

The Longest Chapter In The Bible -- Numbers 7 -- About 2000 Words Is About Giving!

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

The Baptist Examiner

The Paper With A National Circulation

"Go ye into all the world and preach the Gospel."

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

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WHOLE NO. 281

Why I AM A Baptist!



Eld. Geo. Reynolds
Danville, Ky.

hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against."

The word "desire" shows that they were eager and anxious to have Paul explain his position. They wished, they longed, they wanted, they requested to know.

The phrase "what thou thinkest?" means what is your idea, belief, judgment, opinion, decision, conclusion, or how do you view or see this?

The clause "for as concerning this sect," shows that the followers of Christ were spoken of in a disrespectful and reproachful manner.

The clause, "we know that everywhere it is spoken against," bears witness to the fact that the true followers of the Lord Jesus were criticised and even misrepresented in New Testament times.

This booklet is brief, and gives
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Is There Harm In Dancing?

Written by Tom J. Boone,
Prom. Secretary of Education
National Baptist Memorial Church
Washington, D. C.

Believing the modern dance to be a great demoralizing factor in our world today, and believing it to be a great sin against God, I herein write this brief monograph to state some reasons for believing as I do.

THE BIBLE CONDEMNS THE MODERN DANCE

1. Two kinds of dances set forth in the Scripture:

(1) THE CEREMONIAL DANCE — This dance is sanctioned by the Lord. The Ceremonial dance is one in which the Lord is glorified and not the flesh. It merely means leaping and shouting for joy.

This dance was danced by Aaron's sister and the Israelitish women just after God had defeated the Egyptians and brought victory to the Israelites. They danced with timbrels and said, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Exodus 15:21).

David also danced many times because of the victories God won for him. "And David danced before the Lord with all his might." (2 Samuel 6:14).

(2) THE SEX DANCE — This dance is condemned by the Lord. The sex dance is one in which the opposite sex is embraced or the flesh glorified. The following quotations and references from the Bible prove to me that no Christian should dance and shame his Lord and that dancing is wrong.

a. The dance is condemned by Job. He says dancing is a practice of the wicked, a sin which leads to an untimely grave. (Job 21:11-13). Job says further of this same group which dances, "They are as stubble before the wind, and as chaff that the storm carrieth away."

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Grape Juice Of Wrath

Grapes are evidently among the scarce commodities. Bottles are few and bottle caps are made of precious metal desperately needed to make the world safe from Japan. Consequently if I'd like to throw a little party tonight for a dozen friends and should decide on a clean refreshing drink, I must surrender 90 ration points for 6 quarts of pure grape juice.

Now, how many ration points on all canned and processed goods do I have per week? Twelve, isn't it? All right, grape juice takes 15 points for a single quart. To entertain my friends takes six quarts for the evening using up 90 points. Not serious yet, but wait a minute — what have I done?

I have merely forfeited the right to all canned corn, peas, apricots, and tomatoes, beans and soup, every canned fruit, vegetable, and juice for 52 days because we had some grape juice at our house tonight.

But suppose I prefer my grape juice fermented into a poison. Then I saunter down to the liquor store to take the same precious grapes, the same scarce bottles, the same vital bottle caps. I can bring it home by the bottle, by the case, or by the hundred cases, and I do not have to surrender ONE ration point.

Grape juice, fresh and pure, and my ration points are all washed up for 52 days — seven long weeks — but use some more man-power making it into wine to clear my head for the precision work ahead — and it's there in unlimited quantity. I forfeit nothing but my sobriety and good sense. — The Liberator

How The Sovereignty Of God Is Seen In His Creative Acts

"Thou art worthy, O Lord, to receive glory, and honor, and power; for Thou hast created all things and for Thy pleasure they are and were created." (Rev. 4:11).

In the great expanse of eternity, which stretches behind Genesis 1:1, the universe was unborn and creation existed only in the mind of the great Creator. In His sovereign majesty God dwelt all alone. We refer to that far distant period before the heavens and the earth were created. There were then no angels to hymn God's praises, no creatures to occupy His notice, no rebels to be brought into subjection. The great God was all alone amid the awful silence of His own vast universe. But even at that time, if time it could be called, God was sovereign. He might create or not create according to His own good pleasure. He might create this way or that way; He might create one world or one mil-

(Continued on page two)

The Clock That Struck Thirteen At The Hour Of Midnight

It was about the midnight hour, the town of Plymouth many years ago, two men stood close to the great clock of the town. It struck the hour, both men heard and each remarked to the other that it struck thirteen times instead of twelve. One of these men was a gentleman by the name of Captain Jarvis.

It was not very long afterwards that this same Captain Jarvis awoke very early one morning, got dressed himself, and went down to the front door of his house. When he opened it, what was his surprise to find his groom standing there, with his horse saddled and bridled ready for him to mount.

"I had a feeling that you would be wanting your horse sir," he said and I could not stay longer in my bed, and just got it ready for you."

The captain was astonished at first, and then mounted the horse and rode off. He did not direct the steed where to go but let him go wherever he chose. Down to the

riverside they went, close to the spot where the ferry-boat took passengers across. What then, was the captain's amazement when he saw the ferryman there, waiting with his boat to ferry him across — at that early hour.

"How are you here so early, my man?" he inquired at once.

"I couldn't rest in my bed sir, for I had a feeling I was wanted to ferry someone across." The captain and horse both got on the boat and were safely conveyed to the other side.

Again the horse was given his own way as to where he should go. On and on they went, until at length they came to a large country town.

The captain asked a passerby if there was anything of interest going on in the town.

"No, sir, nothing but the trial of a man for murder."

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Dust

"And the Lord God formed man of the dust of the ground —" (Gen. 2:7).

Professor E. Slosson of Washington, D. C., an analytical chemist of high reputation, in an address before the Victoria Institute, made scientific statements which are summarized briefly as follows: There are ninety-two chemical elements known to science. From these ninety-two elements everything on the globe which has material substance must be constructed. The dust of the earth contains
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The First Baptist Pulpit

"The Good Samaritan"

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite when he was at the place, came and looked on him, and passed by on the other side. But a cer-

tain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host and said unto him, take care of him, and whatsoever thou spendest more, when I come again,

I will repay thee." — Luke 10:30-35.

This passage is commonly called "The Parable of the Good Samaritan." The thought of kindness to a fallen brother is usually considered the reason why Jesus gave this incident. While it is true that it does answer conclusively the question, "And who is my neighbor?", I feel that there is a deeper meaning than that which
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What Do You Wear?

A missionary who was at home on furlough was invited to dinner at a great summer resort, where he saw and met many women of prominence and position.

After dinner he wrote a letter to his wife. He said, "Dear Wife: I've had dinner at the great Hotel —. The company was wonderful. I saw strange things today. There were some who wore, to my certain knowledge, one church, forty cottage organs, and twenty libraries."

In his great longing for money to provide the gospel for hunger-
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THE BAPTIST EXAMINER

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HOW THE SOVEREIGNTY OF GOD IS SEEN IN HIS CREATIVE ACTS

(Continued from page one)

in His universe, from loftiest seraph to creeping reptile, from revolving worlds to floating atoms, from macrocosm to microcosm, instead of making everything uniform, who was there to question His sovereign pleasure?

Behold then the exercise of Divine sovereignty long before man ever saw the light. With whom took God counsel in the creation and disposition of His creatures. See the birds as they fly through the air, the beasts as they roam the earth, the fishes as they swim in the sea, and then ask, Who was it that made them to differ? Was it not their Creator who sovereignly assigned their various locations and adaptations to them?

Turn your eye to the heavens and observe the mysteries of Divine sovereignty which there confront the thoughtful beholder: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (I Cor. 15:41). But why should they? Why should the sun be more glorious than all the other planets? Why should there be stars of the first magnitude and others of the tenth? Why such amazing inequalities? Why should some of the heavenly bodies be more favorably placed than others in their relation to the sun? And why should there be shooting stars, falling stars, wandering stars (Jude 13), in a word, ruined stars? And the only possible answer is, "For thy pleasure they are and were created." (Rev. 4:11).

Come now to our own planet, why should two thirds of its surface be covered with water, and why should so much of its remaining third be unfit for human cultivation or habitation? Why should there be vast stretches of marshes, deserts and ice fields? Why should one country be so inferior, topographically, from another? Why should one be fertile, and another almost barren? Why should one be rich in minerals and another own none? Why should the climate of one be congenial and healthy, and another uncongenial and unhealthy? Why should one abound in rivers and lakes, and another be almost devoid of them? Why should one be constantly troubled with earthquakes and another be almost entirely free from them? Why? Because thus it pleased the Creator and Upholder of all things.

Look at the animal kingdom and note the wondrous variety. What

comparison is possible between the lion and the lamb, the bear and the kid, the elephant and the mouse? Some, like the horse and the dog, are gifted with great intelligence; while others, like sheep and swine, are almost devoid of it. Why? Some are designed to be beasts of burden, while others enjoy a life of freedom. But why should the mule and the donkey be shackled to a life of drudgery, while the lion and tiger are allowed to roam the jungle at their pleasure? Some are fit for food, others unfit; some are beautiful, others ugly; some are endowed with great strength, others are quite helpless; some are fleet of foot, others can scarcely crawl — contrast the hare and the tortoise; some are of use to man, others appear to be quite valueless; some live for centuries, others a few months at most; some are tame, others fierce. But why all these variations and differences?

What is true of the animals is equally true of the birds and fishes. But consider now the vegetable kingdom. Why should roses have thorns, and lilies grow without them? Why should one flower emit a fragrant aroma and another have none? Why should one tree bear fruit which is wholesome and another that which is poisonous? Why should one vegetable be capable of enduring frost and another wither under it? Why should one apple tree be loaded with fruit, and another tree of the same age and in the same orchard be almost barren? Why should one plant flower a dozen times a year and another bear blossoms but once a century? Truly, "whatsoever the Lord pleased, that did He in heaven, and in the earth, in the seas, and all deep places." (Ps. 135:6).

Consider the angelic hosts. Surely we shall find uniformity here. But no, there, as elsewhere, the same sovereign pleasure of the Creator is displayed. Some are higher in rank than others; some are more powerful than others; some are nearer to God than others. Scripture reveals a definite and well-defined gradation in the angelic orders. From archangel, past seraphim and cherubim, we come to "principalities and powers" (Eph. 3:10), and from principalities and powers to "rulers" (Eph. 6:12), and then to the angels themselves, and even among them we read of "the elect angels." (I Tim. 5:21). Again we ask, why this inequality, this difference in rank and order? And all we can say is "Our God is in the heavens, He hath done whatsoever He hath pleased." (Ps. 115:3).

If then we see the sovereignty of God displayed throughout all creation why should it be thought a strange thing if we behold it operating in the midst of the human family? Why should it be thought strange if to one God is pleased to give five talents and to another only one? Why should it be thought strange if one is born with a robust constitution and another of the same parents is frail and sickly? Why should it be thought strange if Abel is cut off in his prime, while Cain is suffered to live on for many years? Why should it be thought strange that some should be born black and others white; some be born idiots and others with high intellectual endowments; some be born constitutionally lethargic and others full of energy; some be born with a temperament that is selfish, fiery, egotistical, others who are naturally self-sacrificing, submissive and

meek? Why should it be thought strange if some are qualified by nature to lead and rule, while others are only fitted to follow and serve? Heredity and environment cannot account for all these variations and inequalities. No, it is God who maketh one to differ from another. Why should He? "Even so, Father, for so it seemed good in Thy sight" must be our reply.

Learn then this basic truth, that the Creator is absolutely Sovereign, executing His own will, performing His own pleasure, and considering nought but His own glory. "The Lord hath made all things FOR HIMSELF." (Prov. 16:4). And had He not a perfect right to? Since God is God, who dare challenge His prerogative? To murmur against Him is rank rebellion. To question His ways is to impugn His wisdom. To criticize Him is sin of the deepest dye. Have we forgotten who He is? Behold, "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity. To whom then will ye liken God?" (Isaiah 40:17, 18).

— Arthur W. Pink

THE MOURNERS BENCH

"Dear Bro. Fitz Gerald: — The Lord has powerfully revived His work on this circuit. At our camp meeting, which has just closed, one hundred and thirty joined the society, several of whom were powerfully converted. The "old ship" is again afloat here."

In about six months after the camp meeting, these young converts and seekers, have become wilder and wicked than ever, another "revival meeting" is gotten up at the church house, when pretty much the same state of things observed at the camp meeting is acted over again; and at the close of this, perhaps the larger proportion of these seekers are brought through inducement to profess regeneration. They honestly think that they are regenerated — they are told so. They join again and another flaming report appears in the paper. The reader would think the whole neighborhood had been converted and joined the Methodist church. From three weeks to three months the majority profess unregeneration — they have forgotten their fears, and their excitement has worn off and they return to their old forsaken sins — the ballroom, the theater, the saloon, the card table, and cursing — "like a dog to eat up his vomit, or a sow that was washed to her wallowing in the mire."

Now, how many times can these be regenerated over, getting worse and worse, harder and harder, from each "fall" before they will become outright and downright infidels in the reality of spiritual regeneration? Some may "join the church," believing what is preached to them from the pulpit, and exported to them in the class: "If they expect to go to heaven they must work their own passage" i. e. observe the rules; and thus they go aboard Mr. Wesley's ship to work their passage. It is strange they believe in justification by works? Do we not see how essential the doctrine of apostasy is to such preaching and expedients to fit such for making Christians? — Methodist Advocate.

This was not written to THE BAPTIST EXAMINER. It was written by a Methodist and to a Methodist paper and published by J. R. Graves in "The New Great Iron Wheel." It is an accurate description of the evil effects of the

?The Query Box?

1. Please explain Rom. 10:6,7.

These verses show how simple, easy, and accessible is righteousness or salvation through faith as contrasted with righteousness by the law. Salvation is neither distant nor difficult, and requires of us no great or impossible performance, such as bringing Christ down from heaven or up from the dead. Salvation has been freely and fully provided and brought near to men by the finished work of Christ and awaits only the acceptance of the individual to become effective. To think of salvation as coming through human struggle is to act as though Christ did not come from heaven to this earth or as though after dying He did not rise from the dead. All advocates of salvation by works or salvation through agonizing at the mourners' bench need to consider and to act in accordance with the truth of these verses.

2. In the light of Acts 20:7 should the Lord's Supper be observed only on Sunday and should it be observed every Sunday?

This passage shows nothing more than that evidently the church at Troas observed the Lord's Supper on Sunday. But, while Sunday is a very appropriate and convenient time to observe this memorial, there is nothing in the passage to prove that the observance could not be held scripturally at some other time in view of the fact that Christ did not establish it on Sunday.

Also, while this church may have observed the Supper every Sunday, the passage does not teach this conclusively. The language here could be used with perfect propriety of a church in meeting on Sunday for a monthly or quarterly observance of the communion. It is generally taken for granted that apostolic churches observed the Supper weekly or oftener at least for a while after Pentecost, but I know of no passage that make this certain. On the other hand, Christ and the apostles seemingly studiously avoided any stipulation as to the frequency of the observance. Christ said simply: "This do in remembrance of me." (Luke 22:19). Paul said only: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." (I Cor. 11:26).

3. Was Paul a married man?

Paul's own words in I Cor. 7:8 make it certain that he was unmarried, notwithstanding the supposition that he was a member of the Sanhedrin and that this required that he be married.

4. Did Judas Iscariot take the Lord's Supper when it was instituted by Christ?

No. Though Luke records the institution of the Supper before the pointing out of Judas as the betrayer and consequently before his departure, Matthew and Mark show that Luke here does not follow the chronological order. Matthew and Mark make it plain that Jesus pointed out Judas as the be-

trayer during the previous Passover meal and gave him a sop, after which Judas departed immediately.

5. I heard a preacher explain election by saying to sinners: "The devil is voting for you, the devil is voting against you, and you cast the deciding vote." Is this correct? This is most glaringly false and pitifully silly. In God's will of election He is not voting for or against man. He did not vote for Adam's nor for Pharaoh. (Rom. 9:18). All for whom God votes He predestinates, calls, justifies, and glorifies. (Rom. 8:29,30). Such an explanation of election takes election out of God's hands, where the Scripture puts it (2 Thess. 2:13) and puts it in man's hands. Election is really no election at all. Election is eternal, divine, sovereign, unconditional, particular, and discriminatory. Eph. 1:4; John 44:65; Rom. 9:16-18; Acts 13:48.

6. Is man a free moral agent? Yes, man is a free agent in the only true sense of free agency, but not in the commonly accepted sense. About the finest definition of free agency ever published is the following from the pen of Y. Mullins: "Freedom in man does not imply exemption from the operation of influences, motives, heredity, environment. His actions are in the last resort determined from within. He is self-determining in what he does. Some hold that freedom means ability to transcend himself and act contrary to his character. The will is thus regarded not as an expression of what the man is in his essential character. It is free in the sense of being capable of choices unrelated to past choices, acquired traits and hereditary tendencies. This is an untenable view of freedom. It makes the will a mere external attachment to man's nature rather than an expression thereof. Freedom excludes compulsion without. It also excludes mere price and arbitrariness. Freedom is self determination." (The Christian Religion in Its Doctrinal Expression, pp. 258, 259).

This correct view of free agency is in no way inconsistent with man's natural slavery in sin. (John 8:32-36; 12:39, 40; 6:65; Rom. 8; I Cor. 2:14; Jer. 13:25). Man by nature a slave of sin because he loves darkness. (John 3:19). Thus in his slavery man is self-determined, determined from within, determined by his own corrupt nature. Natural man is free to do as he pleases, and, so long as he is untouched by God's regenerating power, he is pleased to continue in sin. Thus man's very freedom makes God's sovereign elective grace necessary in order that any be saved.

Also man's freedom continues after conversion. Regeneration changes his affection. Then he loves righteousness for the very same reason that he once followed sin, that is because he loves it. Man's will is always absolutely free.

From the New Testament we have as much authority to baptize a horse as you have to baptize an infant.

"I cannot imagine Mary, mother of our Lord, with skirts too short, wearing a bed smoking or chewing." — Gypsy Smith.

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GOOD SAMARITAN

(Continued from page one)
 upon the surface.

This story four characters play separate parts. The poor unfortunate, the priest, the Levite, the good Samaritan in orderly sequence appear upon the scene. Together they illustrate the plan of salvation.

I
 Justice the poor unfortunate. "A man." This represents each of Adam's fallen descendants. Before a mirror and look at the visage you see therein. Lift the accusing index finger and say, "Nathan of old, 'Thou art the man.' Your character thus appears in this portrait of the poor unfortunate."

Eleven down from Jerusalem to Jericho. How careful the Scriptures are in their wording. The fact that this man "went down" shows the course of each of Adam's descendants from childhood to old age. The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies. (Psalm 58:3). "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 1:9). No man outside of Jesus ever came closer to God, but rather, farther from Him.

Among thieves." Every man in this world has fallen into the hands of the arch-thief of all thieves, even Satan himself. Look at the drunkard, who was once his father's delight. Today he is a physical, mental, and moral wreck. What is wrong with him? Only one thing can be made; he has fallen into the hands of Satan and his lusts and sobriety has been lost. Or consider the girl who has been living through merchandising her womanhood. Once she was a proud mother's daughter, but now her modesty and virtue have been stolen by Satan. The moral man and the moral woman have not lived up to their highest ideals. One cannot remain, that whether moral or immoral, all have suffered at the hands of Satan, the prince of thieves.

Which stripped him of his righteousness. In the Garden of Eden, Adam and Eve of righteousness. Their attempt to cover themselves with fig leaves was an admission that their righteousness, wherewith they clothed was gone. Their loss of righteousness, for all from that day have been born destitute of original righteousness and in need of God's eternal righteousness. "For all have sinned and come short of the glory of God." (Rom. 3:23). Paul speaks of those who are "ignorant of righteousness." (Rom. 10:3). The poor unfortunate naked man illustrates the spiritual nakedness of each outside of the Lord Jesus Christ.

Every sinner wounded him." Every sinner wounded in the conscience. The conscience seared with a hot iron." (I Tim. 4:2). The sinner is also wounded. "Having the understanding darkened." (Eph. 1:18). Every sinner is a spiritual cripple. No one is in his right mind until he becomes a Christian. "For God hath not given us the spirit of fear; but of power and of love, and of a sound mind." (II Tim. 1:7). Likewise the imagination is wounded. "And the Lord smelled the savour; and the Lord said, 'My heart, I will not again curse any more for man's

sake; for the imagination of man's heart is evil from his youth." (Gen. 8:21). Furthermore the heart is wounded. "The heart is deceitful above all things, and desperately wicked." (Jer. 17:9).

"Leaving him half dead." Every sinner is conscious that death has already begun its work and that he is spiritually dead in God's sight. "For the wages of sin is death." (Rom. 6:23). "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12). "The soul that sinneth, it shall die." (Ezek. 18:4).

II
 Look now at those who passed by. A priest walked by on the other side. He was a representative of religion. There is no hope for any of Adam's fallen descendants in religion. "Not every one that saith unto me, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name have done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23). Jesus thus declares that there will be preachers who will appear at the Judgment lost and condemned. Then church record books, baptismal certificates, church letters and other paraphernalia of religion will be valueless, for, "Whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15). Peter Cartwright, a Methodist evangelist of days gone by went into a blacksmith shop in Missouri to talk to a man about his soul. The man said, "You're a Methodist, aren't you?" When the preacher answered affirmatively, he said, "Well I moved from Vermont to New York when the Methodists got too thick there, and then on to northern Ohio, and finally out here, moving each time to get away from the Methodists; I guess I'll have to move on again." Peter Cartwright said, "Yes, you may move on out on the prairies and you'll find Methodists there; you may go down to the golden gate and you'll find Methodists there; you may die and go to Heaven and you'll find Methodists there; you may die and go to Hell and you'll find Methodists there." And Peter Cartwright was right. There will be Methodists in Hell, great loud singing, hallelujah-shouting Methodists. There'll be Presbyterians in Hell, Presbyterians who could swallow the whole of the Westminster Catechism. And there will be Baptists and Campbellites and Holy Rollers and Catholics and Jews and folk of every denomination in the world in Hell, who thought that religion would save.

Isn't it pitifully strange that the world at large believes religion will save? A man stated to me recently, "It doesn't make any difference what a person believes so long as he is sincere in it; there are many roads to heaven. Then he went ahead to illustrate his idea by referring to the city of Washington, declaring that everything was built around the Capitol buildings, so that regardless of what direction you started from, North, East, South, or West, it would lead you eventually to the same spot, the center of the city—the Capitol buildings. Thus his idea was that regardless of what plan

or religion one espoused, eventually he would get to Heaven. He said, "As there may be roads leading to the one place so there are many roads to Heaven, —a Methodist road, a Baptist road, a Catholic road, or Jewish road." How sad that one could be so deluded! There is no Methodist road to Heaven, no Baptist road, no Jewish road, no Catholic road. There is only one road and that is the highway that is marked with the precious Blood of the Lord Jesus Christ.

A Levite also passed by. He was a representative of the law. Then there is no hope for any man in the law. "And by Jesus all that believe are justified from all things, from which you could not be justified by the law of Moses." (Acts 13:39). "Therefore by the deeds of the law shall no flesh be justified in his sight." (Rom. 3:20). "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8:3). "Not by works of righteousness which we have done, but according to his mercy he saved us." (Titus 3:5). "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Eph. 2:8,9). Just as the Levite passed the poor unfortunate by so the deeds of the law pass every sinner by. What the sinner does is no part of salvation for Christ completed the plan of salvation at Calvary.

A terrible fire was raging in Liverpool, and the fire engines had arrived. There was a man in the fifth story crying for help. A ladder was pushed up along side of the burning building but to the horror of the crowd, it fell short six feet. An old sailor who had sailed the seven seas and had climbed about the rigging of many a storm tossed vessel pushed his way through the crowd and climbed up to the top of the ladder. He stood on the top-most rung of the ladder and placed his hands on the window sill above and the individual entrapped by the flames climbed down over his body to safety. To rescue that man in the fifth story required the length of a man. To save your soul and mine requires likewise the length of a man. Not an ordinary man, not an imperfect man, but an absolutely perfect man — the perfect Son of God. You can lift up your ladder of morality and goodness and good deeds as high in the sky as possible but it falls short of Heaven. Only the Lord Jesus Christ can save your soul and to do so He must die on the cross.

III
 Consider the Good Samaritan. "He saw him." Jesus sees every sinner every hour of every day. We are never hidden from His sight. "Thou God seest me." (Gen. 16:13). "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there: If I make my bed in Hell, behold thou art there. If I take wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Psalm 139:7-10).

"Came where he was." He did not come part way and say to the poor unfortunate, "You come the rest of the way." Neither does Jesus do part of that which is necessary for our salvation and demand of us that we do the rest.

He doesn't come half way to us and demand that we come the other half way to Him. Jesus has done everything necessary for our salvation. When He said, "It is finished" (John 19:30), there was nothing left for the sinner to do in the realm of salvation. In view of this, we do not sing,

"Amazing works how sweet the sound
 That saved a wretch like me."
 But we sing,

"Amazing grace how sweet the sound
 That saved a wretch like me;
 I once was lost but now am found
 Was blind, but now I see."

We do not sing,
 "Jesus paid a part, and I,
 A part you know,
 Sin had left a crimson stain,
 We washed it white as snow."

Instead we sing,
 "Jesus paid it all,
 All to Him I owe,
 Sin had left a crimson stain,
 He washed it white as snow."

He met the wounded stranger's present need. And what does every sinner need? Above all of his fancied needs, one paramount need stands out, that of salvation. The very hour that Jesus and a sinner meet, salvation becomes the sinner's possession. He provided for the poor unfortunate's future needs, in that he paid the host of the inn to care for the wounded man, even promising further pay if such were needed. Salvation is not only a matter of time—it is of eternity as well. Jesus provides not only saving grace, but keeping grace as well. Our redemption is eternal as well as present, for Jesus has provided for our future sins as well as our present sins, at Calvary. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39).

Dear sinner friend, suffer this closing admonition. Just as the Levite and the priest could not help this poor unfortunate, so the law and religion can not help you. Near Jackson, Kentucky, in old bloody Breathitt County, a murderer was committed several years ago. The murderer was sentenced to life imprisonment in Frankfort. He was one of the most incorrigible prisoners in our state penitentiary. Punishments of various kinds, even physical torture, was inflicted. His stubborn spirit refused to bend. "Big Jim," as he was called, continued to be the penitentiary's worst prisoner. One day a husband, wife and little daughter were being shown through the penitentiary. The little girl was tried from walking. The mother and father were both tired from carrying the little girl and still the little girl begged to be carried. The warden who was taking them through the penitentiary noticed "Big Jim" in the corridor, called him to him, and commanded him to pick up the child and carry her. With a look of insolence upon his face as if to say that he would not do so if he did not have to, he came near. As he looked down she said, "Please carry me, mister, and I will give you a kiss." Perhaps it was the thought of a flaxen, curly-haired child at home

or it may have been her innocence, or it may have been her kindness (probably the first he had known in months), but something gripped him, and he stooped over to pick up the child with tears streaming down his face while she placed a kiss upon his cheek. That day "Big Jim," the penitentiary's bad man, became a changed man. Never again was he recognized as the terror of the penitentiary. That act of kindness did for him what the law could never do. What the law fails to do for us, and what religion fails to do, the Lord Jesus Christ can do. You need the Good Samaritan, even Jesus. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

"If you could see Christ standing here tonight,
 His thorn-crowned head and pierced hands could view,
 Could see those eyes that beam with Heaven's own light,
 And hear Him say, 'O sinner,
 'Twas for you.'
 Would you believe, and Jesus receive,
 If He were standing here?
 Will you believe, and Jesus receive
 For He is standing here."

IS THERE HARM IN DANCING?
 (Continued from page one)

b. The dance was one of the causes of the beheading of John the Baptist. (Mark 6:14-29). Because a king was so thrilled at a girl who danced before him, he allowed her to demand of him anything she so desired. She told him that she wanted the head of John the Baptist, one of God's noble preachers. Her request was granted.

c. The dance is condemned by Paul in Galatians 5:21 — "Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." No one can deny that dancing is revelling, or that dancing does not often lead to drinking, adultery, and many times to murder. Incidents which have happened in the past prove this to be so.

d. Peter condemned revelling (dancing) etc. (I Peter 4:3). (One meaning of the word "revel" is to dance." See Webster's unabridged dictionary.

Thus we find that no where in the Scripture is the dance justified. Instead, it is condemned. It is a sin which leads to loss of virtue, loss of character, and finally to hell.

The Testimonies of Former Dancing Instructors, And Prostitutes Prove Dancing To Be Wrong
 Some years ago the "Chicago Vice Committee" set out to find the cause of girls going wrong. They talked to 300 prostitutes in Chicago and asked, "What lead you to go wrong, and what lead you to become what you are today, a scarlet woman?" Eighty-five per cent of them answered, "My first wrong was caused by the modern dance."

A great religious paper, speaking of the dangers of the dance, says: "The round dance was started in a house of prostitution in Paris by a mistress of a King of France, and was never danced outside of a house of prostitution, nor by any one but prostitutes and rakes, for the first one hundred years after it had started."

"The waltz was originated by a French dancing master by the name of

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"The waltz was originated by a French dancing master by the name of

me of Gault. He was guillotined in 1632 for strangling to death his own sister in an attempt to ruin her.

"The most popular step used in ballrooms today originated with negro prostitutes of the Barbary Coast, San Francisco. The next most popular originated with prostitutes on the Bowery, New York.

"T. A. Faulkner, a converted dance master, took careful census of 200 prostitutes in Los Angeles, and found that 163 attributed their fall to the dance and the ballroom. Bishop Spaulding, of New York, said that nineteen out of every twenty women stated that their fall came through the dance. A great educator has said: 'The dance hall is the nursery of the divorce court, the training shop of prostitutes, and the graduate school in infamy.'" (J. Newton Parker, D. D., Brigadier).

Rev. John R. Rice, in his book, "What's Wrong With the Dance," relates the following incident — "A preacher some years ago preached in Amarillo. His name was Jenkins. He preached in the First Baptist Church of Amarillo on the dance. The dance then was not one tenth as bad as it is now. But Brother Jenkins said that a girl does not stay as modest after dancing as before: that a girl who has this man's arm about her and then that one's, and wears the evening clothes and all that sort of thing, that girl doesn't stay modest, does not stay where she can blush, where she has the same virtuous reticence of character and mind. He said that she is not the same girl after she has had everybody's hands on her; that such a girl does not stay the same. A man got red in the face. He got hot under the collar and sat back there and said, 'This preacher is going to eat that. My girl Molly is as good a girl as any in this town, as good as she ever was, even if she does dance. That preacher is going to eat that. Dancing doesn't make any difference with her modesty.' He planted himself out at the front door of that Baptist Church at Amarillo, but before the preacher got out to the front, Molly stepped him and said, 'Brother Jenkins, you are right. I am not the Christian I used to be. I am not spiritually minded like I used to be. I am not the same girl I was once. Pray for me. The dance has done it.'

"Nearby everybody was gone. The preacher went on, not knowing what was about to happen. The father said to Brother Jenkins, 'I want you to know, you have got to take back what you said tonight. My girl is the same after dancing as before. My girl Molly is as clean and modest and virtuous as she ever was. That is a reflection on my girl's character.' The preacher said, 'Let's see what Molly has to say about it. Molly, come here.' The girl, with red eyes, came, and the preacher said to her, 'Molly, I want you to tell your daddy what you told me.' She said, 'I am not as modest as I used to be. I don't pray like I used to. I don't feel God's presence like I used to. The dance has been a curse to me.' The father said, 'God, help me! If I had known that, I wouldn't have let you go.'

No girl, or boy, man or woman, is the same after dancing. Wild parties, adultery, murder, idolatry, drunkenness, nakedness, lust, and divorce all goes with the dance.

You Cannot Win Souls At The Dance

Christians become a great stumbling block when they go to dances

and partake of the things of the world. They lose their influence and their desire to see souls won to Christ.

A preacher once admonished a girl, "You ought not to go to dances, for it places you in bad company. Your influence will be ruined." When she refused to believe him, he insisted, "I can prove it. When you go to a dance, try to win somebody to Christ. If you can, I'll admit I'm wrong." At the next dance she attended, she determined to show the preacher she could win a person to Christ on the dance floor. She began by asking her partner, "Are you a Christian?" He answered, "No, are you?" When she replied, "Yes," he looked at her in consternation, "Then what the H— are you doing here?"

Reader friend, that young lady didn't win her dancing partner to Christ. And by the way, you won't do any soul winning on the dance floor either. Thus we find that dancing appears to be evil to the non-Church goer and the unsaved — "Abstain from all appearance of evil." (I Thes. 5:22).

CONCLUSION:

1. There Is No Harm In Dancing IF —

(1) IF there is no harm in drunkenness — Many young men and women have taken their first drink at a dance — But there is harm in drinking. (Prov. 20:1; Isa. 5:22; Jer. 35:14; and I Cor. 6:10).

(2) IF there is no harm in murder — Many murders have been committed at dances and many have been killed in automobile accidents on the road home from dances; many have recently been burned to death in liquor soaked halls and road houses, and children have burned to death at home awaiting the return of their parents from a dance — But murder is sin. (Exodus 20:13; and Rev. 22:15).

(3) IF there is no harm in divorce — Many homes have been broken up because of the dance — But there is harm in divorce. When a divorce takes place, a marriage vow is broken. Herod married a divorcee and it cost John the Baptist his head. (Mark 6:14-29). The dance and divorce were both instrumental in the beheading of John the Baptist.

(4) IF there is no harm in idolatry — Many people go to a dance on Saturday night and are too sleepy and tired to go to Church to worship God on Sunday. They put the dance before God — But there is sin in idolatry. (Exodus 20:4-5).

(5) IF there is no harm in adultery — No one can deny the fact that dancing doesn't arouse lustful passions and in many instances lead to immoral relations — See testimony of prostitutes — But adultery is sin. (Matt. 5:27-28; Exodus 20:14; and I Cor. 6:9).

(6) IF there is no harm in trampling God's commandments under foot and no harm in ending up in a DEVIL'S HELL, then there is no harm in dancing. Christ says, "IF YE LOVE ME, YE WILL KEEP MY WORDS."

And to you, my unsaved friend, won't you let Jesus come into your heart. Just believe on Him who died on Calvary's cross for you, and He will give you new life and these old habits will go. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." — John 1:12. If you are not God's child, won't you accept His Son now as your Saviour and thus be born into the family of God? Do it now.

WHY I AM A BAPTIST!

(Continued from page one)
only a general synopsis as to why I am what I am. (I Cor. 15:10). These twelve principles are vital to the preservation of the Gospel of the Grace of God! We must test our belief and practice by the Book! With Paul we must inquire: "What saith the Scripture?" — (Rom. 4:3).

Ed. Note: The above is an extract from a book by Pastor George R. Reynolds, Danville, Ky., in which he sets out the Scriptural reasons as to why he left the Methodist denomination. This book should be ordered from the author directly. We prophesy a wide place of usefulness for Bro. Reynolds in the Master's vineyard.

THE CLOCK THAT STRUCK THIRTEEN AT MIDNIGHT

(Continued from page one)

The captain rode to the place where the trial was going on, dismounted, and entered the building. As he walked in he heard the judge say, addressing the prisoner "Have you anything to say for yourself — anything at all?"

"I have nothing to say, sir, except that I am an innocent man, and that there is only one man in all the world who can prove my innocence; but I do not know his name nor where he lives. Some weeks ago we stood together in the town of Plymouth when it was midnight, and we both heard the great town clock strike thirteen, instead of twelve, and remarked to one another. If he were here he could speak for me, but my case is hopeless, as I can not get him."

"I am here. I am here!" shouted the captain from behind. "I am the man who stood at midnight beside the great Plymouth clock, and heard it strike thirteen instead of twelve. What the prisoner says is absolutely true; I identify him as the man. On the night of the murder at the very time it was committed, that man was with me in Plymouth and we remarked to each other how remarkable it was that the clock should strike thirteen at the midnight hour."

The condemned man was thus proved innocent and was set free.

Who can fail to see the hand of a gracious God in this story? In the first place, who arranged that these two men should meet exactly at the same time that night? Who awakened the captain at that very early hour that summer morning? Who caused him to go downstairs to the front door? Who awakened the groom and gave him no rest until he saddled his master's horse and took it to the front of the house? Who guided the horse which his master would not guide, till they came to the river where the ferry boat was? Who awakened the ferryman and sent him down to the riverside? And who guided horse and man to the road that led to the town where the condemned man was being tried for murder, although perfectly innocent? And lastly, who influenced the captain to go into the building and hear the trial at the very most opportune moment he could possibly have appeared? It was the great, all kind, all merciful, all powerful ONE who knew the terrible straits that poor prisoner should be in and prepared a wonderful deliverance.

We do not know the after life of that man but we can well believe that he would never doubt the presence of his God, and the

power of His love.

"The Gospel Banner," Bethel Publishing House, Elkhart, Ind.

DUST

(Continued from page one)
fourteen of the component ninety-two elements and the flesh of man contains the same fourteen elements which the dust of the earth contains.

Herein is revealed a remarkable fact — a Bible statement given ages ago, is seen to be scientifically accurate in the light of modern scientific research. Surely God is the Author of the Book. — Christian Victory.

WHAT DO YOU WEAR?

(Continued from page one)
ing millions, he could not refrain from estimating the silks, satins, and diamonds of the guests at the dinner in terms of the people's need.

WHAT ARE YOU WEARING?
— S. S. T.

HE DIDN'T LIKE JEWS!

Mr. Thompson was a good Christian. But he did not like the Jews, and no effort to convert Jews to Christianity won either favor or support from him. One night Mr. Thompson dreamed that he was dead. It was a satisfaction to him as he sped upward to think that he would be missed below. He caught some of the kind things said about him as a citizen, a husband and a father, a church member and all the rest, and he felt he was getting his due.

So he entered heaven. It was lovely beyond all imagining. But as time passed by he grew uneasy. Where were his Sunday School heroes — Joseph and David and Elijah and Peter and John? Where was his favorite apostle, Paul? Nay, where was Jesus Himself? It annoyed Mr. Thompson to realize that he had never yet had even one glimpse of Jesus. He confided his annoyance to an angel.

"Oh, dear me," quoth the angel, "we have placed you in the very

part of heaven we thought you be most to your mind. All the gentlemen you have mentioned Jews, you know. Jesus Himself was a Jew, wasn't He? Well, never liked Jews, and in this part of heaven you will never be troubled with the sight of a single of them!"

Whereupon Mr. Thompson woke, not sorry (we may be sure to have the chance of revealing some of his unholy prejudices, looking with different eyes on the people of whom after the Christ came, and for whom, as Mr. Thompson himself, He did.

A General Assembly heard story from the lips of the E. J. E. It got home. Gowned nitarities round the table were ibly affected. Consciences sat work in any number of ministr breasts. Ladies in the gallery inwardly, as they recalled objection to more than a mere tance being given to the Jewish Mission.

Let every one who has now, even according to our perfect recollection of it, repeat soon to some one else; and knows?—there may be fewer Thompsons henceforth.

"I saw a broad river the day, 250 yards wide running the mountains over the down the cataract, eddies quiet pools; and after a narrowed down to about 40 feet deep, running with the ness of an arrow. At the place men think of building factories; there is the place wer. The man who would broader than what he believed be true loses power in proportion to his breath. He who is to be as broad as all truth and a whit broader, will have that goes with truth — the God of truth." — Dixon

If you ask the way to the 'tis by the cross; to the 'tis by the valley; to the 'tis he that humbleth him

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