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Portsmouth, Ohio

Keep your face always toward the sunshine and the shadows will fall behind.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

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

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Catholic Holy Year Hope, A Hopeless Delusion

Multitudes of faithful Roman Catholics traveled to Rome during the Holy Year of 1950 to gain an indulgence for their souls. Many more will avail themselves of the opportunity of gaining the indulgence in their own land during the coming year of 1951. But after performing all the prescribed conditions, they may still be in their sins.

Roman Catholicism with all its intricate conditions and labyrinthine practices does not offer complete pardon for all sin. There is still the punishment from sin, which, according to Roman Catholic teaching, must be expiated for, and

which can only in whole or in part be remitted upon indulgences granted by the Pope.

But in the true teaching of Christ there are no indulgences, no partial remission of sin. It gives complete and full pardon for all sin, both the guilt and the punishment. True believers rest not upon the promises of a Pope, but of Christ, who said:

"I will forgive their iniquity and I will remember their sin no more." "Behold, now is the accepted time, now is the day of salvation."

Time and place, together with other man-made conditions, are obstacles placed in the way of

grace by religious systems like Roman Catholicism. When God, however, acts toward the sinner, pardon is direct, instant and complete: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith unto this grace wherein we stand, and rejoice in the hope of the glory of God."

The true Holy Year hope, for Roman Catholics and believers alike, is the hope of the glory of God. "Happy is the man," says the Psalmist, "whose hope is in the Lord his God."

'Twas not just the son of (Continued on page four)

BEGIN THE DAY WITH GOD

Begin the day with God,
Kneel down to him in prayer,
Lift up thine heart to His abode,
And seek His love to share.

Open the book of God,
And read a portion there,
That may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whatever thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise,
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to Him confess,
Trust in the Lord's atoning blood,
And plead His righteousness.

--Selected

How The Unseen God Has Revealed Himself To Man

By Roy Mason
Tampa, Florida

It is foolish to think that there is a God and yet that He does not in some way reveal Himself to the creatures that He has made. This absurd position, however, is taken by the ones who deny the truth and inspiration of the Bible. Extreme evolutionists have no place in their thinking for a revelation from God. God is a vague, impersonal, force or energy that pays no attention to man (cf. Huxley's words).

How God Has Revealed Himself To Man

1. In Adam's day, before the fall, He talked with Adam personally. (See the early chapters of Genesis.)
2. God assumed human form and appeared to Abraham (Gen. 18:16-33).
3. God later spoke to the people through the prophets. These were men in touch with God (Heb. 1:2).

(Continued on page three)

ANOTHER HELPER

The Ansted Baptist Church of Ansted, West Virginia, is our latest church supporter, having recently sent us \$50.00 for our written ministry. Bro. Watson K. Dufour, the church treasurer, in sending this amount said in part:

"We are truly thankful for the witness of THE BAPTIST EXAMINER. We pray daily that God will grant you the grace and the means to continue to contend for the faith and glorify His blessed Son, our Saviour the Lord Jesus Christ."

From the very depths of our hearts, we thank God for this new helper. May the Lord richly bless you.

(Continued on page two)

To Dance Or Not To Dance?

By RAYMOND SMITH
Bristol, Virginia

If it be claimed that dancing is a method of giving expression to the emotions, it will be admitted. But, it must be remembered that emotions are not all and always to be expressed. Only the behaviorism type of psychology which attempts to explain everything on the sex basis, would claim this. Still another thing, man has the depraved nature which psychologists who are non-Christian rule out and thus it is not fair to truth to say that dancing only has the bad aspects to those who are socially down the ladder.

Let me give you this quotation from the Journal of Social Hygiene, December 1933, page 485, in Maier's "Better Not For Worse."

"Twenty or more years ago dance halls were reputed to be 'recruiting grounds' for prostitution. The personal histories of many prostitutes testify to the demoralizing influences which were working in these places... Shortly after the war (World War I) a new type of dance

hall was developed, which offered greater financial returns to operators... known as the 'taxi-dance' or 'dime-jig.' Since 1927 city after city has been invaded by taxi-dance halls. In the majority lewd, indecent and sex stimulating dancing are the main attraction."

But some maintain that the more selected dance socials are innocent. Here is a quotation from Mrs. Heneretta Hunt (in Maier's work), superintendent of the Springfield, Ill., Redemption Home: "Dancing drags more girls down than anything else. Fully half of those who came to us last year went wrong at the public school dances, right here in Springfield. I believe it is high time someone was coming out against such evil."

From a book written by ex-dance master and teacher, F. A. Faulkner, called "From A Ballroom To Hell" we learn from a

ATTENTION!

No Paper
Next Week

The First Baptist Pulpit

"THE CHOICE WHICH MOSES MADE"

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Heb. 11:24-27.

The eleventh chapter of Hebrews has often been called God's Westminster Abbey of the faithful. Here the Holy Spirit takes us by the hand and leads us just like a hired attendant leads visitors through an art gallery, and the Holy Spirit recites to us the virtues of these who long since have been dead in this world, while at the same time He opens our eyes that we may see and understand. If you will notice carefully, the Holy Spirit leads us to Abel, Enoch, Noah, Abra-

ham, Sarah, Isaac, Jacob and Joseph, and He recites to us a very pungent, brief sentence of the deeds that have been wrought in the days of their flesh, when these individuals were alive within the world. Thus He brings us face to face with Moses and tells us how Moses by faith made a choice one day—a choice whereby he looked at what Egypt had to offer and likewise at what God had to offer, and then made a choice which not only blessed (Continued on page two)

Should Any Baptist Support A Rank Modernist As This?

Dryden Phelps is a missionary under the Foreign Missionary Board of the Northern Baptist Convention. Read his letter and you will be at once convinced that he is not only a Communist, but a stranger to the Lord Jesus.

Remember this man is supported by the Northern Baptist Convention as a missionary. Southern Baptists have some modernists that are just as bad.

Just don't forget that every time you contribute to the Cooperative Program, you are supporting unionists, modernists and heretics. Cut off their support and clean up the rottenness of the denomination.

* * *

To the Editor:

I am a missionary of the American Baptist Foreign Mission Society, at this University since 1921, with the exception of furloughs. Now we are having (Continued on page three)

MONEY

Three things can we do with money: We can keep it; we can spend it; we can give it. To keep it, is to be a miser. To spend it, is to be a spendthrift; and to give it, is to keep it. Only what we give is ours eternally. "Lay up for yourselves treasures in heaven."

Heaven is the only bank that is secure. Every other bank will ultimately fail. The one who gives to the needy and toward the spread of the gospel is laying up, not for others, but for himself, the treasures in heaven. Some time we shall make the discovery that what we have kept, we lose: What we have spent, we had; what we gave we have kept.

--Exchange

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JOHN R. GILPIN — EDITOR

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WE DIDN'T ASK BRO. HOWERTON TO WRITE US THIS

For several years, from time to time, we have done printing for Pastor, E. L. Howerton of the First Baptist Church, Pikeville, Kentucky. Immediately after we shipped his last order to him, we received the following appreciative note:

"Your printing and work is of the highest quality—neat and nice. It is always done without delay and the price is reasonable. Without hesitation or mental reservations, I recommend unqualifiedly your work to our brethren who want work done quick, neat, and at a reasonable price."

As our headline says, we did not ask Bro. Howerton to say this, but we are glad he did. We thank him for his words and pass them on to you, asking that you too remember us when you need a job of printing. Your orders will be deeply appreciated and whatever profit we make from the same will help us in our written ministry of publishing THE BAPTIST EXAMINER.

Another Helper

(Continued from page one)
ly bless this church!

For years the First Baptist Church of White Plains, Kentucky, has sent an offering of ten to fifteen dollars every month.

Just recently the Sylvania Hills Baptist Church of Rochester, Penna., voted to send an offering each month and just prior to that we announced that the Mt. Hebron Baptist Church of Lancaster, Kentucky, had included us in their budget.

In addition to these, there are many other churches and individuals who send us contributions for our work from time to time, without which we could never get along. How we do thank God for each of these!

Here is a suggestion to the pastor who would like to help our work financially, but whose personal income won't permit such — get your church to include THE BAPTIST EXAMINER in your budget. It will pay dividends both now and in years to come.

"Moses"

(Continued from page one)
his soul but blessed Egypt and unborn generations which were yet to come.

I want us to study carefully that choice which Moses made.

Every once in a while I find someone who says that religion is for untutored men, and for

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED TREATMENT OF THE SICK

CHRISTIANITY. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27; 5:14-15. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."—1 Peter 3:8. Christianity rightfully has the credit of the only real intelligent care of the sick, feeble, cripples and insane to be found in the world.

BRAHMANISM. Caste rules prevent a Brahman from assisting a person of any other caste than his own. A hideous wall is set up by relatives as soon as a sick person is believed to be dying. This often hastens death. Evil spirits are believed to flock into the death chamber, which causes terror to both living and dying.

FEELINGS HAVE TO DO WITH ONE'S OWN FLUCTUATING CONDITION. FAITH TO DO WITH CHRIST'S ETERNALLY ENDURING SACRIFICE.

HINDUISM. A dying person is placed in the Ganges and exhorted to say: "Hasi," as a passport to heaven. The ailments of women and children are treated by men of the family as of no consequence and are constantly allowed to run into incurable maladies because time, money and inclination to help are wanting.

BUDDHISM. China's reputation for callousness in the presence of suffering is notorious. Many of the Chinese can see persons drowning or being killed before their eyes without seeming to think of offering assistance.

FEELINGS CANNOT CONNECT THE SOUL WITH GOD. IT IS FAITH THAT LINKS THE POSSESSOR WITH GOD WHO GIVES SALVATION.

TAOISM. It is a current saying that, "In the presence of a long continued sickness, there is no filial son." If a young married woman is sick, the first step is to send for her mother as the only one who has the time or disposition to care for her; and who, also, is often expected to meet the expenses. Patients having contagious diseases are deserted like lepers.

CONFUCIANISM. The announcement of illness is a signal for all manner of raids upon the patient, the numbers being in proportion to the gravity of the disease. Priests raise pandemonium to drive away evil spirits. Guests throng the place and wail if death is feared. Quietness is not even thought of.

MEN MAY BE ABLE TO POLISH MEN BUT ONLY GOD CAN CLEANSE THEM.

ZOROASTRIANISM. The whole trend of the teaching and life of Zoroaster was a great advance over the cruelty of the people of his times. He pleaded for mercy for man and beast, and set in motion a new line of ethics which developed the best human civilization of his day.

MOHAMMEDANISM. Arabs depend on amulets, charms or herb remedies. Honey is a great panacea according to the "Koran." Women are so versed in Arabic materia medica that the Arab doctors, "hakeem," find comparatively few to practice upon. Their treatment of the sick is pitifully, though ignorantly, cruel.

IF CHRIST IS THE WAY, WHY WASTE TIME TRAVELING SOME OTHER WAY?

THE PARSEES take good care of the sick. They form the habit of giving while they live rather than leaving their earnings in a legacy. As a result, Bombay has a number of well-appointed hospitals and asylums through their generosity. Their care of the sick has been stimulated by the example of Christianity in India.

SHINTOISM did not deal with moral obligations, the result of which was, that everyone did as his own feelings prompted in cases of need. Ancestral worship exerted considerable influence in the individual determination of one's personal obligations to the sick and dying.

women and children. These individuals who have a lack of spiritual insight say that Christianity belongs to everybody but to grown, stalwart men. If there be such an individual here tonight, let me remind you, beloved, that Moses was a grown man. He was the crown prince of the Egyptian throne, and, furthermore, Moses himself was a highly educated individual, for the Word of God tells us something concerning his education.

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel."

—Acts 7:22,23.

To that individual who would dare to say that Christianity is for children and for women and for untutored men, you had better read God's Word. There wasn't a man in Moses' day that was more highly educated than he. There wasn't a man in

Moses' day that had more offered by the world than he. The treasures of Egypt and the throne of Egypt were his. Beloved, he had everything this world had to offer, yet as a man whom God had foreordained to be a leader of Israel, he made a choice, and that choice was to reject all that Egypt offered and to take everything that God offered.

I

WHAT MOSES SAW.

When Moses came to the forks of the road, as he looked down one fork of it, he saw a bright path that was growing darker. Listen:

"Esteeming the reproach of Christ greater riches than the TREASURES IN EGYPT: for he had respect unto the recompense of the reward."

—Heb. 11:26.

Notice, as Moses came to the forks of the road, he looked down this fork and it was a mighty bright path. There were the treasures of Egypt to

be his. There was the throne of Egypt to be his. In just a little while Moses will be the "Stalin" of the world. In just a little while Moses will be the ruler, not only in Egypt but in all the world that was bowing in submission to Egypt. I say, beloved, it was a mighty bright picture that he saw. But as he looked, the path which was bright at the beginning, grew darker and darker the farther it went.

Let me remind you, sinner friend, all this world has to offer glitters close by, but it gets darker the farther from you it gets.

"But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee."

—Psa. 55:23.

I remember a man that I visited sometime ago who didn't know Jesus. He said that it had seemed all right up until then. You know, beloved, when a man is face to face with God, flat on his back on a sick bed which became his death bed, things look much different to what they do when he is up walking around. God seems mighty close to you when you have a hot water bottle at your feet and an ice cap on your head, and things look a lot different to you than what they did when you were up going your way in this world without the Lord. I stood beside this individual and read to him this passage of Scripture about Moses' choice for God. He told me how he had been a church member and a lodge member—a better lodge member than he had been a church member. He told how these paths had all seemed all right up until then. He said, "Brother Gilpin, I have come down to this hour and I can see just as far as the grave, and then all becomes dark. I can't see one bit farther."

Moses was a grown man and he saw that same thing when he was standing up on his feet. When he was forty years of age he saw this same thing that this man had to wait until he came to die to see. Moses saw that all this world had to offer got darker and darker and darker the nearer he came to God.

Moses not only saw that path which became darker but he looked down the other fork of the road and this time he saw a dark path which was growing brighter. What a contrast!

Beloved, that is true of every individual here tonight. All the world has to offer is bright now, but it gets darker as you approach the end of the way, and still darker as you come out into eternity into a midnight blackness without God.

For a Christian, the path doesn't seem so bright to start with. God's Word tells us concerning this:

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

As Moses looked down this path, it didn't look very bright just in front of him. There were the afflictions of the people of God before him. He is going to have to take the reproach of the world. There were difficulties and problems of all kinds in front of him. He is going to have to renounce the throne of Egypt. He is going to have to renounce the fact that he will be the king of Egypt. This path looks mighty black in comparison with the first one, but strangely enough the farther he looks the brighter this second one gets. As he looks down this road which is growing brighter, he sees how he is going to be a prince of God, how he is going to be used of God, and how at

the end he is going to be with God. What a contrast in the two roads that forked and faced Moses as a young man forty years of age.

Maybe I speak to somebody who is looking at this same thing, the same way Moses did. Those same two roads are before you. The world offers you its best now, a little worse tomorrow, and still worse the next day, and a midnight blackness for eternity. God seemingly, doesn't offer you so much today. Contrasting it with what the world has to offer, it is mighty dim today. There is no glitter about it, but what God has to offer grows brighter and sweeter and more precious and at the end, a heavenly home with the Lord Jesus Christ.

That is what Moses saw when he stood at the forks of the road. That is what you will see if you will stand with him at the same forks of the road today.

II

WHAT HE LEFT BEHIND.

Moses left behind the throne of Egypt. He refused to be called the son of Pharaoh's daughter. Josephus, the Jewish historian, says that Moses was the heir-apparent to the throne of Egypt then governed the world, that Egypt had a monopoly on the education of the world, and that the Nile valley was the granary of the world. Josephus said that it was a slight thing for Moses to renounce the throne of Egypt.

Moses didn't have to worry from the time he made his choice. He didn't worry one bit about the throne of Egypt. When he made his choice, he left Egypt behind.

Beloved, when you become a child of God by faith in Jesus Christ there are some things that are completely left behind. This world so far as you are concerned isn't going to bother you in the days to come.

Moses left behind him the treasures of Egypt. He knew that they didn't amount to anything. He knew those treasures had been gained by rapacious ways, and, beloved, treasures gained in that manner will be lost in the same manner. All treasures gained in any way that isn't right will be lost in the same manner in which they were gained. The Word of God tells us this to be true. Listen:

"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."—Prov. 23:5.

Moses knew that, and I have seen the same thing. Do you remember that fatal day in November 1929 when the depression started in the United States? Do you remember that fatal day when on the New York stock exchange, twenty-five billion dollars was lost in one single day's time?

How foolish is that man who trusts in riches. When I was just a boy I remember a doctor was called into a sick room to attend a man that was wealthy, a millionaire. The doctor sat down by his side and said, "All my life you told me that when you came to die, if I were your attending physician, to tell you so that you could take care of a few more matters." He said, "I am telling you now. In three hours you will be a dead man. The banker clutched that doctor by the hand and said, "Doctor, I will give you a half million dollars if you keep me alive until tomorrow morning."

Moses looked at the riches and laid them all aside. They meant nothing to him. He had his eyes on greater riches—the riches of God. (Continued on page three)

"Moses"

(Continued from page two)
the kingdom of God.

Moses left behind him the pleasures of sin.

I have heard preachers say that there was no pleasure in sin, but, beloved, that is a false statement. There are pleasures in sin. There isn't a sinful thing that you can engage in but what has its pleasures to offer you. Notice how it is described: "the pleasures of sin for a season."

Moses stood at the forks of the road and saw that there would be plenty of pleasures for him in Egypt as the crown prince of the land of Egypt. He could have enjoyed and participated in all the pleasures of ungodliness that Egypt had to offer, but he discounted all these and laid aside these pleasures, knowing that the pleasures of sin would last but a season.

Lord Byron, who himself had drunk every pleasure that the world had to offer and had tried all the pleasures that might be offered to him, told his own experience, when he said:

"Drank every cup of joy,
Heard every trump of fame,
Drank early, deeply drank,
Millions draughts which common millions might have quenched,
Then died of thirst because there was no more to drink."

Isn't that true as far as the world is concerned? Sinner friend, if you try all the pleasures which the world has to offer, if you indulge in them, participate in them, and drink deeply of what this world has to offer, when you come down to the end of the way, you will find that there is no satisfaction for your soul.

Someone may say, "I would like to be a Christian if I didn't have to give up so many things." Beloved, that is a false statement. You don't have to give up anything to be a child of God. All you have to do is to receive Jesus Christ as your Saviour, and when you receive the Son of God as your Saviour, you will want to give up the things of this world. It won't be any trouble to give them up then, for you will have a new-found love. There will be a new affection that will cause you to want to give them up.

Sinner friend, suppose you go to 200 dances, suppose you play one thousand games of bridge between now and the time you die, suppose you attend 1,500 movies, and suppose you drink 2,000 cocktails, and then go to Hell. That is a mighty big price for a man to pay for his soul.

Moses knew there were pleasures in sin, but he knew they would only last for a little while.

III

WHAT MOSES CHOSE.

Moses chose afflictions, for we read:

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. 11:25.

Can you imagine any individual choosing afflictions rather than the throne of Egypt? Moses did. I imagine that when he stood there and made his choice, God gave him a revelation of some of the afflictions that he was going to have. I imagine that he saw the army that he was going to lead, halted at the Red Sea, with the waters of the Red Sea flowing before him and the army of Pharaoh coming behind him. I imagine that he could see him-

self and the children of Israel wandering in the wilderness for forty years, that they were going to be without food and water and that they were going to be fed miraculously with food from Heaven and with water miraculously from the stone. In spite of all that was before him, Moses chose the afflictions of the people of God. He knew that those afflictions, like the pleasures of sin, were only for a season. Over everyone of those afflictions that beset his pathway were these two words, "Passing away."

I don't tell anyone that it is an easy thing to be a Christian. When I first began to preach I told folk that it was an easy thing to be saved and that it was an easy thing to live a Christian life. I quit it a long time ago before I came to Russell. Beloved, if I hadn't quit it before I became your pastor, I know I would have quit it since I became your pastor. It is no easy thing for any individual to be a Christian. There are afflictions out before you, but those afflictions are just like those sins that are offered to you—these afflictions are temporary and they are transient. They don't last.

Moses chose the reproach of Christ. Listen:

"Esteeming the reproach of Christ greater riches than the treasures in Egypt."—Heb. 11:26.

Not many men are willing to make the choice that Moses did. It is hard for me to understand why men hesitate to bear the reproach of Christ when they don't hesitate in other forms of publicity. No man is ashamed of the fact that he is a Democrat or a Republican. Those who are lodge-goers aren't ashamed of their lodge membership (they ought to be). You look at that Odd Fellow when he has three links on his lapel, or that Mason who wears his compass or square, or the Royal Arch Mason who wears his keystone. You look at that Elk who wears his horns, or that 32nd degree Mason that wears his birds. They aren't ashamed of any reproach that may fall upon them. I can't understand why any child of God would be ashamed of the reproach of the Lord Jesus Christ. Beloved, I'd rather be known as a child of God than be known in any other manner in this world. I'd rather for the world to know that I am in Jesus, that I am God's man, than for them to know anything else concerning me. I can't understand Christians that are ashamed to bear the reproach of the Lord Jesus Christ.

Moses chose to be a prince of God. He was already a crown prince of Egypt, but when he made his choice on God's side he became a prince of God. Every man who is now a child of God is already a prince with the Lord. Listen:

"And hath made us **KINGS** and priests unto God and his Father; to him be glory and dominion for ever and ever."—Rev. 1:6.

"And hath made us unto our God **KINGS** and priests: and we shall reign on the earth."—Rev. 5:10.

Price Albert of Belgium, on his deathbed, said, "I have had wealth, rank, and power. But if this were all I had now, how wretched would I be. I'm soon to lose my princship with this world, but I am still a prince of God."

Moses could have remained a prince of Egypt, but he chose to be a prince of God.

Moses also chose Jesus Christ. Listen:

"Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the

firstborn should touch them."—Heb. 11:28.

Moses saw something back there which every man needs to see. He saw the Passover, which was prophetic of the Lord Jesus Christ. When Moses stood there at the forks of the road, he chose Jesus Christ. The Son of God was his choice.

I feel sorry for the man or woman who doesn't know Jesus. Most everybody has religion, and I don't compliment you for it at all. I would to God, beloved, that you could lose all the religion that you have and just receive Jesus Christ as your Saviour and begin walking with Him, for religion won't save.

IV

THE REWARD.

"He had respect unto the recompense of the reward."—Heb. 11:26.

Did you ever read the first five books of the Bible known as the Pentateuch — Genesis, Exodus, Leviticus, Numbers, and Deuteronomy? Moses wrote these books. What do you know about the literature of Egypt today? Not a thing. You can go down into the Nile and dig up some stone with some hieroglyphics and you can send educated and learned men by the thousands to read it, but you will still know mighty little about the literature of Egypt.

Beloved, here was a man in Egypt who one day made a choice for God. Did it pay? He wrote the first five books of the Bible—the inspired Word of God. Any man would be glad to have it known that he had had a part in the compilation and in the making of the Word of God.

What other rewards did Moses have? Look at him on the Mt. of Transfiguration. Our Lord had been here nearly thirty years when He started to preach. One day Jesus got home sick. One day Jesus got anxious to talk to somebody that knew what was going on, and God sent two individuals from Glory — Moses and Elijah. Did it pay, beloved, for Moses to make that choice?

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3.

Up yonder throughout eternity, in the ageless aeons of eternity that shall never end, we are going to sing the song of Moses and the Lamb. Down here we like to sing the songs of Wesley and Fanny Crosby. We like to sing the songs by earthly individuals. How much greater is it going to be yonder in eternity to sing the song of Moses and the Lamb!

"On Jordan's stormy banks I stand

And cast a wishful eye
To Canaan's fair and happy land
Where my possessions lie.

We will rest in that fair and happy land,

Just across on the evergreen shore.

Sing the song of Moses and the Lamb, by and by,

And dwell with Jesus evermore."

CONCLUSION

Beloved, you are in the same position today that Moses was. Go on down that one road. It is fairly bright now but it gets darker the farther you go. Or you can take this other road. It isn't so bright. Our Lord doesn't have so much glitter to offer, but, beloved, it gets brighter out yonder toward the end of the way. You can make the same

DON'TS FOR CHURCH GOERS

Don't visit. Worship.
Don't hurry away. Speak and be spoken to.
Don't stop in the end of the pew. Move over.
Don't monopolize your hymn book. Be neighborly.
Don't wait for introductions. Introduce yourself.
Don't choose the back seat. Leave it for late comers.
Don't criticize. Remember, and think on your own frailties.
Don't stare blankly while others sing, read, or pray. Join in.
Don't leave without praying God's blessing on all present.
Don't sit while others stand or kneel. Share in the service.
Don't sit with your hand to your head as if worshipping hurt you.
Don't dodge the preacher. Show yourself to be friendly.

--Church Herald

God Reveals Himself

(Continued from page one)

4. God also has upon certain occasions spoken through dreams and visions (see Dan. 7:13, 14, Matt. 2:19).

5. One of the greatest revelations that God has made to the human race is the Bible (II Peter 1:20, 21).

Sometimes the Scripture writers did not themselves understand the meaning of what they were led to write. (For example read I Peter 1:10-12.)

God's Supreme Revelation

In addition to the ways mentioned above, God has of course given a revelation in nature of Himself. Nature reveals a Creator. But we are ready now to consider God's final and perfect revelation of Himself.

This revelation is made thru Jesus Christ. (Hebrews 1:1-3. Please note the three great things said about Christ in Heb. 1:2, 3.)

What Is The Great Value Of The Incarnation Of God In Humanity?

Several suggestions:

1. God is more perfectly revealed in a person than through a book. "He that hath seen Me hath seen the Father" said Jesus.

2. The love of God is better understood, through the coming of Christ. (See Jno. 3:16.)

3. It was necessary that Christ should have a human body in order to go to the cross and die for us.

4. His incarnation was necessary to the fulfillment of prophecy.

5. Through the incarnation of God in human form, the invisible became visible. God thus is made more real to us.

Not To Be Any Further Revelation

Christ is the end of God's revelation. No further revelation is needed. This is to say that all of the originators of new religions such as Christian Science, Russellism, Unity, Theosophy, and such are false prophets and teachers. Likewise the so-called revelations and messages of Spiritualism, are an attempt to add to God's revelation.



Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom
And use up all the standing room
At Church next Sunday.

THE BAPTIST EXAMINER

PAGE THREE

DECEMBER 23, 1950

Rank Modernism

(Continued from Page One)

ing the thrilling experience of reorganizing every phase of our University life, and of Chinese society. It is the most profoundly religious Christian experience I have ever been through. I absolutely believe this to be the most comprehensive renaissance the human spirit has ever experienced; and the most dynamic change in human history. God is working alongside of these Communists.

A Chinese colleague and I have translated the article by William Howard Melish "Religion in the USSR" into Chinese — the Canadian edition which has the extra brief report. And we are publishing it in "The Christian Hope" and as a separate pamphlet. I hope you do not mind? We want to help China skip the 35 years of experimenting since 1917 and be ahead in her understanding of vital mature religion and its contribution to the New Society.

We're just in the middle of building a beautiful Chinese Christian Cathedral on this campus, and our work is going ahead full swing. If you know any people who believe in the on-going Kingdom of God who would like to help us finish this Christian Church, ask them to send contributions to the credit of the West China University Church, to the United Board for Christian Colleges in China, 150 Fifth Avenue, N. Y.

Ninety-five per cent of the US press on the Far East is absolutely false. Believe the opposite, and you will be close to the facts. The South Korean Government first attacked North Korea. It seems that only Soviet Russia Today and Harry Ward's Social Action Bulletin of the M. E. Federation are about the only trustworthy papers in the US now.

How can we out here help you in the US and the progressives?

Dryden L. Phelps
University Community Church
West China Union University

STEP BY STEP

*He does not lead me year by year,
Nor even day by day.
But step by step my path unfold,
My Lord directs my way.
Tomorrow's plans I do not know,
I only know this minute,
But He will say, "This is the way,
By faith, now walk ye in it."

And I'm glad that it is so,
Today's enough to bear;
And when tomorrow comes,
His grace shall far exceed its care.
What need to worry then or fret?
The God who gave His Son,
Holds all my moments in His hand,
And gives them, one by one.*

-- James 4:14-- Copied

The Dance

(Continued from page one)
watched the young men and women tightly hugging in one another's arms, and moving about the room with distracting music playing loudly, I must feel very strongly that the psychology produced could not be in the least suitable for the state of mind in which to choose a life companion.

It is conceded to be a bit difficult to ascertain exactly where the modern dance had its birth but probably in France in 1627 by a French dancing master whose name was Gault. He was a libertine and gloried in it. He was so low in the moral scale that in an attempt to rob his own sister of her virtue he strangled her to death. He was guillotined by the government for that crime in 1632. (Carrara in "Enemies of Youth.") It was 175 years later that the waltz was made popular in France after its rise in Vienna, 1812.)

The real historical facts are said to be, in Encyclopaedia Americana, that the waltz which was not prominent until after 1800 was the first dance where opposite sex danced together.

From Encyclopaedia Britannica:

"Much has been written of the obscenity of primitive dancing and it has been said that it is primarily sexual in intent. . . evidence from many parts of the world does not bear this out. To a certain extent all dancing is sexually stimulating, but except in courtship dances, this stimulus may be regarded as a by-product." Page 14. (The courtship dances were done by men or possibly women but alone and were designed to attract the other sex looking on and thus they would walk up and tap them on the shoulder signifying their choice of them.)

"In all dancing there is opportunity for pleasurable exercise but some dances are designed to create sexual excitement in both performers and onlookers."

Nobody would accuse the above source of information trying to warp the thinking of the readers. The whole matter was written to state facts including the glory of the dancing. There you are.

That may be followed up from my files. Several years ago I was drawn into a contro-

versy over dancing of our children at a Civic Center, Elmwood Place, Ohio. Since both the newspapers and the radios publicized the matter greatly, about everybody in that county knew about it. Here is a letter I received (in part) from "W. H. L.," a former dance teacher and dance hall operator:

Cincinnati, Ohio
March 8, 1944

The Rev. Mr. Raymond Smith, Highlawn Ave. Baptist Church Elmwood Place, Cincinnati, Ohio

Dear Reverend Sir:

This is to certify that after having run a dancing school and also a dance hall, I can honestly say that everything connected with dancing is conducive to the abnormal arousing of sexual emotions. In fact, each new step is popular to the extent that it arouses such emotions that were supposed to be sacred and protected by happy wholesome and normal living. I believe it is impossible for anyone to hold another in their arms and dance across the floor without undesirable emotions being aroused.

There are two cases that come to mind from my observation. One young couple who started dancing at our school were separated within three months and their little lovely daughter left without a good home. The wife became interested in another man and the husband another woman. Another case was my own brother and wife. They had three children. I refused to teach them to dance in my school because I knew the dangers. They went to another school and within six months were separated. The children were thrown upon the support of relatives. If I had no other reason than these mentioned, it would suffice forever to ban dancing.

Signed,
W. H. L.

If it be maintained that this is a method of culture, let me ask if this type culture is more important than homes and character and conscience?

Let me also quote from a letter from the superintendent of schools, Mr. John A. McKnight, Elmwood Place, Cincinnati, O. After the above controversy was filling the atmosphere, he, whom I had stood against face to face because of "evolutionary tendencies" in the biology classes, and thus was not a bosom friend of mine, wrote:

"Regardless of the success of this venture, or the position in which I may be placed in expressing my opinion on such matters from time to time, I should like to commend you on this one score, at least, that you stand for your conviction and present an idealism which is bound to command attention of thinking people."

The Bible And Dancing

Yes, the Bible says, "A time to mourn and a time to dance." Ecc. 3:4. But may I suggest it is not speaking of the ballroom or round dance! There are three kinds of dancing mentioned in the Bible. Any other kind must be assumed.

First, there was the religious dance. The dance that was giving expression by the individual to his religious ecstasy. The wonderful sense of deliverance was expressed after the crossing of the Red Sea by Miriam and the women. Ex. 15:20. After the Ark of the Covenant was finally restored, David the king was so filled with Holy joy that he danced! 2 Sam. 6:14. And then we have the same idea expressed in the New Testament when the prodigal returned. They danced. Luke 15:25. Sad to say that among the extreme emotional peoples, they abuse the holy dance in their religious services to something as base as the "round dance!"

Secondly, dance of entertainment. Probably something of this nature possessed the people at the drunken party of Belshazzar in Daniel 5. And probably the same was true concerning the request for Queen Vashti in Esther 1 which she refused to do. Then it was definitely true in Mark 6:22 where Herodias' daughter danced before the king. I suppose this was something like the "floor show."

Thirdly, patriotic dances were common. When Saul and David came back with the triumphs of battle the women sang and were dancing in commemoration of their victories. I Sam. 18:67. Then after the victory over the Ammonites by Jephthah, his daughter came out dancing to meet him. Judges 11:34. Naturally these patriotic dances were nothing akin to the sinister "USO dances" of the last war!

In the fourth place there are social dances but so far as the Bible is concerned it must merely be assumed. I may venture to suggest that the conduct of a religious dance around the golden calf in Ex. 32 is something like some of the modern dances I have heard about. In verse 6 they were drinking; in verse 19 they were dancing; in verse 25 they were naked. At least some of the formal balls with the type of evening gowns that are worn might pretty well be suggestive of this ancient dance!

The sexes never danced together. In Jer. 31:13 we are told, "Then shall the virgin rejoice in the dance, both young and old together. . . ." As stated earlier in this discussion, that opposite sex did not dance together until after the middle ages. Such dancing originated without official notice 1627 in France; officially recognized as a pattern for dancing in Vienna 1812 and then popularized in France and Germany. Grace I. Fox, in her book on "Folk Dancing for Colleges and Schools" states that when this type of dancing "reached England it was frowned upon because of the shocking position of the dancers."

Can you test this lustful practice by the principles set forth in the Bible and still claim that it is right and commendable?

It must be conceded that this is worldly and born out of lusts. Therefore how can a Christian hope to improve his position before the world when he does not stand for anything aside from which the world stands. Thus we read in I John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lusts thereof; but he that doeth the will of God abideth forever."

Now remember that association with these lusts constitute your future of passing away. To refuse them and do the will of the Father means you abide . . . yea and all you do, forever!

Would you like to be a vessel unto honor? Well, in clarifying what a person is to purge himself from, the word "lusts" is found in the following verse. But in verse 21 of II Timothy 2, we read, "If a man therefore purge himself from these he shall be a vessel unto honor, sanctified (separated) and meet for the Master's use, and prepared unto every good work." I believe that is what the great and renowned Robert M'Cheyne who shook the world for God, though he died at the age of 33, did. When he was speaking to young people he said, "What has the world done for you that you love so much? Did the world die for you? Will the world blot out your sins or change your heart? Will the world carry you to Heaven? No! No! I have not been to a dance for many years, and yet I believe I have more pleasure in a single day than you have had in all your life." (Riley in Bible Expositor and Evangelist.)

Let me give you Job's suggestive description of the outcome of the dance: "They send forth their little ones like a flock AND THEIR CHILDREN DANCE. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and IN A MOMENT GO DOWN TO THE GRAVE. Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways" Job 21:11-14.

The people who gloat over the possibility of mixing questionable amusements with all their Christian testimony DO NOT DESIRE THE KNOWLEDGE OF THE WILL AND WAYS OF GOD. THE GRAVE for their best and possibilities of their life is the score.

Then, let everyone remember that Ecc. 11:9 gives us the double truth. First, the invitation for a man to do as he pleases, BUT A WARNING that he must face everything he does in judgment. Read it carefully:

"Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth, and walk in thine heart, and in the sight of thine eyes: BUT KNOW THOU, THAT FOR ALL THESE THINGS, GOD WILL BRING THEE INTO JUDGMENT."

May I solicit your heart interest in THE FIVE BLEEDING WOUNDS OF JESUS. Can anyone violate the blood by his conduct and hope to please the Lord or hope to bring glory to His name?

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did ere such love and sorrow meet
Or thorns compose so rich a crown."

Holy Year

(Continued from page one)

Mary who crossed the horizon nineteen hundred years ago whose sacrifice was incomplete and left to human men the task of satisfying the requirements of God; 'twas Christ, the Saviour of men, who cried with a loud voice "It is finished," 'twas the Christ, who in you, is the hope of glory.

—The Converted Catholic Magazine

A GOOD IDEA FOR OTHERS TOO

The Baptist Tract Club of Grand Rapids, Michigan, has ordered another shipment of Simmons' "A Systematic Study Of Bible Doctrine," and in so doing, Miss Margaret Van Tuijl, the secretary says:

"We hope, beginning with the new year, to have a class in doctrine using this book as the textbook . . ."

This is a splendid idea and we pass it on to our readers, urging you to do likewise.

Furthermore, this tract club has ordered many copies of this splendid book. We urge you to follow their example.

Certainties

Michael Faraday, the famous chemist, a man of giant intellect, was asked as he neared the waters of death, "What are your speculations now?"

"Speculations, I have none. I am resting on certainties," he replied, and then quoted, "I know Whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day."—2 Tim. 1:12.

Can you say the same now?
—Selected

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