

# The Baptist Examiner

## SALVATION

Paid Circulation In All States And In Many Foreign Countries

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

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HERE ARE A NUMBER OF GOOD REASONS WHY ONE SHOULD NOT SUPPORT . . .

## The Co-Operative Program

George Opolka  
Troy, Illinois

Because quite a few Baptist people have been inquiring about the Co-operative Program lately and evidently they are not getting any information from the pulpits (by preachers who claim to be the truth), I am therefore writing this article that they may have access to this information. While the following is only a segment of the heresy taught, I feel it is sufficient to open the eyes of any believing Baptist.

Beginning with Prof. Nels Ferre at Vanderbilt University who taught the Gay Lectures at Southern Baptist Theological Seminary, we find in his book "The Christian Understanding of the Bible" he implies that Mary could become pregnant from a Roman Soldier. This, in his eyes, would make Mary no better than a common prostitute.

Next in line is Prof. Dale

Moody of Southern Seminary who replaced the volumes of E. Y. Mullins with those of an infidel, H. Emil Brunner. Moody has been known to teach such doctrines as "It is possible to lose your salvation."

Then there is Prof. Frank Stagg, Head of the New Testament Dept. at New Orleans Baptist Seminary who says, "Strictly speaking, Jesus is not our mediator." The President of the Seminary, Mr. Roland Q. Leavell has said that there is nothing wrong with Prof. Stagg's teaching.

Prof. E. A. McDowell of Southeastern Seminary said in his book "The Meaning and Message of The Book of Revelation," that we who are living today are in the Millennium. Prof. Eric Rust of Louisville Seminary teaches that the Bible needs correcting by our more exact knowledge.

Robert J. McCracken, who succeeded Harry Fosdick as pastor of Riverside Church in New York—Fosdick has stated, "of course I

do not believe in the Virgin Birth or in that old fashioned Substitutionary Doctrine of the Atonement; and I do not know of any intelligent Christian minister who does"—was invited to bring some lectures to the students at Louisville Seminary.

Ralph Elliott, while teaching at Mid-Western Baptist Seminary, said that the Bible is full of myths and contradictions.

Many of our colleges teach the theory of evolution as being the way God used to bring about the existence of man. Many of our colleges now have dancing and vulgar plays as part of their program.

In 1962 at the Southern Baptist Convention in San Francisco, so many Baptists had become concerned, that a resolution was passed to investigate the Seminars to find out if their views were undermining the historical accuracy and doctrinal integrity of the Bible. The following year, 1963, Elliott was dismissed (but not for theological reasons) and the Convention was told that now liberalism was taken care of in the seminaries. Although defeated, conservative Baptists managed to get a motion passed concerning the progress in carrying out the 1962 resolution concerning liberalism in the institutions and to bring the report to the Convention in 1964.

In 1964 it became obvious that the issue was dead. At Atlantic City when the report was given, it was a farce. Instead of a progress report on removal of the liberalism from our institutions, a statistical report was given on (Continued on page 8, column 3)



**THANKSGIVING** is just around the corner. November 23 will soon be here. Don't forget to plan now to be with us for this great day's service. Watch for further announcements as to Thanksgiving in this paper.

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "12 INDICTMENTS AGAINST THE MODERN DANCE"

Here is a sermon which was preached by the editor when but a boy preacher as pastor of a Cincinnati, Ohio, church. It was reproduced in over 500 dailies either in whole or in part — all the way from Maine to California, and from the Great Lakes to Mexico. It is just as pertinent now as then — even more so.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — (I Cor. 10:31).

A little over ten years ago the poet:

That dance is described by the poet:

Wilburn Cockrell  
Henleyfield, Mississippi

Some religionists believe that God has had various plans of salvation down through the ages. It is taught by heretics that some were saved by keeping the law of Moses. This is a mistaken idea and contrary to the teachings of the Scriptures. The law was not given to make a man just with God: "For by the works of the law shall no flesh be justified" (Gal. 2:16). The law was given that men might know what sin is (Rom. 3:19-20; 7:7). The law was a "schoolmaster" to lead men to Christ (Gal. 3:24-25).

Other theologians contend that the people in the Old Testament times were saved through the blood of animal sacrifices. This is untrue also. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. . . . For it is not possible that the blood of bulls and goats should take away sins" (Heb. 10:1-4). The book of Hebrews is used to show how the Old Testament worship, offerings and priesthood pointed to salvation by faith in a crucified Savior. The animal sacrifices only pointed toward salvation by the blood of Christ (Rev. 1:5). In olden times it was not the blood of animals which took away sin; it was the blood of Christ who was "the Lamb slain from the foundation of the world" (Rev. 13:8).

Ordinances and forms of worship change, but the way of salvation is as eternal as its Author. The Old Testament saints were saved by grace through faith, just like you and I are saved today (Eph. 2:8-9). We read where "Noah found grace in the eyes of the Lord" (Gen. 6:8). In Heb. 11:7 we are told that he "became heir of the righteousness which is by faith." Gal. 3:8 reveals that God preached the gospel (I Cor. 15:1-4) unto Abraham, and in Rom. 4 Abraham is set forth as a person saved by grace through faith (Rom. 4:3, 11).

The righteousness of God's people is a righteousness by faith, an imputed righteousness. This is true of people in both Testaments. "Their righteousness is of me, saith the Lord" (Isa. 54:17). But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness. . . . (I Cor. 1:30).

Jesus Christ was the one in whom all the Old Testament prophecies converged and found their fulfillment. Salvation in Christ was the theme of all the Old Testament prophets: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). Jesus of Nazareth was the one "of

whom Moses in the law, and the prophets, did write" (John 1:45). The prophets themselves searched their own writings to find "what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:10-11). On the road to Emmaus "beginning at Moses and all the prophets, he (Christ) expounded unto them (Cleopas and another disciple) in all the Scriptures the things concerning himself" (Luke 24:27). The evangelist Philip using Isa. 53 as his text preached, not salvation by keeping the law, but Jesus to the eunuch (Acts 8:32-35). The Old Testament prophets were sent to preach peace by Jesus Christ (Acts 10:36), and the Old Testament was given to make a person "wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

Man's nature has always been the same in all ages. It took the same power in other ages to save that it takes today. Salvation has always been of the Lord (Ps. 3:8; Jonah 2:9; II Tim. 1:9). During the old dispensation it was said: "The just shall live by faith" (Heb. 2:4) and the same is true of the new dispensation: "The just shall live by faith" (Amos 1:17). In both Testaments it has been said: "Whosoever believeth on him shall not be ashamed" (Isa. 28:16; Rom. 10:11) and "whosoever shall call upon the name of the Lord shall be saved" (Joel 2:32; Rom. 10:13).

## HOW MUCH DOES SIN WEIGH?

An open-air preacher was telling out the old, old story, when a thoughtless youth rapped out, "You tell us about the burden of sin. I feel none." Then he added flippantly, "How much does sin weigh? Eighty pounds? Ten pounds?"

The preacher answered the fool according to his folly: "Tell me, if you laid a four hundred pound weight on the chest of a dead man, would he feel it?"

"No, because he is dead," answered the youth.

The preacher responded, "And the man who feels no load of sin is dead spiritually."

The lad's remarks only proved what he was. How true is the declaration of Scripture, "Dead in trespasses and sins" (Eph. 2:1)! Do you feel the burden of your sins? If you do not, you may well feel alarmed. You are dead spiritually.

Picture a man lying dangerously ill. He is suffering intense pain. Suddenly the pain leaves him. He tells the doctor that he is much better. The pain has left him. He will soon be well. The doctor shakes his head. He knows better. Mortification has set in. The pain has ceased. He is doomed. He is physically dead as to feeling pain. Soon the end will come.

Is this not a true picture of (Continued on page 8, column 3)

## Reasons Why We Are Not Southern Baptists

It takes 25 Southern Baptist Churches to support one Missionary.

Last year 6000 Southern Baptist Churches did not report one baptism.

Southern Baptist Literature advertises filthy books as recommended reading for our young people.

Southern Baptist Sunday School Board openly admits that the National Council of Churches helps plan the New Curriculum Materials.

## Appreciated Letters

I am enjoying TBE the same always and am often encouraged by your stand for the

Floyd Cotton  
(New York)

Just a note to let you know how much I enjoy your paper. It has certainly been an influence in my life. I've taken it for years and still enjoy it thoroughly.

Isom Haynes  
(Virginia)



# The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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## AND THE BOOKS

"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, And The Books, but especially the parchments." II Tim. 4:13.

A thought came strongly to me and has been on my heart since the Bible Conference as to how we can help ourselves, and help Calvary Baptist Church with its great ministry through The Baptist Examiner and through the annual conference. The thought is in reference to the buying of books.

Now if you are one of those know-it-all individuals who does not need the help one can get from books written by Spirit-taught men of days gone by, and some few present day writers, then this is not for you. I pity the man who scorns the purchase and use of good books. Even the great Apostle Paul saw the need and usefulness of books. Surely we need them.

Calvary Baptist Church runs a Book Shop as a part of the ministry of the church. The profit from this book shop will go into the ministry of Calvary Baptist Church and does not go to any individual. So why don't we buy books that you need, that will bless and enrich our lives, that will increase our usefulness from this book shop, and thus while helping ourselves, we will be having a part in the ministry of this great church. Would not the small profit that is made on these books be better used by Calvary Baptist Church than to some individual in a private book store?

Let me urge you to keep your eye on that weekly bargain space in The Baptist Examiner, and take

advantage of those special buys. I would urge you to buy "An Expository Dictionary of New Testament Words" by W. E. Vine. It is one of the best study helps on the market today. Buy a good concordance, either Young's or Strong's. Either one will prove invaluable to serious students of the Word of God. I notice they have some copies of "Body of Divinity" by John Gill. Better order that immediately. It is a great book and may soon be hard to get. Be sure you get a good Bible Dictionary. Don't dare be without Seis on Revelation and Haldane on Romans.

Let's all use this service of Calvary Baptist Church and help them while we help ourselves. By God's grace, I know a little about books. Write me if I can be of service in recommending books to you on different subjects. Joe Wilson, 2512 Stockton St., Winston-Salem, N. C., 27102.

Don't forget, start saving some money now, so I can sell you some books at the 1968 Conference, God willing.



## "The Dance"

(Continued from page one)

"Under the dancing feet are the graves,  
Dazzle and motley, in long bright waves,  
Brushed by the palm - fronds, grapple and whirl  
Ox-eyed matron and slim eyed girl.

"See, there is one child fresh from school,  
Learning the ropes as the old hands rule.

God! how the dead boy gapes and grins  
As the tom - toms bang and the shimmy begins!

"What did you think we should find," said a shade,  
'When the last shot echoed and peace was made?'  
'Christ,' laughed the fleshless jaws of his friend,  
'I thought they'd be praying for worlds to mend.'

"Pish," said a statesman standing near,  
'I'm glad they can busy their thoughts elsewhere.  
We mustn't reproach them.  
They're young, you see'.  
'Ah,' said the dead men, 'so were we'.

"Victory! Victory! On with the dance!  
Back to the jungle the new beasts prance!  
God! how the dead men grin by the wall,  
Watching the fun of the Victory Ball!"

Instead of finding mothers and fathers upon their knees, thanking God for the return of peace and praying for its eternal continuance, the first shipload of soldiers that docked in the east, found fathers and mothers, brothers and sisters, enjoying the "Victory Ball." Solemnity and gravity, the twin graces that had reigned in the hearts of the

Stay humble or stumble.

American people for the past few years gave way to the twin "disgraces" of immoral gaiety and profane laxity. War - time prayers and covenant vows were forgotten. Broad - minded levity usurped the throne of stable reason. The old adage of "One extreme follows another" was proven true, for the sobriety and abstinence of war gave way to the inconstancy and volatility of peace.

As the days of peace have lengthened, the intemperance and unsteadiness of morality has increased. The old time Irish Jig, Highland Fling, Scotch Reel, Minuet, Quadrille, and Lancers have lost their attraction and in their place we find the Waltz, Two-step, Turkey-trot, Grizzly Bear, Bunny-hug, Buzzard-lope, Texas-tommy, Tango, French - cancan, Bear-cat, Fox-trot, Hug-me-tight, Rocker Waltz, Castle Waltz, Dip Glide, Whirling Swing, Gabby Glide, Wriggly Worm, Kitchen Sink, Shimmy Shivers, Cigarette Dance, Cheek-to-Cheek, Grizzly Grapple, Charleston, Black Bottom, and Skunk Waltz, the last of which is the most appropriate named of all.

Instead of being an innocent amusement, it is today a power of devilry which threatens to devastate the moral fabric of Christianity. Instead of being a form of religious prayer, which the wives used while their husbands were away at war, such as it was in Egypt at the time of

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its origin, it has become a moral menace and bids fair that America, through the influence thereof, will go the way of the empires of the ancient East to destruction.

With indisputable evidence of its pernicious influence, I submit the following indictments against the dance.

I

## THE POSITION OF THE SCRIPTURES.

It has been said, "The Devil can cite Scripture for his purpose." For several decades he has been doing so in order to salve the conscience of professed Christians who dance. Solomon's statement that there is "a time to dance" (Ecc. 3:4) is thought by some to furnish justification for the modern dance. Such a position is founded upon a misunderstanding and misapplication of the text quoted, as well as a complete negligence and perversion of the entire trend of Scriptural teaching. The dance of which Solomon speaks is a dance of religious joy, performed by maidens only, and never by the uniting of the sexes. The totality of the Scriptures represents it as such.

"And Miriam the prophetess, the sister of Aaron took a timbrel in her hand; and all the women went out after her with timbrels and with dances." (Ex. 15:20).

The children of Israel had just been delivered from the hand of Pharaoh. A spirit of Thanksgiving passed over the people. Miriam the prophetess, was so thrilled with joy that she led the women with timbrels and dances.

"And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances." (Judges 11:34).

Again we notice that there was

no indulgence of the sexes in close proximity.

"And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with joy, and with instruments of music." (I Sam. 18:6).

Women only are mentioned as partakers of this celebration.

"David danced before the Lord with all his might." (II Sam. 6:14).

The ark, the symbol of God's presence, was being brought to Jerusalem. Sacrifices were offered every thirty feet. Gladness reigned in the hearts of the people. David danced for joy. Any Christian, who today hasn't sufficient religion to make him happy enough to dance, hasn't much religion.

"Let them praise his name in the dance." (Ps. 149:3).

"Praise him with the timbrel and dance" (Ps. 150:4).

Thus the Psalmist enjoins upon God's children, the dance, as a means of praising God.

Jeremiah tells of the restoration of Israel in the last days and pictures God as turning their mourning into joy. Then said he, "shall the virgin rejoice in the dance." (Jer. 31:13).

In our Saviour's parable of the Prodigal Son, his return was celebrated with music and dancing.

"Now the elder son was in the field: and as he came and drew nigh to the house he heard music and dancing." (Luke 15:25).

Thus we see there "is a time to dance." That time is when one is thrilled with deep-seated joy in the Lord. Any religion that does not make one happy enough to dance is a stereotyped, frigid, conventional mockery that should have been superannuated before its birth. Bro. Lyman Beecher summarized the Bible position on dancing, by saying:

"1. Dancing was a religious act both of the true and also idol worship.

"2. It was practiced exclusively on joyous occasions, such as national festivals or great victories.

"3. It was performed by maidens only.

"4. It was performed usually in the daytime, in the open air, in highways, fields, or groves.

"5. Men who perverted dancing from a sacred use to purposes of amusement were deemed infamous.

"6. No instances of dancing are found upon record in the Bible in which the two sexes united in the exercise, either as an act of worship or amusement.

"7. There is no instance upon record of social dancing for amusement, except that of the vain fellows devoid of shame; of the irreligious families described by Job, which produced increased impiety and ended in destruction; and of Herodias which terminated in the rash vow of Herod and the murder of John the Baptist."

## THE BIBLE AND EVIL DANCES.

But dancing that was actuated by religious joy and fervor is not the only kind that is mentioned in the Bible. There we find a record of some evil dances as well, which were indulged in by the mingling of the sexes and in which the religious fervor and joy was either perverted or forgotten. These, as is always true when the sexes mingle in close proximity, resulted in vicious degeneracy and immodest sensuality.

Moses' delay in returning from Mount Sinai caused consternation in the camp of Israel. In their desperation, they demanded of Aaron that he make for them gods or idols which should go before them. From the golden earrings which were brought to him, Aaron fashioned the golden calf. When Moses returned from the mount he found both the men and women together worshipping and dancing about the idol. The record thus reads,

"And the people sat down to eat and drink, and rose up to play." (Ex. 32:6).

Many commentators of all denominations agree that the word "play" carries with it the implication that the Israelites had adopted the shocking immoral practices of the calf worship of Egypt.

"Moreover the Lord saith, Behold the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet." (Isaiah 3:16).

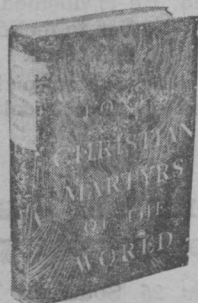
Not all of Isaiah's preaching was for political reform. The lewdness of the dances of his day received stern denunciation at his hands.

"They send forth their little ones like a flock, and their children dance. They take the time to brel 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. What is the Almighty, that we should serve him? And what profit should we have if we pray unto him?" (Job 21:11-15).

One would never presume that those words were written about 3500 years ago. Truly the lizard of the twentieth century finds his portrait there. Modern parents are guilty of the same sin which Job describes. They encourage their children to live for the material world to the extent that the spiritual is forgotten. A life of dancing and worldly pleasure leads to the identical termination as in the days of Job. Rebellion, blasphemy, and prayerless lives, follow as the aftermath of worldly living.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in the lasciviousness, lusts, excess of wine, revelling, banquets, and abominable idolatries." (I Pet. 4:3).

(Continued on page 3, column 1)



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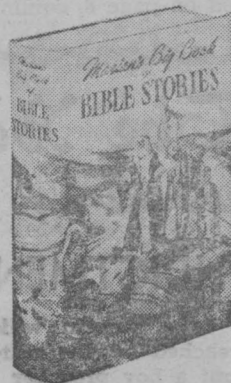
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THE BAPTIST EXAMINER

OCTOBER 28, 1967

PAGE TWO



## "The Dance"

(Continued from page two)  
The word "revelling," translated from the Greek "komi" is the one that is used in Gal. 5:21. In many instances it should properly be more correctly be rendered "dancing." Thus it is one of the works of the flesh which the child of God is to abstain from.

### THE DANCE AND JOHN THE BAPTIST

About the time that Jesus began His ministry young Herod Antipas took from his brother his beautiful wife, Herodias, and in adultery, before God and men, lived with her. There were many prophets living then, but John the Baptist was the only one who did not fear to tell the truth concerning their sin. With a zeal for God in his heart that could not be shaken and with a conscience that was above approving of sin, John said, "It is not lawful for thee to have her." (Matt. 14:4).

Such stern denunciation of their sin caused Herodias to hate and seek revenge as only a vile woman knows how. Had not the king feared for his position, John would have been beheaded at once. Sometime later, while John was still in prison, birthday festivities were celebrated for Herod.

During the festivities of the banquet kept by Herod's friends and courtiers, Salome, the daughter of Herodias danced before the entire assembly. In semi-nude attire, with suggestive postures and movements, and accompanied by lascivious music, all of which was calculated to fire the passion of the banqueters to white heat, she won the day — and the king, for in his excitement, he promised to give her anything she might ask, "even to the half of his kingdom." Following the dance of her sinful mother, she made request for the head of John the Baptist on a charger.

With regret in his heart for his promise and yet, not willing that his word should be broken, he sent his men to have John beheaded.

At the banquet hall a servant was bearing the head of the runner of the Messiah. The drunken king and his friends fired a pitch of sentimental enthusiasm, the half-clothed Salome, Herodias, with a look of exultation on her face, gathered about the head of the Messiah's herald. Her hair is clotted with blood, the lips are closed, and the lips are pale. The voice that had announced the King of Kings is silenced or possibly heard only as an echo. "It is not lawful for thee to have her." Such, beloved, is the picture of the associations of the evil dance of the Bible!

Is it any wonder that Spurgeon remarked, "When I hear of the modern dance, I have an uncomfortable feeling about the throat, I recall that a dance cost the life of the great preacher and prophet, John the Baptist."

**THE MORAL TEACHINGS OF THE BIBLE.**  
The Bible is persistently consistent regarding its moral teachings. In every instance the Bible teachings of morality are always in the direction of denouncing the

"Abstain from all appearance of evil." (I Thes. 5:22).

Even if we grant that dancing is an innocent amusement, it at least has the appearance of evil. Paul commands us to avoid even the appearance thereof.

Paul writes to the Corinthians about eating meats that have been offered to idols. He says, "Neither, if we eat, are we the better; neither, if we eat not, are we the worse."

"Wherefore," says Paul, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (I Cor. 8:13).

Most everyone will admit that dancing is a doubtful amusement. It would be far better to give God the benefit of the doubt and leave it alone for Christ's sake and for the sake of one's Christian influence.

As sons and daughters of God, our duty is to glorify God.

"Let your light so shine before men, that they may see your good works (not good dancing), and glorify your father which is in heaven." (Mt. 5:16).

"Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." (I Cor. 10:31).

The question is often asked, "What harm is there in dancing?"

It would be more appropriate to ask, "What good is there in dancing?" Only as it is an aid to glorify God should it be indulged in.

"Wherefore come out from among them and be ye separate, saith the Lord." (II Cor. 6:17).

Dancing is a material pleasure: God commands us to be separate from the world. Oil and water will more readily mix than worldly amusements and a spiritual life.

Admittedly, dancing is a worldly amusement. Should a child of God indulge in the world? Let God answer:

"And have no fellowship with the unfruitful works of darkness." (Eph. 5:11).

"Love not the world, neither the things that are in the world." (I John 2:15).

"The friendship of the world is enmity with God." (Jas. 4:4).

"If any man love the world, the love of the Father is not in him." (John 2:15).

Very often, an unbeliever will say, "If I were a Christian, I would not dance." It is quite peculiar that the conscience of a sinner should be more sensitive than that of a saint.

### II.

#### THE MODERN DANCE ORIGINATED IN A HOUSE OF PROSTITUTION.

In a house of prostitution, in Paris, in 1627, the modern dance was introduced and first danced by a notorious libertine, named Gault. He was so vile that he would joke publicly of the number of lives that he had ruined. He became so low morally that he attempted to ravage his sister. In his attempt he strangled her to death, for which he was beheaded by the French guillotine in 1632.

Such, beloved, was the origin of what today is called an innocent (?) pastime. Truly it has been elevated but little above the place of its origin, for almost every modern step that is danced, was

first introduced in a brothel. Two of the steps came from Negro brothels and are known as Negro steps.

Since the dance originated in a house of ill-fame; since it was first danced by the most degraded of men and women; since by the most subtle procedure it has received the approval of society under the guise of respectability; since it has not the honor of being well born; but since it has worn a badge of shame from its birth, the pleasures of the dance should not be participated in by the child of God.

You may ask, "Do not respectable people dance?" Yes, but dancing never made them respectable!

### III.

#### THE CHRISTIAN CONSCIENCE IS OPPOSED TO THE DANCE.

Although there may be some preachers who claim their inability to see any harm in the dance and some local churches permit and even encourage it in their church parlors, yet the overwhelming sentiment of the church has always been opposed to the dance. Whenever the conscience of Christianity has functioned, the dance has been bitterly assailed.

#### THE EARLY CHURCH FATHERS.

Tertullian, who lived in 150-230 A. D., said "If Christians are found in the assemblies of the dancers, it proves them to be no longer Christians."

Augustine said, "It is better to plow on Sundays than to dance."

An early church father said, "The dancing floor is a circle, its center is Hell, and its circumference, the devils."

Chrysostom said, "The holy maidens are to keep aloof from the dances."

#### THE ROMAN CATHOLIC CHURCH.

Cardinal Caviarliari said, "These dances are a form of moral turpitude. The dance, publicly exhibited, is revolting and disgusting. Only persons who have lost all moral sense can enjoy them." Archbishop Spaulding said, "Nineteen out of twenty fallen women coming to the confession attribute their downfall to the dance."

Bishop Schrembs said, "There is a wave of sensualism sweeping over the land today, and on its crest it has carried with it the suggestive fashions of dress and the nauseating revels and dances of the brothels. Dress and dance under such conditions are destroying the very sense of womanly reserve and decency. They are born of the sensualism of the brothel, and they quite naturally beget sensualism in return."

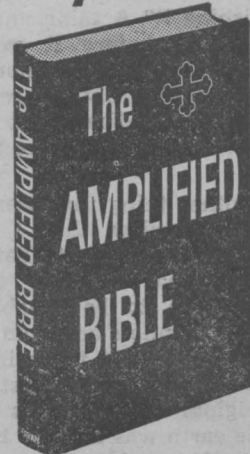
Archbishop Elder said, "There must be no round dance at any time, and no dancing of any kind after dark."

Cardinal O'Connell sees in the ballroom, "An ever increasing disregard of even the rudiments of common decency and dress, of deportment, of conversation, and of conduct. If this is the new woman, then God spare us from any further developments of an abnormal creature."

Archbishop James Blenk said, "Has it come to this that our Boasted City (New Orleans), our Boasted Civilization, even our Christianity, should be banished to make room for the vile corruption, freighted with the miasma of the underworld? I appeal to the mothers and fathers for the love of God, to set your faces against this outrage."

In 1916, Pope Benedict put a ban on dancing that was held under the auspices of parish churches. A number of the modern dances have been forbidden by papal edict. At a council meeting in Baltimore some years past, a pastoral letter was issued which said, "We consider it to be our duty to warn our people against those amusements which may easily become to them an occasion

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of sin, and especially against the fashionable dances, which, as at present carried on, are revolting to every feeling of decency and propriety, and are fraught with the greatest dangers to morals."

#### EPISCOPALIANS.

The clergy of Virginia, in their address to the people of their respective parishes said, "We have to say to those within the scope of our observation, who after due endeavors for their conviction, have still professed their inability to see any harm in these and like things, and have continued to be the defenders of dancing, whether they practice it or not, that in no instances have there been persons, who on other grounds and apart from this particular question have given satisfactory evidence of having been born of the Spirit."

Bishop Hopkins said, "In the period of youthful education I have shown that dancing is chargeable with waste of time, indulgence of personal vanity, and the premature excitement of passions. No argument can make it consistent with baptism."

Bishop Mellvain said, "The only line I would draw is entire exclusion."

Bishop Meade said, "The social dance is not among the neutral things we may do at pleasure, among the lawful, but not expedient; but it is within itself wrong, improper, and of bad effort."

Bishop Cox said, "The lasciviousness of dances is so disgraceful to the age, and so irreconcilable to the gospel of Christ, that

I feel it my duty to the souls of my flock to warn those who run with the world to the same excess of riot in these things they presume, not to come to the Lord's table."

Bishop Johnson said, "These dances have passed the limit and are properly classed as vulgar, immodest, and indecent, and therefore ought to be ostracized by all respectable people." This denunciation of the dance was unanimously endorsed by the diocesan council of Texas.

#### PRESBYTERIANS.

The General Assembly passed the following resolution concerning the dance: We regard the promiscuous round dancing by members of the church as a mournful inconsistency, and the giving of parties for such dancing, on the part of the heads of families, as tending to compromise the religious profession, and the sending of children of Christian parents to dancing schools, as an error in family discipline.

Albert Barnes said: "Dancing, balls and parties lead to forgetfulness of God. They nourish passion and sensual desires. They often lead to the seduction and ruin of the innocent. No child dances into Heaven, but many a one has danced into Hell."

B. M. Palmer, possibly the greatest minister of the Presbyterian Church, said, "Promiscuous dancing between sexes is essentially voluptuous and demoralizing. Nor is it sufficient answer to say that multitudes dance who are never conscious of any improper (Continued on page 5, column 1)

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PAGE THREE

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# The Baptist Examiner FORUM

"Was there a space of time that elapsed between Gen. 1:1 and Gen. 1:2. Please discuss this fully."

**ROY  
MASON**

Radio Minister  
Baptist  
Preacher  
Arlpeka, Florida



I cannot do more than give my opinion on this, although I believe that there are some things that clearly indicate that my opinion is correct.

Yes, I believe that there was a space of time between Gen. 1:1 and 1:2. In Gen. 1:1 there is a simple statement made that in the beginning God created the heaven and the earth. It would seem that there is room for geologic ages and millions of years in between that happening, and the things that are subsequently mentioned. In saying this, I am not trying to side with modern "science" against the Bible. I simply don't believe that there is any reason for any conflict between the Bible and science at this point. Several things indicate that there was a period of time between Gen. 1:1 and Gen. 1:2. I suggest a few of these:

1. THE PROPER TRANSLATION OF GEN. 1:2. Our King James Version says, "And the earth was without form and void." Reverent Bible scholars say that this passage should be translated, "The earth BECAME without form and void." If that translation is correct, then there was an orderly and perfect creation to begin with, but something happened that caused it to become waste and void. If that be true, then we have here in Genesis 1 the story of how God brought order out of chaos.

There are those who connect Jer. 4:23-26; Isa. 24:1; Isa. 45:18 with the idea of a cataclysm of some kind between Gen. 1:1 and 1:2. Some associate Satan with the earth's early history before his fall into sin.

Beyond doubt there were huge monsters on this earth back in times past. Most of you have perhaps seen their skeletons in museums. If there was order and life in the beginning creation, before things were "MADE" waste and void, is it not possible that such creatures lived back there?

2. In Gen. 1:28 we read God's command to the first couple to "Multiply and REPLENISH the earth." Suppose someone tells you that they went to town and replenished their wardrobe, do you not understand that there was a wardrobe previous to their

replenishing it? A thing must be REPLENISHED before it can be REPLENISHED. Does not the expression "Multiply and replenish the earth" indicate that there was some sort of life here previously?

3. Another thing that seems to suggest the view that I have mentioned, is the fact that Isa. 45:18 says that the Lord "formed the earth to be inhabited." But in its formless and void condition, it wasn't fit to be inhabited. Does not this suggest that the original creation was such that the earth was unfit to be inhabited? If so, then there must have been some cataclysmic happening that rendered the earth formless and void such that it must be reformed and made fit for man?

Arthur Pink in his book, "Gleanings in Genesis" has an extended and interesting discussion of Gen. 1. He takes the position that there was a period of time between Gen. 1:1 and 1:2.

We would like to have more Bible information concerning the past, but the Lord hasn't seen fit to give it. One day we shall all (who are saved) know all about it. In the meantime, let us be tolerant toward those who don't see this question exactly as we do.

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No. I do not believe that there was a period of time between verse 1 and 2 of Gen. 1.

The Scriptures do not say that there was; therefore I do not have the right to say that there was. Now I realize that popular opinion would tell us that there were perhaps billions of years between the two verses. I have learned many years ago that the popular interpretation of Scripture is not necessarily the right one. Even scientists cannot agree as to the period of time between the verses; some say it was billions of years while others say it was a few million years. So I reject the whole theory as being wrong.

Now I am aware that geologists, by digging into the earth, have brought up some things that they say, proves that the world is billions of years old, and that this earth came into existence (as we know it now) gradually rather

er than instantaneous.

In contrast, the Bible tells us that the worlds were framed by the spoken word of God, rather than through a slow development which took billions of years.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

From this verse we gather that the earth did not come into existence by the theory of evolution, or that there was a period of time for it to develop into a perfect earth.

When God created this earth He made her perfect; that is, He didn't make it an infant earth, but a matured world. Not only did He make it a matured earth but He also placed within it the marks of age or maturity. To explain this let us look at the first man that God created. When God created Adam He did not make him a baby, and then let him grow into manhood. Rather He made him a full grown man, with all the marks that it takes to make a matured man. Adam did not grow into manhood, but was made that way. The same can be said of the wine that Jesus made at Cana of Galilee. He didn't have to "age" it. It was made in a moment's time, but with the marks of age. So it was with the earth, God spoke it into existence, placing within it the marks that determine age, or maturity.

It is my belief that what the geologists are finding are the marks that God placed within the earth to prove that she was made in perfection. I do not believe that what they are finding would tell us that there was a period of time between the actual creating of the earth and the clothing of the earth with grass, trees, etc.

While some are digging into the earth to try to unravel that which has become a mystery to them, the child of God is busily engaged in digging into God's Word to find out how the earth was fashioned and dressed, and how the habitat for animal and man was brought into existence. In Gen. 1:1 God starts with the beginning, and the things that are recorded after verse one tell the creation story in sequence, and this without a break, or a space of time, between the events.

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The things that would tend to prove that there was a period of time between Verses 1 and 2 is the apparent age of rocks.

The argument against it is that all the remaining verses in Genesis 1 are definitely pointing to 24 hour days. It seems unlikely that God would teach a large period of time in Verse 1 and then teach a 24 hour period in the rest of His account of creation.

Personally, I tend to accept the belief that it was NOT a long period of time, but I am not going to be dogmatic about it.

I am fully aware that this question is a debatable one. And I am also aware of the fact that my feeble efforts will not change the status of the question. It will still be debatable after I have had my say. Furthermore, I am aware of the fact that some of the greatest Bible scholars of our

day differ with me on this subject. And though I respect their knowledge and wisdom to the uttermost, still I am the one who is responsible for the answer that I give to the question.

If there was a space of time between these 2 verses of Scripture, as I believe there was, there is no possible way of determining the length of that period of time. It is securely hidden away in God's strong box, Deut. 29:29. If it were not hidden away in

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Deut. 29:29 some of the great scholars of the past would have found it long before now. In verse 1 we are told that "In the beginning God created." He does not tell us when the beginning was simply because it is none of our business. In Eccle. 3:11 we read, "Also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." But, there are some things that I find in the Book that leads me to believe there was a space of time between verses 1 and 2.

In the first place, Scriptures like Deut. 32:4 where I read "His work is perfect" leads me to believe that God never had to do a job over the second time because He had botched it the first time. If I tried to build a chicken coop I would probably have to tear it down and do it over. And when I had tried the second time it still might fall in on the poor chickens. But not so with our Lord, "He hath done all things well," Mk. 7:37. If we say there was no space of time here, it seems to me that we must admit that God did not make the earth just as He wanted it the first time He tried because He immediately goes about the process of changing it up altogether. I am fully persuaded that when He first made this earth it was a beautiful and lovely place. "He hath made everything beautiful in his (should be its) time," Eccle. 3:11. No, I simply cannot believe that my great and wonderful God has ever botched a job anywhere, any time.

In the second place, I am convinced that errors in translation have befuddled our thinking to some extent here in this Scripture. In verse 2 we read "And the earth was without form and void." Now if a thing is void, it is utterly worthless. So, as we see the earth in verse 2, it was not worth the space it occupied in the universe. Just as

fallen man is worthless, and Paul says, "They are together become unprofitable," Rom. 3:12, so the earth here in verse 2 is worthless, or unprofitable. But please note, Paul says that the natural man has BECOME unprofitable. That certainly means that man is in an altogether different state, or condition from what he originally was. God did not make man in that unprofitable condition. Man had to fall into that condition, and this he did because of sin.

The word "was" here in verse 2 makes it appear that when God had finished creating the earth, it was worthless, no good. Now, if we turn to Gen. 19:26 we will read, "But his wife looked back from behind him, and she became a pillar of salt." This word "became" and the word "was" in Gen. 1:2 are from the same identical Hebrew word. Why did the translators not say that Lot's wife was a pillar of salt? Was it not because they knew you and I would have sense enough to know that Lot's wife was not originally a pillar of salt? So it seems that our translators tried to interpret Gen. 1:2 for us rather than to translate it. Had they said "And the earth became without form and void" they would have kept this verse of Scripture more in line with God's perfections.

In the third place, it seems that we are prone to overlook some of the clear Scriptures concerning the matter. In Gen. 9:1 Noah and his sons are told to "Be fruitful, and multiply, and replenish the earth." Now you and I know that God is telling Noah and his sons to multiply and refill the earth with people. It poses no problem in our mind simply because of the fact that we know the earth had been filled with people before the flood. Now He is telling them to refill the earth with people. In Gen. 1:28 God said the same thing to Adam and Eve: There we read "Be fruitful, and multiply, and replenish the earth." If there had never been a people on the earth, why did God not just say replenish the earth instead of saying replenish it? I simply cannot believe that God ever makes any mistakes, no, not even in His use of grammar. If you buy a new freezer, you would say to the family, let's get busy and fill it with food for the winter. But next Summer when you have eaten last year's supply of food, you would say, let's get busy and refill our freezer. You just fill a thing the first time, but you refill it the next time. So God told Adam and Eve to multiply and refill the earth with people.

In the fourth place, God's dealings with that worthless earth is a beautiful type of His dealings with fallen mankind. First we see in verse 2 "The Spirit of

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PAGE FOUR



## The Forum

(Continued from page 4)

moved (should be brooded) on the face of the waters." In shape the earth was in God to take the initiative if that was to ever bear fruit. So it with fallen mankind. Nothing short of the Spirit of God take that old unprofitable and make him a saint of God. before the Spirit of God bring that unprofitable up out of that awful condition. man had to first fall into awful condition. So I believe that God created this earth in a perfect state. Isaiah says (18) "He created it not in (or a waste). He formed it the inhabited." But, because of He brought His perfect earth to the worthless condition we here in verse 2.

In the fifth place, I believe demons had their origin in pre-adamite earth. From 1:3 I learn that the Lord Christ created them. Even old devil himself was created our Lord, but not in his present condition. In Ezek. 28:15 we "Thou wast perfect in thy from the day that thou wast till iniquity was found thee." And in Isa. 14:12 we "How art thou fallen from O Lucifer"? So I am convinced that the demons were created as demons, but because of sin they fell into their condition. Some might say, but that cannot be so. The word "angel" is from the word ANGELOS whether be holy angels or the fallen angels, but the word "demon" comes from DAIMON which denotes an evil spirit. Since the of Adam the spirits of the dead go immediately to place of torment, but we are told anything about the spirit of the wicked race before man's time. So, since I am unable to find the origin of the demons in our Bible times, I am convinced that they must be the spirits of that wicked race that left the earth to where we are in Gen. 1:2.

I must believe there was a time between Gen. 1:1 and Gen. 1:2 in order to make the verses fit in with the rest of the Bible.

## "The Dance"

(Continued from page three)

It might not be safe to say many whose characters are of suspicion, even themselves, make too nice an analysis of pleasure they experience in dance."

tract that was published by Presbyterian Board of Education said: "The dancing school of being called a school of manners, is rather to be a place where girls are to substitute the fineness of the dance for true feminine delicacy and where boys take the pri-

mary lessons in the art of seduction."

W. S. Potts said: "The female is expected to make her appearance in a ball dress, which means that as much of her person as modesty will permit, shall be exposed. She may be held in the embrace of the smooth tongued stranger whom she never saw before, and whose heart is foiled with lust, and her panting breast drawn close to his, while waltzing or practicing any of the still more indelicate dances, now fashionable."

### CONGREGATIONALIST.

At a meeting of the General Association of the State of Iowa, some few years ago, the following resolution was adopted: "Resolved, that in the opinion of this Association, the practice of dancing by the members of our churches is inconsistent with the profession of religion, and ought to be made a subject of discipline."

### DISCIPLE CHURCH OF CHRIST.

Benjamin Franklin said: "The view of most, generally is that the people of the world . . . young and thoughtless people, the lovers of pleasure, of amusements, and entertainments . . . the irreligious may dance, but religious persons, who profess Godliness, who have become partakers of the Divine Nature, are led by the Spirit, and have the mind of Christ, do not dance."

### METHODIST.

Adam Clark, no doubt the greatest commentator of the Methodist denomination, said: "Dancing was to me an unmixed moral evil; for although by the mercy of God, it led me not to a depravity of manners, it greatly weakened the moral principle, drowned the voice of a well instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Everything yielded to the disposition it produced, and everything was absorbed by it. I hold it justly in abhorrence for the moral injury it did me."

Bishop Chandler said: "It is not always possible to prove, for example, that the dance leads directly in every case, to immorality, though unquestionably it has resulted thus in thousands of cases."

In a book of Methodist Discipline, these words occur: "It is contrary to the spirit of the discipline and the New Testament to teach modern dancing, or to practice promiscuous dancing, and such a case comes under the rule of the discipline forbidding improper tempers, words, or actions."

### BAPTIST.

Baptist Churches have no set rules of discipline regarding the amusement question such as the Discipline of the Methodist Church or the action of the Presbyterian Church. However, Baptist Churches have throughout their entire twenty centuries of history opposed the dance with its attendant evils. Many churches exclude those of their mem-

bers who dance.

Alva Hovey, one of the greatest minds that Baptists have ever produced, said: "Our accusation is that the dance instead of affording an opportunity for mutually enabling companionship between man and woman, inspired with a chaste and sweet interfused remembrance of their contrasted relationship to each other . . . that the dance instead of this, consists substantially of a system of means contrived with more than human ingenuity to incite the instincts of sex to action, however subtle and disguised at the moment. We charge that passion, and nothing else, is the true basis of the popularity of the dance. For it is no accident that the dance is what it is. It mingles the sexes in such closeness of contact and personal approach as, outside of the dance, is no where tolerated in respectable society."

Russell H. Conwell said: "Men and women act now in public, because they call it dancing, in a way which would never be allowed in the parlor or home. Such action never would be allowed anywhere else, because it must arouse a dangerous wicked appetite which brings about criminal results. I have looked in on some of these balls, and I can say to you now, young women, that you are doing the most wicked thing this side of murder when you dance with young men like that, under those circumstances, embraced, as you are, in the modern dance. Beware! God will hold you responsible for the temptations you put in their way!"

Mr. Wilkinson said: "My accusation is that the dance consists substantially of a system of means, contrived with more than human ingenuity, to excite the instincts of sex to action, however subtle or disguised at the moment, in its sequel the most bestial and degrading. I charge that here and not elsewhere, in the anatomy of that illusive fascination which belongs so peculiarly to the dance, the scalp is laid upon the quivering secrets of life. Passion — passion transformed never so much, subsisting in no matter how many finely contrasted degrees of sensuality — passion, and nothing else is the true basis of the popularity of the dance."

It is thus seen that the sentiment of the Christian conscience is clearly opposed to the dance. All denominations and sects have gone on record as opposing it.

### IV IT IS BASED UPON THE APPEAL OF SEX.

Just as alcohol is the spirit of beverage, so sex is the spirit of the dance. I challenge openly that if you divide the sexes the dance would die in less than four hours.

Someone has suggested that it would never have started had it not been for the mingling of the sexes in close proximity. If sex is not the appeal of the dance, then why is it that we never hear of a bachelor's club giving a dance for its members only! A man would rather hug a telephone pole for 15 minutes than to dance with another man for the same period of time. My heart aches for the man who says that he can dance without having impure thoughts for I know that he is either a wilful, malicious and premeditated liar or that he is as cold as a block of marble and is lacking of the elementary forces which make for manhood. Upon such a one the title of "saint" should not be conferred, but rather Christian sympathy in liberal quantities should be administered. Unless the organs of sex are excited, when a man leads a throbbing, buoyant, beautiful girl across the floor to the accompaniment of music and unless there is a sex stimulation when the posi-

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tion of the dancers is taken, the dance has either been improperly executed or else the participants are lacking in the powers of real manhood and womanly womanhood.

That which I have said regarding man applies equally in respect to woman. Bob Schuler asked twenty doctors in the city of Austin, Texas, about the sex stimulation of dancing. Without an exception, each replied that a woman could not dance without intense sex stimulation. Is it any wonder that John Roach Straton, after visiting the dance halls of New York City said: "It may be that a fossilized octogenarian, or a self-complacent mollycoddle with ice water in his veins, or a dandified dude, or a vitiated fop, who doesn't know whether he is man or woman — such a character as any of these, I say, may be able in the dance to hold in his arms a throbbing, beautiful young woman, with about half of her body exposed — and the other half clothed largely with good intentions! Such a man may be able to hold a girl under such circumstances and still maintain a philosophical calm, and experience only saintly emotions, and have nothing stronger than Sunday School maxims running through his mind, but I do not believe that any real man, any youth with red blood in his veins and with the elementary forces of nature operating in him, could pass through such an experience without the natural reaction which heredity and every masculine instinct demands from such conditions."

### V IT IS PHYSICALLY HARMFUL.

It is claimed that dancing is a health producing exercise. Quite the converse is true. The late hours, the excessive exer-

cise, the intense sexual stimulation, the atmosphere of the ballroom, nauseating with the odor of tobacco and redolent with perfumes, and the homeward transition with insufficient clothing and with an unnaturally heated body, instead of being conducive to health violates the primary principle thereof. Rheumatism, neuralgia, consumption, and pneumonia follow as a certain aftermath of such living.

Perry Wayland Sinks said: "The dance was not originated for the promotion of health. It was never designed to be, and in fact never has been promotive of health. Viewed as an exercise, as at present conducted, it is in violation of the soundest hygienic laws."

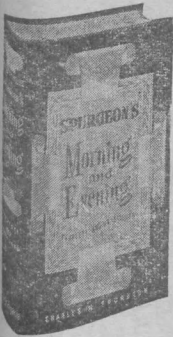
It has been estimated that the average life of a male dancer is only 31 while that of the female is 27.

T. A. Faulkner in his book, "From the Ballroom to Hell," said: "One may work six days in the week and arise fresh every morning but let him attend a dance only a few hours each evening and health and vigor will vanish like the dew before the rising sun!"

A short time back an Associated Press dispatch carried the report of the death of a young girl in Pawnee City, Neb., caused by the performance of the Charleston. Her physician said: "The extreme physical exercise of the Charleston is particularly dangerous for young women."

Dr. William A. McKeever said — "The new social dance is a dance of death. Young fifteen year old striplings are forced by the dance into an intense sexual development, instead of experiencing the normal, slowly awakening sex consciousness."

Dr. E. S. Sonners, eminent specialist in nervous disorders, of Chicago and Los Angeles, (Continued on page 6, column 1)



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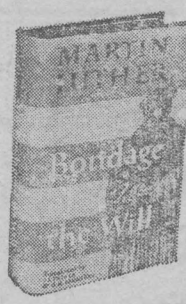
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PAGE FIVE



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# Love Radiant!

"They looked unto Him, and were radiant."

—Ps. 34:5 R. V.

By J. B. ROWELL, Victoria, B. C.

## LOVE'S EQUIPMENT

When He had endowed them with His Peace, and assigned them their commission, He breathed on them, and saith unto them, "Receive ye the Holy Ghost." This effusion of the Spirit was "a fuller measure of that spirit they already possessed as subjects of the new life, and an earnest of the larger effusion they should experience at Pentecost." (Calvin, Godet, et al.)

Love's Equipment for service is nothing less than the power of God, the power of the Risen Christ, the power of the Holy Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . . unto the uttermost part of the earth." (Acts 1:8). We may be as weak as water, but the One Who equips us, guarantees His Presence of Omnipotence; that we may ever live out His sovereign will and purpose by His enabling grace.

## LOVE'S PROCLAMATION

The Remission of Sins, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20:23). The forgiveness of sins through Jesus Christ, is to be preached. "Through this Man is preached unto you the forgiveness of sins." (Acts 13:38). Sins are only remitted through faith in Jesus Christ and His Finished Work on Calvary, and His Glorious Resurrection (John 3:14-18; I Cor. 15:1-4); and ministers of Christ can only preach this saving faith, declaring sins remitted through faith in Christ, or sins retained by the sinner through unbelief. Here then, is the right, the power and the privilege, to preach the forgiveness of sins through Jesus Christ our Lord, Who alone exercises the prerogative to pronounce the absolution of sins.

## "The Dance"

(Continued From Page Five) makes this terrific indictment of the modern day dance: "I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable diabolical animal, physical dissipation." A young girl enjoys the dance because she is drugged by suggestive music and emotional overstimulation into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beast we are supposed to be evolved from. We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptations of the dance. A trail of broken homes proves this."

Dr. H. C. Hayden said: "Proverbially, the dance seeks the cover of the night. Dancing assemblies are seldom under way till it is time they were dispersed, and often do not end, until the small hours of the morning."

Bishop Matthew S. Hughes

said: "Our public schools should conserve the health and vigor of our young people; the modern dance is destructive of health and wasteful of the vital forces. We need recreation that will encourage health and vigor, instead of producing dissipation and exhaustion."

Dancing usually leads to one of two ends! — a loss of health or a loss of virtue. Often it leads to both. May God's people, who wish to glorify Him, beware!

### VII

#### IT BLIGHTS ONE'S CHRISTIAN INFLUENCE.

Spiritually considered a dancing Christian is a dancing corpse. I have never yet known a dancing church member who was noted for his piety, consecration, or abundant labors in the Lord.

Evangelist Fred Hale said: "It (the dance) ruins his influence over the unconverted. Ask any penitent soul seeking freedom from the burden of sin if he prefers one from the ball room to lead him to Christ. I hear it often remarked by outsiders that it is inconsistent for church members to dance. The dancing Christian is a stumbling block in the way of others." A young girl was saved and her boy friend loved to dance. She wanted to see him saved and went with him to a dance. While dancing she asked him if he was a Christian. He said, "NO, are you?" She told she was. His reply was

"Then what in the name of God are you doing here?"

J. M. Pendleton, one of the greatest Baptist preachers the South ever produced, said, "In a ministry of over fifty years, I have never known a pious dancer."

### VIII

#### THE DANCE LOVES DARKNESS.

It is passing strange that ninety-nine per cent of all dancing is done at night. Card parties and other amusements are held in the daylight, but dancing in the daytime is the exception rather than the rule. Does Jesus offer the correct explanation? — "men loved darkness rather than light because their deeds were evil" (John 3:19). In the light of the words of Jesus, as long as the dance seeks the cover of the night, the finger of suspicion shall be pointed at it.

The clear statements of God's Word regarding the deeds of darkness should answer the questioning of any of His children, who may be perplexed, whether

"To dance or not to dance? That is the question;

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to even speak of those things which are done of them in secret." — Eph. 5:11, 12).

Lord Byron, although far from being a Christian poet, wrote words which should put Christian dancers to shame:

"Endearing waltz! To thy more melting tune  
Bow Irish jig and ancient rigadon,  
Scotch reels avaunt! and country dance forego  
Your future claims to each fantastic toe  
Waltz, waltz alone, both legs and arms demand,  
Liberal of feet and lavish of her hands;  
Hands which may freely range in public sight,  
Where ne'er before—but pray 'Put out the light;  
Methinks the glare of yonder chandelier,  
Shines much too far, or I am much too near;  
And true, though strange, Waltz whispers this remark,  
'My slipper steps are safer in the dark.'"

### VIII

#### IT IS MENTALLY HARMFUL.

There are those who seek to justify the dance by saying that it is conducive to mental development.

We are quite ready to agree that it would be much easier to educate the heels of a vast host who dance than to attempt the process for their heads.

It is a fact that the untutored savage and uneducated southern Negro are often expert dancers. It is also true that some wonderful dancers are to be found in our state asylums and it is still further true that dancing is recommended by the authorities for the inmates of asylums, since it is about the only thing a crazy man can do and perform it well. Instead of being an aid to mental development, I charge that the devotee of the ballroom has but little care or time for intellectual development.

As Professor O'Shea said: "We people have long endured among whom the ballroom and the relations which it develops occupied an important place during the period of early youth. When an adolescent catches the dancing fever and it runs its course, his mental evolution ceases sometimes."

Even the ancient philosophers considered the dances of their day impairing to the intellect. Bernard in his History of Education, says, "Plato, Aristotle, and

Livy believed the dance not only productive of moral evils, but as indicating a lower grade of character, and limited mental vision." — if such were true of the ancient dance, what would they say concerning the modern one!

Yydia Lupokovo, a Russian dancer of international reputation, said: "Far from relieving stupidity the dance contributes to stupidity. Think of the head-emptying process of whirling about a room to the accompaniment of insane sounds (I do not call it music) for four or five hours. It drags the character down; it drags the brains down." It is encouraging to know that the leading educators of the present day have opposed the dance.

The noted psychologist of Harvard, Professor Hugo Munsterberg, said: "The modern dance is erotic and sex-exciting. The love of excitement expresses itself in the dance and the dance heightens the love of excitement."

Professor G. Stanley Hall said: "We have in the dance of the modern ballroom only a degenerate relic, with at best but a very insignificant cultural value, and often stained with bad associations."

Dr. H. M. Tenney said: "The testimony of one of our college presidents is that of the students under his instruction the poorest scholars of the class have been

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the dancing scholars, and those students who have occasioned him the most trouble in the discipline of the college, have uniformly come from dancing communities.

"The tendency of these amusements is always and everywhere to create a distaste for mental application and honest work in those who love them; to make idle and frivolous and brainless men and women."

### IX

#### IT DESTROYS ONE'S POISE AND GRACE.

Another spurious claim of the advocates of dancing is that the dance develops poise and grace. How could it when there is nothing graceful about it! I have watched all the steps of the modern dance as they were perfectly executed and have observed the same patrons of this "liberal art" as they went about their daily round of duties. In the light thereof, I challenge that the devotee of the ballroom

unconsciously contracts a swaggering swing which ultimately annihilates all the God-given poise, grace, and body culture which one possesses.

When in college, a dancing student, hoping to justify his actions, asked if I did not wish to be graceful. I began to consider his swaggering swing and loose carriage as he walked. I thought of the gymnastics of the hippopotamus as he emerges from the water. I remembered having seen the elephant do the "shimmy" on a block of wood barely large enough for his feet. Seriously and frankly speaking, if the movements of these animals could be said to be executed with poise, then so might the perambulations of this young gentleman be called graceful and petite!

John Roach Stratton said: "Some say that we ought to dance for the sake of 'grace.' But the very idea of anybody developing grace by learning to bounce like a bunny, and trot like a fox, and gallop like a goose, and grapple like a grizzly bear, and shake like a plate of gelatin with the St. Vitus dance!"

Bro. Brooks, in his splendid book, "May Christians Dance?" says, "Compare the natural grace of a pure girl, taught by a pure mother, and by a natural grace of delicacy, with the disgusting affectation and brazen effrontery of a pert miss who has been trained by a foreign dancing master, not to blush, and you can judge for yourself whether there is any force in the oft-repeated plea that children should be sent to a dancing school to learn manners."

### X

#### THE DRESS OF THE DANCER.

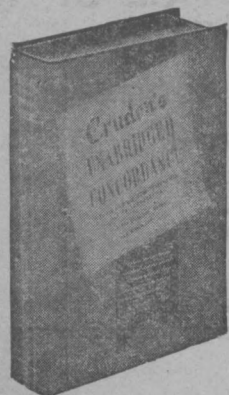
The attire of the dancer is often full evening dress. More properly, it should be called a full evening un-dress, for as has been said, "The costume is usually slight and white, and is not tight." I have "looked" on some fashionable dance halls and actually, some of the women were not wearing enough clothing to flag a handcar. In modern society, the half-nude woman passes off as gorgeously gown, but in plain language, we are compelled to say that her dress is vulgar and indecent.

With a great proportion of the body unclothed and with the remainder clothed only with intentions, how can aught but evil result! Both Moody and Talmage, two of God's great prophets, testified that they more trouble exercising restraint and self-control because of scantiness of women's wearing apparel than from any other cause. If such were true then, how more apparent is this truth today!

### XI

#### THE POSE OF THE DANCER SUGGESTS IMPURITY

Gail Hamilton, a popular writer, in her book, "The Ballrooms," says, "The in its very nature is unclean and cannot be washed. The pose of the parties suggests impurity. I must go further and assert that the poses and motions of the parties can be spoken of by a young man (Continued on page 7, column 1)



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# "The Dance"

(Continued from page 6)

about danger of committing a crime, at which many young men will laugh in their sleeve.

on the streets a man and woman were to take the position which the dancers assume, they would be immediately arrested for disorderly conduct, but under the guise of respectability and social amusement in the dance-hall it is permitted.

Despite the fact that I am not nearly advanced in years, I must confess that,

am somewhat old - fashioned.

so old-fashioned that I can't see any difference between hugging in the parlor and hugging the ballroom floor. And some husbands and wives apparently buy these public hugging machines! If you wives can't get enough hugging on the part of your husbands, then you had better buy a hugging machine and wear it daily. If you husbands don't get enough hugging on the part of your wife, then hug your mother-in-law! Hug your sister, your mother, your grandmother, or your wife, but leave alone the other fellow's wife!

It is no wonder that a Philadelphia army officer, when he observed the round dance, expressed his disgust by saying, "If I should see a man offering to dance with my wife in that way, I would horsewhip him on the spot."

cannot conceive of any lady respect, with an ounce of refinement and culture, who would assume the position which is taken while dancing, at any place other than in the dance hall. Sure, no one who is learned in the rudiment of decency would place her head on the shoulder of a man not her husband, place her throbbing breast against his, allow him to encircle her waist with his arm, place one foot between hers, clasp her hand in his, in this suggestive pose permit herself to be led over the floor to the accompaniment of wild, voluptuous music. If I were a man occupying the same position with my wife in my home, that he would occupy on the dance floor, I would proceed to take a spittle out of his back with the first convenient hammer or crowbar I could get. If this position would not tolerate outside of the dance, why do we permit the devil to deceive us into believing that it is lawful when under the cloak of social amusement. Surely it is the words of Jesus that, "The children of this world are

in their generation wiser than the children of light." (Luke 16: 18).

XII

IT IS A TRAINING SCHOOL FOR A THOROUGH EDUCATION IN ADULTERY.

The greatest feeder of the house of prostitution is the licensed dance hall, for the dance is the ally of the most evil institution on earth, the brothel. Trouble and only trouble can result when gunpowder and fire are placed together. Can we expect anything less than trouble when the sexes are placed together in semi-nude proximity?

Bro. Frank C. Richardson said recently: "The dance hall is the nursery of the divorce courts, the training ship of prostitution, and the graduation school of infamy."

Bro. Howard Crosby said: "The foundation for the vast amount of domestic misery and domestic crime, which startles us often in its public outcroppings, was laid when parents allowed the sacredness of their daughters' persons and the purity of their maiden instincts to be rudely shocked in the waltz."

Bishop W. F. Mallalliev said: "Dancing in the public schools of Boston is responsible for conditions of immorality that are almost as bad as the white slave traffic. There ought to be a state law against dancing in any public school."

Dr. Stall, a personal purity writer, wrote: "The dance and the theatre are as destructive to virtue as water is to fire!"

Professor Harry Strikes, once a renowned dancing champion, said: "I can safely say that four-fifths of the fallen women of America were ruined in the ballroom."

Mrs. Whitmore, the matron of a rescue home in New York City questioned seven hundred girls who applied for admission. Of these, five hundred attributed their fall from virtue to vice, to the dance.

J. S. Riley, first cousin of James Whitcomb Riley, confessed to having talked personally with one hundred fallen girls. Without an exception, the dance was blamed for their misconduct.

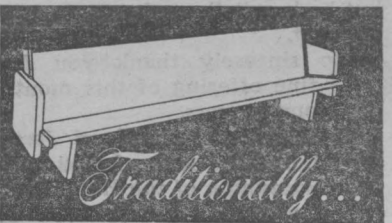
T. A. Faulkner, an ex-dancing master and at one time president of the Pacific Coast Dancing Master's Association tells of his conversation with two hundred fallen girls. He gathered that they were ruined by:

Dancing and ballroom.....163  
Drink given by parents..... 20  
Willful choice..... 10  
Poverty and abuse..... 7

200

The Devil reads those figures and standing in the dim background says, "On with the dance!" Hell stretches its greedy fingers upward and says "On with the dance!" The vile seducer who is plotting the downfall of your daughter says, "On with the dance!" And yet some brainless pumpkin-headed parents, say, "There is no harm in the dance." Matrons of rescue homes the country over declare that three-fourths of the young women who are reclaimed, began their downward course through the dance and its influence. With her maiden instincts aroused by the waltz, many a young woman is led from purity to impurity, and soon comes to sell both body and soul to whoever will buy.

Many a girl, broken in health, shattered in soul, diseased in body, and destroyed by the dance will say with the beautiful young prostitute of twenty-two summers who died in a Cincinnati hospital some years ago:



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"Once I was pure as the snow,  
but I fell,  
Fell like the snowflakes, from  
heaven to hell;  
Fell to be trampled as filth in  
the street,  
Fell to be scoffed, to be spit on  
and beat;  
Pleading - cursing - dreading to  
die,  
Selling my soul to whoever  
would buy;  
Dealing in shame for a morsel  
of bread,  
Hating the living and fearing the  
dead.  
Merciful God! Have I fallen so  
low!  
And yet I was once like the  
beautiful snow.  
And Oh, may it be:  
"Helpless and foul as the tram-  
pled snow,  
Sinner, despair not! Christ stoop-  
eth low,  
To rescue the soul that is lost in  
sin,  
And raise it to life and enjoy-  
ment again.  
Groaning - bleeding - dying for  
thee,  
The crucified hung on the cursed  
tree!  
His accents of mercy fall soft on  
thine ear.  
Is there mercy for me? Will He  
heed my weak prayer?  
O God! In the stream that for  
sinners did flow  
Wash me, and I shall be whiter  
than snow."

If such a one should ever read these lines, flee to Jesus, knowing that, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."—(I Tim. 1:15).

In this sermon we have put dancing in the crucible, applied the acids and weights of these twelve indictments, and the verdict of reason, morality and Christianity is, "Thou art weighed in the balances and found wanting."

We are living in the days of a pleasure crazed, dance - mad generation. In order to outlaw the dance, two revivals are necessary. Humanly speaking, we need a revival of old-fashioned fathers and mothers; fathers with chin whiskers and mothers with sun-bonnets. The modern type is

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no good. I agree with the Arkansas Gazette, in "Maybe what's wrong with this generation is that too many parents' slippers are being worn out on the dancing floor."

I am really alarmed at the course of this generation. Let one of these modern lounge-lizard dudes who sucks cigarettes by the package each day, whose habitat is the corner poolroom, whose chief pleasure is to read the daily sport sheet, and who lives like a parasite on others, marry a modern flapper who paints, powders, chews gum, wears knickers, dances, plays cards, frequents the movies, and walks like a kateydid on a hot griddle, and the next generation will be a cross between a grasshopper and a cricket.

Divinely speaking, we need a revival of old-time religion that has warmed the world's cold heart for the past 2000 years. There is a dance wave and pleasure craze sweeping over America

today. It is evil because it is backed by the winds of Hell. We need a revival wave that is backed by the winds of heaven to stop it. May God help us to lift our sails through faith to Him and He will fill those sails with His spirit and send a revival of penitent tears and triumphant joy.

"But," says the objector, "that sounds too old - fashioned for me." I confess that I am old - fashioned, but why shouldn't I be? I have an old - fashioned Saviour and I try to preach an old - fashioned Book, believing that every word from Genesis 1:1 to Revelation 22:21 is inspired of God. I believe in only one plan of Salvation and that is the old-fashioned plan of the blood of Calvary. I believe in an old fashioned lake of fire for those who reject, and an old-fashioned heaven of bliss for those who accept Christ as their Saviour. I believe in an old-fashioned remedy to cure the ills of this dance crazed (Continued on page 8, column 4)

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# WE DEPEND HEAVILY UPON OUR THANKSGIVING OFFERING. GOD KNOWS WE NEED ONE OF THE GREATEST THIS YEAR.

## Fred W. Roberts

(Continued From Page One)  
be able to help the natives. We have read some books on different diseases and both of us have spent some time at the aid station on the mission. While on this patrol, I gave my first shot and treated sores as the doctor boy was sick and couldn't go with us.

As this patrol was in all Duna territory, I heard Duna all of the time. (Huli is spoken on the Mission station). I was able to get across a few thing in Duna, and I am now able to understand

some Duna when I hear it. For six months of intensive study it doesn't seem that I have progressed very far; but things are beginning to fall into place now. By this time next year, the Lord willing, I will be able to speak Duna.

One word of advice: please be sure to put a RETURN ADDRESS on every thing (letters or packages) sent to us. Almost every Wednesday when we receive our mail, there are letters in it that have been returned for additional postage. Because of this we fear that some letters have never reached us. Our address is:

Fred W. Roberts  
Sovereign Grace Baptist  
Mission  
Koroba, Via Mt. Hagen  
Territory, Papua, New Guinea

Please be sure that the address is all spelled correctly, as we have received letters that have been all over New Guinea before arriving at Koroba, because of incorrect spelling or incorrect address. We would love to hear from anyone who will write to us and we will gladly return the letter.

We are all in good health, and we pray that you are also. Paul now has two teeth; and he can get up on his hands and knees but he hasn't figured out what to do next.

We sincerely thank you for your fine offering of this month and your prayers.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen."—II Cor. 13:14.

In His elective grace,  
Fred W. Roberts

RALLY DAY FOR TBE SET FOR NOVEMBER 23

ALL READERS ARE CALLED UPON TO PRAY THAT  
GOD WILL RAISE UP NEEDED SUPPORT FOR TBE

## We Covet Your Prayers!

My Dear Friends In Christ:

Believing that many of our readers pray often for THE BAPTIST EXAMINER and its editor, I am asking today for your prayers. I would remind you that the success or failure of our Rally Day of November 23 means much not only to me, but to all those who love the truth this paper contends for.

I am sending this open letter to all our readers asking that you please remember us very definitely in prayer. He has never failed us and I have the assurance that He will not fail us in 1967.

Here is our prayer promise: "No good thing will He withhold from them that walk uprightly." Psalm 84:11. Won't you plead this promise with us day by day that God will bless this Fall Rally?

I can't help feeling that somewhere some of our readers have some of this world's goods that God has given them for just such a time and purpose as this. Our hearts are in God's hands, and He directs and controls us as He sovereignly wishes. Will you join with me in prayer that the God who owns the cattle and the gold—that He will provide for us by causing hundreds of our readers to share with us in carrying the financial burden of this paper.

Very sincerely yours,  
John R. Gilpin

P.S. Please use the envelope in which you will find in this issue of the paper to forward your Rally Day offering, or else bring it to our Thanksgiving service. Please be present with us at that occasion if possible.

## SOME APPRECIATED LETTERS!

### TBE APPRECIATED IN GERMANY

"I want to thank you in the Lord Jesus Christ for THE BAPTIST EXAMINER you have so kindly sent to me here in Germany. Your last BAPTIST EXAMINER (April 1) is a real blessing to me. In fact, all these papers have been a real blessing to me."

Daniel A. Stockton  
(Germany)

### LOVES TBE FOR ITS STAND

"When TBE arrives I forget everything else and sit right down and read most every word

### "The Dance"

(Continued from page seven)  
generation. That remedy is Calvary. Shall we make hard and fast rules for church members to counteract the dance? Such would only augment our present difficulty. Shall we make conciliation and compromise our position? That would be sure defeat for such would be fighting the Devil with fire, and may we remember that fire is his specialty. The quickest way to spoil the devil's goods and to ruin God's child for the world, is for that one to fix his eyes on the Redeemer, for whenever the Lamb of God becomes dear, the world loses its charm."

of it except your sermon. I want to take more time for each so I reserve it for a quiet hour when I can really concentrate on it and weigh each word. I wish I were able to even make you half way understand how very, very much I love this publication."

Mrs. Thad Griffith  
(Kentucky)

### THRILLED WITH OUR PAPER

"A few weeks ago you sent me some copies of your paper upon request. I wanted you know my heart has been thrilled with the Gospel in print in your paper. Here is the required money for a year's subscription along with it my prayers for your ministry. May the Sovereign God use you continually at His will!"

Pastor Paul Brantley  
(Texas)

### KNOWS NO OTHER PAPER LIKE TBE

"We enjoy reading THE BAPTIST EXAMINER. My entire family reads it, and I have to screen it before I give it to them. I thank God for a sound paper like TBE. It preaches the Word of God without apology, and it doesn't know of no other paper like it."

Eld. Charlie J. Butler  
(Alabama)

## Cooperative Program

(Continued from page one)  
everything from enrollment to the type of bricks used in the new buildings.

In 1965, W. A. Criswell told the pastors in Madison County Baptist Association in Illinois that he would like to see the liberals split off and form their own group. But in the 1965 Convention the liberals had moved in, lock, stock, and barrel. All conservative motions were given to a resolutions committee and were never brought to the floor for a vote.

Last year, 1966, George Buttrick was brought to the New Orleans Seminary for a week to bring lectures to the pastors' conference. Mr. Buttrick has said that the "literal infallibility of the Scriptures is impossible to defend." To try to do so he says, "one would risk a trip to the insane asylum." He also denies salvation by grace, teaching that it is by works.

"For there are certain men crept in unawares, who were before ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4.

I don't know about you, my friends, but I refuse to use God's money to support these infidels and their heresies. My prayer is that God will open the eyes of Southern Baptists before they become a part of the One World Church Movement.

## Sin Weigh?

(Continued from page one)  
you spiritually? You feel no concern about your guilt. You have no apprehension as to your eternal future. The situation is alarming. Wake up!

## APPRECIATED LETTER

"I really enjoy reading and studying the EXAMINER and always pass it on to my son to use. Am sending enough to renew for 5 years so I won't have to worry about it expiring."

Cecil A. Brian  
(Texas)

THE BAPTIST EXAMINER

OCTOBER 28, 1967

PAGE EIGHT

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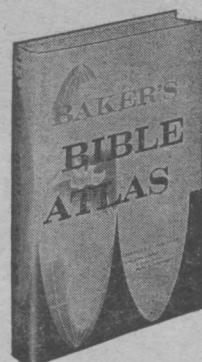
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