

The Baptist Examiner

Baptist Is Our Middle Name

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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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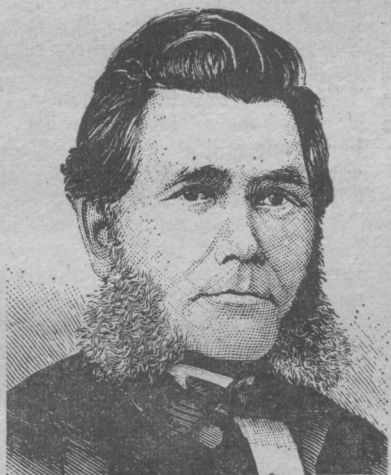
CHRIST ON MARRIAGE AND DIVORCE

ALVAH HOVEY
(1820 - 1903)

In Luke 16:18, Jesus is said to have used this language: "Every one who puts away his wife and marries another commits adultery, and he who marries one put away from a husband commits adultery." And this declaration is preceded by the sentence, "It is easier that heaven and earth should pass away, than that one tittle of the law should fail," — the only expression in the context which tends to elucidate in any measure the sense of Christ's language respecting divorce. It is then to be observed that the husband is here represented, according to Jewish custom, as putting away his wife, and not the wife also as putting away her husband; that by marrying another, after putting away his wife, the husband commits adultery; and that any man who marries a woman thus divorced commits the same crime.

But while the passage before us teaches by implication that a Jew might put away his wife without sin, provided she was an adulteress, and marry another woman, it does not teach that wife, thus divorced for good cause, had a

right to marry again. According to the law of Moses she was to be put to death, and also her paramour (Deut. 22:22). And, though this law was not rigidly enforced at the time of Christ, it may be presumed that an adulteress was generally unable to take position again as a lawful wife by marriage to a second husband. It appears therefore that the process of divorce, in order to be valid before God, must be a criminal process, and that only one crime can justify it. When it rests on any other



ALVAH HOVEY

ground, it is without effect; the parties remain husband and wife as before. This is the obvious meaning of the two passages already considered, and it will be sustained by the others, to which we now advance.

In Matthew 19:3-12, we have this narrative: "And the Pharisees came unto him, tempting him, and saying: — Is it lawful for a man to put away his wife for every cause? And he, answering, said: Have ye not read, that he who made them from the beginning made them male and female; and said, For this cause shall a man leave father and mother, and shall

cleave to his wife, and the two shall be one flesh? So that they are no longer two, but one flesh. What therefore God hath joined together let not man put asunder. They say unto him: Why then did Moses command to give a writing of divorcement, and to put her away? He saith unto them, Moses, for your hardness of hearts, suffered you to put away your wives; but from the beginning it was not so. And I say to you: Whosoever puts away his wife, except for fornication, and marries another, commits adultery; and whosoever marries her that is put away commits adultery."

In Mark 10:2-12 is a somewhat different version of the same conference; yet the differences, with one exception, are of slight importance to our present inquiry. The exception refers to the putting away of a husband by his wife; for Mark relates that "in the house his disciples asked him again concerning this, and he saith unto them: Whosoever puts away his wife and marries another, commits adultery against her. And if a wife puts away her husband and marries another, she commits adultery." It will be sufficient for our purpose to examine the passage in Matthew, together with this additional remark preserved in the second Gospel.

The occasion of Christ's remarks on marriage and divorce is worthy of distinct notice. Certain Pharisees proposed to him the question: "Is it lawful for a man to put away his wife for every cause?" and their motive, in proposing it, was evil. They hoped doubtless to entangle Him in His speech, by leading Him to say what was inconsistent with the law of Moses. Whether they approved the teaching of Hillel, which allowed divorce for every cause, that is, for anything in a wife which was disagreeable (Continued on page 7, column 2)

HALLIMAN REPORTS ON TRAVELS TO PAPUA, N.G.

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends:

Greetings to you once again from Papua, New Guinea. I have now been back on the field exactly two weeks. As yet, I have not visited very many places and consequently do not have much by way of reporting on the work. However, next week, we are to have our first Conference after my return and I expect to collect information that will enable me to give a fairly



FRED T. HALLIMAN

comprehensive report on the mission work.

FROM KENTUCKY TO PAPUA, NEW GUINEA

In my last article, I promised that I would attempt to fill you in on the trip from Kentucky back to the Mission Station in Papua, New Guinea. This is a long way and I do not know if I will be able to get this all in one article or not, but if not, we will make two or more out of it.

I am going to try to write this article just as I felt and saw things those last few days that I was at home and during the trip back. I know this will be entirely impossible for you, but I would like to ask you as much as you possibly can do so, to try to imagine that this is yourself, about to embark on a 16,000 mile journey, leaving your wife or husband, whichever the case may be, and your children, (if you have any and whatever the number may be — 5 in my case) not knowing when, if

ever you will get to see them again. As has already been indicated, while this situation belongs to me in a very unique way, for the time that it takes you to read about this, just try to imagine that your name is not Joe Whoever or Mary Couldbe, but that it is Fred T. Halliman.

Trusting that you have assumed your new name, let me tell you now how you have been feeling the last couple of weeks before leaving, and especially, the last few days you were at home. For over three weeks now, the tension has been running very high and while you are still on the road visiting churches and meeting many of the Lord's most precious saints, you find it hard to concentrate on what you are doing. Long before, you have already made your reservations to go back to the mission field and you know there is no turning back now or extending the departure date for a few days more. Like a prisoner waiting for his day of execution, he knows that nothing can change this now except a reprieve from the Governor; you know now, that unless the Sovereign of the universe intervenes you will be leaving for New Guinea not too long hence.

Finally, the last service has been conducted in Jessup, Georgia on your main itinerary and only one more service to be held before you leave. You get up in the wee hours of the morning on Monday, June 5 and start for Kentucky. Before you set out, you check the mileage on your car to see how far it would be by the time you reach home. For the past two weeks you have enjoyed the fellowship of your two daughters, (Continued on page 6, column 5)

My Husband Is Lost

By MILBURN COCKRELL

Editor of The Baptist Examiner

Numerous times in the years gone by godly women have told me in confidence that their husbands were lost. In great earnestness they have asked me what they can do to be instrumental in his conversion. Doubtless there are many readers of TBE who have this problem and desire Scriptural instructions along these lines.

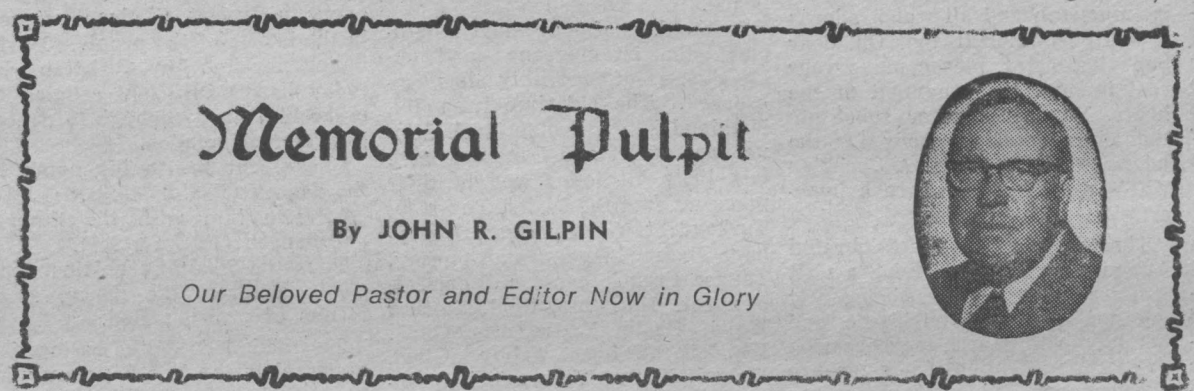
In I Peter, Chapter 3, the writer addresses the wives whose husbands are unbelievers: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation



ELDER MILBURN COCKRELL

coupled with fear" (vv. 1-2). The case under consideration is a husband who refuses to attend church with his wife and to hear the Word of God preached. This unbelieving husband despises, disbelieves, and rejects the gospel of Christ.

While the gospel is designed to win and gain souls for Christ, yet some husbands of believing wives refuse to go hear it preached. This being the case, then the next best (Continued on page 2, column 1)



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory



12 INDICTMENTS AGAINST THE MODERN DANCE

Here is a sermon which was preached by Elder Gilpin when but a boy preacher as pastor of 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 last shot of World War I was fired. When it became generally known that there had been a cessation of activities in the frontline trenches, even before peace was formally declared, sporting houses of New York and Chicago began to ask, "How shall we celebrate the return of peace? With what festivities shall we welcome the soldiers when they return?" They had not long to wait for the answer, for the Devil quietly whispered, "Introduce a new dance step and call it the 'Victory Ball.'"

That dance is described by the poet:

"The cymbals crash and the

dancers walk,
With long silk stockings and
arms of chalk,
Butterfly skirts, and white breasts
bare,
And shadows of dead men watch-
ing them there.

"Shadows of dead men stand by
the wall,
Watching the fun of the Victory
Ball.
They do not reproach because they
know,
If they're forgotten, it's better so.

"Under the dancing feet are the
graves,
Dazzled and motley, in long
bright waves,
waves,
Brushed by the palm-fronds, grape
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 stand-
ing near,
"I'm glad they can busy their
thoughts elsewhere.
We mustn't reproach them. They're
young, you see."
"Ah," said the deadmen, "so were
we."

"Victory! Victory! On with the
dance!
Back to the jungle the new beasts
prance!

(Continued on page 2, column 3)

Church Discipline

AUGUSTUS HOPKINS STRONG
(1836 - 1921)

Our German Baptist churches are in some respects object-lessons to us. They maintain the old-fashioned, scriptural, evangelical faith, and they furnish us with an example in the matter of church discipline.

I fear that in our cities, in our American churches especially, we are forgetting that we are bound by our church covenant to have a watchcare over our fellow members; and that, when they show signs of going astray, it is our duty to admonish them tenderly, and with a brotherly spirit to bring them back. Our city churches, and



AUGUSTUS HOPKINS STRONG

our country churches also, allow members to drift away without much notice, and as a result these members get so far away that it is hard for them to come back.

I remember reading about an old Scotchman who told another, "We have had a great revival of religion in our church." "How many were brought in?" asked the other. "Oh!" was the reply, "we did not get any in, but we got a lot of them out." The best evidence of revival-spirit in any church is the disposition to exclude members who will not walk in the way of the Lord.

(Continued on page 8, column 5)

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My Husband Is Lost

(Continued from page one)
thing to aid in the conversion of an
unbelieving husband is the Christ-
ian influence of his saved wife at
home. Without the external preach-
ing of the Word he may be won by
godly living of the Word by his
wife. Her godly conduct at home
will in the process of time cause
him to be inclined to go hear the
gospel preached and be converted.
There is nothing more power-
ful, except the Word of God, to win
unbelieving husbands than a dedi-
cated Christian wife who carefully
discharges her duty to her hus-
band and God. Sharp criticism of
the husband on account of his
shortcomings, and a habit of com-
plaining at her lot with him, will
not only fail to win him for Christ,
but will make him reject the gos-
pel and hate the church all the
more. Dear sister, if you would see
your lost husband saved, live your
religion at home seven days a
week (Phil. 1:27).

SUBJECTION REQUIRED

The first duty Peter enjoins upon
the wife of an unbelieving husband
is subjection. He said: "Be in sub-
jection to your own husbands." Some
ladies want to be in subjec-
tion to their own wishes or to some
other person except their own hus-
band. This ought not to be as it
will hinder the conversion of the
unbelieving husband. In most
cases, a loud-mouthed, domineer-
ing wife who professes to be saved
will see her husband in Hell.

The duty enjoined by Peter can
neither be reasoned away nor rid-
iculed away. The same require-
ment is made by the Holy Spirit
throughout the Bible (Eph. 5:22-24;
Col. 3:18; 1 Tim. 2:11-12; Titus
2:5). The subordination of the wife
to her husband was ordained by the
Creator as a punishment of the
woman for her sin (Gen. 3:16).
When a wife yields to the opinion
of her husband, except in cases
which would dishonor God, she has
honored God and obeyed the Bible.
Such submission must never be
looked upon by her as something
pointed and poisoned to dishonor
herself.

This is only one of the require-
ments. There are many more in-

cluded under the term "chaste con-
versation." The unbelieving hus-
band must see the pure conduct of
his wife in all things. He must wit-
ness her strict regard for the mar-
riage state and all the teachings of
the Scriptures. The believing wife
must be fearful of failure in the
duties enjoined upon her by God
which can create an obstacle to
her husband's conversion. The
greatest care must be taken in
actions and apparel to avoid a re-
semblance of wrongdoing.

EXTRAVAGANT ORNAMENT FORBIDDEN

A believing wife must not adorn
herself in a luxurious and extrav-
agant manner: "Whose adorning,
let it not be that outward adorning
of plaiting the hair, and of wearing
of gold, or of putting on of apparel"
(1 Pet. 3:3).

I do not believe that Peter con-
demned true ornament. God does
not condemn beauty and neatness,
for He has filled the universe with
order and arrangement. Peter does
not condemn true beauty in out-
ward dress, as such would
please her husband who she is re-
sponsible to please (1 Cor. 7:34).
Neither does Peter mean to con-
demn all wearing of gold as the
Bible elsewhere speaks of godly
women wearing such things (Gen.
24:22, 30, 47, 53). He no more for-
bids beautiful hair, or neatness in
dress, than he does the wearing of
apparel. He does forbid the excess
and extravagance of such things
which would have indicated a wick-
ed woman when the Bible was writ-
ten (Isa. 3:18-23). A believing wife
should be occupied with nobler
things. Holiness of character is to
be sought more than outward
adornment.

BEAUTY IN SPIRIT

Let the believing wife keep her
body clean and her dress neat, but
let her put more importance upon
her character: "But let it be the
hidden man of the heart, in that
which is not corruptible, even the
ornament of a meek and quiet
spirit, which is in the sight of God
of great price" (1 Pet. 3:4).

Peter shows the need of taking
care of her spirit more than the
body alone. She must have a kind
temper, a modest and patient
spirit. Such a composed and calm
spirit makes her beautiful and
lovely. It is worth much to God
and is a means of converting her
lost husband.

Such ornament in character is in-
corruptible in contradistinction to
gold and apparel. Outward decora-
tion, however beautiful and costly,
is perishable, but the internal
ornament is ever enduring. A spirit
is immortal, and all which adorns
it will be immortal, too! Oh, dear
believing sister, please make your
real interest the ornament of the
heart. You must never substitute
the adorning of the body for the
adorning of the spirit! A Christian
wife's work begins where a hypo-
crite's work ends.

The wife of Phocion, a celebrated
Athenian general, receiving a visit
from a lady who was elegantly
adorned with gold and jewels, and
her hair with pearls, took occasion
to call the attention of her guest to
the elegance and costliness of her
dress. "My ornament," said the
wife of Phocion, "is my husband,
now for the twentieth year general
of the Athenians" (PLUTARCH'S
LIFE OF PHOCION).

THE EXAMPLES OF ANTIQUITY

The apostle encourages subjec-
tion and spiritual adornment by
the example of the godly women of
antiquity: "For after this manner
in the old time the holy women
also, who trusted in God, adorned
themselves, being in subjection un-
to their own husbands: Even as
Sarah obeyed Abraham, calling
him lord: whose daughters ye are,
as long as ye do well, and are not
afraid with any amazement" (1
Pet. 3:5-6). Sarah, Rebekah,
Rachel, Leah, Ruth, Hannah, and
others engaged in such well doing.

I close this with a prayer that
God will give the homes which
have lost husbands the saved wives
of which Peter writes. "Who can
find a virtuous woman? for her
price is far above rubies. The
heart of her husband doth safely
trust in her . . . Her children arise

MUSING ON GOD'S WORD

Herb Engelson

*I'm sitting in deep reverie,
Thinking of the future.
These times are described in God's Word;
He's coming soon for sure!*

*Israel stands out in all the news,
To her the world relates.
We, now, are in the latter days,
As Jesus stands and waits!*

*The world looks not for His coming,
The Bible tells us so,
But, please God, awaken your church,
Make us ready to go!*

up, and call her blessed; HER
HUSBAND ALSO, AND HE
PRAISETH HER" (Prov. 31:10-11,
28). Such a virtuous woman in the
home of an unbelieving husband
can do more to reform society than
all the divorce courts and social
programs in the world!

If you have a lost husband, you
should keep living for Christ. Be
obedient to him and be careful to
keep a meek and quiet spirit. God
has solemnly promised that your
husband may be won by godly liv-
ing at home. It may not be too long
before God will be gracious and
save his poor soul. Then you can
rejoice to know that you and he
will not be divided by death.

12 Indictments . . .

(Continued from page one)
God! how the dead men grin by
the wall
Watching the fun of the Victory
Ball!"

Instead of finding mothers and fa-
thers 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." So-
lemnity and gravity, the twin
graces that had reigned in the
hearts of the 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 lev-
ity 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 inconsistency and volatility of
peace.

As the days of peace have length-
ened, the intemperance and un-
steadiness of morality has in-
creased. The old time Irish Jig,
Highland Fling, Scotch Reel, Min-
uet, Quadrille, and Lancers have
lost their attraction and in their
place we find the Waltz, Two-step,
Turkey-trot, Grizzly Bear, Bun-
ny-hug, Buzzard-lope, Texas-tommy,
Tango, French can-can, Bear-cat,
Fox-trot, Hug-me-tight, Rocker
Waltz, Castle Waltz, Dip Glide,
Whirling Swing, Gabby Glide,
Wriggly Worm, Kitchen Sink, Shim-
my Shivers, Cigarette Dance,
Cheek-to-Cheek, Grizzly Grapple,
Charleston, Black Bottom, and
Skunk Waltz, the last of which is
the most appropriately named of
all.

Instead of being an innocent
amusement, it is today a power of
devilry which threatens to de-
state the moral fabric of Christian-
ity. 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 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 justifi-
cation for the modern dance. Such
a position is founded upon a mis-
understanding and misapplication
of the text quoted, as well as com-
plete negligence and perversion of
the entire trend of Scriptural teach-
ing. 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 repre-
sents 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" (Exodus 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 Philis-
tine, that the women came out of
all cities of Israel, singing and
dancing, to meet king Saul, with
joy, and with instruments of
music" (1 Samuel 18:6).

Women only are mentioned as
partakers of this celebration.

"David danced before the Lord
with all his might" (II Samuel 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
dances 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" (Psalm 149:3).

"Praise him with the timbrel
and dance" (Psalm 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 pic-
tures God as turning their mourn-
ing 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 cele-
brated 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 stereo-typed, frigid, con-
ventional mockery that should have
been superannuated before its
birth. Brother Lyman Beecher
summarized the Bible position on
dancing by saying:

"1. Dancing was a religious act
both of the true and also idol wor-
ship.

"2. It was practiced exclusively
on joyous occasions, such as na-
tional 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
amusements were deemed infam-
ous.

"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 wor-
ship or amusement.

(Continued on page 3, column 1)

BRIEF NOTES

The Hillcrest Baptist Church,
Winston-Salem, N.C., has autho-
rized Bro. Daniel Parks and his
wife, Sandra, to go to the mission
field of the West Indies, where
they feel the Lord is leading them.

Bro. Parks is now laboring to
raise the necessary funds to sup-
port his family while on that mis-
sion field, and the Hillcrest Bapt-
ist Church is seeking the coopera-
tion of churches that would like to
share in this ministry by offering
financial support on a monthly
basis, as the Lord leads. If your
church would like to have Bro.
Parks come and personally pre-
sent the burden of his heart and
talk with you concerning this en-
deavor, please contact him at the
following address: 350 Fishel Rd.,
No. 18, Winston-Salem, N.C. 27107.
His phone is 919-788-8299.

If you desire information about
the church who sponsors the work
contact Elder E. W. Parks, pastor
of Hillcrest Baptist Church, 4580
South Main Street, Winston-Sa-
lem, N.C. 27107. His phone is 919-
788-7093.

The Pinehaven Baptist Church
of Columbus, Miss., and Pastor
Elvis Gregory have published a
book on election and predestina-
tion by Elder W. C. Buck. An
abridged form of this appeared as
an article in our paper some time
ago. This book is for free distri-
bution. Anyone wanting it should
write to Elder Elvis Gregory, Rte.
6, Box 515-A, Columbus, Miss.
39701.

The Grace Missionary Baptist
Church of Kirksville, Mo., has pur-
chased a new church building at
502 N. Florence. They are already
conducting services in this new
building. Elder Bruce Morgan is
pastor of the church.

The church has also licensed
Elder Victor Brooks (a black
brother) to preach the gospel. He
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2 Indictments . . .

(Continued from Page Two)

"7. There is no instance upon record of social dancing for amusement, except that of the vain fellows devoid of shame; of the irreverent 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 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" (Exodus 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 practice 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 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 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. 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 lounge 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, banqueting, and abominable idolatries" (1 Peter 4:3).

The word "revelling," translated from the Greek "komi" is the same that is used in Gal. 5:21. In both instances it should properly and 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 OF JOHN THE BAPTIST

About the time that Jesus began His ministry young Herod Antipas took from his brother his beautiful wife, Herodias, and in open adultery, before God and man, 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 to 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 gestures, and accompanied by sensuous music, all of which was calculated to fire the passion of the banqueters to white heat, Salome 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 advice of her sinful mother, she made request for the head of John the Baptist on a charger. With regret in his heart for his vow and yet, not willing that his oath should be broken, he sent and had John beheaded.

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

Is it any wonder that Spurgeon asked, "When I hear of the modern dance, I have an uncomfortable feeling about the throat, as I recall that a dance cost the head of a 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 dance.

"Abstain from all appearance of evil" (1 Thess. 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" (1 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" (Matt. 5:16).

"Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God" (1 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" (2 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).



For August 20, 1978

II Thessalonians 3:12-18.

Along with the meditations on things above, particularly in relation to the glorious appearing of the Lord Jesus Christ, the saints must face the present conditions existing in relation to the churches existence on this earth. So Paul consistently points out the duties and responsibilities of the members of the churches. He also shows the basis for carrying out these duties.

VERSE TWELVE

"Now." Because of a present condition there is a present duty.

"Them that are such." Paul does not mention names on this occasion, although he did on other occasions, but he leaves no room for doubt. There were some who were guilty. Therefore, the question

"Love not the world, neither the things that are in the world" (1 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 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 (?) past-time. 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 Negroid 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 (Continued on page 4, column 3)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

should be that which the disciples asked, "Lord, is it I?" There are four things along this line Paul used in his exhortation and admonitions. What we were, what we are, what we should be, and what we will be. I wonder if Paul would have to use this expression in relation to us? Remember this church at the beginning (1 Thess. 1:6-8) was a model church. This should remind us how easy it is to go astray and to cause us to be on guard (1 Tim. 4:6).

"We command and exhort." The sin is pointed out, and now the solution. Paul gives the command, again not an option, and then beseeches the saints which are guilty to comply. This is worthwhile preaching, "Teaching them to observe all things whatsoever I have commanded you," both by precept, example, and exhortation.

"By our Lord Jesus Christ." This is what makes the commandment essential and effective. We are ambassadors for Christ as we preach His word and rely on His Spirit; thereby, we are "in His stead" (II Cor. 5:20).

"That with quietness." Disobedience is usually associated with confusion and loudness. Discord, disorder, and disruption go together. The quietness or harmony of the church is usually broken by a busybody with a loose tongue! So the remedy is to quiet down the internal agitation or discontentment.

"They work." The child of God is to "be still and see the salvation of the Lord," and also to be still and "go forward." A happy worker is the most productive. Work would be the cure for a lot of the problems, both in the church and in the nation.

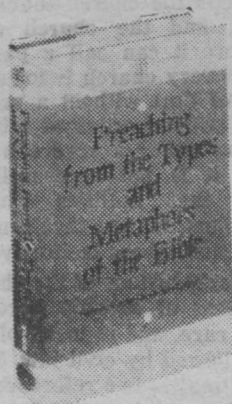
"And eat their own bread." This tells us that the busybodies were not only unproductive, but were living off the production of the other saints. Thereby, instead of supporting the church, were actually robbing the church. Also, it meant some in the church were being worked to death to provide for the non-workers. If the busybodies went to work they would be happier and so would the other saints.

VERSE THIRTEEN

"But ye, brethren." Regardless of the attitude and action of the

THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

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busy-bodies, the other saints were not to let this hinder them.

"Be not weary in well doing." Despondency is one of the best weapons the devil has. It is hard to keep on living, working, and giving if your work is abused or misused, and yet nothing should keep us from doing what is right and to leave the results with God. Several times we find the exhortation in the Word of God not to be weary.

VERSE FOURTEEN

"And if any man obey not our word by this epistle." As this epistle is read in the presence of the saints, which would include the busybodies, Paul no doubt hoped it would have the desired effect, and yet he realized some had failed to reply to earlier admonitions. So, he proceeds to enlarge upon what was to be done if obedience was not forthcoming.

"Note that man." The church was to point out the offender by exposing him publicly. "Thou art the man."

"And have no company with him." A strong plea for separation in regard to fellowship and companionship.

"That he may be ashamed." The purpose of this action is not to destroy, but to restore. This action could possibly lead to a self-examination on the part of the offender and cause him to be ashamed for his thoughtless action, and like Peter to go out and weep bitterly.

VERSE FIFTEEN

"Yet count him not as an enemy." Discipline is not exercised because the church believes the person is unsaved, although this is always a possibility, but in order to restore. We are to recognize his profession unless there is ample reason not to.

"Admonish him as a brother." Plead with him as you would a member of the family who is wayward.

VERSE SIXTEEN

"Now the Lord of peace Himself." "God is not the author of confusion, but of peace, as in all churches of the saints." The Father, Son, and Holy Spirit is the basis for peace, both in justification, reconciliation, regeneration, and in fellowship. Again, the Triune God is recognized.

"Give you peace." It may seem impossible in the present situation and yet "All things are possible with God."

"Always by all means." At all times in all situations.

"The Lord be with you all." A blessed thought. Paul includes all of the saints in this prayer. This is one of the best ways to appeal to the wayward, as it shows love, compassion, and concern, even while there must be strong action taken against disobedience. The Lord's presence does bring peace and harmony.

VERSE SEVENTEEN

"The salutation of Paul with mine own hand, which is the token in every epistle: so I write." This is not a mechanical letter of dictation, but Paul was expressing his personal feelings by assuring the church at Thessalonica he was active in the sending of this letter. Yes, written by inspiration of the Holy Spirit, and primarily written by the hands of others, but Paul knew what was in it, and he attests to this fact by signing his name and salutation.

VERSE EIGHTEEN

"The grace of our Lord Jesus Christ be with you all. Amen." A perfect conclusion and benediction for any occasion.

THE BAPTIST EXAMINER
AUGUST 12, 1978
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

Should a church with only one male member continue to meet or disband?

PAUL
TIBER

PASTOR
New Testament
Baptist Church
1272 Euclid-Chardon
Road
Kirkland, Ohio



They should continue to meet as long as they diligently search for a pastor. If, after sincere effort, the church is unable to secure a pastor they should disband and seek membership in the nearest scriptural church — perhaps they could be established as a mission.

I do not believe a church can long remain so without both pastor and deacon. A flock needs a shepherd or else she will wander into danger.

Our Lord clearly instructs, through His Word that proper church conduct includes men who hold these offices (I Tim. 3:15).

Incidentally, the church in question has a male member who evidently can teach — does he also qualify for the office of deacon? (I Tim. 3:8-13). If so, he should fill that office.

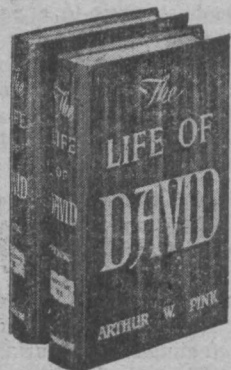
JAMES
HOBBS
Rt. 2, Box 182
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PASTOR
Kings Addition
Baptist Church
South Shore, Ky.

Personally, I think a church should continue to meet as long as they possibly can. There is no excuse to disband. We must continue to meet and stand for the truth to the very last. The Lord will reward those who stand faithful for the truth regardless of the trials and tribulations that they meet. "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of

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judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:4-27).

As you can see we have no excuse but to assemble ourselves together. We are sinning wilfully if we do not. Such a group as you described should stand behind the male member and pray much for a pastor to come and lead them. I think that there will be a special reward for the man that stays with a small group and works with them.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



Just what constitutes a church, the members, or the ordained minister? To be sure this church needs an ordained minister as her pastor. But the fact that she does not have a pastor is certainly no reason for disbanding. What she needs to do is to learn all she can from the man who is teaching while they pray fervently for the Lord to send them a pastor. If this church is one of His, He has a pastor for her somewhere. So let her pray fervently that the Lord may be pleased to give her that pastor that He has for her.

OSCAR MINK
219 North Street
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44827

Pastor
Mansfield
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44906



Disband? On the contrary. Continue to meet? Yea, with great consistency. The Lord did not say, "If you have 300 in attendance, a million dollars worth of real estate, ten church buses on the road, and a D.D. for pastor, I will be with you." What He did say was, "For where two or three are gathered together in My name, there am I in the midst of them" (Mt. 18:20). While a pastor is necessary to the well-being of a church, a pastor is not necessary to the being of a church. It is the church that calls a pastor, and the church must exist before it can call a pastor; therefore every church is for some measure of time without a pastor. A church without ordained officers is laboring under a severe handicap, but it is not necessarily a handicap that nullifies their church status, or one that renders their spiritual labors ineffective.

In the early history of the church public places of worship were exceedingly rare, and in many places were disallowed by civil law. Thus it is, Paul makes two references to the church in the home of Priscilla and Aquila (Rom. 16:3-5; I Cor. 16:19). The churches which met in private homes were small in number, but powerful in the Spirit. It was Aquila and Priscilla who took Apollos into their home, and it was in the church in their home that he learned "the way of God more perfectly" (Acts 18:26). There was a church in the house of Nymphas and one in the house of Philemon (Col. 4:15; Philemon 2).

There are no little churches with the Lord, and with Him one church is not inferior to another, no matter the number or nature of the membership. They are all blood-bought, and He loves each and everyone of them. For a church that is greater in number to despise one of few

members is to manifest a lack of spirituality. God often chooses a church of few and unlikely members to bring about great things. The membership of a church may be small and of such nature to present a picture of awkwardness and incompetency to man, yet we must remember with God, a mustard seed can grow into a great tree. "... God hath chosen the weak things of this earth to confound the things which are mighty" (I Cor. 1:27). God said to those Jews who despised the foundation of the second Temple because they thought it would be so far inferior to the first, "For who hath despised the day of small things?" (Ezra 3:12; Zec. 4:10). And the Lord has said to all of His churches, regardless of size or composition of membership, "Lo, I am with you." His presence is the guarantee of successful perpetuity, and it has been His good pleasure to give to His churches pastors, but sometimes there is an interim when the church must wait for the Lord's pastoral supply.

12 Indictments...

(Continued from page three)
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 Cavarliari 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 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 of sin, and especially against the fashionable dances, which, as at present carried on, are revolting to every feel-

ing 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 McIlvain 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 written itself wrong, improper, and of bad effect."

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

A tract that was published by the Presbyterian Board of Education said: "The dancing school instead of being called a school of easy manners, is rather to be called a place where girls are taught to substitute the finesse of the coquet for true feminine delicacy, and where boys take the primary 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 indecate dances, now fashionable."

CONGREGATIONALIST

At a meeting of the General Association of the State of Iowa,

some 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 "General Assembly" 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 members 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 (Continued on page 5, column 2)



The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

FATHER IS WATCHING THE GAME

NELLIE MASON
Aripeka, Florida

"Fight the good fight of faith"
(1 Tim. 6:12).

One might think this should be written for Christian boys, but nowadays girls are as much interested in sports as boys, since they attend their school football, basketball and baseball games, and get as much "kick" out of it all as boys ever could. Personally, I get excited over games I see in person or on television, or hear on radio, especially if one of my grandsons is out there playing! The three sons of my older daughter are all involved in some kind of sport of their Christian School, and the only daughter in that family was cheerleader for the team before she graduated and got married — but all the cheerleaders in that school are required to wear knee-length skirts and decent clothing, not exposing as much of their persons as possible without being arrested for indecent exposure!

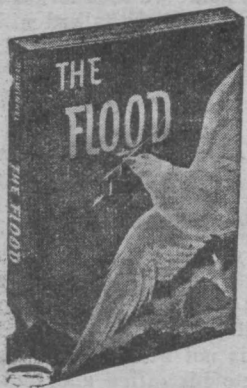
From the booklet "Bits and Pieces" comes this touching story, which is true, not fiction: When Lou Little coached football at Georgetown College (where my late husband attended in his early student days), he had on his squad a player of average ability who rarely got into the game. Yet the coach was fond of him, and especially liked the way he walked arm-in-arm with his Dad on campus. One day, shortly before the big contest with Fordham, the boy's Mother called Mr. Little and said her husband had died that morning of a heart attack. "Will you break the news to my son?" she asked. "He'll take it better from you." The student went home with a heavy heart that afternoon, but three days later he was back. "Coach," he pleaded, "Will you start me in that game against Fordham? I think it's what my father would have liked most." After a moment's hesitation, Little said, "Okay, but only for a play or two."

True to his word, he put the boy in — but he never took him out. For sixty action-packed minutes

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that inspired youngster ran, blocked, and passed like an all-American. After the game the coach praised him, "Son, you were terrific! You've never played like that before. What got into you?" "Remember how my father and I used to go arm-in-arm?" he replied. "Well, few people knew it, but he was totally blind. I like to think that today was the first time he ever saw me play!"

Whether our departed loved ones can see us is not revealed, but oh, that we had as deep a longing to please the Lord as that boy had for his Dad's approval! Motivated by God's great love for us, may we faithfully carry out each daily task without fumbling. Our Heavenly Father IS watching the game — let's not disappoint Him.

My late husband believed that our departed dead could look down from Heaven and see what loved ones were doing. He told of once preaching along those lines, when a visiting man became furious at him and gave him a severe tongue-lashing for preaching such nonsense. He later learned the reason — his wife had been dead only a short time when he married a wealthy woman, and they were in Florida on their honeymoon, and he didn't want to think his first wife could see what was going on so soon after she was out of the way!

The moral of this story is — live innocently, for God is watching.

12 Indictments...

(Continued from page four)
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 scalpel 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 made 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 position of the dances 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 molycoddle with ice water in his veins, or a dandified dude, or a vitiated fop, who doesn't know whether he is a 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 don't 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."

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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 exercise, 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 Wyland 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 15-year-old strip-lings are forced by the dance into an intense sexual development, instead of experiencing the normal, slowly awakening sex consciousness."

Dr. E. S. Sonner, eminent spe-

cialist in nervous disorders, of Chicago and Los Angeles, 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 over-stimulation into a drunkenness, a fanaticism, a frenzy that takes her back near 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 to health and wasteful of the vital forces. We need recreation that will encourage health and vigor, instead of pro-

ducing 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!

VI 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 ballroom 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 him 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."

VII 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).

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,

Scot 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!'

Me thinks the glare of yonder chandelier

Shines much too far, or I am much too near;

And true, though strange, Waltz whispers this remark,

'My slippery 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 betimes."

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!

Yidia Lopokovo, a Russian dancer of international reputation, said: "Far from relieving stupidity the dance contributes to stupidity. Think of the heademptying 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" (Continued on page 6, column 1)

THE BAPTIST EXAMINER

AUGUST 12, 1978

PAGE FIVE

12 Indictments . . .

(Continued from page five)

erate relic, with a 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 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 contracted swaggering swings 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 speaking frankly, 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, 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!"

Brother 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 BALLROOM

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

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

XI THE POSE OF THE DANCERS SUGGESTS IMPURITY

Gail Hamilton, a popular lady writer, in her book, Ethics of the Ballroom, says, "The thing in its very nature is unclean and cannot be washed. The very pose of the parties suggests impurity. I must go further than this and assert that the pose and motions of the parties can not be spoken of by a young lady without danger of committing a double entendre, at which many a nice young man will laugh in his sleeve."

If 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 overly advanced in years, I must confess that,

I am somewhat old-fashioned.

I'm so old-fashioned that I can't see any difference between hugging in the parlor and hugging on the ballroom floor. And some husbands and wives apparently enjoy these public hugging matches! If you wives can't get enough hugging, 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 go 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 first observed the round dance, voiced 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."

I cannot conceive of any lady of 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. Surely no one who is learned in the first rudiment of decency would lay 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, and in this suggestive pose permit herself to be led over the floor to the accompaniment of wild insane, voluptuous music. If I were to find 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 spitula out of his back with the first convenient sledge hammer or crowbar I could find. If this would not be tolerated outside of the dance, then why do we permit the devil to deceive us into believing that it is lawful when under the cloak of a social amusement. Surely it proves the words of Jesus that, "the children of this world are in their generation wiser than the children of light" (Luke 16:8).

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 the 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 Corsby 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. Mallaliev said: "Dancing in the public schools of Boston is responsible for conditions of immorality that are almost as bad as the white slave

IS "THAT" IN THE BIBLE?



WHEN DID A FERRY BOAT PLY ACROSS THE JORDAN RIVER?

In the days of king David, Second Samuel 19:16-18. "And Shimei came down with the men of Judah to meet king David . . . and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good . . ."

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 Masters' 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

The Devil reads those figures and standing in the dim background 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:

"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
trampled snow.
Sinner, despair not! Christ
stoopeth low,
To rescue the soul that is lost
in sin,
And raise it to life and
enjoyment 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 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 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 katydid 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 receive Christ as their Saviour. I believe in an old-fashioned remedy to cure the ills of this dance-crazed 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

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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.

Halliman Reports

(Continued from page one)

such as you have never done before. In these past two weeks, you have really come to know them for the first time and you now begin to realize what you have been missing all these years of separation. You make up your mind that on this last day together as such, you are not going to let the thought of having to leave so soon rob you of some wonderful fellowship.

Just prior to leaving the home of Brother John Weaver that morning, where we had spent the night, my mind was so occupied with trying to make sure that I did not leave anything behind, I actually went off and forgot my eye glasses and as these were used only for reading, I had got some distance before I realized that I had left them, but I was determined not to let even that mar my day as I knew that Brother Weaver is so efficient in taking care of matters, that my glasses would arrive before I left for Papua, New Guinea, and they did. Until I can have time to send you a personal letter, Brother Weaver, to thank you, may I take this opportunity to acknowledge your kindness in this matter.

Although we had determined to try to have a wonderful day together, there was a note of sadness about each of us as we started out that morning. We had met and made so many new friends in Georgia we hated to leave them. We traveled along through the day, stopping off somewhere in Georgia for our breakfast, and then again once more in Knoxville, Tennessee for another meal. About 5 that afternoon we were about 50 miles south of Lexington, Kentucky when it began to rain. Very quickly the sky darkened, the lightning crackled and the rain poured. Soon the wind became very strong and by 5:30 the storm grew so intense that we, like the rest of the motorists, were forced to pull over to the side of the road and set out the storm. At the peak of the storm it got almost as dark as midnight and even with lights on, you could see no more than a few feet beyond the front of the car, the rain was almost a solid sheet. This lasted for about half an hour before we could proceed on our journey.

As soon as the storm had let up, we got under way again and now I realized that we had already been on the road for almost 12 hours. I was getting extremely tired, but we had over 100 miles to go yet. Soon the sun was shining again, but for this last stretch home, it was a real chore. About 8 p.m. that evening, we arrived at our home in Kentucky with 720 miles and almost 15½ hours behind us. Once we were home we soon forgot about being tired and we talked with the rest of the family until almost midnight before we got to bed.

There were so many things that needed to be done now and so little time to do them in, but we arose early Tuesday morning to make an attempt to try to get them all done. I had hardly seen my pastor in the last three and a half months and there were a number of things that I must talk to him about. My pastor is possibly even busier than I am, and it is not always that you can walk into his office and find him, this proved to be true on my first and second tries this last week of my stay, but we had agreed that one way or another we would get together on Friday of that week. I made it a point to get into Ashland that day and see him and we had our last few moments together wherein we discussed several things.

Tuesday was spent getting many things attended to, including a trip over to Portsmouth, Ohio to collect some new glasses that I had ordered. Many of you will remember the last sermon at the Bible Conference at Bristol, Tennessee fell my lot to deliver and just as I

(Continued on page 7, column 4).

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

WASHINGTON, D.C. (EP)—The Federal Trade Commission (FTC) has issued a 526-page staff report which advocates more stringent regulation of funeral industry practices.

The proposal would curb such practices as embalming without permission, misrepresenting religious customs, claiming that caskets are required for cremation, false claims about airtight, and watertight properties of caskets and deceptive commercial display of caskets.

It would also require funeral parlors to give price information over the telephone, allow advertising of prices, and mandate that display caskets be clearly marked with the price. In addition, funeral parlors would be required to list legal requirements explicitly on a printed price list available to customers.

The introduction to the report says funeral consumers are easy prey for avaricious funeral directors because "grief-stricken survivors enter the immediate post-death period in a dependent, disoriented state, accompanied by a profound sense of loss and, frequently, by guilt."

Fifty-two days of FTC hearings in six cities produced a mass of evidence of 315 witnesses. These included 38 clergy and representatives from the funeral industry, consumer groups and licensing boards.

NEW YORK (EP)—The Presbytery of New York of the United Presbyterian Church has refused two unordained men permission to work in churches of the presbytery because of their opposition to women's ordination.

The men — John Palafoutas, a supply pastor to St. James Church in Queens and James J. Spitzel, now serving as assistant to the pastor of First Presbyterian Church in Queens — are under care of the Presbytery of Pittsburgh.

Their cases came up for review more or less routinely. However, when it was learned that Mr. Palafoutas and Mr. Spitzel had said they would not approve of women's ordination, the committee voted not to continue its sponsorship. The committee's resolution, later supported by the presbytery, states that "only those candidates licentiate or clergy who can fully support the government of the United Presbyterian Church shall be permitted to serve churches within its (the presbytery's) boundaries."

Radio-television evangelist Garner Ted Armstrong has finally given some cold facts about the Armstrong Church of God. Ted was recently stripped of all titles in the Worldwide Church of God and its affiliate organizations. Shortly after this Ted was ordered to take a six-month paid leave of absence in seclusion from all but his immediate family. He was barred from living in church-owned homes and from using his offices in Pasadena and Big Sandy, Texas.

Garner Ted said the 65,000-member church organization is now "shot through with fear. People are fearful to say what they know, fearful to talk to each other, fearful their phones are bugged, and fearful of their jobs."

Ted said he has unsuccessfully tried to phone his 85-year-old father in Tucson, Arizona, where he lives with his wife, Ramona, 40, a divorcee and former church switchboard operator whom he married a year ago.

At this interview near a Minnesota lodge Ted said that despite an annual income of more than \$65 million, the church has been forced by inflation and extravagant expenditures to borrow money to meet its payroll.

Armstrong said he reluctantly agreed to sign documents giving his father an annual salary of \$200,000 a year and giving \$175,000 a year to church legal counsel Stan-

ley Rader, his father's confidante and personal adviser, and an \$85,000 annual salary to himself.

After the interview to Bert Mann of the LOS ANGELES TIMES while in Minnesota, Garner Ted Armstrong was excommunicated from the Worldwide Church of God.

New knowledge is piling up about a previously unknown civilization existing before the Bible was written. These monumental archaeological finds at ancient Ebla are confirming the reliability of the Bible. Archaeologists consider the great empire of 4,500 years ago the greatest archaeological finds of modern times.

In 1974 42 tablets were first found and now a total of 40,000 tablets, many still to be translated. The "cities of the plains" mentioned in Genesis 14 are listed in the Ebla tablets, including Sodom and Gomorrah. They were recorded in the Bible long after they had disappeared, but they had existed at the time of Ebla.

Carlo Martini, rector of the Pontifical Biblical Institute in Rome, said the tablets are laden with Biblically mentioned names, places and polytheistic "gods" such as the names of "Baal" and "Dagon" of the Phoenician temple topped by Samson.

Ambassador College in Pasadena, California, has decided not to acquire a \$2.5 million luxury hotel from the U. S. Department of Health, Education and Welfare at an 80 percent discount. The college, operated by the Worldwide Church of God, turned down the deal because it could not accept the government's stipulation that the building not be used for religious purposes.

Britain's Baptists are a dying denomination and they must "evangelize or perish," according to Sir Cyril Black, who was president of the Baptist Union of Great Britain and Ireland in 1970-71. He warned Baptists at a meeting in Westminster that over the last 25 years membership of the denomination had fallen from 252,000 to 182,000 — a loss of 30 percent.

NEW YORK (EP) — An acknowledged homosexual minister who was recently reappointed to serve a United Methodist Church here says that "time has shown us that one cannot rely upon Scripture to make absolute judgments about life."

Paul Abels, pastor of the Washington Square United Methodist Church, made the comment while being interviewed by Hugh Downs on the ABC-TV program, "Good Morning America."

Asked how he responds to people who say the Bible teaches that homosexuality is immoral, Mr. Abels said those who believe this should also examine Scriptural statements on women and slavery — "things we found through experience in history are wrong." According to the minister, "We simply have to deal with the question of literal interpretation. I do not interpret it (Scripture) literally. Anita (Bryant) does."

PHOENIX, Ariz. (EP) — In a large utility company's office, a sign proclaims, "Trust in God. She Will Provide."

Christ On Marriage

(Continued from page one)

to her husband, or the teaching of Shammai, which sanctioned divorce for moral offences only, such as theft, unchastity, immodesty, and the like, is not perfectly clear; probably, however, they adhered to the laxer and more popular view of Hillel. But, whatever may have been their own opinion, the question which they asked was evident-

ly intended to draw from Christ an approval or a disapproval of the common belief and practice of the Jews; and it is fair to presume that, for certain reasons, they expected Him to condemn the popular creed, and thus expose Himself to the popular indignation. Passing now from the occasion of Christ's words, to the import of them, we call attention to the fact:

1. That husband and wife are one flesh. Christ goes back to the origin of the race, and makes his appeal to the first and second chapters of Genesis. In the former it is said, "So God created man in his own image, in the image of God created he him, male and female created he them"; and in the latter, "this is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh." Instead of the words, "they shall be one flesh," the Greek translation, which was in use at the time of Christ, had the words "the two shall be one flesh"; and our Saviour adopts this version as expressing the mind of God and the sense of the original, adding for himself, by way of emphatic repetition, "So that they are no longer two, but one flesh."

It would have been difficult for Him to assert in stronger language the unity of husband and wife. They are members of each other. The union between them is closer than the union between parents and children. They are not their own, but belong to each other, and constitute one conjugal body. "The wife has not power over her own body, but the husband; and in like manner the husband also has not power over his own body, but the wife." "He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones."

Making all due allowance for the rhetorical character of these expressions, it is still manifest that no earthly union is represented by the sacred writers as so intimate and indissoluble as the one formed by marriage. And it is also manifest that this union, though presupposing mutual love and sympathy, has respect at the same time to the body, the family, and the manifold relations of the present life. The word flesh, so often used to designate the common personality, is itself an evidence of this; for it points to the outward, visible, temporal side of our being, and prepares us for the doctrine of Christ, that the marriage union is forever terminated by death. "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." It also furnishes, in advance, a strong argument against admitting a want of love, of congeniality in temper, or of spiritual affinity, to be a valid reason for divorce. Death is the only natural limit of a union by which two persons become one flesh. We notice:

2. That marriage is a divine institution. It was God who, in the beginning, "made them male and female," and united one man with one woman in marriage. This was regarded by our Saviour as the model marriage, indicative of the divine will. He teaches that the union of our first parents in Eden was God's act, and normal for the race to the end of time. But especially does he call attention to the divine origin of marriage as a reason why man should not annul it. "What therefore God hath joined together, let not man put asunder."

It is not enough to say that this language denies to a husband the right to put away his wife, but does not question the right of civil government to grant divorce for any cause which is deemed sufficient; for the Greek word is not "aner" but "anthropos," and the language of Jesus denies to man as man, to any and every kind of human authority, a right to put asunder what God has joined together. The contrast is between divine authority and human; Man is not to annul the ordinance of God.

For the word man is here used in its broad, generic sense, in contrast with the word God. This is the only natural explanation of the passage (compare Mark 10:2,9, where the word "aner," husband, appears in the second verse, and "anthropos," man, in the ninth. Besides, it may be doubtful whether a Jewish husband could put away his wife without submitting the case to a public official.) It is therefore the duty of Christian legislators to aim at bringing the laws of the land on this subject into harmony with the principles laid down in the Sacred Record.

3. That God authorizes divorce in case of adultery. This is evident from the language of our Saviour. (Continued on page 8, column 1)

Halliman Reports

(Continued from page six)

I started to read my text, I reached for my glasses and noted they were broken. After the service that night, some dear brother, I don't know for sure, but think it was Brother Hilton from Hobart, Indiana, took the initiative to raise enough money to get me some new glasses. For information of those concerned, there was \$82.00 collected that night and handed to me. I want each of you to know that I deeply appreciated this. Immediately after I got home from the Conference I had my eyes checked and ordered some new glasses. I have learned that living in such an isolated place as where the Mission Station is located, it is best to have an extra pair, so I placed an order for two pairs instead of one. It had been 7 years since last my eyes had been examined and now I was in need of a change. The eye doctor was very gracious in that he gave me a \$20.00 discount on each pair of glasses, but still I lacked approximately \$60.00 having enough from what had been collected to pay for my glasses.

On that last Tuesday that I was at home, I paid for the one pair that I got as the other pair was not ready. On Wednesday night while at the services in Covington, Kentucky, upon learning of the amount that I was short for the other pair, a dear couple that I have known and had sweet fellowship with for almost a quarter of a century took \$60.00 out of their pocket and handed to me after the services to finish paying for my other pair of glasses. Beloved, I feel so unworthy to receive the least of your kindnesses, but when God impresses folk to go this far in helping a humble servant of His, I am left speechless and standing in awe at the matchless moving power of God. Quite often I momentarily feel embarrassed and want to run away and hide, but instead, find myself running to the feet of my dear Lord, and looking up with a heart filled with love for the one who died for me, and giving Him thanks for friends who are so dear.

Wednesday morning of that last week we started out early with a rush to try to get many more things done before we would have to leave for Covington that afternoon for the last service. By about 2 p.m. that afternoon, everyone of the family except John was ready to leave. John had elected to stay there and get some necessary things attended to, so we left without him. We had a good trip to Covington and arrived there just in time to go over to Brother Pennington's house, to freshen up a bit, before we joined the rest of the church folk for a steak dinner at one of the restaurants, sponsored by the church.

As the slides were to be shown that night and a report given on the work, I had no intention of preaching, but while the singing was going on before the service was to be turned over to me, I felt deeply impressed to deliver a message from I Peter 5:10. I had made no previous preparation for this message, but God gave me much liberty in preaching. Not too long after this service was over we started home and about 1:30 a.m. on Thursday morning we were back at home.

In spite of the fact we got home late that night, I was up early on

Thursday morning. There were still many things that had to be attended to and now we were on the last count down, only three more days remained before time to leave. I suppose for most folk these three days could not have passed quickly enough, for just the thought of such a trip, would excite most folk into hysteria. But, somehow I found myself wishing they would stretch into eternity — actually I was hoping the Lord would come for us before I had to leave.

We had planned to have some family photos made at a professional photo shop before I left and on Thursday was the date fixed for this. I am sure that each member of the family felt like doing anything but having a photo made at this time, but we all went and tried our best to look happy as we smiled and said cheese for the photographer. One of these will be appearing in TBE before too long.

If you are still assuming your adopted name by Friday morning of that last week, you have reached the point to where almost any little thing will bring tears to your eyes, but when this happens, you quickly dash into the bedroom or bathroom and close the door until the crisis has passed and you once again can emerge acting brave and strong (you well know though that it is *only an act*). Somehow, you realize that there are still enough jobs to be done and errands to be run, to take up 4 normal days, but only two days at the most now to do them in. With a prayer on your heart, you tighten up your belt and determine that by the grace of God you are going to do your best to accomplish all these things before you leave. Only two days left and up to now, you have been working so hard and staying up so late each night you have nothing at all packed for the journey — this worries you no end. You have set aside several different times for this, but something would always come up that you felt had to have your immediate attention and the packing always got pushed back for another time. I had all but promised myself that on Friday afternoon, nothing was going to stop me from getting my things packed. I had almost gone my limit without any rest, so about 2 p.m. on Friday, I decided that I would take just thirty minutes rest before doing one more job and then get started packing. I had rested about 15 minutes when someone drove up and I had to go outside.

While talking to the party that had driven up, I saw another car approaching the house and as it got almost even with my house, I thought it was the man whom my boys were doing some work for, and that the reason that he was slowing down, perhaps, was to bring me some news from them. I had spoken to the man and woman with him and did not realize until after they had come to a complete stop and I had almost reached the car to see what they wanted, that the people in the car were my brother and his wife from Crossville, Tenn. They had come to spend the night with me on the eve of my departure. Needless to say that my efforts to get my things packed that afternoon or night had suddenly gone down the drain.

After they had time to rest up for a while and I had got a suit of farm clothing for my brother, we decided to go help my three boys who were getting in some hay for a neighbor farmer — we worked until nearly 10 that night in hay. Had you ever thought of doing things like this on the eve of your departure for an overseas trip? Saturday morning, I was up about 4:30 preparing breakfast before starting out on the final day. I still had to go back to Portsmouth, Ohio to collect my glasses that Saturday morning, and there were a number of things in Ashland that required attending to as yet. My wife, my brother and his wife and myself set out soon after breakfast to get these last and final things attended to. By the time we got back (Continued on page 8, column 4)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Christ On Marriage

(Continued from p. 7e seven)

our, as recorded by Matthew. On two occasions out of the three, in which he condemned the Jewish practice as sinful, he expects the putting away of a wife because of fornication. To explain this solitary exception, it has been said that "the nuptial tie is already sundered by the adulterous infidelity of one of the parties," that it is a "crime which, by a single act, sunders the conjugal tie," that "adultery is less a ground of separation itself." This appears to be the common doctrine of writers on divorce. And the Word of God may be plausibly quoted in support of this view. For the apostle declares that "he who is joined to a harlot is one body" with her; and it is natural to conclude that the formation of this new union destroys at once the old. But there are serious objections of such a theory. For, if conjugal infidelity actually sunders the nuptial tie, the innocent party has no right to pardon the other, and permit the union to continue. Re-marriage is indispensable, if the parties do not separate. Besides, the language of Christ, "for cause of fornication," makes this crime a sufficient reason for divorce, but not an actual dissolution of the marriage union.

And, lastly, there are many passages of the Old Testament in which God addresses His people as an adulterous wife, which, however, He still recognizes as His own, and strives to recover from idolatry. Hence, it is more correct to say that this crime is one which inflicts so deep a wound on the innocent party, and violates so utterly and completely the substance of conjugal duty, that it is recognized by God as a valid ground for divorce, whenever this is sought by the unoffending husband or wife. Adultery is the crime for which divorce is the penalty; and it is always important to distinguish between crime and penalty.

But are there not other crimes which trample on the conjugal relation and the nature of marriage as ruthlessly as fornication? And, if so, may they not also be safely pronounced valid reason for divorce? May it not be presumed that Christ mentioned fornication as a specimen of the sins which justify the proper authorities in sundering the nuptial tie? In reply to these questions, it may be said that the crimes referred to in Leviticus 20:13,15,16 (sodomy and bestiality), are in a certain sense allied to the one mentioned by Christ, and were threatened by the Mosaic law with the same punishment, death. Moreover, as rare and monstrous offences, it was perhaps less natural or necessary to mention them. Hence, as fornication includes the crimes of adultery and incest (I Cor. 5:1), it may possibly be understood to comprehend, in the brief statement of Christ, the more abominable offences to which reference has been made.

But, beyond this, we cannot safely go. The language of Jesus makes a definite exception, and just principles of interpretation forbid us to treat that definite crime as a mere sample of those which justify divorce. And especially does the manifest aim of His language forbid us to associate inferior crimes with the one mentioned by Him, pronouncing them also to be a warrant for that which He declares to be warranted by the higher crime only.

THE BAPTIST EXAMINER
AUGUST 12, 1978
PAGE EIGHT

4. That God has permitted divorce in other cases. When Christ has reminded the Pharisees of the original institution and true nature of marriage, representing it as the closest possible union of one man and one woman for life, they replied: "Why then did Moses command to give her a writing of divorce and put her away?" And Christ responded: "Moses, for your hardness of heart, suffered you to put away your wives; but from the beginning it was not so." These words of our Saviour cast a flood of light upon the Mosaic economy and upon the divine method of educating and restoring man to virtue.

The passage referred to by the Pharisees, and explained by Christ, is comprised in the first four verses of the twenty-fourth chapter of Deuteronomy, and may be translated as follows: "If a man take a woman and marry her, and it come to pass that she does not find favor in his eyes because he find in her a foul blemish, and he write for her a bill of divorce and put it in her hand and send her away from his house, and she depart from his house and go and become another man's, and the latter husband hate her and write for her a bill of divorce and put it in her hand and send her away from his house, or if the latter husband who took her to himself to wife die, — her former husband who sent her away shall not be able to take her again to be his wife, after she has been defiled; for it is an abomination before Jehovah."

This passage evidently presupposes the practice of divorce among the Jews for other causes than adultery; but it does not say a word in commendation of that practice; it only declares that if a husband puts away his wife, and she is united in marriage to another man, he can never take her again to himself. For him, at least, she has been defiled. Practically therefore, a husband must look upon his act in giving a bill of divorce as irrevocable. Hence, this provision of the law was a check on the caprice of man, compelling him to weigh the consequences of his proposed act, and teaching him to respect the marriage covenant.

"Moses suffered you to put away your wives;" he did not command it, did not speak of it as right or wise, did not encourage or facilitate it in the least; he merely presupposed the existence of this practice, and, by regulating, suffered it. And the reason for not forbidding it was the wickedness of the people. They were too gross and stubborn to bear the restraint. They would have trampled on the prohibition, and, by so doing, lost all reverence for the law; for actual disobedience to any rightful authority, at one point, weakens the force of that authority at every point. Hence, it is often better for a government not to forbid an evil practice among the people, than it is to prohibit the practice, and yet allow its law to be broken with impunity. Legislation is apt to be useless when it is far in advance of the public conscience.

And it is to be remembered that the language which we have cited from the Mosaic law was part of a civil code, to be enforced by the power of the State. As such, it was adapted to the moral condition of the people. If it forbore to assert the original law of marriage and divorce, it was because the nation could not bear it. And the same may be true of many nations at the present time; the public conscience may be so dull and perverted, and the public depravity so great, as to require the permission of divorce for more causes than one. But this deviation from the divine law, as expounded by Christ, can

have but one excuse, the wickedness of the people; and the force of this excuse, however legitimate in the sphere of civil government, should not be suffered to lower the standard of morality in the churches of Christ. Nothing can be more dangerous to the interests of true religion, than the habit of regarding everything as right which is tolerated by the laws of the land. The rule of duty, in respect to marriage and divorce, must be found by all Christians in the Word of God, and especially in the New Testament. This will not be denied by any intelligent follower of Jesus.

Such, then, is the conclusion which we have reached by a careful review of Christ's language concerning divorce. There is but one valid ground for it in the sight of God, namely, fornication, authorizing another marriage while both parties are alive.

Before proceeding to examine the apostle's language on the same topic, it will be proper to notice, briefly, a few objections to the conclusion just stated.

I. Christ's language is ideal, not practical. He is setting forth perfection of conduct under an economy of law, not rules of life for persons living under an economy of law, not rules of life for persons living under an economy of grace. When he says, "Swear not at all," "Resist not evil," "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart," He is dealing with ideal, not practical morality. He did not mean to say that swearing and self-defence are always sinful, nor that a lustful look is practical adultery, and a sufficient reason for actual divorce. Neither did He mean to say that, in real life, fornication is only valid ground for divorce.

Whatever plausibility this objection may seem to have, when applied to the words of our Saviour in His Sermon on the Mount, it is utterly and obviously irrelevant to the replies which Christ made to the Pharisees (Matt. 19). No one can read these replies without being convinced that He was speaking of actual divorce, and of the only sufficient reason therefor. And we believe it can be shown, to the satisfaction of any candid mind, that He was likewise speaking of actual divorce in the passage quoted from His Sermon on the Mount. But it is needless for us to delay the reader with an argument on this point.

II. Christ's language refers to the conduct of Jews in putting away their wives without judicial process. No man has a right of his own mere will to put away his wife, except for the sin of fornication. But this offence is so aggravated, that he may proceed to punish it by himself. Hence, the words of Jesus do not show what or how many valid grounds of divorce there may be, when the process is duly regulated by law and the action of impartial judges. It merely limits the independent and irresponsible action of husbands to a single case.

To this objection we have already replied, by calling attention to the fact that Christ makes use of the word "anthropos" instead of "aner" in the sentence, "What therefore God hath joined together, let not man put asunder." Had He meant to forbid private divorce by the husband, He would surely have selected the word "aner." It is also worthy of notice that, according to Mark, Christ declared to His disciples in the house, "If a woman put away her husband and be married to another, she commits adultery," but among the Jews it was not customary for wives, by their own act, to put away their husbands (Josephus, Antiq. xv. 7, 10).

It is further to be observed that Christ does not found His doctrine on Jewish law or custom, but on the original institution of marriage by Jehovah. In the beginning God had made husband and wife one flesh, establishing thereby the union of one man with one woman for life, as the divine law of marriage for the race. And no one surely, after this sublime introduction, would expect our Saviour to speak, not of the universal grounds of di-

voice by whomsoever effected in obedience to the will of God, but of a special reason for a particular and arbitrary species of divorce. The tone of his argument forbids any such narrow interpretation. Besides, we find it hard to believe that Christ, who consciously spoke for all generations, would put into the hands of a husband or wife authority to inflict so grave a punishment, without submitting the case to judicial investigation.

III. Christ's language refers to believers only. The law of divorce which he announced is applicable when both parties are renewed by the grace of God, but not when one or both must be pronounced irreligious. This objection was probably suggested by the words of Paul in his first epistle to the Corinthians; it surely was not suggested by the language of Christ Himself. We may, therefore, postpone the consideration of it for the present.

(THE SCRIPTURAL LAW OF DIVORCE, pp. 11-33, 1866 edition).

Halliman Reports

Continued from page seven
to our house, it was nearly 2 p.m., so we prepared some sandwiches and soon after eating my brother and wife left for their home.

If you have not become exhausted and curled up in a corner somewhere before now, and still want to travel with me to Papua, New Guinea, we are now ready to start on the last 16 hours that is left before time to leave my home. It is now 4 o'clock on Saturday afternoon and nothing as yet has been packed. Finally, we go into the closet and drag out a large suitcase and a smaller hand bag. Hurdled, you begin to lay out your clothes and other items you wish to take along. Soon you realize the suitcase is bulging and perhaps may exceed the 44 pounds limit for an international flight. Again, you take out the things and now try to sort them as to priority. You fill it up again and place it on the scales once more. Once again you discover that while you are close to 4 pounds overweight, it's too much to try to get away with (I happened to be 2 pounds over at Huntington and it was only because the attendant did not know how to figure it and that every attempt that he made to find someone else had failed that he let me go by), so you begin to eliminate once again. Finally, you try to attempt to get away with just 2 pounds over your allowance. After all, one feels that when one has just paid out a little over \$1300.00 for the fare to Papua, New Guinea, he may be entitled to at least a couple of pounds overweight in his luggage.

Midnight finally arrives on Saturday night, just 8 hours away from the time you must leave, and finally, you lay down to try to get a little rest. You have a feeling when you lie down, you are not going to sleep much and by 5 a.m. this has been confirmed, so you decide to get out of bed. Not too long hence, you note that one by

one the rest of the family is getting up, no one apparently has slept much and you do not have to go and check each individual pillow to see if it is damp to determine that each member of the family has been weeping during the night.

No one eats any breakfast, no one seems to be hungry. Now there is another worry. There is only one car that is running, the little Datsun, and at the very best only 5 can crowd into it. Everyone wants to go with Daddy to the airport, but that is impossible without another car or at least a larger one, so who will stay behind? No one wants to, so there is a desperate effort made in the last hour to try to secure another car. One neighbor is called on the phone to see about his vehicle. Sure, he would be very happy to give us a loan of his vehicle, but his Campbellite wife insists that she wants the vehicle to go worship her water god and tells her husband the Halliman family cannot use their vehicle. Twenty minutes before the time I must leave, and no other vehicle as yet. At the last minute, two of the boys take the Datsun and drive down the road to the next house and tell their story and desire to borrow his car for a couple of hours to go with their dad to the airport to see him off. He says, "Sure boys, take my vehicle, it will be alright." Minutes later I look down the road and see two cars coming and now I am happy that the Lord has made it possible so no one will have to be left behind. While we haven't left the house yet, in this article, we have got a lot of things done before we leave. Our next article gets us under way.

Church Discipline

(Continued from page one)

This exclusion is absolutely necessary for the sake of those who are living true Christian lives. It is a terrible thing for young people to know that well-to-do and influential members hardly ever come to the Lord's Supper, and are rarely in attendance upon public worship. These young people cannot see such examples without being influenced by them. We need to watch over our membership, and to give them from time to time such tender admonitions as shall prevent their straying away.

Years ago I visited Spurgeon's Tabernacle in London. I happened to be there on a communion Sunday, and I found that every communicant had to put a ticket on the plate and, if there was no ticket for a certain one, he was promptly visited and the reason for his absence inquired into. This is an admirable thing to do, and we ought to do more of it here in America. In this way we should give to negligent members the impression that their neglect cannot be tolerated, and they would be made to decide whether they will or will not walk with the church. It is firm conviction that our churches must be smaller if they would be larger.



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