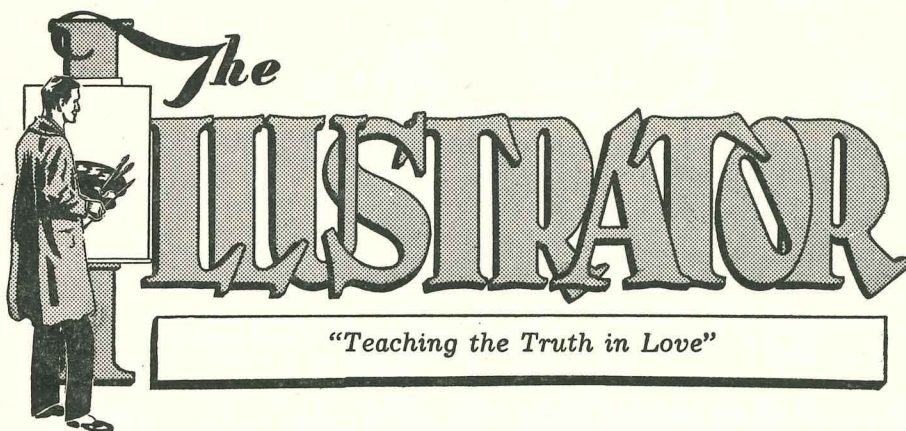
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She Married A Better Man

A married man who was an habitual drinker was often repentant and humble after a debauch. He would promise his wife to do better, but he never seemed able to keep his word.

One night he said to his wife, "You're a clever woman, Jenny, a courageous, active, good woman. You should have married a better man than I am, dear."

She looked at him, and thinking of the fine man he had been before he started to drink, she answered in a quiet voice, "I did, James."—*Sunday at Home*.

You Have To Live With Yourself

"When we get to the big city we can do as we please!" exclaimed Jack, one of five boys out for a good time, as their car sped along the road.

"You're right we can," added Fred. "We can go where we like and do what we like, without being checked up, like we are at home. How about it, Tom?"

The question was directed to a jolly, robust fellow who loved fun and adventure as much as the rest. "Of course we can do as we please," said Tom, "There's not much chance that anybody we know will see us, but—" Tom paused.

"But what?" asked Dan, who had proposed the trip.

"Just this," continued Tom: "I agree we can do as we please, but do we really want to do that?"

"Why not?" sang out a quartet of voices.

"You can't get away from yourself—can you?" said Tom. "I'm more afraid of being ashamed of myself than of anybody learning what I've done. I've got to live with myself, and I want a decent sort of fellow to live with!"—*Sunshine Magazine*.

The Shipwrecked Bible

Alexander Duff, a great missionary, sailed for India on the *Lady Holland*. His clothes, his prized possessions, his library of 800 volumes were all on board. And then, within a few miles of India, a shipwreck occurred.

The passengers were all saved, but all their possessions were lost at the bottom of the sea. On the seashore, Alexander Duff looked out to sea, hoping against

hope that some part of his possessions might be cast up on the shore.

Then they saw something—something small, floating on top of the water. Nearer and nearer it came, while anxious eyes watched it. What would it be? The missionary waded into the water, got hold of the floating object and returned. What was it?

The Bible! Of all his books, of all his possessions, that single Book was worth saving! Alexander Duff took the rescued Book to be a token from his Lord—took it to mean that this one Book was worth all his books, and all his possessions.

So, heartened, Alexander Duff began his career as a missionary in India. The very next day, reading from the Bible, he began his first class—a group of five boys meeting under a banyan tree. A week later, the class had swelled to 300 listeners!

And several years later a beautiful building stood on the spot where the Banyan tree had been—and 1,000 students of the gospel raised their voices in prayer and hymns to Jesus Christ.—*Youth's Comrade*.

Overcoming Adversity

It is not through strength alone that trees survive. It is not in never bending but in never failing to spring erect again, after the gale has passed, that victory is achieved. . . . Resiliency also is an important factor in triumphant living. The winds of life will bend us, but if we have resiliency-of-the-spirit, they cannot break us. Courageously to straighten again, after our heads have been bowed by defeat, disappointment and suffering, is the supreme test of character.—*International Altrusan*.

The Glory That Is America

We are fighting Communism in a haphazard way. One method which would have tremendous effect on the growing generation, has been completely ignored in forty of the forty-eight states. That is the teaching of the Declaration of Independence, the Constitution and the Bill of Rights in our schools.

It isn't enough to be against Communism. The negative approach is weaker than the positive. Our way of life is

based on those documents. Why shouldn't our children be given a thorough grounding in what they stand for?

The Declaration lays down the principle that each individual gets his rights from the Creator, and not from the State, which is a direct denial of both Communist and fascist reasoning. Marx's *Das Kapital* declares: "The democratic concept holds that. . . each man is a sovereign being. This is the illusion, dream, the postulate of Christianity."

Let's not just war against Communism. Let's drill into the consciousness of everyone. . . . most of all our youngsters . . . the glory that is America. Law-makers, who are most vociferous against the Red doctrine, could do a signal service by seeing to it that the Declaration and Constitution and the Bill of Rights are as much a part of young people's education as Algebra and English.—Jack Kofoed in *Miami Herald*.

Always Wanting To Be On The Getting Side

Dr. Robert Hall, pulpiteer of London, once had in his congregation a very rich but exceedingly miserly old merchant. For this man's benefit, he preached one Sunday a strong sermon on the necessity of charity and philanthropy, and on the duty and the joy of giving. The miser, at whom he frequently glanced, seemed much impressed.

Next day he met him on the street.

"Well, Mr. MacKenzie," he observed, "what did you think of my sermon yesterday?"

"Pastor," admitted the old man, "it moved me deeply. It brought home to me so strongly the necessity of giving alms that honestly, sir, I've been giving some serious thought to the matter of turning beggar!"—*Boyd G. Wood*.

The Way To Peace

This story has been told in various forms, but it bears the same logic in whatever manner it is applied. It is about the city man who bought a farm. When he went out to look at the line fence, which had been the source of much quarreling, the neighboring farmer said, "That fence is a full foot over on my side."

"Very well," said the new owner; "we will set the fence two feet over on my side."

"Oh, but that is more than I claim," stammered the surprised farmer.

"Never mind about that; I would much rather have peace with my neighbor than two feet of earth," said the man.

"That's surely fine of you, sir," replied the farmer, "but I couldn't let you do a thing like that. That fence just won't be moved at all."

The next time you have a dispute about rights, surprise your adversary by giving him more than he asks, and realize the joy of the turning.—*Sunshine Magazine*.

Kelly Fitzgerald Is Ordained At Murray

MURRAY, Ky., October 24.—A council of fourteen ministers from ten churches met at the First Baptist Church, Murray, this afternoon to examine Brother Kelly Fitzgerald to his fitness to be ordained to the full work of the gospel ministry.

The Council organized by electing Dr. H. C. Chiles, moderator; Reverend Leslie Gilbert clerk; and Reverend J. H. Thurman interrogator.

After Brother Fitzgerald had passed a thorough examination, the First Church authorized the council to proceed with his ordination. The sermon was preached by Dr. H. C. Chiles, the charge was given by Reverend Wendell H. Rone, and the ordination prayer was led by Reverend T. G. Waller.

Brother Fitzgerald is a student at Murray State College, and on October 1 he became pastor of the Sugar Creek Church, near Murray.

Harold E. Cameron, New Pastor At Macedonia, Ordained To Ministry

MT. STERLING, Ky., November 1.—A council composed of pastors and deacons from the Stanton, Panola, Thomas, Rice Station, Cow Creek, Allensville, Williams Memorial, Clay City and Macedonia Baptist Churches met near here on September 18, to examine Harold E. Cameron with a view to his ordination to the Gospel ministry by the Macedonia Baptist Church, which had called him as pastor and requested his examination.

The council proceeded to organize with F. C. Tuttle as moderator; N. F. Anderson as clerk; H. D. Standifer to question the candidate, P. B. Akin to give the charge to the church, O. C. Anderson to give the charge to the candidate, F. C. Tuttle to lead in the ordaining prayer, and Douglas Miller to present the Bible.

Brother Cameron passed a creditable examination, answering all questions in a satisfactory manner. The church voted unanimously to accept the recommendation of the council, and proceeded with the ordination.

The newly ordained minister is a student in the Southern Seminary, and spent the summer previous to his ordination as a summer worker for the State Board of Missions.

Four Deacons Ordained By Geneva Church

HENDERSON, Ky., November 6—Pastors and deacons from five churches met at the Geneva Baptist Church near here on October 31 for the purpose of forming a council to examine four candidates for the office of deacon. Pastor

E. Keevil Judy was elected to lead the examination of the four men—Jesse Hooper, Shirley Hooper, E. S. Nichols and LeRoy Brown. Everett Hooper, the preacher of the ordination sermon, had an unusual experience; in that his father, brother and brother-in-law were three of the four deacons ordained.

After a thorough examination the council recommended the candidates to the church, which voted to continue with the ordination service. Pastor Thomas Anderson, Corydon, offered the ordaining prayer prior to laying on of hands. When the hand of fellowship was given the wives of the newly ordained deacons were asked to stand with them. Frederick Williams, a deacon of the Zion Church, closed with prayer. George R. Cartwright is pastor of the Geneva Church.

J. M. Hendley Preaches In Owensboro Revival At Walnut Street



Dr. J. M. Hendley

OWENSBORO, Ky., November 15.—Dr. J. M. Hendley, nationally known evangelist, assisted Pastor H. Van Eaton in a revival meeting at the Walnut Street Baptist Church, here, for the last two weeks. There were 61 professions of faith and 11 additions to the church by letter.

The visiting evangelist conducted four services each day. He preached in a morning service in the church auditorium at 10:00 o'clock and the night service at 7:30. Then he had the Crusaders Hour on the Radio Station WVJS at 1:30; and on The Baptist Hour over Station WOMI at 2:30 P. M.

Maxwell Chambers, music director of Walnut Street Church, led the music throughout the meetings.

Pastor Eaton says: "Of the 61 who professed faith in Christ only seven were below Intermediate age. . . Since his preaching is not emotional, but rather a strong appeal to the will, usually more adults than children are won in his meetings."

E. Stanley Jones Replies To Catholics

WICHITA, Kansas.—Roman Catholics in Kansas were requested by a Catholic bishop, Mark K. Carroll, to vote for the repeal of the state prohibition law which has been in force for more than sixty years. Said the Catholic bishop, "Alcoholic drinks are in themselves a natural good which man has received from the Creator. . . It is an unwarranted infringement of the reasonable liberty of the mass of the people."

Dr. E. Stanley Jones, in this city for a series of evangelistic services, replied, "Nothing in nature in its original state is intoxicating. . . It has to spoil before it becomes intoxicating." Dr. Jones went on, "It is a strange and incongruous argument from the lips of a man who represents an authoritarian system of religion. . . the most authoritarian the world has ever known."

Harmony Church Ordains Archie Oliver To The Gospel Ministry

MADISONVILLE, Ky., November 7.—An ordaining council met with the Harmony Baptist Church, in Webster County, near here, for the purpose of examining Brother Archie Oliver to the full work of the Gospel ministry. Assisting the council of ministers were also Deacons Iley Duncan, L. B. Tucker, Virgil Sterens, J. S. RoBards, Claude Martin, John Baswell, G. G. Traylor, and Henry Weiman.

The council organized by electing Pastor Homer Cartwright as moderator; J. C. Townsend as clerk, Rev. W. E. Siria to question the candidate, O. S. Link to offer the ordination prayer; Rev. J. W. Robison to present the Bible, and Rev. Carl R. Boyd to preach the ordination sermon. The latter also gave the charge to the church and candidate.

At the conclusion visitors and council shook hands with Brother Oliver, who then pronounced the benediction. Brother Oliver will enter school at Clear Creek Springs soon.

HUMILITY—Humiliation is an emotion caused by sudden shrinking to our normal dimensions.—*New York Journal American.*

Fu Lung, who had just opened a laundry on one corner, gazed appreciatively at the signs on the business establishments on the other three corners.

On the bakery was a sign, reading: "We never close." Over the garage, the sign read: "We stay open all night;" and over the restaurant: "We never sleep."

The following morning over Fu Lung's laundry appeared the neat hand-printed sign: "Me Wake Too."—Harvey W. Ayers, Tracks, C & O Railway.

Is There Possibility of A Catholic Army?

By J. M. DAWSON, Executive Secretary
Washington, D C.

UNDER THE head of a report from the Committee on Domestic Situations, Dr. E. H. Pruden, Chairman, called attention to a news story carried by the *New York Times* on July 17, 1948, which said an "officer candidate school" to train men in the fight against Communism would be established in Washington at the headquarters of the Catholic War Veterans. According to the *Times*, experts from the Army, Navy, and other Government Departments, would be supplied in the organization and training of this "army."

Immediately we learned of letters going from people of prominence to President Truman protesting that "whatever its stated purpose, such an army, once it had been allowed to form, might be turned to undeclared aims." One letter from a well known man in New York called attention to the fact that this "army" would be "under auspices of a group at least indirectly associated with a foreign power, the Vatican State, and that the world political program of that foreign power rather than the welfare of the United States of America would be the objective of the private army." Hence the correspondent urged the President to "dissociate the armed forces of the United States and all Government Departments from any connection whatsoever with this possible subversive activity."

A letter to our office from a leading



woman in Oklahoma City inclosed copy of a letter she had addressed to General Eisenhower in an appeal that he point out the meaning of this movement. She described it as an effort to set up "a sectarian military school."

Dr. Pruden, as reported in the press, declared that the "idea of a Catholic Army was repugnant to all who cherish the ideals of religious freedom and civil liberties."

At once Anthony H. Forbes, National Commander of the Catholic War Veterans, replied in an Associated Press statement that Baptists' fears were "absurd," and he sought to minimize the size and significance of the Catholic "army."

But the matter will not quiet down that easily. Those well acquainted with conditions in other parts of the world understand under what pretext private armies are organized and how dangerous liaisons between churches and governments may be in the area of politics. We warn that we have not heard the last of the Catholic War Veterans whose ambitions have promoted applications for even closer authorizations from the Government.

A DEAN IN MECKLENBURG

"As a Dean of Gustrow (Superintendent) I thank you heartily for the New Testaments which you sent to us from America. We are living here in the Russian Zone of Occupation. Food is scarce, as you know. But nothing is so much wanted as Bibles and New Testaments. There are not only millions of refugees in our zone owning no Bibles, but the original inhabitants have very

often lost their Bibles, too, especially during the actions which were fought here in the last stages of the war. It is very difficult for our school children to learn Bible verses by heart or to remember the stories of the Bible which are told to them during lessons, if they can't read those verses and stories at home. Most of them have never heard these stories before. Their interest is keen and they try hard to remember them. Now, you can imagine what a great joy it was to us to distribute your New Testaments in my district. But—there is always a 'but'—out of one thousand members of our congregation only six could receive a New Testament, and three, a Bible. The others are still waiting. Now the Bibles go from hand to hand. In some communities turns have been arranged, everybody keeping the Bible for one day of the week, passing it then on to his neighbor."—"The Book of All Nations," *American Bible Society*.

The mother tried to induce her little son to take his castor oil by saying: "Now, Wilbur, all you have to do is keep saying to yourself, 'It tastes good, it tastes good,' and it won't be hard to take at all."

The boy had an inspiration: "Mother, I know a better way than that. I'll just say, 'I've already taken it; I've already taken it,' and then I won't need to take it at all."—*Sunshine Magazine*.

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