#### BAPTISTIC CALVINISTIC

Devoted to Evangelism, Mis-810ns 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).

hole No. 463

RUSSELL, KENTUCKY, SATURDAY, MARCH 22, 1947

Volume 16, No. 8

# New Approach To The Old Subject My Christians Continue To Suffer

R. F. HALLFORD Port St. Joe, Florida

The problem of human sufferis almost as old as the race It began in Eden, almost the dawn of human history. father and mother of the ate had to suffer, and it has and to surrer, and to surrer, and on to each succeeding gento each succeeding and with multiplied forms and Greasing intensity.

human suffering affects every an suffering affects of the being. People suffer body, mind, soul and spirit. It diects both all that man is and This simply means that our this simply means that the simply means the s

Why all this suffering?" is age-old question. The simplest most general answer would that Sin is responsible for it. the can be no reasonable quesbut that all of it can be tracback to the transgression of dam and Eve in the Garden of All the suffering in the world is a result of that. Howher, let us be more specific and the closer home about the matour own lives.

The Purpose of this brief treatthis is to show why Christians who are God's children,

saved by His grace, trusting in the Saviour, living for Him, let-ting Him show Himself through their lives — have to suffer, too. Let us notice briefly several rea-

First, sometimes it is because of sin in the life. A holy God must deal with sin, even if it is found in the life of one of His own children. That He does chasten His disobedient children is clearly and repeatedly taught in the Bible: "If his children forsake my law, and walk not in my judg-ments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes" (Psa. 89:30-32). Again, the Psalmist writes from his own experience about this matter: "Before I was afflicted I went astray: but now I have kept Thy Word . . . It is good for me that I have been afflicted; that I might learn thy statutes" (Psa. 119:67,71). Suffering one, we are not saying that this is your trouble, but it may be. It would be well for you to question your heart and search your life in order to be sure about

(Continued on page four)

SCARFACE AL



Capone, once fabulously wealthy Chicago gang leader whose attorney said he died was buried at Miami broke, Beach, Florida a few days ago.

In Los Angeles, Capone's attorney, Abraham Teitelbaum, said as far as he knew "Al left no will and no money." The lawyer said members of Capone's family had supported him in recent years, and the villa was "mortgaged to the hilt."

Federal officials once estimated Capone's fortune at \$20,000,-000 but, Teitelbaum said, "Al still owed the government money when he died."

The former gangster was born in Naples, Italy, and grew up in New York. He went to Chicago in 1919 and during the roaring '20s became a czar of the underworld. His gang handled an estimated \$100,000,000 during his

Al's career of crime centered around whiskey and gambling. With this background, naturally he would die broke. No man ever followed these sins and prospered. Listen:

"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."—Jer. 17:11.

#### Mused Uncle Mose

Dey got ole Doc Simpson to chu'ch at las' - daid.

# Who Is to Constitute "The Bride Of Christ" At the Marriage of The Lamb?

A conception of the "church" has grown up that is wholly unscriptural, and which serves to minimize the importance of the institution which Jesus founded. That conception is this: That all believers constitute the true church - the body - the Bride of Christ. This idea is one of the chief articles in the faith of the Fundamentalists. They assume this theory to be a fact ever even think to question the truth of it, and usually get mad if anyone else questions it. Most of the present day fraternizing of Fundamentalists in interdenominational enterprises is justified on the basis of such a conception of the church. The local, visible institution doesn't mean very much to them, for the real church in their thinking is this general "body" composed as they think of all believers.

Such a conception of "church" is pure fiction.

Jesus never started any such

The church that Jesus started was a local, visible institution. And those mentioned in the book of Acts were the same."

The Fundamentalists (and we are in agreement with much of their teachings while at the same time holding nothing in common with modernism), take the Biblical teaching concerning the Kingdom of God, and call it "church". It is the Kingdom that is entered by the new birth, and that is composed of all believers. See John 3.

#### Who Did Jesus Start?

He started the people who to-day are called "Baptists." (Some Baptists are such in name only having departed from their timehonored faith - they "have a name to live and are dead."). Baptists are the only people who can be traced back directly to Christ. All other denominations have had human founders, and have started this side of Christ. If you will institute a search you can learn when, where, and by whom the different denominations were started. Only Baptists cannot be traced to a human founder.

We believe that all true believers in Christ are saved, regardless of church, but such do (Continued on page four)

# Shall The Lord's Supper Be Open Or Restricted To The Local Church?

This is a subject so mooted and so delicate and of such great importance that I approach it with tenderness and apprehension. With tenderness because of the intimate significance of the subject for every Christian, and with apprehension because many true saints of God do not see it as I see it.

I do not come to this subject in a militant frame of mind, but with a mind freighted with deep convictions which cause decision in the adoption of a course which may cause some to suffer unjust condemnation.

If we would know the truth and pursue its pure leading, we cannot settle for convenience, or wishfulness, or precedent, or affiliation.

Let us ask four questions and answer them in the light of scriptural authority.

1. What is the Lord's Supper?

2. Who is its founder?

3. To whom was it given? 4. Who, if any, may continue to observe it?

Answer 1. The Lord's Supper is a memorial of the passion and

death of our Lord, Jesus Christ. Luke 22:19,20. "He took bread and gave thanks, and broke it, and gave unto them, saying: This you; this do in remembrance of me."

"Likewise also the cup after supper, saying: This cup is the New Testament in my blood, which is shed for you.'

I Cor. 10:16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Answer 2. Jesus Christ is its (Continued on page four)

#### FOOD AND EXERCISE

What is it that makes the baby grow and develop, that causes the child to reach maturity? It is food and exercise. And in the spiritual realm this is the case also. When a man or woman, boy or girl, is regenerated, he has a new life. But he is still a babe in Christ. It is equally as important for the spiritual infant to be fed and aired and exercised as it is for the baby that is born into the home. The food for the Christian is the Word of God, and the exercise is the operation of that Word in the life. By partaking of the food and by allowing God's Word to control the life there comes development from spiritual babyhood to spiritual maturity.

(Continued on page four)

# Read This Story Of John Bunyan And hank God For "Pilgrim's Progress"

Bunyan, an illiterate of the sever-teenth ceny, unfolds, in simple sublime suage, his dream of the Chrislife in a classic work that hext to the Bible, inspired people to enter upon the mage to the Celestial City has any other book penned he hand of man.

John Bunyan was born in the slish village of Elstow in 1628, a mile from Bedford, in place he reached the pinof fame. Twelve years prior Bunyan's birth, Shakespeare closed his career as the orld's greatest playwright, and dilton, Dryden and Richard Baxwere his contemporaries.

he sixty years of Bunyan's from 1628 to 1688, embraced Most revolutionary portion of elish history. This period proded the background for the caof Charles I, which was fol-Carles II

THE SHIPWRECKED BIBLE dexander Duff, the great misdollary, sailed for India on the brized Holland. His clothes, his library of the hundred to the library all ht hundreds volumes were all board. And then within a miles of India, a shipwreck

miles of India, a the passengers were all sav-But the possessions of all passengers were lost at the om of the sea. On the seaore, Alexander Duff looked out sea, hoping against hope that the part of his possessions then they saw something—

hebhing small—floating on top the Water. Nearer and nearit came, while anxious eyes (Continued on page two)

lowed by the Protectorate of Cromwell, occupying eight years, from 1659 to 1668, and then by the dissolute reign of the most unprincipled, worthless of all English sovereigns, Charles II, who was noted particularly for his debauchery and drunkenness and for his contempt of all religion. To understand rightly Bunyan's Pilgrim's Progress, one must have some knowledge of the history of the reign of Charles II. During his reign the Episcopacy Episland was restored, the disastorus result of which was the subjection of the English and Scotch Nonconformists to the fiercest persecution. All who refused to conform to the Established Episcopal Church were expelled from office and rendered incapable of serving their country in any of-

(Continued on page two)

# "From Egypt To Canaan

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."— I Cor. 10:11.

Quite a little while ago, a dear sister in Christ went to be with her Lord, and after her death, in looking through her muchly read and well worn Bible, on the margin of one of the pages, were found these words: "In the Old Testament the New Testament lies hid; in the New Testament the Old Testament lies open."

When I read this, I was reminded of a statement of a preacher friend who expressed the truth in a similar manner yet with different words when he said, "The Old Testament is the New Testament concealed, while the New Testament is the Old Testament revealed." And certainly, beloved, each of those statements is true. That, to me, is the meaning of the text that I have read to you this morning, for our text tells us that the things of the Old Testament are but examples unto us, and that they

have been written for our admonition. In other words, every-thing you read in the Old Testament that happened to the children of Israel, is just an illustration for us and typifies our own personal experiences in Christ Jesus today.

In the light of that, I want us to notice the experiences of Israel from Egypt to Canaan as illustrative of our spiritual experiences from the time we are born again in Christ Jesus until we too reach our heavenly home.

(Continued on page two)

### THE BAPTIST EXAMINER the mandate of the state.

#### JOHN R. GILPIN-EDITOR

#### PUBLISHED WEEKLY

Editorial Department, RUS-SELL, KENTUCKY, where communications should be sent for publication.

## SUBSCRIPTIONN PRICE

Per Year in Advance\_\_

(Domestic and Foreign) Send Remittances to Russell, Ky. Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

#### "ALIEN BAPTISM AND THE BAPTISTS"

We have now completed a new edition of Wm. Nevin's book, "Alien Baptism And The Baptists."

Of this book, the Baptist And Reflector, Nashville, Tenn., says:

"Dr. Nevins presents the scriptural requirements for baptism, traces the history of alien immersion, shows the evils, and vindicates the historic Baptist position in refusing to receive it. Here we find scripture, history, logic, and loyalty to Christ, His church, and His work. The liberals cannot answer it, and sustain the answer with biblical history and truth."

We are asking sixty churches to send advance orders for ten books each for study classes. Some thirty have responded. Send orders to:

> Wm. Nevins, Publisher 311 Ridgeway Road Lexington, Ky.



#### GOSSIP

"Gossip is like a snowball, so the saying goes, The more you roll it over, the

bigger it always grows. If only we knew the heartaches and grief that gossip brings,

We'd not go 'round a telling mean and hateful things; If we'd look into our closets, a

skeleton we'd find.

So let's stop watching others, and our own business mind; To those whose thoughts are

pure, no evil do they see, Read Titus 1:15, 'tis good for you and me."



## JOHN BUNYAN

(Continued from page one) ficial capacity. All the clergy were commanded to give their assent to the Book of Common Prayer. All who refused to attend public worship in the Episcopal Church were sentenced by the state to prison and banishment. Therefore the jails were filled with prisoners taken from the ranks of the clergy - those who had refused to comply with

This era of persecution was overruled by God in the development of great piety in the Puritan movement. From this era of persecution and suffering the Spirit of God drew forth "a pearl that was placed in a setting wherein its glorious luster should attract the admiration of the world" (a beautiful description of Bunyan's immortal work, The Pilgrim's Progress).

Although Bunyan had no advantages of education in his early youth, it can be said of him as a writer that "for complete originality of genius" he outshone Shakespeare, Milton, Dante and all other literary geniuses of ancient and modern

Born of humble parentage, he followed the trade of his father, who was a "tinker," a mender of pots. Although he received sound teaching and example by his parents, his heart early inclined to a life of wickedness and worldliness, and he had few equals in swearing, lying and blaspheming the Name of God. Although he followed this evil course, yet he was often affrighted by fearful dreams which brought great terror to his soul, and had at times "apprehension of devils and wicked spirits" from which he could not free himself. Even as a lad of nine or ten he had frightful apprehensions of hell and the Day of Judgment. Because of these experiences he was often cast down, and he became despondent.

To rid his soul of these dreadful warnings given to him in visions and dreams he sought pleasure with even greater greediness and loosed the reins of his lust. He became the ringleader of the youth of the country in ungodliness and wickedness.

At twenty he married a woman of great piety. Her only earthly possessions, which she brought from her father's home with her, were two books, and these books greatly influenced John Bunyan in his later years. One was The Plain Man's Pathway to Heaven and the other, The Practice of Piety.

In 1653 John Bunyan united with the Nonconformist Baptist Church. However he did not abandon his worldly pleasures. He was fond of sports and frequently played games on Sunday.

One Sunday, while playing a game of "Cat," he suddenly heard a Heavenly Voice saying, "Wilt thou leave thy sins and go to heaven, or keep thy sins and go to hell?" Thus, by many startling experiences, he was finally brought to surrender his life to God, and, having experienced the new birth, he became a true follower of Jesus Christ. He then took a great delight in reading the Word of God and witnessing for his blessed Lord to his com panions. He was ordained a deacon in the church at Bedford, where he also preached the Gospel with marked success, and many persons were brought to Christ through his efforts. His heart was overwhelmed with sorrow when his wife, to whom he owed much in his spiritual life, died in 1655, leaving him to care for four children, one of whom was totally blind.

In 1657 Bunyan was formally recognized as an ordained minister in the Baptist Church. At this time it became illegal to conduct church services in England except in conformity with the rules of the Established Church, and, as a result of this regulation, Bunyan was threatened with imprisonment. However, he persisted in carrying on his ministry contrary

to the decree of uniformity issued by Charles II. He was brought to trial and was prisoned in Bedford jail, where he remained (with but a small intermission) from 1660 to 1672). His leisure hours were spent in the prayerful study of God's Word the Bible. His only other book besides the Bible, during this entire period, was Fox's Book of Martyrs.

Because of his noble character Bunyan was given much liberty from time to time to preach the Gospel. Many portions of his voluminous writings were produced during this period.

After his release he continued for three years to pursue his work for Christ as pastor of the Bedford Baptist Church. In 1675 he was again imprisoned for six months in Bedford jail for preaching the Gospel. It was during this second imprisonment that he finished The Pilgrim's Progress. It could be said of John Bunyan as it was said of Jospeh, when (Continued on page four)



#### THE SHIPWRECKED BIBLE

(Continued from page one) watched it. What would it be? The missionary waded into the water, got hold of the floating object and returned. What was

The Bible! Of all his books, of all his possessions, that single Book was worth saving! Alexander Duff took the rescued Book to be a token from his Lordtook it to mean that this one Book was worth all his books and all his possessions.

So, heartened, Alexander Duff began his career as a missionary in India. The very next day, reading from the Bible, he began his first class-a group of five boys meeting under a banyan tree. A week later the class had swelled to three hundred listen-

Several years later a beautiful tree stood on the spot where the banyan tree had been-and one thousand students of the Gospel raised their voices in prayer and hymns to Jesus Christ.

-"The Sunday School Digest"



## FROM EGYPT TO CANAAN

(Continued from page one)

IN THE FIRST PLACE, WANT YOU TO NOTICE THAT ISRAEL WAS REDEEMED IN EGYPT. For 430 years the children of Israel lived in Egypt, the most of which time they were slaves unto Pharaoh. As you recall, God raised up a man by the name of Moses who went to Egypt and led the children of Israel toward Canaan. After a series of some nine plagues, God told Moses to prepare for the tenth and last plague which was to be more severe than any of the balance. The Word of God tells us how Moses made ready on the night of that first memorable Passover by the killing of a lamb whose blood was caught in a basin, and then that blood in turn was transferred to the lintel above the door and the two side posts on either side of the door by dipping hyssop in the blood and then applying it to these parts of the door. Then we read that God said:

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you." -Exodus 12:13.

There's redemption, beloved,

for a nation. God redeemed them from Egyptian bondage, and he redeemed them on the basis of the shed blood of a God didn't say to Moses nor to those Jews, "when I see that you are a loyal descendant of Abraham, I'll pass you by.' He didn't say, "When I see that you have been living up to the law to the best of your ability, I'll be merciful to you." He didn't say to them, "When I see that you have a flock of sheep tied in the front yard of your home, I'll pass you by." Rather, beloved, He said emphatically, "And when I see the blood, I will pass over you."

All this leads me to say to you this morning, beloved, that if it took the blood of a lamb to redeem Israel in the long ago from Egyptian bondage, so to-day it takes the blood of a lamb —the Lamb of God to redeem lost sinners from their sinful estate and thus buy them back to God from the bondage of Satan. Our Lord doesn't say, "I'll pass you by when I see that you are a Baptist." doesn't say that He'll pass you by when He sees you are a church member, nor that you have been baptized. He doesn't say that when He sees your good deeds and observes your meritorious works that He will pass you by and forgive you. Rather, beloved, as He said to the Jews, so He says to us, "And when I see the blood, I will pass over you." I repeat, beloved, that as it required the blood to redeem Israel, so it requires the blood of God's Lamb, His Son, to redeem us today. Listen:

"Forasmuch as ye know that ve were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."— I Peter 1:18,19.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

Israel needed to be redeemed from all Egypt-to be moved completely out of Egypt over to Canaan. God redeemed them on the basis of the blood, and today God redeems us from all iniquity on the basis of the blood of Jesus Christ. Listen again:

"And the blood of Jesus Christ His Son, cleanseth us from all

sin."- I John 1:7. If the blood of Jesus Christ cleanses from all sin, what is there left for your good works to cleanse you from? What is there left for your church membership to cleanse from? What is there left for anything that you, or the church, or the preacher might do for you to be cleansed from when the Word of God expressly says "The blood of Jesus Christ his Son, cleanseth us from all sin?"

Notice once again: "And they sung a new song, saying, Thou are worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Revelation 5:9. Here, beloved, is the song of the redeemed praising our Lord for what He has done, because that we have been redeemed of God by the blood of the Lord

Jesus Christ. Go back into Egypt on the night of the passover and find all Israel troubled. God has pronounced a curse upon the first born, for He has said that in the night's time He is going to pass through the land and the first born in every home shall die,

except in the homes where blood is sprinkled about door. I say, beloved, Israel troubled because the first had been condemned and die unless the blood were spl ed. Yet, the father, acting priest for the Jewish fall killed a lamb and that son w that home was set free there and all that home could rel because the first born, typic the family, had been rede by the blood.

If you are a sinner this m ing, you are condemned. has not just condemned the born, but all the unsaved condemned in God's sight as ners, and the only way the tence of condemnation can lifted, is by the redemption comes through Jesus Christ Lord. As Israel was rede in Egypt by the blood, so we redeemed from this world by blood of the Lamb today.

IN THE SECOND PLACE LOVED, I WANT YOU TO TICE THAT ISRAEL TICE THAT ISRAEL S
BAPTIZED AT THE RED S A lot of folk think that bapt is peculiarly a New Testan ordinance, and strickly speak that is so, yet we have that w prefigured bapitsm even in Old Testament. Listen:

not that ye should be ign how that all our fathers we der the cloud, and all pa through the sea; And were baptized unto Moses in the and in the sea."— I Cor.

Now let's go back to that when the children of Israel to the Red Sea experience w their lives. You recall how opened up a pathway in the Sea—how the waters stood each side as a wall of wall the right and on the left, and dried up the ground within Red Sea so that the Jews march dry shod across other side. Then the cloud was directing and leading came down to rest over of them. Now notice Israel ground beneath their feet, of water on either side, over the top of them, and says, by inspiration, that says, by inspiration, that were baptized unto Moses cloud and in the sea. of baptism did they have individual that can read knows that they had typified immersion. were completely hidden view with a wall of water either and over completely covered either side, and a cloud or top-they were boxed thus passed over the and completely covered over, at ed inside, the Red Sea. you, beloved, this surely the and illustrates to us man nance of baptism. Any men can look at those Jews through the Red Sea and fails fails to see immersion picture, deliberately denies the plainest truths will read the story of the tism of our Lord Jesus and down Lord Jesus (1) Word. Likewise, any and deny that immersion taught thereby, is denying all the plainest truths in all Word of Co. Word of God. Listen from "Then cometh Jesus from

lee to Jordan unto John baptized of him. But John bade him, saying I have no be baptized of thee, and thou to me? thou to me? And Jesus and ing soil ing said unto him, st become be so now: for thus it been us to fulcin us to fulfill all righted

Then he suffered him was And Jesus, when he was tized tized, went up straightway of the water; and, lo, the water and lo, and he were openel unto him, and the Spinis the Spirit of God descending (Continued on page three

**MISSIONARIES** IN BRAZIL

J. F. Brandon Miguel Ibernon Cicero Bicipo Ebenezer 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.

R. P. Hallum

**MISSIONARIES** 

IN PERU

Mrs. R. P. Hallum

Miss Marguerite Hallum (Spanish Language)

# MISSION SHEETS

Detroit, Mich., March, 1947

Number 3

# Some More Facts Concerning Our First Journey To Heathen Peru

R. P. Hallum

Volume 3

(Continued from last issue)

The Situation In Iquitos Peru

When we arrived at Iquitos here were two little congregations of evangelicals, a ter there were three. I little rery little of the situation in quitos when we arrived there. American friend asked me if came to take over Mr. Carter's ork which he had nicely started and unthoughtedly I told him that had, I did not know what condition the work was in, and if I would not have answered for I did not want to get mix-Mup in the situation. However, the man who had most of Brother Carter's crowd looked on me as of more than two or three who came to us after we commenced our work.

# A Period Of Preparation

The first six months that we ere in Iquitos we spent mostly getting ready to work. We lessons in Spanish from a Peruvian teacher, a young lady, that had been in England and earned English right well. In various ways we contacted the people from day to day and little little learned to understand speak their langauge. Much the time I spent in visiting people and distributing tracts. Suring this time I had an attack bowel inflamation. I suppose was caused from the hot clihate and eating too many bahand and eating too many hands. They are very rich and hard for me to digest. Through God's goodness I found a remedy and came out of it. After we had been on the court of it. ten on the field about six months we began to hold services. It was small beginning, about fifteen beginning, about fifteen persons, men, women and children, but it was a beginning and slowly grew.

# A Church Constituted

In two or three months after our beginning the services in our helievers we gather a few believers ogether and baptized them, three and two women. With these ourselves we constituted a (Continued on next page)

# GIVING UNTIL IT HURTS

Many times we hear it said that we should give until it hurts. Better yet is to give until it feels good. Our offerings do not begin hitil after the tithe is paid. The tithe belongs to the Lord. He said the Lord. He said so. See Lev. Ing. Gen. 14:20. Jacob continued manded tithing. Mal. 3:10. Jesus 23:23. handed tithing. Mal. 3:10. Jesus commended tithing. Mal. 3:10. Jesus Matt. 23:23. Lord promised to open the windows of heaven and pour out steater abundance the will reater abundance than he will God does able to receive and God does



This is a picture of the Hallums as they are about to board ship for Peru. They left New Orleans on January 12th and are still on their way. The ship has stopped for unloading and they have had to remain for weeks aboard in the heat because of the great delay. Pray for them.

#### YOU CANNOT OUTGIVE GOD

Many times we use the expression "You cannot outgive God". This is true and we challenge you to put it to test in your own giving. Several years ago we hoped that several others would join with us in giving all they earned over and above a liv-ing to the Lord for His work. We felt that if four others would join with us in such giving that we could support a missionary family ourselves, of course through our respective churches. The Lord did more than we had hoped and month by month added new churches to the list of supporters until now about 60 have helped out in the last five years. During the depression one day we came home and my wife said I need a new dress this is the only one I have, and you need a new suit and that is the only one you have. A few days later she was given \$20.00 for a new dress and other things to go with it. Instead of buying the new dress she put it into this mission work the following Sunday, designated through her church. The follow-

(Continued on next page)

# How God Leads And Directs In Personal Work In Far-Away Brazil

JOE BRANDON



This is a picture of Missionary Brandon with his daughters, Rebecca (the older), and Betty, taken at his home in Benton, Kentucky, before leaving for Brazil. Brother Brandon left New York on January 30th and we have not heard from him to date. Pray for him and his family.

"Oh it is you back again is it? Thought I told you to keep away from here. I don't want any of your kind around here and you well know it." This was the greeting given to one of the believers in the Lord Jesus who had called at the home of a neighbor early one beautiful day, in hope of winning him to the Lord. The believer began: "Well I do recall your decision the last time we were together but I have something so important to say to you this morning that I felt sure you would listen to me for a while." "Well you thought wrong" was the reply, "for I will not listen, so be off, I will never leave the religion of my fathers even though it should lead me to hell. I would prefer being in hell with my fathers than in heaven with you Baptists." But the believer insisted, "Suppose one passes your home just as it had taken fire and the room was well in flames, would you be offended if that one were to call you and let you know the danger and help you to get your-self and your family out." "Oh no" he replied, "but my house is not on fire and besides I do not care to discuss religion with anyone. The priests do not want us to talk to ignorant people on the

# Things Not Missionary

Many Baptists are looking for a mission work that is really a New Testament work where they can put their money and know that it is being used for real mission work, that is preaching the word to the lost and then baptizing the saved ones and then teaching them to observe the all things, or in short to indoctrinate them. Because many Baptists have not known of such a work they have given their money to work that is not Baptist.

It is true that there are missionaries who preach the plan of salvation, but beyond that they are not Scriptural. Only Baptists can and do carry out all the great commission that the Lord gave to His church. We are commissioned to not get the lost saved but to make Baptists out of

#### MANY FAIL

It is also true that many mismissions have failed in this. Many missionaries are not sound. They are rank modernists. The Northern Baptist Convention Boards send out such. Many go out and do not know what real mission work is. A few years ago we talked to a woman who had been a missionary in Burma for more than thirty years She had retired and was back in the States on pension. She spoke at many places about her work as a missionary of some 36 years. One day we asked her what she did and she told us that she taught English in a school in Bumra. She seemed to be a kindly good woman and we heard her tell many times of her experiences. She told of her pupils who became good agriculturists and of others who were successful in other

walks of life. We never once heard her tell of leading one soul to Christ. Her work seemed to be purely of a "social gospel" nature. We asked ourselves, thirty-six years of what? What did the money given for missions accomplish? We still want to know.

## -222222222

#### HOW CAN I DO IT?

How can I send offerings to the support of this mission work and still send it through my church? Designate your offering. Give it to your church treasurer and tell him it is designated to Baptist Faith Missions for the work in Brazil and Peru and have him send a check to the treasurer, Z. E. Clark, 5216 Concord Ave., Detroit 11, Mich. Editor I. W. Rogers reports in THE FAITH that the churches in some associations designate more mission offerings than they give to the "program."

## 6666666666

#### A MEDICAL MISSIONARY

Also a few years ago we heard a Baptist Medical missionary tell of his work in a Central American country. This Doctor had been on the field for several years and had a small hospital. He told of many operations on many of the natives. He told of giving medical care to many others and the experiences were interesting. We listened to him on two diffrent occasions and not once did we hear him tell of leading a lost soul to Christ or of even tell of speaking to a soul about Christ. We waited and wondered what kind of missionary he was and finally he told of some missionaries that went out on the streets and into the homes and made journeys to tell people about the Lord Jesus Christ and how they led people to Christ. Then he said if you want to go there and see how many, and how quick, you can get some of them saved that is alright, but in the long run over a period of 50 years it is best to do as he was doing and let the people see the good they were doing by helping the people and then in 50 years the country will be evangelized. Again the work was all social in nature.

### TUMORS OUT BUT NO CHRISTIANS

Now some may ask if we believe in doctors and hospitals and in healing the sick etc., and our answer is, yes we do. If this doctor would tell every patient about the Lord Jesus Christ and try to lead each one to know Jesus as his own personal Saviour and give a positive testimony for Christ as well as to take out the big tumors that he told about, we would agree that then he was a missionary. But that he did not do. We mention these as some things that are not missionary. Many a mission dollar is being wasted by modernistic missionaries and the "social gospelers." The lost must hear the word. They will not be saved by the life lived before them re-

(Continued on next page)

## PREACHES JESUS TO HIM

"Sir, your house is not on fire but I came to tell you that hell is on fire and that the latest message we have received from there is that the millions who have lived in neglect and carelessness, following the vain religion of men, at last to their dismay, having rejected the sacrefice of the Lord Jesus at Calvary, have fallen into that awful abyss where no comfort will ever come to their souls. They confess that they are being tormented and that the flames cannot be extinquished. They speak of the remorse of their conscience, they recall that when they were in the the world friends came to persuade them to become Christians and forsake the ways of the (Continued on next page)

## BE CAREFUL

Recently Brother Z. E. Clark, the treasurer of this mission work, received a letter with a check for about \$80.00 in it. This letter had the right address, both street and number, but it was delivered by mistake to the same number on another street and opened by mistake. The party who opened it immediately brought it to Brother Clark's house. You can see what might happen if cash is sent in a letter even though it may be addressed correctly. It is best to send all offerings by check or money order. In case anyone sends an offering and it is not listed in the MISSION SHEETS' financial report, please write to the treasurer at once giving detaails, etc.

#### 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 FIRST JOURNEY TO PERU

(Continued from preceding page) church and called it the First Baptist Church in Iquitos, Peru. Before leaving Kentwood, La., the church there authorized me to baptize and organize a church after I arrived in Peru. After constituting the church we wrote for our letters and united with the church by letter. Besides the services held three times a week in our house, we had another mission in another part of the city and also we held services in the jail. I was also visiting from house to house continually giving out the Word, distributing the Scripture and tracts. Several people made profession of faith and were baptized into the fellowship of the church by the time we left on our first furlough at the end of five years.

#### A Church Building

We felt a need of a church building in Iquitos and after prayerful consideration of the subject we decided to look for a location in the section which we believed more suitable for a Baptist church. We found a lot on a corner one block from the main public square and two blocks from the Catholic Temple. We bought the lot, but it was in very bad condition being lower than the surrounding ground and having an open ditch runnig through it, with several ugly shacks adjoining it. The sewer ran through the center of the street on two sides, but this difficulty was overcome by hauling dirt from nearby places where excavating was being done and filling in and raising the lot. We went to a notary public advising the city council of the unsanitary conditions surrounding our property. This caused the tearing down of the shacks and building new brick houses and later the city made a brick sewer and filled the open ditch.

## We Began To Build

We began to build about April and had the church building finished in less than three months. The walls are of brick, the floor of cement and the roof of tile. Only the ceiling, doors and windows are of wood. The building is 26 feet by 36 feet and cost approximately \$1,000.00 including the lot. A building like it today would cost probably \$3,000.00. We, the missionaries, contributed most of the money with the native members putting in their small contributions. According to my experience the building of a church house is much easier than building a church.

#### **Experiences With Members**

One of the men became offended at another because he had compared him to an Indian (which is an insult to a Peruvian). They were fussing at each other and I invited them to my house thinking that I could get them reconciled, but instead they almost fought. I reported the matter to the church and at the next business meeting they readily forgave each other and shook hands, One of the brethren got to attending a spiritist meeting. learned about it and went to him and explained to him that it was wrong and he got up in church and confessed his sin asking the church to forgive him. We have had sove very sad experiences with some other members but the

## FINANCIAL REPORT FOR FEBRUARY, 1947

Bellview Baptist Church, Paducah, Ky\$	
South Side Baptist Church, Winter Haven, Fla	55.00
First Baptist Church, White Plains, Ky	12.00
North Fork Baptist Church, Puryear, Tenn.	
Richland Baptist Church, Livermore, Ky.	45.00
McRoberts Baptist Church McRoberts, Ky	15.00
South Union Baptist Church, Cadiz, Ky.	
Cleaton Baptist Church, Cleaton, Ky.	10.00
Second Baptist Church, Marion, Kv.	20.05
Mt. Pisgah Baptist Church, Boaz, Ky.	5.00
Tabernacle Baptist Church Lewisburg, Ky.	80.00
Ahava Baptist Church, Plant City, Fla.	10.00
Ryan Road Baptist Church, Van Dyke, Mich.	
Ryan Road Baptist Church, Van Dyke, Mich.	6.71
Grace Baptist Church Owensboro, Ky.	7.25
Pleasant Grove Baptist Church, Hickory, Ky.	11.83
Scotts Grove Baptist Church, Murray, Ky.	19.00
Grace Baptist Church Baseline, Mich.	57.24
Grace Baptist Church, BYPU, Baseline, Mich.	6.73
Oak Baptist Church, LBC, Royal Oak, Mich.	10.00
Liberty Baptist Church, Central City, Ky.	
Benton Baptist Church, Benton, Ky.	54.64
Raiford Baptist Church, Raiford, Fla.	5.00
Hopewell Baptist Church Toledo, Ohio	5.00
Mt. Pleasant Baptist Church, Cadiz, Ky.	70.00
Liberty Baptist Church, Toledo, Ohio	10.25
Maranatha Baptist Church, Grand Rapids, Mich.	10.00
Bethel Baptist Church, Roseville, Mich.	36.55
First Baptist Church, Coal Grove, Ohio	36.00
First Baptist Church, Russell, Ky.	83.26
Harmony Baptist Church, Detroit, Mich.	65.00
Harbor View Baptist Church, Harbor View, Ohio	10.00
Mrs. H. B. Hoag, Detroit, Mich.	25.00
Mrs. H. L. Hahn, Tampa, Fla.	1.00
Mr. and Mrs. Forest Scott, Grand Rivers, Ky.	5.00
Mr. and Mrs. L. A. Larson Seffner, Fla.	10.00
Alex Sumpter, Union Grove, Wis.	1.00
Clifford W. Powell and family, Paducah, Ky.	50.00
Mrs. J. M. Platts Fresno, Cal.	
Mrs. J. L. Causey, Mulberry Grove, Ill.	2.00
TOTAL	\$917.40
Z. E. CLARK, Treasurer	

As the Lord leads you, send all offerings for this mission work to the treasurer of the mission. It is best to send by check or money order. It is not safe to send cash. Addres your envelope to:

Elder Z. E. Clark 5216 Concord Ave. Detroit 11, Mich.

#### THINGS NOT MISSIONARY

(Continued from preceding page) gardless of how fine and wholesome that life may be lived.

#### THE LOST MUST HEAR THE WORD

Jesus lived at Nazareth for 18 years and we know He did all things well. We know that He lived a perfect life before all, yet none were saved by the life He lived there. When He did preach to them at Nazareth they wanted to throw Him over a cliff. This is true even if the modernists do not believe it. Missionaries should live before the natives so that their lives will be as perfect as possible so that when they preach Christ and His word the people will listen and then the Holy Spirit will use that preached word to bring conviction and then the convicted ones will be saved by believing on Jesus Christ and not by looking at the good life of the missionary. Perhaps some will read these lines that will want to join in with us in the support of this

### PERSONAL WORK IN BRAZIL

(Continued from preceding page) world and follow the Lord Jesus Christ. They even remember the distressed of this life yet here on the earth. Their thirst is such as can hardly be endured. They recognize one another and are unhappy because of these meetings. Such a humiliation is

constancy of some has been re-

(To be continued)

far greater than any experienced here on, this earth."

#### THE SAINTS CAN'T HELP

"They have cried to the saints, but the saints are helpless to assist them. They have even asked that someone would be sent back here to the earth from the glory world to advise their fami lies so that they would be wise and avoid hell before it was too late. But of course none can return to the people. You see the people here have the Baptists to tell them about the blood of Jesus that cleanses from all sin and that by faith in His sacrifice one receives full pardon from God the Father to be never more condemned."

The neighbor replied, "Did you say you had a message from there saying all that?" The man stood in amazement as he listen-The believer replied, "Yes, you see believers are the living saints, they are in communion with the living God by His living word with the Holy Spirit to teach and guide them in the way of all truth, so if you will come tonight to our service, our pastor can instruct you better over at the church and we will be glad to have you come too." mean to say that you would be glad to have me after the way have talked to you and mistreated you this morning and at other times as well." "Why to be sure my friend we are interested in the salvation of your soul and would go to almost any extreme to see you saved and happy as we ourselves are."

#### THE NEIGHBOR AND HIS FAMILY ARE SAVED

The man came and the service that night was a deep spiritual one and the impressions were the very best. His interest was deepened, a friendship between the two men sprang up,

# NEW MISSIONARIES NEEDED

We feel that the greatest need A missionary with 23 years of just now for the mision work in Brazil and Peru is other missionaries. We do not know how to explain the great need at Cruzeiro do Sul where Brother Brandon is located. Here he has his headquarters and from here he works the field by boat up the Jurua River and other rivers that empty into it. Here he has five churches and 30 preaching points over a distance of about 250 miles up the Jurua River and as much as 75 miles up the Moa River. He carries on this work alone with the help of five native Baptist preachers. In Cruzeiro do Sul this mission has a house already furnished with the necessary furniture for a new missionary couple to live in. This furniture includes a new Servel kerosene operated refrigerator. Here is an opportunity for a God called preacher and wife to really do service for their Lord. The work is well established, the need is greater than we know how to explain, the field is ripe unto harvest, persecution is there at times to make the work grow and glow.

experienece who knows the language is there to help and to work with. Several have indicated that they are interested Only real Baptists need apply.
The Brazilian women and child ren need the help of a good woman, the wife of the missionary. The work is hard and calls for real sacrifice. The reward, well-Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. I Cor. 2:9. The couple that goes must be called of God to go and to stay. They should realize that realize that trials will come and many will be the time when all will look dark, but to the ones who are true and remain the clouds will pass away and the brightness will be greater than before. Those that are called should love the Lord and His work more than they love their father, and mother or brother of sister or home. Let us pray that the Lord will call workers into this field and that soon. We know of no greater challenge or opportunity.

#### AHAVA BAPTIST CHURCH Plant City, Fla.

Pastor George Boyer writes: "My people enjoyed Brother Brandon very much when he was with us and they are always eager to get and read the MIS-SION SHEETS when they come. The church voted to send \$10.00 each month to the work there and I am enclosing the check with this letter." Who will be next?

## ( Ballag

## ALEX SUMPTER

Union Grove, Wis.

"I am sending \$1.00 to help with the work. I am an old man almost 84 years old and living alone, but I love God's Word. Alex Sumpter.

Brother Sumpter has been supporting this mission work for several years as you will note in the report from month to month. We have never seen him and he has never seen any of the missionaries, but he loves New Testament Faith Mission work. We shall see and meet him some day in the glory land. "That will be glory for me."

# Priority

A noted young concert artist was asked the secret of her suc-cess with her violin. "Planned neglect," she replied, and then explained. "There were many explained. things which demanded my time. When I went to my room after breakfast, I made my bed, straightened my room, dusted the floor, and did whatever came to my attention. When I finished my work, I turned my attention to violin practice. That system failed to accomplish the result desired, so I reversed things. deliberty planned to neglect everything else until my practice period was completed. That program of planned neglect accounts for my success." Planned neglect may not sound good at first reading, but it is essential to give priority in the use of our time if we are to become efficient in the service of God and man.

and sometime later the neighbor was saved, then his family were saved one by one, and such a happy community as that is now. When God's fire is lighted in the hearts of men it cannot be stopped. It burns, consumes and purifies all at the same time. Praise the Lord for the grace that saves and satisfies.

## HIMSELF

Once it was the blessing, Now it is the Lord; Once it was the feeling, Now it is His Word. Once His gifts I wanted, Now the Giver own; Once I sought for healing, Now Himself alone. Once 'twas painful trying, Now 'tis perfect trust; Once a half salvation,

Now the uttermost. Once 'twas ceaseless holding, Now he holds me fast; Once 'twas constant drifting, Now my anchor's cast.

Once 'twas busy planning, Now 'tis trustful prayer; Once 'twas anxious caring, Now He has the care. Once 'twas what I wanted, Now what Jesus says;

th in th

tin

Once 'twas constant asking, Now 'tis ceaseless praise. Once it was my working, His it hence shall be; Once I tried to use Him, Now He uses me. Once the power I wanted,

Now the Mighty One; Once for self I labored, Now for Him alone. Once I hoped for Jesus, Now I know He's mine; Once my lamps were dying.
Now they brightly shine. Once for death I waited, Now His coming hail; And my hopes are anchored

Safe within the vail.



-Selected

(Continued from preceding page ing Wednesday when we thome from work at the entitle the day, she was standing in door with a beautiful black do on and said, "how do you it?" and we answered "fine. went into the bedroom and out with out with another one and show do you like "how do you like this one?" we said "fine" again. She into the other room and call out with out with the third dress on then the fourth and then fifth, the last time she hel each hand a suit hanger will suit of clothes on each one said, "how do you like the and we said, "better yet. then knelt and with tears of thanked our heavenly Father these five dresses and two and for the fine Baptist large and wife that sent them. cannot outgive God.

# "FROM EGYPT TO CANAAN"

(Continued from page two) dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3:13-17.

I repeat, beloved, that any man who will read the story of the baptism of our Lord and who Will then say that he fails to see in it the doctrine of baptism by immersion, then that man is simply refusing to believe one of the plainest truths in all God's revealed Word.

Listen again:

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8:38,

How in the world any man can read this portion of God's Word and then believe or practice anything else but immersion, is beyond my comprehension.

Israel was redeemed in Egypt, and following that, Israel was baptized in the Red Sea. The Lord God, for Jesus' sake, redeems poor sinners on the basis of God, and, beloved, after we have been redeemed, we are baptized into the name of the triune

IN THE THIRD PLACE, ISRAEL HAD A MARVELOUS EXPERIENCE IN THE WILD-BRNESS. After they were redeemed and baptized, then came the wilderness. Listen:

So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they wildthey went three days in the wilderness, and found no water." Exodus 15:22.

What a long time forty years Why didn't God take Israel to Canaan the short way? Why didn't He take them to Canaan by the nearer way? You can get your map of Palestine and you will see that if God had cared to have done so, he could have taken all of that group of three million Jews from Egypt Canaan in just a few days if He had taken them straight to Canaan. However, God didn't take them straight to Canaan. After they were re-deemed in Egypt and baptized in the Ballin Egypt and baptized in the Red Sea, He led them around in the Sea, He led them around the wilderness. Instead of going in a straight line to Canaan, He led them for nearly forter. forty years in the wilderness. Why years in the white take them was it that God didn't take them straight to Canaan? Why did God lead them in the wilderhess forty years?

There's a reason! If God had taken those Jews straight to Canaan, they never would have known, they never would have Shting with the Amalekites, and they would never have known of hardships of the desert. If God hardships of the desert. at they would once into Canaan, they would have into Canaan, they known nothing but a life of ease and could never have appreciate and could never heave got preciated Canaan when they got there caused there. The thing that caused them them to appreciate Canaan was that for the wilderness that forty years of wilderness

You and I will agree this morning that so far as we are concerned, if the day we had been the stricken us dead and taken us on saved God would have home to glory, that the last one us would have been better off. Wou't would have been better this morning you agree with me this day Jesus morning that the day Jesus Christ that Christ became real to you, that if Coal became real to your smitten if God had in that hour smitten

you and transplanted you out of this life into heaven-won't you agree with me that you would have been better off? Why, of course, you would. However, beloved, God didn't do this. He didn't want to take you all the way from spiritual Egypt to spiritual Canaan in one jump. He wanted you to walk in this world; he wanted you to have some problems, some difficulties and burdens here in this life just like the children of Israel had, in order that it might develop us and make us fit and prepared for Heaven itself. I believe this morning that if the Lord were to save a man and then take him immediately to glory, then that man could not appreciate Heaven one-ten thousandeth as much as the man who lives here in the flesh for a lifetime. As God led Israel in the wilderness, so God leads us in the wilderness spiri-

Notice with me a few things that came in that wilderness experience to develop those Jews. The Word of God tells us that at the Read Sea they learned something about their enemies and how to deal with them. When they came up to the Red Sea it was an impassable barrier before them, and there was an enemy of known military prowess coming behind them in the person of Pharoah with his armed chariots, four hundred in number. Yet, Israel was not failed by God. Instead, He opened up a path in the Red Sea and led Israel across, and when Pharoah attempted to follow, God drowned Pharoah and all of his horsemen and all of his armed forces within the Red Sea. The next morning old Moses took up his shepherd staff using it as a baton and led the children of Israel in singing redemption's song because God had destroyed their enemies. God had said to them, You go on and let me take care of your enemies."

Beloved, this morning let me tell you that God did a good job in that the last one of them were drowned in the Red Sea.

I'm trying to show you this morning that the experiencs of Israel are illustrations of our spiritual experiences. What good can we learn from this? Are you and I to contend with our enemies here in this world? Not at all. Instead, we are to go on and serve God and let Him take care of our enemies. Listen:

"If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."-Rom. 12:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matt. 5:11,12.

God said to the Jews, "You go on; you go forward, and I'll look after the Egyptians", and God did a good job of it.

Beloved, the God who took care of Israel and who destroyed the Egyptians, is the same God who lives and rules and reigns today, and He is just as capable of taking care of our Egyptian enemies today as He was in the days of Israel.

Notice another experience of Israel in the wilderness. They had to contend with the Amalekites. Really the Amalekites were close relatives to the children of Israel. However, those Amalekites, though they were close relatives, were the very first ones to oppose Israel as they wandered through the wilderness.

I'm sure you remember the story as to how Moses contended with the Amalekites. They were victorious as long as Moses could hold up his arms, but Moses would grow tired and weary and when he would let down his arms, the Amalekites would pre-When he was able to hold his hands up, Israel would become victorious. The Word of God tells us how that two men, Aaron and Hur, stood beside Moses. They sat him down on a rock and each stood beside him and upheld his hands until the

victory was won.

What is the spiritual significance of this? Simply this: Amalek is a type of our fleshly nature. Amalek was close kin to Israel yet fighting against Israel, and as such prefigures our fleshly nature. After we are saved and start walking here in this world, we find pretty soon in our wilderness experiences that our old flesh manifests itself. As long as we can hold ourselves up in worship before God, there is victory, but when we let down, our flesh becomes predominant, and it is victorious. However, beloved, God has provided two helpers for us, just like He had two helpers for Moses. On the one hand our Lord has provided our High Priest Jesus Christ, to hold us up, and on the other hand, we have the Holy Spirit, our comforter, who maketh intercessions for us with groanings that cannot be uttered. Beloved, do you see how Israel had to contend with the Amalekites just like we have to contend with our flesh.

Notice again: In all this wilderness wandering, God provided for Israel food, water and clothing. The necessities of life were thus provided by God for forty years. Every morning all they had to do was go out and pick up food off the ground. God also gave them water for forty years in the wilderness, and when they came to the end of their wilderness journey, God pointed to their shoes and said, "Those shoes have not waxed old on your feet for forty years." Wouldn't you like to have a pair of shoes last that long today? God provided for the clothing, the food and the drink, and all the necessities these people had for forty years.

Beloved, that same God is still on His throne today. God can provide for us too. Listen:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."-Matt. 6:33.

You want to know how to have all your material necessities taken care of? I'll tell you: If you are a saved man, put God first and He says these material blessings will all be taken care of.

notice: Israel was redeemed in Egypt. We have our redemption at Calvary; Israel was baptized at the Red Sea, which is typical of our baptism in water in the name of a triune God; Israel had a marvelous experience in the wilderness which certainly illustrates our experiences as we journey here in the wilderness of this world.

IN THE FOURTH PLACE, I WANT YOU TO NOTICE THAT ISRAEL LEFT THE WILDER-NESS AT THE JORDAN RIV. We have been studying in our Sunday School lesson the last three Sundays, and we also will study again today how that Israel passed over the Jordan dry shod. I know it looked like a terrible barrier in front of those Jews when they came up near

the Jordan and saw those muddy waters washing up and out on the banks of the Jordan for it was the flood season and all the Jordan River overflowed its banks. I know it brought consternation to the hearts of Israel when they saw those muddy waters of Jordan. Yet, when they got down to the Jordan, just as soon as the priests feet touched the water, those waves began to pile up and left dry land for Israel to cross over unto the other side. When they came to Jordan, that which looked like an impassable barrier, was not any barrier at all-God dried up the Jordan River.

What does Jordan represent to us? I think, beloved, that it certainly does typify death for a child of God. You stand off and look at death and certainly it is a horrible and terrible barrier between us and Heaven. Nobody likes to think about the fact of death. Nobody likes to talk about death. It is just a barrier, horrible and terrible, as we think of it between us and Heaven. Yet, beloved, when we come down to the hour of death, we will find that that which seems so terrible to us today, is no more to us than was the Jordan River to the Jews.

I doubt seriously if there is anybody here this morning who has seen more people die than this servant of God. In the years of my ministry I've seen many die. I sat down this past week and went back in my mind and thought of the folk whom I have seen depart from this life. thought of at least thirty-nine, and maybe more, that I have been with at the hour of death. Death is a terrible barrier as we think of it, but when we come to it, we will find in that hour that death will be no more for a child of God than the Jordan River was for the Jews the day they passed over.

You ask me this morning, "Brother Gilpin, do you have dying grace today?" My answer to this question would be, "No, I don't have dying grace. I do not need dying grace today I have living grace today, but when I come down to the hour of death, the God who has given me living grace, will give me dying grace then."

I think of many whom I have seen depart from this life. remember a father who had been ill for a year's time, suffering with a dreadful disease. When he died, they tapped his abdomen, and took from it alone almost five gallons of water to say nothing of the balance of his body. For nearly a year's time I had scarcely seen a smile on his face, so intense was the pain that he passed through in that last year of his life. Yet, I stood by his bedside the day he died, and I saw the sweetest smile play across his countenance that I had ever seen in all my life. Why? His eyes were seeing things that were holden to my eyes, and death which seems so horrible to us, was just the ushering in of a new life to him as he passed

I told our teachers on Wednesday night, in thinking of this, of an experience of B. H. Carroll. When Carroll was preaching in a brush-arbor revival meeting out in Texas, one day a man in a mover's wagon stopped just in front of the brush-arbor, and a dirty face peered out from the curtains on that wagon. Carroll, though in the midst of his sermon, said he felt an impression to quit preaching to his audience and to go outside and preach to that man. He did so and the man was saved. He was so weak, dying with consumption, that he had to be baptized sitting in a

chair, and a few days later, passed on. Carroll was with this man when he died, and in the hour of his death, he said, "Now, Brother Bryan, you are coming down to the river of death, but I assure you, from the Word of God that there is no river there." "Now," he said, "if you can give us a token that what I'm saying to you is true, do so." The man seemed to understand and nodded. His eyes flickered and closed, and B. H. Carroll, thinking that he was dead, reached down and closed his eye lids. As he did so, the man's eyes flickered again, and he looked up at Carroll's face, and in a weak voice said, "Brother Carroll, no river, all bright," and was gone.

That's what the Jews found in that day when they came to Jordan. When they got down to the river, it was gone, and they passed over to the other side dry shod, just like we are going to do some day when we come to the river of death.

ONCE AGAIN: ISRAEL CAME TO CANAAN AT LAST. Redeemed in Egypt, baptized at the Red Sea, a marvelous experience in the wilderness for forty years, passed dry shod over Jordan, and then Canaan. That's the land that flowed with milk and honey. It's the land they had been longing for and striving for. It had been their ultimate goal for forty years. Moses has held up before them - Canaan, Canaan, Canaan - and now they are there.

My brother, this morning, if I could, I would like to hold up before you a goal of every man's life - Heaven itself. Your goal this morning surely isn't a goal that has to do with material goods. Your goal today surely isn't a goal that has to do with material gain as far as this world is concerned. I grant you that it is necessary that we have material things as we journey here in a material world, and yet this morning, that ought not to be our goal. Our goal ultimately is our heavenly kingdom.

I'm looking forward to the day when I am going to walk with Moses and Elijah up yonder in Heaven. I'm looking forward to the day when I'm going to walk on streets paved with gold, and when I'm going to see that tree of life which grows on the banks of the river of the water of life. I'm looking forward to the day when I'm going to see my Lord, and I'm going to dwell eternally with Jesus Christ my Saviour. That's my goal this morning. When I think of it, I rejoice. Israel's goal was Canaan, and they got there. The Lord led them there. My goal is Heaven, and I'm going to get there too because the Lord is going to lead me there.

Israel didn't get to Canaan because of anything in themselves; they got there because the Lord took them there, and I'm going to Heaven because the Lord Jesus Christ saved me, and keeps me in this wilderness experience, and will eventually guide me safely over the river of death and bring me ultimately to my home in Heaven. Thank God for that this morning.

Our text tells us that these things happened unto them for examples, and certainly from Egypt to Canaan surely illustrates the spiritual experiences of every child of God as he wanders from the time he is saved, through this world, until ultimately he is brought to Heaven itself. Thank God this morning for their experiences, because as you do so, you are just thanking God for your own experiences in

May God bless you!

#### WHY DO CHRISTIANS SUFFER?

(Continued from page one) Second, fellowship with Christ demands that we suffer. The word "fellowship" means "to have in common." Therefore, if we are going to have things in common with our Saviour, it means that we must share His sufferings, too. Note His clear word on this: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps" (I Peter 2:21). However, our suffering with and for Him is not something from which we are to shrink. Rather, it is to be welcomed as a gift of His grace. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). How it does sanctify and glorify our sufferings when we look upon them as gifts of His grace and something which we do for Him!

Third, God may permit our sufferings in order to bring us to humility and self-judgment. There is no need denying it: everyone of us has some degree of pride, and it is hateful to God. One of the best ways to wilt and destroy our pride is through suffering. Job had some degree of pride and selfrighteousness, but through his sufferings he was brought face to face with God, with this result: "Wherefore I abhor myself, and repent in dust and ashes" (Job 42:6). A New Testament pronouncement for our warning and profit runs thus: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:31,32).

Fourth, our suffering is oftentimes a means of proving God's all-sufficient grace. God is desirous of demonstrating to the world that He is the God of all grace, and that His grace is allsufficient. Perhaps there is no better way of demonstrating this than by letting sore trials and intense suffering come to His people, and in the midst of it all give them grace sufficient to sustain, cheer and make victorious. Under conditions of unspeakable suffering and mysterious trials, He, instead of removing them, oftentimes still says to His trusting child, "My grace is sufficient for thee" (II Cor. 12:9). No matter how long, dark, disappointing and trying the day of our suffering, He speaks this reassuring word: "As thy days, so shall thy strength be" (Deut. 33:25).

Fifth, at least some of the time God lets His children suffer in order to develop in them the grace of patience. All of us are far too prone to become impatient things do not go as we .hink they should. Just as the oak become stronger and sends its roots deep-

and blo preparing for the ons.augic. our patience for the next storm of opposition is strengthened and enlarged through suffering the trial of it. In other words, patience can be developed only through suffering which puts it to the test. A growing things strengthens itself against greater opposition by fighting against the opposition which is already there. For this reason the inspired writer gave us these words: "Knowing that tribulation worketh patience" (Rom. 5:3b).
Sixth, our suffering may be the

trial of our faith to purify it. This is closely akin to what has just been said about patience. Our faith needs to be strengthened and purified: such comes best through suffering the trial of it.

There is always the danger that such impurities as unbelief may be mixed up with our faith. God desires that our faith be purified of such, therefore He tells us, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, may be found unto praise and honor and glory at the appearing of Jesus Christ" (I Peter 1:7). We notice the expression here, "tried by fire." When gold is refined, it is burned or cooked over a fire until all the dross is burned out. We are told that when it has burned until the tender of the vat can see his image in the molten treasure he knows it has been cooked long enough. It is even so with us. When we have been burned in the furnace of affliction and suffering until our Saviour can see His image in us, then that is sufficient. Even as Nebuchadnezdar could see One with the likeness of the Son of God walking with the three Hebrews in the fiery furnace, so our Lord often lets us keep walking through the fires of suffering until One with the likeness of the Son of God can be seen walking with us!

Seventh, it becomes a means of effective testimony to others. How many times I have stood by the bedside of some grand old saint and listened to the questions from quivering lips, "Why do I have to suffer thus?" Many times I have answered, "Perhaps God intends that through your patient and humble submission to His will in suffering, those who come into your presence may be brought to Him." If you, even in the midst of suffering, bear it in patience and humility, thereby witnessing to His wonderful saving and keeping power, others will be affected by your testimony and will want to know the Saviour who can sustain in such a marvelous way. May our dear Saviour give you grace to show Him to others even in your suffering.

Suffering of Christians is a mystery? Yes, it is a mystery far too deep for us to understand and too great for us to grasp here. But one day in a better realm we shall know all about it!

"Not now, but in the coming years,

It may be in the better land, We'll read the meaning of our tears,

And there, sometime, we'll understand.

"Then trust in God through all

the days; Fear not, for He doth hold thy hand;

Though dark thy way, still sing and praise,

Sometime, sometime, we'll understand."

-R. F. Hallford, Port St. Joe,



#### WHO WILL CONSTITUTE THE BRIDE OF CHRIST

Continued from page one) -not constitute the church of our Lord. To do so, one must be baptized and received by the institution which Jesus founded. Paul writing to Baptists at Corinth said a significant thing. (Read 2 Cor. 11:2). He speaks there of the church (and other denominations had not then come into existence) as a "virgin" to be presented to Christ. Someday will come the "marriage supper of the We believe that genuine believers of many true Baptist churches

which have, do, or shall exist,

brought together in one great as-

sembly shall constitute the Bride

of Christ. Such seems to be the

picture presented in the 12th chapter of Hebrews. (Read Heb. 12:22-24).

#### A Picture Of The Gathering In Glory

The place. The "heavenly Jerusalem." The one described by John in Revelation.

Those who will be there. An innumerable company of an-

gels. (v. 22).

The General Assembly (church) and church of the first-born. That is, the general gathering of the church of Jesus Christ. (v. 23).

And note - these are not those whose names were merely written in a church book, but written in heaven."

God the great Judge. (v. 23).

The spirits of just (justified) men made perfect. (v. 23). These constitute a different class from those of the church. Who are they? We believe that they are the great host of believers of all ages who lived before the church, belonged to no church, or belonged to man-made churches. We believe that such will merely be "guests" at the marriage supper, and that they will not help constitute that group called the "Bride." Otherwise what good what matter, whether one honor and belong to Christ's church or

Jesus the Mediator. (v. 24). The ratifier of the Covenant of

If the things said above are true, then it matters greatly as to your identification with a Scriptural church. Not the questions as to whether this is "narrow" or not. Is it true? If not — why



#### FOOD AND EXERCISE

(Continued from page one) How the Christian needs to read the Bible daily! And yet, it true, is it not, that many things come to interfere with the performance of that privilege. It is not exaggeration to say that we cannot be holy unless we live by the Word of God. It was John Bunyan who wrote in the flyleaf of his Bible: "This Book keeps me from sin, or sin keeps me from this Book." And many of us know only too well how true this is.

For the Bible is not only a book; it is God's voice speaking from the glory. It whispers or thunders to us, according to our need. It keeps the soul warm and loving; it cleanses the daily path. As we read it we are reminded of all that we have received from God, and how often and miserably we have failed Him. As the Word and the heart are brought together, we find that the heart is leveled by the Word, and also, filled with the Word.

What will be the result of be ginning the day with the Bible? Treasured in the heart, it keeps us from sin and from the path of the destroyer (Psa. 119:9, 11; cf. Psa. 17:4). But it does other things, too. It fixes our eyes pon the Lord, as we let His Word dwell in us richly (Col. 3:16). It gives, also, a new viewpoint, a new desire - that what we do and how we live shall be to the glory of the Lord. We ecome more concerned with God's honor, the profit of the ospel, and the increase of godliness than we are with earthly rograms and advantages, and e increase of our own goods. We are made to prefer the edifiion and peace of others to our own enoyment and comfort.

The daily reading of God's Word brings air and food and

soul afresh each day. It is a spiritual imperative.—Our Hope.



#### SHALL THE LORD'S SUPPER BE OPEN OR RESTRICTED?

( Continued from page one) founder.

I Cor. 11:23-25. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks He brake it, and said, Take eat; this is my body which is broken for you, this do in remembrance of me.

"After the same manner also He tooketh cup, when He had supped, saying, This cup is the New Testament in my blood; this do ye as oft as ye drink it, in remembrance of me."

Answer 3. It was given to the church.

Refer to I Cor. 11:23 (above). It was originally given to the eleven disciples, who constituted the first church. It is perpetuated by the followers of Jesus Christ, in the understanding that each succeeding generation of Christians receive the benefits and assume the responsibilities reposed in the original disciples.

It is not to be understood as being given to individual followers of Jesus Christ for private observation, but given to them in company costituting a local church, and to be observed in fellowshipping one another in Christ and in remembrance of His passion and death.

Answer 4. Shall it continue to be observed, or was its usage to perish with the first generation of Christians?

The answer is: It is a perpetual memorial.

I Cor. 11:26. "For as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till He come."

Thus it becomes plain that it is a solemn and awful responsibility upon those who have received Jesus Christ as Saviour to emblematize their union with Him in death by testifying to each other and to the world in the continuing observation of the Lord's Supper.

We now come to the positive question; who may observe it? The answer is three-fold.

First: The regenerate only. How can one who has not known the grace of Jesus Christ in the pardon of His soul from sin receive the emblem of his broken body and shed blood, by which that pardon was secured?

Matt. 26:28. "This is my blood of the New Testament which is shed for many for the remission of sins."

I Cor. 11:28,29. "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthly, eateth and drinketh damnation to himself, not discerning the Lord's body."

Second: Baptism is a prerequisite to the Lord's Supper.

Matt. 28:19 places baptism as first in order of Christian obedience. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Acts 2:38 commands, "Repent and be baptized."

Some may say that order is insigniifcant, why must we contend for order? Chronology of order is the rhythmic element of a synchronized creation. It is so important that in describing the details of the resurrection of the saints, Paul says in I Thess. 4:

drink and strength and rest to the 16,17, "The dead in Christ sha rise first; then we which are alive and remain shall be caugh up together with them in the clouds," and I Cor. 15:23, every man in his own order Christ the first-fruits; afterwar they that are Christ's at His com

In no instance do we find the scriptural account of a conver receiving the Lord's Supper prior to baptism. But always baptish follows upon confession of Chris as Saviour. Acts 10:45 tells Peter in the house of Cornelius "Who can forbid water that these should not be baptized, which have received the Holy Ghost well as we?" Believers are bal tized by one Spirit into one Both which is Christ. It then become the believer's duty to follow Lord in water baptism, by white act he is united with a definite body of other believers in a local

He then has met the two fund amental conditions to fellowship in the Lord's Supper, namely: the new birth and water baptism. third condition has to do with the Christian's walk, or daily conduct. Read for reference Cor. 1:72-22 and I Cor. 5:1-13.

The Christian must continue orderly walk, bringing honor and not dishonor to the name Christ. It is the responsibility the church to watch over and cipline its own members. If the conduct becomes immoral the from them.

The Christian must continue sound doctrine. Acts 2:42, continued steadfastly in the apos tles' doctrine."

Titus 3:10,11, "A man that an heretic, after the first and second admonition, reject; know ing that he the ing that be that is such is subverted. verted, and sinneth, being condition of himself." The following script. ing scriptures bear on this meter: Roman bear on this meters. ter: Romans 16:17-18, 2 Thess. 14-15, I Tim. 6:3-5, 2 John 10,11 Consecution

chure

He

Fanr Ed

Consequent deduction: Receipt the Lord's Supper only in church where you are a ment because that church only has j isdiction over your walk as Christian.—Selected



# JOHN BUNYAN

(Continued from page two) he was cast into prison in Egyph by Potiphar, that his "God with him." Thus it was that, but the overruling of God the overruling providence of God Bunyan's call Bunyan's cell in Bedford jail be came the came the world's greatest most renowned pulpit. His prison cell became to him a mansion of glory where his soul lifted to heaven in sweet com

It can be said truthfully, as great tribute to Bunyan that in the control of the ing the entire period of his prisonment no bitterness en cherished by him against his

His life came to its close London, on August 31, 1688, and he had he had completed an important mission mission of bringing about reconciliation of a London son. Returning to horsehook the state of th horseback, through a fierce north storm, he fell sick with a north fever and died at the age of ty. His Father of our Lord Jesus digital who will, through the mediate of His blanch of His blessed Son, receive though a since I how though a sinner: where we, ere long, shall meet to sit the 'new song' and remain lastingly happy, world without end." The Gospel Hersi