

Devoted to Evangelism, Missions and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

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

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

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## THE PERILS OF "RELIGIOUS JAZZ"

By R. F. Hallford  
Port St. Joe, Florida

Ever since God cast Satan out of heaven for his rebellion, Satan has been trying to "get even" with God. He seldom works out in the open, realizing that he is no match for the all-powerful God. Almost all his work is done under cover of one kind or another. He is constantly "transforming himself into an angel of light" (II Cor. 11:14). In so many ways Satan has tricked people into following him and thereby fighting against God through the years.

Satan's most recent and effective way of gaining multitudes of followers who will assist him in his opposition against God is in the name of religion. Satan knows that man is incurably "religious," therefore he has invented all the new kinds of religious systems imaginable. For

sometime he has been very successful in getting over his schemes through religious frauds. Satan knows perfectly that the average person will accept without question and swallow readily anything which has the tag "religion" on it, therefore he poses as an unsuspected religionist. Today Satan is doing his greatest and most successful business in the name of religion.

Strange as it may seem, the Devil has worked into many churches through the musical program, and has thereby not only succeeded in ruining the musical worship of God, but has also completely taken away many of our best leaders from their churches to carry on his work in the name of "religion." Here is the case, simple and plain:

Satan evidently could not find any other way to get some of God's people to use his dance jazz. Therefore, he employed

some of his servants to write some little elementary, sentimental rhymes in which the name of God, Jesus, or the Holy Spirit was mentioned, and set these words to some of his dance jazz, and paraded it into the churches in the name of religion. I refer to this ragged, choppy, cheap brand of singing which is carried on in singing societies and conventions, published for the purpose of financial gain. Many unsuspecting people, not realizing the dangers of it, welcome it with wide-open arms. It is nothing in the world but dance jazz just like that made by the nickelodeons in the honky-tonks but is set to some sentimental verse and called "religious music." It constitutes one of the greatest perils confronting our churches today, especially in the rural sections. Note some of the perils in this:

First, it violates the words of (Continued on page four)

## Lord, Search Thou My Heart

Lord, search Thou my heart, and cleanse me I pray Thee  
From all that doth hinder Thy fulness within,—  
The meanness and pride, all the worldly ambitions,  
The doubts that Thine image would seek to bedim.

The loves, precious Lord, that in time would dethrone Thee,  
And keep Thee from reigning supreme and alone:  
The plans and the hopes I have selfishly cherished,  
Which Thou, oh my Saviour and Lord, couldst not own.

The fears and forebodings which arise all unbidden,  
Destroying the peace that once brooded within:  
The strife and the turmoil, the noisy confusion,  
That drown out Thy sweet voice of love with their din.

Lord, search me and cleanse me, and use me I pray Thee,  
Just how and just where Thou dost choose, is my prayer,  
Until Thou shalt find in this heart fully conquered  
Thine own blessed image divine mirrored there.

—Avis B. Christiansen

## Two Big Messages Found In Two Small Articles

### THE ENDURING JEW

Water failed to drown him—consider Moses.  
Gallows failed to hang him—consider Mordecai.  
Fires failed to burn him—consider the three Hebrews in the fiery furnace.  
Lions failed to eat him—consider Daniel.

### LIFE

Think of:  
Stepping on shore  
And finding it heaven;  
Of taking hold of a hand  
And finding it God's hand;  
Of breathing new air  
And finding it celestial air;  
Of feeling invigorated  
And finding it immortality;  
Of passing from storm and tempest  
To an unknown calm;  
Of waking up  
And finding it Home!

—Selected

### DISBELIEVING GOD

There is one thing more pitiable, almost worse, than even cold, black atheism: to kneel and say, "Our Father," and then to get up and live an orphaned life; to stand and say, "I believe in God the Father, Almighty," and then to go on fretting and fearing, saying with a thousand tnegues, "I believe in the love of God!—but it is only in heaven. I believe in the power of God!—but it is limited to the saints of Scripture. I believe that the Lord reigneth!—only with reference to some far-off time with which we have nothing to do." That is more insulting to our Heavenly Father, more harmful to the world, more cheating to ourselves than to have no God at all.—M. G. P.

## A WORD TO PARENTS

One of the saddest and most tragic features of our twentieth-century "civilization" is the awful prevalence of disobedience on the part of children to their parents during the days of childhood, and their lack of reverence and respect when they grow up. This is evidenced in many ways, and is general, alas, even in the families of professing Christians. In his extensive travels during the past thirty years the writer has sojourned in a great many homes. The piety and beauty of some of them remain as sacred and fragrant memories; but others of them have left the most painful impressions. Children who are self-willed or spoilt, not only bring themselves into perpetual unhappiness, but inflict discomfort upon all who come into contact with them, and auger evil things for the days to come.

In the vast majority of cases the children are not nearly so much to be blamed as the parents. Failure to honor father and mother, wherever it is found, is in large measure due to the parental departure from the Scriptural pattern. Nowadays the father considers he has fulfilled

his obligations by providing food and raiment for his children, and by acting occasionally as a species of moral policeman. Too often the mother is content to be a domestic drudge, making herself the slave of her children instead of training them to be useful, performing many a task which her daughters should do, in order to allow them freedom for the frivolities of a giddy set. The consequence has been that the home which ought to be — for its orderliness, its sanctity, and its reign of love — a miniature heaven on earth, has degenerated into "a filling station for the day and a parking place for the night" as someone has tersely expressed it.

Before outlining the duties of parents toward their bairns, let it be pointed out that they cannot properly discipline their children unless they have first learned

### Mused Uncle Mose

Ef de Lawd answered all de prayers dat wuz prayed, things would be in a wuss mess den day is.

ed to govern themselves. How can they expect to subdue self-will in their little ones and check the rise of an angry temper, if their own passions are allowed free reign? The character of parents is to a very large degree reproduced in their offspring: "And Adam lived a hundred and thirty years and begat a son in his own likeness, after his image" (Gen. 5:3). The parent must himself or herself be in subjection to God if they may lawfully expect obedience from their little ones. This principle is enforced in Scripture again and again: "Thou therefore which teachest another, teachest thou not thyself?" (Rom. 2:20). Of the bishop or pastor it is written that he must be, "One that ruleth well in his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:5,6). And if a man or woman know not how to rule his own spirit (Prov. 25:28), how shall they care for their offspring?

God has entrusted to parents a most solemn and yet a most (Continued on page two)

## What Was Meant When Jesus Said "It Is Finished?"

This expression "it is finished" has been a puzzling one to a great many, and we may well consider it. We shall certainly not be able to fully and exhaustively grasp the meaning of Jesus' words, but we may at least get a part of their meaning.

First, let us get the idea that "it is finished" means "it is completed." Several things were certainly meant by Jesus, and among these the following:

1 HIS AGONY AND SHAME WAS COMPLETED or finished. (See Heb. 12:2)

Jesus is the "Author and perfecter" of the Christian faith. That is, of the body of truth necessary and vital to the life of the souls of men. He endured the cross with its shame, and looked down on it, because he saw the exceeding worth of it all in the light of the future.

2 HIS REVELATION OF GOD'S WILL WAS FINISHED. (John 4:34)

It was as food to Jesus to do (Continued on page four)

### BAPTIST SENIORITY

How old are the Baptists? Well, how old are the hills? One date is about as hard to determine as the other. This is unusual, for men and institutions are usually quite sure of their beginning. There is the Lutheran. He knows for he began with Luther. The Episcopalian has Henry VIII. The Presbyterian has Calvin and Knox. The Methodist has John Wesley; and the Disciples began with Alexander Campbell. What about the Baptists? We were here before the first Pope ever came to Rome. We were Protestant before Martin Luther was born. We originated not in the Protestant Reformation nor in the Dark Ages, nor in any century after Christ. We were born the day our Saviour stood knee-deep with John the Baptist in the Jordan River.

—Mead

## -- The First Baptist Pulpit --

### "How God Deals With Saints And Sinners"

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" — I Peter 4:17, 18.

As you can see at once this is another of God's startling questions. However, that is nothing new, for all of God's questions are startling questions. God does not ask questions like we do. Often our questions are ambiguous; they are not clear; they are capable of double meaning, or perhaps no meaning at all. That's

not true though when God asks a question. You don't have to doubt and you don't have to guess as to the answer.

Many, many times in this Bible God asks startling, stirring and stimulating questions. The first one is found in Genesis 3:9. Listen:

"And the Lord God called unto Adam, and said unto him, Where art thou?"

There is nothing ambiguous about that question. There isn't any doubt as to what kind of an answer God expected. God literally said to Adam, "Where are you?" That would be a good question for us to discuss this morning. Where are you this

morning? You that are professing Christians, where are you this morning in the sight of God? You that are saved this morning, where are you? Are you walking as closely by the Lord as you ought to walk; or are you, like Simon Peter, following afar off?

This would be a good question this morning for every unsaved man. Where are you lost sinner? If you tell the truth, you would say, "Brother Gilpin, I'm lost; I'm on the road to Hell, and Hell is my destiny just at the expiration of my life." I say, beloved, you don't have to doubt about the meaning of this question, it is clear;—where are you?

(Continued on page three)



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JOHN R. GILPIN-EDITOR

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## FUQUA-BALLARD DEBATE

This is the title of a 75 page paper covered book whose contents is the substance of a debate between L. S. Ballard of Dallas, Texas, and a Campbellite preacher by the name of Fuqua. (Beg pardon, I should have said that Fuqua used to be; there isn't even any "remains" since the debate.)

Through the years gone by, I have read many, many debates and I can truthfully say that this is one of the finest debates that I have ever read.

This book sells for sixty cents a copy and is well worth many times that price. When you read it, you will be strengthened as to your doctrinal position and will rejoice again and again that you are a member of a Missionary Baptist Church. Whenever you read it, you will easily understand many of the great truths for which Baptists have contended through the centuries.

I can say truthfully that I have learned more Bible by reading debates than in any other manner. This is one which will teach you much of His Word. I urge you to order a copy NOW.

Order directly from Elder L. S. Ballard, 234 W. Woodfin Blvd., Dallas 16, Texas.

## VITAL CHURCH TRUTHS

Here is a book that every reader of this paper ought to order immediately. It was written by Elder R. J. Anderson, pastor of the First Orthodox Baptist Church of Ardmore, Oklahoma.

In it the following subjects are discussed:

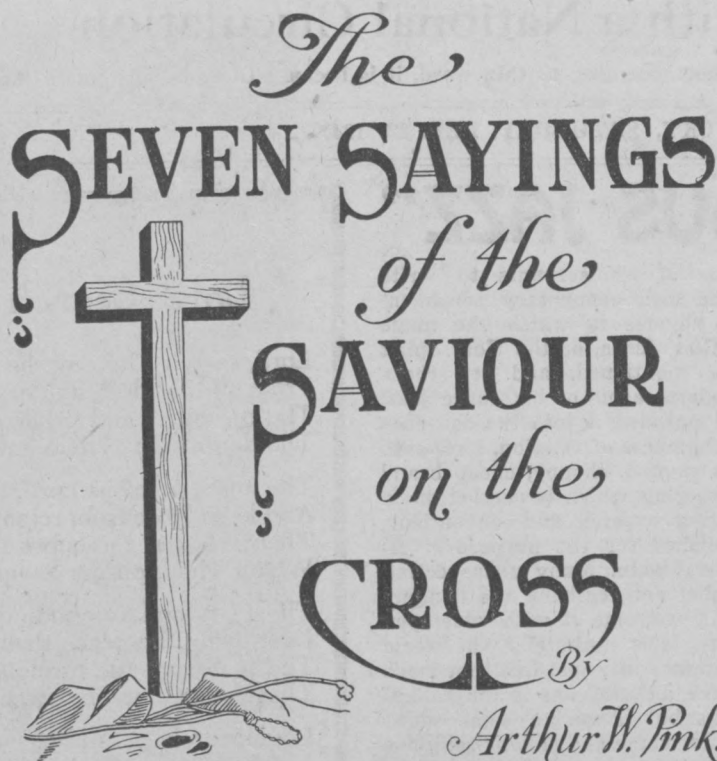
How To Be Saved  
What Constitutes Scriptural Baptism  
The Lord's Supper  
Scriptural Method of Financing A Church  
Church Government  
Church History

## RULE OF MY LIFE

The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it. This simple rule may help you find a safe road for your feet along life's road.

—J. Wilbur Chapman

Now Available! Get Your Copy At Once



As we have stated several times in our columns, we have been working on a new edition of Arthur W. Pink's wonderfully fine and helpful volume, *THE SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS* for the Bible Truth Depot, I. C. Herendeen, Swengel, (Union County), Pa.

We are happy to be able to announce that this book is now ready. We trust you will send in your orders at once to Mr. Herendeen, and he will see that they are filled promptly, D. V. Not only be SURE to get a copy for yourself, but if at all possible order a copy for your pastor, for that missionary working in a far off heathen land, and for some shut-in. All these would greatly profit from a reading of this unusually fine book, and also it would help the publishers much if they could have your hearty support. They have gone to considerable expense to provide this book for your blessing and benefit, and are deserving of your hearty support in such undertakings. We feel sure nearly every reader of this paper could order at least one copy. So send in your order TODAY! Thank you.

## A WORD TO PARENTS

(Continued from page one)

precious privilege. It is not too much to say that in their hands are deposited the hope and blessing, or else the curse and plague of the next generation. Their families are the nurseries of both Church and State, and according to the cultivating of them now, such will be their fruitfulness hereafter. How prayerfully and carefully should they discharge their trust. Most assuredly God will require an account of the children from the parents' hands, for they are His, and only lent to their care and keeping. The task assigned you is no easy one, especially in these superlatively evil days. Nevertheless, if trustfully and earnestly sought, the grace of God will be found sufficient here as elsewhere. The Scriptures supply us with rules to go by, with promises to lay hold of, and, we may add, with fearful warnings lest we treat the matter lightly.

We have space to mention but four of the principal duties devolving on parents. First, to instruct their children. "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6,7). This work is far too important to allocate unto others: parents, and not Sunday School teachers, are Divinely required to educate their little ones. Nor is this to be an occasional or sporadic thing, but one that is to have constant attention. The glorious character of God, the requirements of His holy law, the exceeding sinfulness of sin, the wondrous gift of His

Son, and the fearful doom which is the certain portion of all who despise and reject Him, are to be brought repeatedly before the minds of the little ones. "They are too young to understand such things" is the Devil's argument to deter you from discharging your duty.

Second, good instruction is to be accompanied by good example. That teaching which issues only from the lips is not at all likely to sink any deeper than the ears. Children are particularly quick to detect inconsistencies, and despise hypocrisy. It is at this point parents need to be most on their faces before God, daily seeking from Him that grace which they so sorely need and which He alone can supply. What care they need to take lest they say or do anything before their children which would tend to corrupt their minds or be of evil consequence for them to follow! How the need to be constantly on their guard against anything which might render them mean and contemptible in the eyes of those who should respect and revere them! The parent is not only to instruct his children in the ways of holiness, but is himself to walk before them in those ways, and show by his practice and demeanor what a pleasant and profitable thing it is to be regulated by the Divine Law.

Third, instruction and example is to be enforced by correction and discipline. This means, first of all, the exercise of authority—the proper reign of law. Of the father of the faithful, God said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him" (Gen. 18:19). Ponder this carefully, Christian fathers. Abraham did more than proffer good advice: he enforced law and order in his household. The rules he administered had for their design the keeping of the "way of the Lord" — that which was right in His sight. And this duty was performed by the patriarch in order that the blessing of God might rest on his family. No family can be properly brought up without household laws, which include reward and punishment, and these are especially important in early childhood, when as yet moral character is unformed and moral motives are not understood or appreciated.

Rules should be simple, clear, reasonable and flexible like the Ten Commandments — a few great moral rules, instead of a multitude of petty restrictions. One way of needlessly provoking children to wrath is to hamper them with a thousand trifling restrictions and minute regulations that are capricious and are due to a fastidious temper in the parent. It is of vital importance for the child's future good that he or she should be brought into subjection at an early age: an untrained child means a lawless adult — our prisons are crowded with those who were allowed to have their own way during their minority. The least offense of a child against the rulers of the home ought not to pass without due correction, for if it find leniency in one direction toward one offense, it will expect the same toward others, and then disobedience will become more frequent till the parent has no control save that of brute force.

The teaching of Scripture is crystal clear on this point. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15 and cf. 23:13, 14). Therefore God has said, "He that

spareth the rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24). And again, "Chasten thy son while there is yet hope, and let not thy soul spare for his crying" (Prov. 19:18). Let not a foolish fondness stay thee: certainly God loves His children with a much deeper parental affection than you can love yours, yet He tells us "As many as I love, I rebuke and chasten" (Rev. 3:19 and cf. Heb. 12:6). "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15). Such severity must be used in their early years, before age and obstinacy have hardened the child against the fear and smart of correction. Spare the rod, and you spoil the child: use it not on him, and you lay up one for your own back.

It should hardly need pointing out that the above Scriptures are far from inculcating that a reign of terror is to mark the home life. Children can be governed and punished in such a way they lose not their respect and affection to their parents. Beware of souring their temper by unreasonable demands, or provoking their wrath by smiting them to your own rage. The parent is to punish a disobedient child not because he is angry, but because he is right — because God requires it, and the welfare of a child demands it. Never make a threat which you have no intention of executing, nor a promise you do not mean to perform. Remember that for your children to be well informed is good, but for them to be well controlled is better.

Pay close attention to the unconscious influences of a child's surroundings. Study to make home attractive: not by producing carnal and worldly things, but by noble ideals, by inculcating a spirit of unselfishness, by separate and happy fellowship. Separate the little ones from evil associates. Watch carefully the periodicals and books which come into the home, the table, the guests which sit at the table, the companionships your children form. Parents carelessly let people have free access to their children who undermine their authority, overturn their ideals, and sow seeds of frivolity and iniquity before they are aware. Never let your child spend a night among strangers. So train your children that they will be useful and helpful members of their generation, and your boys that they will be industrious and self-supporting.

Fourth, the last and most important duty, respecting both the temporal and spiritual good of your children, is fervent supplication to God for them, for without this all the rest will be ineffectual. Means are unavailing unless the Lord blesses them. The Throne of Grace is to be earnestly implored that your efforts to bring up your children for God may be crowned with success. True, there must be a humble submission to His sovereign will, a bowing before the truth of election. On the other hand, it is the privilege of faith to lay hold of the Divine promises and to remember that the effectual fervent prayer of a righteous man availeth much. Of holy Job it is recorded concerning his sons and daughters that he "rose up early in the morning and offered burnt offerings according to the number of them all" (1:5). A powerful atmosphere should pervade the home and be breathed by all who share it.

—Arthur W. Pink



MISSIONARIES  
IN BRAZIL  
J. F. Brandon  
Miguel Ibernou  
Cicero Bicipo  
Ebenzer Guimaraes  
Maio Dutro  
Eufrazo Soraes  
(Portuguese Language)

## BAPTIST FAITH MISSIONS

In Peru Since 1935

In Brazil Since 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE LORD  
JESUS COMMISSIONED HIS CHURCHES TO DO.

Go—Make disciples—Baptize them—Indoctrinate them. Matt. 28:19-20.

MISSIONARIES  
IN PERU

R. P. Hallum

Mrs. R. P. Hallum

Miss Marguerite Hallum

(Spanish Language)

# MISSION SHEETS

OF THE BAPTIST EXAMINER

Volume 3

Detroit, Mich., February 22, 1947

Number 2

## Eld. J. F. Brandon, Missionary For 23 Years To Brazil, Returns There

Missionary J. F. Brandon sailed from New York City for Brazil to begin his twenty-fourth year as a missionary. Truly the Lord has greatly used him in these years. He has opened preaching points in the hardest of places and has led the people to receive Christ as their Saviour and then baptized them and then organized them into churches. He has organized 10 Baptist Churches in the last 23 years with others to be organized in the next few years. He was to sail from New York on the afternoon of January 30, 1947. Read the following letter from him:

New York City  
January 28, 1947

I have not written you as yet because I was not sure when you would be home from your meeting in Russell, Ky., with Brother John R. Gilpin. However I think I sent you a card when I arrived in Washington, D. C., to visit Joe Jr., and wife. When I arrived in New York I was informed that the boat would not be sailing as had been announced so I returned to Washington to be with the children another little while. It cost me no more to do this than had I remained in New York City. The camera is here and I greatly appreciate it. The baggage that Bro. Clark sent has also arrived in time. The Lord willing I will sail at 5 P. M. on the 30th of January. I will be glad to get there and end the journey.

### REQUESTS PRAYER

I hope that you will pray for me. The journey will not be comfortable by nature but the Lord we serve can make it to be profitable for Himself and that will be ever so much better after all. Anyway I desire your prayers. Sailors say that the sea is rougher than ever before and they do not understand, but I think I do, Luke 21:25-28. I will take about 20 rolls of film which will give a great number of pictures (12 for one roll). I did not write the church in Trigg County about them supporting Cicero, but you can, if you will, better than I. Am sending inside something for your rogues in Kentucky and told John to send one to you when finished, this he will do. Must close, hope you are all well and happy and will continue to be by the grace and tender mercy of the Lord Jesus Christ, to whom be honor and glory forever and ever. Amen.

If we never meet this side of Heaven, I am sure that we will be happy together over there. Remember me to your family and all the brethren and friends.

Sincerely,  
J. F. Brandon



EBENEZER GUIMARAES

This is a picture of Brother Ebenezer Guimaraes a Brazilian Baptist preacher. He labors at the village of Campo Santano and surrounding territory. He and his wife are supported by the South Side Baptist Church, Winter Haven, Fla. Brother R. H. Malcolm is the pastor.

## TWO CHURCHES SUPPORT NATIVE WORKERS IN BRAZIL

Mt. Pleasant Baptist Church  
Cadiz, Kentucky

Two Baptist churches have recently voted to support full time a native Baptist Missionary in the Jurua River Valley of the Acre Territory of Brazil. The Mt. Pleasant Church near Cadiz, Ky., is one of the best country Baptist churches in the world. Recently a successful pastor of a large church of over a thousand members told us that Mt. Pleasant Baptist church was the best country Baptist church that he ever saw. Brother J. R. Guess is the successful pastor. Pastor Guess has advised that his church voted to send \$35.00 a month to the treasurer of Baptist Faith Missions for the support of their native missionary. Their missionary's name is Cicero Bicipo da Cruz and he labors at Amonho, a village on the Jurua River 250 miles above Cruzeiro do Sul.

South Side Baptist Church  
Winter Haven, Fla.

The South Side Baptist Church of Winter Haven, Fla., has also voted to support a native Baptist Missionary full time. This church sends \$35.00 a month for (Continued on next page)

## Missionary R. P. Hallum, Wife, And Daughter Now Returning To Peru



CICERO BICIPO da CRUZ

This is a picture of Brother Cicero Bicipo da Cruz a Brazilian Baptist preacher. He labors at the village of Amonho and in the surrounding territory. He and his family are supported by the Mt. Pleasant Baptist Church, Cadiz, Kentucky, Brother J. R. Guess is the pastor.

Missionary R. P. Hallum and Mrs. Hallum and their daughter Miss Marguerite Hallum sailed from New Orleans, Louisiana, January 12, 1947, for their return to their mission field in Iquitos, Peru in South America. They went from New Orleans to Houston, Texas then through the Panama Canal to the Pacific Ocean then to Buenaventura, Columbia and then to Guayaquil, Ecuador and from there to Calleo the port of Lima, Peru from where they will travel over the mountain by road, then down river to their field of labor at Iquitos. Take your map and trace their journey. This will make the trip interesting to you and also acquaint you with their field and how to get there. This is a different way than the one they went 12 years ago when they first went out as missionaries. Then they went to Belem, Brazil at the mouth of the Amazon River and up this river to Iquitos.

### LETTERS WRITTEN ALONG THE WAY

Aboard John H. B. Latrobe  
January 14, 1947

The Grace Line told us that the boat would sail the 9th of January but it did not sail until the early hours of the 12th (12:15 A. M. Sunday morning). The weather was rainy and bad and some of the cargo they were unable to load while it was raining, such as flour. The girl at the office made an attempt to get a room for us, but to no success. A former pastor and wife (when we were in Kentwood, La.) asked us to come and stay with them for the night. Each morning the sailing was postponed till afternoon and then until the next morning. The second day (Friday) we were allowed to put our baggage on board and spent the night on board. Saturday afternoon the other passengers (all missionaries of interdenominational groups) came aboard and at 12:15 A. M. we sailed. There are only eight passengers. Four in one family going to Bolivia and one woman going to Columbia and the three of us.

### ANCHOR FOR FOG

Monday about 10 A. M. we had to anchor because of heavy fog. This morning (Tuesday, January 14) the fog lifted and we traveled for about an hour and now we are anchored again with fog all around us. According to the tentative schedule the Captain promises that this will be a rather long trip. We are to stop at Houston and Galveston, Texas and Panama and Buenaventura, Columbia (6 days for unloading and loading), Guayaquil, Ecuador finally arriving at Calleo, Peru. This boat is one of the Liberty Ship cargo vessels and very slow. This is the first trip that she has taken passengers. The passenger quarters are the one that the gun crews

(Continued on next page)

## OUR FIRST JOURNEY TO PERU

By R. P. Hallum

Our first journey began at Kentwood, La. One rainy morning in May 1935 the pastor of the Baptist church took us to the railroad station and one of our neighbors had our baggage hauled. We went from there to Marion, Kentucky, for a few days and while there received notice that the boat on which we were to sail would be at Norfolk, Va., and would sail from there on a certain date. We boarded the train and arrived in Norfolk on the afternoon before the day the boat was to sail. The office people were getting uneasy about us when we arrived, afraid that we would get there too late to catch the boat.

### OFF FOR SOUTH AMERICA

The head of the office took charge and sent us to a hotel and took care of our baggage and the next day we went aboard ship and sailed out for Belem, Para, Brazil about dusk for the 13 day journey. The boat was a freighter of the Booth American Shipping Corporation and there was only one passenger besides Mrs. Hallum and Marguerite and myself. The weather was perfect and the journey made without incident and there was scarcely any seasickness. About noon of the day before we arrived in the port of Belem, Brazil (we arrived at night) we noticed the dingy water and they told us that we were in the Amazon River. The water was not clear and blue like the ocean water.

### THE HEALTH OFFICER ACTS UP

The morning after we arrived off port several Brazilian officials came on board to examine our papers. They Oked them and left. After they were gone the health officer came in and when he learned that they had already passed our papers he got hot, saying that the other officers should have waited for him as our health certificates should have been passed on by him before anything else. So he went off in a huff without passing our certificates. We sat there for two or three hours and finally the Captain of the boat made some sort of arrangement with the port officials and we entered the port.

### THE PROVIDENCE OF GOD

We had our passage paid to Iquitos, Peru and through the good providence of God a big Amazon river boat was in port preparing to sail up river the next day. We transferred our baggage from the ocean ship to the river boat avoiding the necessity of leaving it in the Brazilian customhouse. I asked the captain if it was alright for us to stay on board ship that night and he told me he had no authority to tell me not to stay, so we stayed on the ship that night. We made the round of the American, Brazilian and Peruvian Consulates to have our passports visaed.

### OUR TRIP UP THE AMAZON

The following night at dark we started up the mighty Amazon River and for all that night and

half the next day we could hardly tell that we were out of the ocean because the river was so wide. Just here and there could one see what seemed like a little bunch of trees which were in fact islands. Few people have any true conception of the greatness of the Amazon River. I would estimate that the Amazon River is at least 15 or 20 times as large as the Mississippi River. At Manaus, Brazil which is 1000 miles up river from the ocean the Amazon must be at least 10 miles wide. We arrived at Manaus about 8 or 10 days after leaving Belem. It is slow traveling because of the swift current and also the boats use wood for fuel and much time is lost in stopping to take on wood.

### MEETS MISSIONARY NELSON

Missionary Nelson who had been a missionary in Brazil for over 40 years in the Amazon valley had his home in Manaus. We wanted to visit him while the boat was stopped there but we did not know how to find his place and not knowing the Portuguese language we were afraid to start out on the hunt for his place. On the afternoon of the second day in the port at Manaus a Brazilian came on board selling things. We could not understand much of what he said but we tried to use the little Spanish which we had learned on him, and we made him understand that we were Baptists. He went home and sent his son to the home of Brother Nelson to advise him that some American Baptist Missionaries were on the boat.

(Continued on next page)



NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY  
1210 E. Grand Blvd.  
Detroit 11, Mich.

OUR NEEDS

Baptist Faith Missions needs a good adding machine. Brother Z. E. Clark gives his time as Treasurer and he has several ledgers to keep of all offerings and from whom they come and when, and also records of all checks written for support of the missionaries and for traveling expenses and journeys and equipment. This requires many hours of time week after week the year around. A good adding machine of any brand would greatly help in this work. Also the editor of the MISSION SHEETS needs some help on his typewriter. He has a 12 inch carriage Underwood that he has used for about 16 years. This machine is used almost entirely in connection with the mission work. Because of the many stencils cut for mimeographing, the rubber rollers are swelled and the machine is in great need of a complete overhaul so that it will be in good condition for use in the Lords work. It will cost about \$20.00 to get this needed overhaul work done. We feel that all we need to do is to mention the need for the adding machine and the overhaul of the typewriter.

HALLUMS RETURNING

(Continued from preceding page) used aboard during the war. It rained every day we were in New Orleans and we unable to take any pictures, but will take some before we leave the ship. This is Thursday night, January 16th. The fog lasted three days and we were unable to move. Today we knew why when the fog cleared we met 20 ships in this Galveston inlet on our way into Houston. It would have meant disaster to have tried to move in the fog. They say at this time of the year the fog lasts 12 days sometimes.

PRAYER CHANGES THINGS

We were all praying the fog would lift and about one P. M. a strong cold wind started blowing and soon the fog was cleared completely and we saw ships all around us. January 26, 1947. A few lines to let you know our progress. We should reach Cristobal, Panama in a couple of hours. Will take some pictures if we are permitted to do so. We were in Galveston, Texas a day and a half. We had two days rather rough weather out from Galveston, but now the sea is very calm. We may be in Cristobal overnight as ships are not allowed to start through the Panama Canal after 3 P. M. It will probably take another two weeks before we reach Calleo, Peru.

Yours in His service  
The Hallums

NATIVE WORKERS

(Continued from preceding page) the support of their missionary, \$20.00 a month in addition to help in the support of the Brandons and Hallums and the other native missionaries. Brother R. H. Malcolm is the good pastor of this real missionary church. Pastor Malcolm and his church have been supporting this mission work for a long time and now they take on the support of the

FINANCIAL REPORT FOR JANUARY 1947

First Baptist Church, Russell, Ky. -----	\$ 192.37
South Side Baptist Church, Winter Haven, Fla. -----	55.00
North Ballard Baptst Church, Wickliffe, Ky. -----	77.09
Shady Grove Baptist Church, Wickliffe, Ky. -----	13.75
Tabernacle Baptist Church, Lewisburg, Ky. -----	64.00
Hickory Baptist Church, Hickory, Ky. -----	10.12
Richland Baptist Church, Livermore, Ky. -----	37.28
Zoar Baptist Church, Hickory, Ky. -----	25.10
Kirbyton Baptist Church, Kirbyton, Ky. -----	25.05
First Baptist Church, White Plains, Ky. -----	12.00
Raiford Baptist Church, Raiford, Fla. -----	5.00
First Baptist Church, Murray, Ky. -----	15.00
Liberty Baptist Church, Central City, Ky. -----	3.25
Seven Springs Baptist Church, Dycusburg, Ky. -----	26.35
Immanuel Baptist Church, Monticello, Ky. -----	50.00
South Union Baptist Church, Cadiz, Ky. -----	35.25
Hopewell Baptist Church Toledo, Ohio -----	10.00
Pleasant Grove Baptist Church, Hickory, Ky. -----	14.27
Eaton Avenue Baptist Church, Young People, Muncie, Ind. -----	50.00
Grace Baptist Church, Baseline, Mich. -----	56.81
Grace Baptist Church, B. Y. P. U., Baseline, Mich. -----	8.50
Scotts Grove Baptist Church, Murray, Ky. -----	48.00
Benton Baptist Church, Benton, Ky. -----	60.95
Westwood Baptist Church, Toledo, Ohio -----	7.15
Fenton Road Baptist Church, Flint, Mich. -----	30.25
Fenton Road Baptist Church, L. B. C. -----	5.00
Hopewell Baptist Church, Toledo, Ohio -----	5.00
Oak Baptist Church, Royal Oak, Mich. -----	11.62
Liberty Baptist Church Toledo, Ohio -----	10.25
Harmony Baptist Church, Detroit, Mich. -----	50.00
Mt. Carmel Baptist Church, Fulton, Ky. -----	5.00
Mrs. E. H. Purdom, Elmhurst, Ill. -----	25.00
First Missionary Baptist Church, Coal Grove, Ohio -----	18.00
Miss Lodge L. Hendley, Farmington, Ky. -----	2.00
James Brandon, Benton, Ky. -----	5.85
Mrs. Lillian B. Kirk, Kermit, W. Va. -----	20.00
S. V. Wood, Providence, Ky. -----	10.00
John M. Holtzclaw, Corpus Christi, Texas -----	10.00
Don Grollmund, Fort Worth, Texas -----	10.00

Total ----- \$1120.21  
Z. E. CLARK, Treasurer

WORK AMONG WOMEN

By Marguerite Hallum

Apart from the regular Sunday School at the Church on Sunday morning, we have a service for women and children on Sunday afternoon in another part of the city. It is in a building rented for the purpose, in a part of the city not reached by any other evangelical group. The building is small and inadequate, but the only one we could find in that section. It is sometimes filled and overflowing. The average attendance was between 25 and 30. We teach them choruses and Bible verses, always taking the folding organ along. We usually get there about 20 to 30 minutes ahead of time, so as to give them time to get ready to come. After they would hear the music of the organ they would begin to get ready to come.

USE FLANNELGRAPH IN TEACHING

We used the flannelgraph lessons and usually hold the attention of even the tiny tots. In this same building a preaching service is held on Tuesday nights. On Friday night of each week

native missionary extra. Their missionary's name is Ebenezer Guimaraes and he and his wife live at Campo Santano which is also on the Jurua River, about 125 miles above Cruzeiro do Sul which is half way up to Amonho. This man is one of the two Baptist preachers that Donna Maria was instrumental in leading to Christ. Pictures of these missionaries will be sent to these churches so that all may see the likeness of the missionary they support.

From time to time Missionary Brandon will send a report of the work of these men and we will print it in the MISSION SHEETS. It is good to know where your mission money is going and what it is accomplishing for the honor and glory of the Lord Jesus Christ.

the women of the church meet at the church building for Bible study. They all like to take part in the service, even if it is only to quote a Bible verse. Dona Rosaria, an old lady of the church who did not know how to read or write, always quoted a verse taught to her by her daughter who is also a member. She attended all the church services up until a short time before her death. At this women's meeting they like to have open discussion about the Word of God and compare experiences in testifying.

MORE WORKERS NEEDED

The work among the women and children of Iquitos is truly a great one and the urgent need for more workers is apparent to we who have seen that field. Many mission points could be opened up in various parts of the city. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

HALLUM TRAIN WRECK

On Friday morning, December 27, 1946, Miss Marguerite Hallum was on the Illinois Central streamliner, the Panama Limited going from Hammond, La., to New Orleans, La., to make a deposit on the tickets for their journey back to Peru by boat. About 22 miles south of Hammond six of the cars went off the track and turned over including the last car which was the one Marguerite was in. In her letter dated January 2, 1947, she wrote as follows: "A week ago tonight I wrote you saying I planned to go to New Orleans to see about confirming our reservations, etc. I never did get there. The train I was on wrecked about half way between here and New Orleans. My brother and sister-in-law were with me. Six cars were derailed and partly overturned, including the car we

were in. I was thrown against the end of the wall, breaking my glasses, cutting my nose and lip and breaking off one of my teeth which came all the way through my lip to the cut on top. We were in the observation car and my legs were quite badly bruised by the furniture falling on top of me and pinning me to the wall.



My brother received a slight brain concussion and compression injuries of the chest. He was in the hospital two days. My sister-in-law got a sprained neck and bruises on the legs. The Lord was surely with us and spared us further injury. The train was a streamliner and was making about 80 miles per hour. My face is about healed up and the stitches (11 of them) were removed today. The bruises on my legs are quite painful, but will heal in time. No one was killed in the accident. About 75 were injured. Father went to New Orleans the next day to attend to the business I was going for."

All will rejoice with us that our missionary was not more seriously hurt and that she is well again and on her way back to Peru. Pray for them.

MISSION SHEETS

Would you like for each member of your church to be more missionary? Then have them read the MISSION SHEETS. People will not believe, and do, mission work unless they are taught and know about it. The more a church gives for missions the more she will give to every other cause. If you will send us the name and address of the person to receive them we will send you free each month (without obligation in anyway) enough copies of the MISSION SHEETS so that each family may have one. Most churches get 15 or 20. Some 25 and the real large ones more. Send us a card and tell us how many you want.

OUR FIRST TRIP TO PERU

(Continued from preceding page) and Brother Nelson came down to see us. He made himself known and conducted us to his home.

MEETS MISSIONARY BRANDON

We were surprised to find Brother Joe Brandon and family there at Brother Nelson's home. They were getting ready to go up river on the boat we were on. They had come from up river to Brother and Sister Nelson's home to rest and try to get well of the malaria which had gotten in their system while up river. The Brandons were all in poor health, especially Mrs. Brandon, but they boarded the boat with us the next morning and we all made the journey together up river for

a thousand miles or more to the town of Esperanca which is on the Brazil side of the Peruvian border. The Brandons got off there for the purpose of working with the few saints that were in that place and we journeyed on up river.

WE ARRIVE IN IQUITOS PERU

After three more days up river we arrived at Iquitos, Peru our place of mission work. The journey from Belem at the mouth of the Amazon River to Iquitos, Peru was a long hard hot one. It was monotonous and took 23 days just for that part of the journey alone. Occasionally we would see a shack on the river bank and a few small towns and villages here and there, but far between. Once or twice a day the boat would stop for wood for fuel. On the thirty-ninth after leaving Norfolk, Virginia we arrived at our new home in Peru where we were to do mission work for our blessed Lord. Not knowing anyone and having but little training in Spanish, the language of Peru (it is Portuguese in Brazil) here we were. We had studied Spanish but found that studying Spanish in books is not sufficient for one to associate with the people that use it and educate both ear and tongue.

THE BRITISH CONSUL HELPS

The British Consul in Iquitos helped us out by putting us in touch with an American family who were there at that time. The man and wife came to the boat to meet us and took us to their home for a visit that night. We returned to the boat later and spent the night on the boat. The next morning our American friend came down and helped us with our baggage through the custom house. Then we went to his house to stay for a few days until we could find a house for ourselves. We could not find anything suitable so the man rented us some rooms at a very reasonable price and we stayed with them for three months. We were treated very kindly by these people and our stay was agreeable except we were not in accord on many question of the Scripture. There was so much disturbance and confusion in the congregation over who was to be leader that we stayed in our rooms rather than attend the services with them. This caused the natives, who could not understand why we did so, to think that we were very selfish.

WE FIND A HOUSE

After three months we found a house and moved into it. I think it would be well to explain the religious situation existing in that region at that time among the evangelicals. There were three evangelical Missionaries who were formerly supposed the same Mission and supposed to be preaching the same things (it was a unionistic mission). These missionaries had stepped into the work of Mr. Carter Val-ley Baptist Faith Mission and had started the work there and left the field because of sickness. It appears that because each of these Missionaries wanted to be the leader that there was confusion and division.

(To be continued in the next issue.)

OUR TYPEWRITER

The typewriter used for the mission work is now about 16 years old and has been used continually for the past five years in connection with this mission work. It needs a complete overhaul which will cost about \$20.00. Need we say more?



FEBRUARY 22, 1947

THE BAPTIST EXAMINER

PAGE THREE

## SAINTS AND SINNERS

(Continued from page one)

Let us notice another of God's questions. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8:36.

As I have often called attention, the word for "soul" is really the word for "life." He is not talking to unsaved people, but rather, He is talking to His disciples. He says to those who are already saved, "You take up your cross, deny yourself and follow me." Then when they might question the matter of following Him daily, Jesus says to them, "What profit shall be yours even if you gain the whole world and lose your own life; if you waste your influence trifling with the things of the world, with material things—what will it profit you even if you gain the whole wide world?" Think in terms of silver and gold, in terms of real estate, and mines and property. Think in terms of diamonds, emeralds and pearls. Think in terms of bonds and stocks and bank accounts. Think, my brother, this morning in terms of worldly goods, even fame and publicity that come by being spoken well of by the world. Jesus Christ said, "What will it profit you if you gain it all yet lose your own life?"

Let's notice another of these direct and startling questions of our Lord.

"How shall we escape if we neglect so great salvation?"—Hebrews 2:3.

You have heard this text preached to lost people all your life, and each time it was thus preached, it was misapplied and taken out of its context and away from its setting. Our Lord was talking to saved people—saved people who were drifting—who were in danger of allowing the things of God to slip away from them, or who were in danger of they themselves drifting from the things of God. Maybe there's someone here that this morning. Maybe you are saved, but you are allowing the things of God to slip away from you, you are backsliding, you are drifting just a little bit from Him, and the apostle says, "How shall we escape?"—the "we" who are slipping away from the things of God—the "we" who are drifting from God's principles—"how shall we escape if we neglect so great salvation?"

That's even one question God didn't answer. There isn't any answer to it—you can't escape. There's no escape for those who allow the things of God to slip from him. There's no escape for the Christian who drifts away. Only one thing can follow, and that's a certain fearful punishment from the Lord.

Notice another of these questions that God asks that's plain enough that men and women can easily understand.

"He that despised Moses' law three witnesses: Of how much shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Hebrews 10:28,29.

Primarily this was spoken to saved persons—to those who have been sanctified by the Spirit. You have been set apart to the service of God, and after you have been thus saved, perhaps after you have been thus saved, you are not living like a child of God ought to live. You are trampling under foot thereby that covenant blood that took you

as a sinner and brought you into the covenant grace of God. You have trampled that blood underfoot by the way in which you live. In view of that, how much sorer punishment is going to come to you than the person, who, in the Old Testament, despised the law of Moses. He died without mercy before two or three witnesses. How about you who have sinned before God the Father, Son and Holy Spirit—how much sorer punishment is going to come to you!

These then are some of God's questions. There are many more like them. It is interesting that when God asks a question, there isn't any doubt about the answer—there isn't any doubt about the meaning. Sometimes we as individuals ask a question and our question is so confusing that our listeners don't even know what we are asking and don't know what kind of an answer to give. My brother, God asks the question of our text this morning, and He plainly says, "If the righteous scarcely be saved where shall the sinner and the ungodly appear?"

I

I WISH YOU WOULD NOTICE IN THE VERY OUTSET, THAT GOD DEALS WITH THE SAVED. That's what my text says: "For the time is come that judgment must begin at the house of God." I say to you this morning, beloved, God deals with saved people. You can't be saved and do wrong and expect to get by. The old song says, "You can't do wrong and get by." That song was written for the unsaved, but my brother, this text was written to saved people, and it says concerning the saint of God, "the time is come that judgment must begin at the house of God." If you are a child of God, you can't violate this law of God and expect to get by.

I will say furthermore, that you can't live a life of carelessness and indifference and neglect to the cause of Christ and expect to get by. It isn't just the matter of positive outbroken sin on the part of the Christian, but negative sin whereby you are careless and indifferent, and whereby you don't put the things of God first in your life. Let's turn to God's Word and see if this isn't true that God chastens His own who thus do wrong:

"His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgressions with the rod, and their iniquity with stripes."—Psalms 89:29-32.

Beloved, that's what God says. Maybe I speak to somebody who is unsaved, and he'll say, "One reason why I'm not a Christian is there are so many hypocrites in the church." You're a mighty little fellow yourself if you can hide behind a hypocrite. You're mighty little yourself if you can get behind a hypocrite. That shows you are smaller than he is. However, don't you worry about the hypocrites—don't you worry about professing Christians who may not be living like they ought to live. God is going to take care of them.

Listen, beloved, God deals with saved people. Have no doubt about it this morning. Let me ask you—**are you saved?** Are you a child of God? Do you have any doubt about what I'm saying? If you're a child of God, you know it's true. They say that experience is a dear school but fools will learn no other way. Most of us have to learn the hard way that God deals with His own. Lis-

ten:

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews 12:6.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12:11.

When you were little, back yonder a long, long time ago, and your parents got after you with a switch, and one of those little birch tree limbs curled around your legs—it didn't seem joyous then; it was grievous. When God gets after you for your trifling,—your sinfulness, it does not seem to be very joyous does it? It is mighty grievous isn't it? God lays you down some days with a hot water bottle to your feet and an ice cap to your head. When you get to the place you don't have any money in your pocket—there is nothing joyous about it then—it is mighty grievous. When you have sorrows piled up one by one, and trouble on top of trouble, there is nothing joyous about it, but rather, it is grievous. Thank God He never did lay His hand upon a saved person to chasten him but what that saint of God was made better afterward as a result of the chastisement.

I say to you this morning in the light of our text, God deals with saved people. We are living in a day when the majority of people who are even church members are chilled by the world. In Matthew's gospel we read: "When the love of iniquity abounds, the love of many shall wax cold." It ought to have the opposite effect. When we see iniquity abounding, it ought to make us love the Lord more warm heartedly than before. The sad thing is that it does not work that way. It causes God's people to wax cold in His service. What can we expect but that God will deal with His child.

I have a feeling this morning that I'm talking to people right here who are cold hearted. God wants you to be warm hearted. I didn't say hot headed, but hot hearted. God wants your heart on fire for Him. When we get so chilled by the world, what can we expect? Just one thing—we can cool off, and cool off so long, and then we can expect God to deal with those of us who are saved. He did that at Corinth. Listen:

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged."—I Cor. 11:29-31.

These people at Corinth had abused the Lord's Supper. The first time that open communion was ever observed in the world was in the city of Corinth. These chapters of I Corinthians indicate that there were families in the city of Corinth where the husband was perhaps a member of the heathen temple and the wife a member of the church. When they would get ready to have a feast in the heathen temple, he would invite her to eat with him; and when they were ready to have the Lord's Supper in the church, she would invite him to eat with her. They had eaten and drunk unworthily, and as a result, Paul says, "many of you are sick and weakly, and some of you have died because you have violated the law of God."

I tell you, beloved, God deals with His own. If you are a Christian this morning and God doesn't

deal with you, you can be certain of one thing—God has been patient, most patient in your case to give you an opportunity to turn back to Him. I'll say that if you go on over a period of time and fail to turn to Him, if God doesn't lay His hand upon you, and if God doesn't deal with you, it will prove that you are not a Christian, but merely an unsaved church member. Listen:

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. 12:8.

Beloved, if you are a church member and you can live a worldly, ungodly, sinful life,—if you can stay away from the house of God,—if you can live in the world all during the week and come to God's house on Sunday,—if you are a professing Christian and you live thus carelessly before God, if God doesn't lay His hand upon you, and if God does not deal with you, it proves you are a spiritual bastard—you have never been born of the Spirit of God—you are a spiritual illegitimate. God whips His children, and if He doesn't whip you, it is the best proof in the world that you are not His child.

I will never forget a man in Lewis County who came to hear me preach one night in a revival meeting. After speaking one night in somewhat the same manner as I have this morning, I met him on the street the next day. He said, "I was around to hear you preach last night, and I didn't believe a word you had to say." That didn't make any difference to me whether he believed it or not; it didn't change the truthfulness of it. I'm not sent to make you believe I'm sent to preach the Word. I'm God's messenger, and whether you believe or not isn't any affair of mine—I'm merely God's messenger, and the matter of believing or rejecting is a matter between you and God. This fellow thought he would insult me if he said this, but it didn't hurt my feelings one bit. I said to him

as kindly as I could, "What was it I said that you didn't believe?" He replied, "You said if a man were a church member and sinned, God would whip him." I said, "I didn't say any such thing." "Well, what did you say then?" To this I said, "If a man were saved and sinned, God would whip him." He said, "That's just exactly what I got through saying." I said, "No, you're talking about church members and I'm talking about saved people." He then said, "Isn't that one and the same?" I said to him, "You can be a church member and never know one thing about the grace of God. 90 per cent of preachers are strangers to the grace of God, if they believe what they preach, for in better than 90 per cent of the churches all you hear is salvation by works and salvation by water, and there is no salvation in either. There is no salvation apart from the grace of God." He said, "I don't believe it. I'm a merchant here in town. I go down to Cincinnati to buy a bill of goods every now and then, and if I want to take friends out to gamble all night, I do it. If I want to get drunk, I do it, and God never lays His hand on me." I said, "Do you know what you are? You're just a spiritual bastard." There are some words in Kentucky that are fighting words, and I learned long ago that this was one of them, so just as soon as I said that, I grabbed my gun—the only thing is my gun happens to be a sword, and it has two edges—one is law and the other is the gospel—and you can cut a fellow to pieces before he can get started. I grabbed my gun and read it to him. Listen to me, beloved, this morning if you are a church member and you can live for the devil and live in sin and away from God, mark it down, it just proves, if God does not deal with you, that you are an unsaved church member and you have never been born of the Spirit of God, for God deals with (Continued on page four)

## May Someone Love Thee Better

May someone love Thee better,  
Dear Lord, I humbly pray,  
Because I've walked beside them  
Along life's rugged way.

May someone love Thee better  
Because they've seen in me  
A glimpse of Thy compassion,  
Thy love and purity.

May someone love Thee better,  
Because from me they've heard  
The precious truth unfolded,  
From Thy own hold Word.

Each day, each hour, each moment,  
Oh Lord, so let me shine  
That those with whom I mingle  
May see Thy life in mine.

And through my words and actions  
May someone here below  
Be drawn to Thee, my Saviour,  
And come Thy grace to know.

So, Lord, I pray infill me,—  
Reign Thou within my heart,  
That unto all about me  
Thy love I may impart.

And e'er each sun is setting,  
May someone, Lord, I pray  
Love Thee a little better,  
Because I've walked this way.

—Avis B. Christiansen



THE PERILS OF  
"RELIGIOUS JAZZ"

(Continued from page one)  
God in Eph. 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord." These songs are not "spiritual" neither do the singers thereof "make melody in their hearts unto the Lord." Rather these songs are conducive to carnal joy and fleshly excitement having the same effect on a person that dance music has on him. Such things as swaying the body in time-keeping rhythm, patting the feet, applause and yelling one's approval, are not worship.

Second, it ruins the musical taste and robs a group of its ability to sing "hymns and spiritual songs." I have yet to see a church where this has been allowed to any great extent that can still sing a real Gospel hymn without "butchering" it.

Third, it takes people by the earloads and busloads away from the services of their churches to the all-day conventions of this "religious jazz," thereby leaving their churches to die for lack of attendance.

Fourth, it is made a substitute for the study, teaching, and preaching of God's Word, thereby leaving God without a testimony in many places.

This "religious jazz" is without doubt one of the most dangerous foes which God's people are facing today. I have known it to ruin more Sunday Schools and church services than all the other evils combined in many communities. It is one of Satan's most effective means of getting people to substitute religion for salvation. Shun and fight it fellow-Christian, as you would a poisonous scourge!

WHAT DID JESUS MEAN  
WHEN HE SAID, "IT IS FINISHED", ON THE CROSS?

(Continued from page one)  
the will of Him who had sent him, and the finishing of that work and will was not complete until he could say from the cross "It is finished." And Jesus said, "As my Father hath sent me, so send I you." That means that WE are sent to do the will of Christ. What is something of His will?

(1) "Ye shall be witness unto me."  
(2) "Keep my commandments."  
(3) "Go ye into all the world etc."

(4) "Watch, for ye know not the day nor the hour, etc."  
These are mere samples—think of some more things that constitute the revealed will of Christ.

3. HIS DEMONSTRATION  
OF GOD'S LOVE WAS FINISHED. (John 5:36)

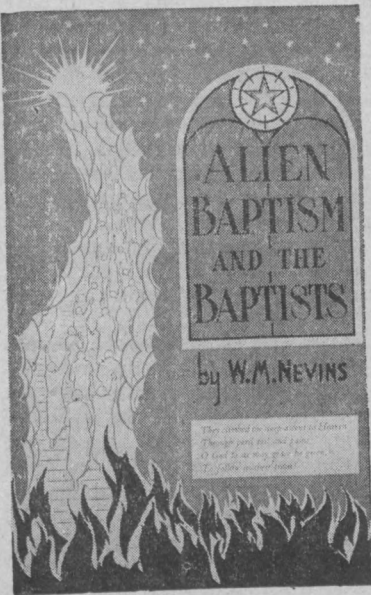
The greatest expression of the love of God is the GIFT that God made in the person of Christ. "God so loved that he GAVE." (And the person who claims to love and doesn't give, what of him?)

And since Christ was the Son of God, his attitude and actions are a revelation of God himself. His love, his mercy, his tenderness, his compassion—all shows the heart of God.

4 HIS REDEMPTIVE WORK  
WAS FINISHED. (2 Cor. 5:21)

Christ took upon himself our sin—the sin of every one who should ever believe—in order that we might go free from condemnation. This was the thing that occasioned greatest suffering no doubt.

And the question arises—Did Christ die for the sins of every

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This is a book which will prove to be a great blessing wherever it is read. Let me urge you to send your order today to Elder William Nevins, 311 Ridway Road, Lexington, Kentucky. The book will be off the press and ready for delivery to you by the time your order is received.

human being who shall ever live, of for the elect? If he paid the sin debt of every person then will God punish anybody for a debt already paid? Don't you see how this theory leads straight to Universalism?

5 A SHELTER FROM THE  
STORM OF GOD'S WRATH  
AGAINST SIN WAS FINISHED. (Galat. 2:16; Coloss. 2:13, 14)

There was no shelter in the Law. Christ's death on the cross actually DID something—means something—is worth something. Indeed means ALL in the matter of salvation.

6 SATAN'S CONDEMNATION  
WAS FINISHED. (Neb. 2:14; Coloss. 2:15)

When Jesus died that marked the beginning of the end for Satan.

7 CHRIST'S PROPHETIC  
PROGRAM WAS FINISHED. (I Pet. 1:11-13; Luke 24: 25, 26)

Christ's suffering was predicted to precede his "glory." That glory involves his enthronement on the throne of this earth, and his rule and reign in peace and

happiness over redeemed mankind.

8. THE OLD TESTAMENT  
TYPES AND ORDINANCES  
which typified Him, were finished.

No need of any further priesthood.

No need of any animal sacrifices.

No need of any altar.

No need of any further Pass-over observance.

No need of any "scapegoat."

—Mason

## SAINTS AND SINNERS

(Continued from page three)  
His children.

Before I go one step further in this message, I want to ask you a question: Are you sure you are one of His children? Are you His? Do you know Him this morning? Are you a saved man, a saved woman? If so, then be certain of one thing — God deals with His children.

II  
NOTICE ALSO WITH ME THAT THIS TEXT NOT ONLY TELLS US THAT GOD DEALS WITH THE SAVED, IT TELLS US LIKEWISE AS TO WHO THE SAVED ARE. We don't have to doubt about that. Listen:

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" — I Peter 4:18.

Who are the saved? The righteous. You say, "Brother Gilpin, that's so comforting. I'm glad to know that if I'm good, and if I'm righteous — I'm so glad to know that I'm saved. Oh, it's such a help just to know that if I'm good and do what's right to the best of my ability, if I'm righteous, then I'm saved." Wait a minute — I didn't say that the righteous here are those who are saved by their goodness nor by their righteousness. In fact, beloved, the Word of God makes it clear from beginning to end that no man is saved by his goodness nor his righteousness. Listen:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags." — Isa. 64:6.

You talk about being saved by your own righteousness. How many righteousnesses are there in your life? Pile them up right here, and they wouldn't make a very big pile then would they? Look at what God says — all of them are but as filthy rags. Oh, beloved, this morning, what you are so proud of, God says smells. What you are so happy over, God says, "Take it away — it smells like filthy rags — it is obnoxious to a thrice holy God." Yes, my brother, it is the righteous who are saved, but you are not saved by your own righteousness. Let me read you another Scripture:

"Therefore we conclude that a man is justified by faith without the deeds of the law." — Romans 3:28.

Here's a conclusion. What is it? That a man is justified by faith without the work of righteousness. Let me tell you that all the deeds of your life won't add one bit to your salvation. You say, "Doesn't God save people because they are good?" No, sir, He sends men to Hell because they are good. You say, "But doesn't God save good people?" No, salvation isn't for good people — salvation is for sinners. There isn't a thing that I ever did in my life that was in any wise at all a help to my salvation. I have been preaching better than twenty-three years, and God has used me to organize several new Baptist churches. I know of hundreds of souls that have been saved under my ministry. I know of

countless thousands of sermons that I have preached, and I know that a lot of God's people have gotten a blessing because of my ministry through the teaching of the Word of God. However, put it all together, and there isn't one thing I have ever done that helped one bit in my salvation. Man is justified by faith without the deeds of the law.

Yes, beloved, the saved are the righteous — they are those who have been saved by the imputed righteousness of the Lord Jesus Christ. Listen:

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." — Romans 4:5-8.

What does this all mean? I say that Jesus Christ at Calvary died for my sins, and I believe that was sufficient to satisfy God. I received Him as my Saviour, and all of my sins were thereby laid on Jesus Christ and immediately the righteousness of God's Son was put on me. I'm clothed in His righteousness. He bore my sins. I have His righteousness. He takes the rags of my self-righteousness and I have the perfect robe of His righteousness. That's what James meant when we find him saying:

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." — James 2:23.

When you believe God and you trust Jesus Christ as your Saviour, in God's sight you are actually a sinner, but your sins are laid on Jesus — they are charged to Jesus, — and the righteousness of Jesus is at the same time charged to you. Talk about trading, beloved, — talk about making good trades — the best trade I ever made was the day that God, through the Holy Spirit, proposed that I put my sins on His Son, and I in turn would receive His righteousness.

The saved spoken of in this text are those who are righteous — not in themselves — but clothed in the righteousness of God's Son.

## III

NOW, BELOVED, LET'S NOTICE SOMETHING ELSE: AS THIS VERSE TELLS US THAT GOD DEALS WITH THE SAVED, SINCE IT TELLS US WHO THE SAVED ARE, NOTICE ALSO WHAT IT SAYS ABOUT THE UNSAVED:

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" — I Peter 4:18.

Now, beloved, if a saved man just barely gets to Heaven — that's what it means — we do not get there in our own strength — it is all because of Jesus, and if we are only barely saved, how about that sinner, — how about that ungodly man? What's going to become of him? Listen to me this morning: If you are unsaved, my dear friend, if you don't know Christ as your Saviour, you had better watch out, for if God takes care of His children here in this world, what is God going to do with you as an ungodly sinner? God's Word doesn't leave us in doubt. Listen:

"And it is appointed unto men once to die, but after this the judgment." — Hebrews 9:27.

Where's the sinner and the ungodly going to appear? Listen again:

"And I saw the dead, small

## LASTING SERMONS

A woman after the sermon, thanked the minister. "I found it so helpful."

The minister replied: "I hope it will not prove so helpful as the last sermon you heard me preach."

"Why, what do you mean?" she asked.

"Well," the minister said, "that sermon lasted you three months."

—United Evangelical Action

and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." — Rev. 20:12.

Where's the sinner and ungodly going to appear? At the judgment seat of Christ. Big sinners and little sinners are going to be there, and the books will be opened. The book that you don't want opened — the book of your life. How many things do you stand guilty of in God's sight in the last hour's time? In the last sixty minutes how many things have you done that's wrong? Have you had proper thoughts? How the last sixty minutes? How many things have you done in the last twenty-four hours, or in the last year, that were wrong? Well, they are all written down in God's book and some day He is going to open the book of your life, and the things that you wish to be blotted out, never to be brought to light, God is going to open them up and He is going to judge you out of the things written in the book.

Where will sinners appear? At the judgment seat of Christ.

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." — Rev. 20:14, 15.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." — Matt. 25:41.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." — Matt. 7:22, 23.

Beloved, do you want to know where the sinner and the ungodly are going to appear? At the judgment of the great white throne, and after that they are going to hell. What about the saints? God is judging us right now. I was judged in the person of Jesus Christ one day, and all my sins were put on Him, and now since that day, everything I do I'm judged for, and I'm punished for it now and judgment falls on me now. However, after awhile there will be nothing for me to pay, because all my past sins, my present sins, and all my future sins have been paid for in full by Jesus Christ.

While that's gloriously true for me and for all that are saved, for isn't true of the unsaved, for God asks the question, what's going to become of the sinner and the ungodly? I have tried to tell you what's going to become of you this morning, dear lost friend. Would to God that you would believe what God says and trust Him this morning as your Saviour.

May God bless you.