

MISSIONARIES IN BRAZIL

J. F. Brandon
Miguel Ibernou
Cicero Bicipo
Maio Dutro
Eufrazio Soraes
Francisco Santiago
Fernandes
(Portuguese Language)

BAPTIST FAITH MISSIONS

In Peru Since 1935

In Columbia Since 1947

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)
IN COLUMBIA
Jose Tomas del Castillo
(Spanish Language)

MISSION SHEETS

OF THE BAPTIST EXAMINER

VOLUME 4

DETROIT, MICHIGAN, APRIL 1948

NUMBER 4

Read How God Providentially Provided The Hallums An Opportunity For Preaching

Iquitos, Peru,
January 16, 1948.

Dear Brethren:

One of the men from the village of Ungurahui Vieja came to see when we were coming to their village again as they wanted to get all the children together in the day time for a picture in front of the new school building. There were between 50 and 60 children in the village of school age but they have never had a school and before the government will send a teacher they must have at least children of school age in the village and also construct a building to have school in and for the teacher to live in. After building a building they must send a picture of the building and the children to the Department of Education in Lima. They wanted us to come and make the picture for them. We promised to come Thursday the weather permitting, and for them to get all the people together in the afternoon as more people would be present then and also it would not be necessary for us to take our overnight baggage and he agreed.

A Cow Horn Is Blown

On the appointed day we arrived at 10:30 in the morning and soon afterwards the man started blowing a cow horn (reminis of the blowing of the trumpet) to gather the people together. They started to drift in by threes and fours until there were over a hundred, including babies. Meanwhile, some of the men were putting the finishing touches on the building. It is about 30 feet by 10 feet. While this was going on I started teaching the children who could speak Spanish some parables. Some had remembered a couple we had taught

PICTURES

In each issue of the MISSION SHEETS we try to run pictures of the mission work in South America. It would be interesting to get the back issues together and study the pictures and read about each one. To do this will create more interest in missions and give a good picture of what your mission money is doing. We are thoroughly convinced that most people who believe to be missions, do not know any idea where their money is used or how it is used what is accomplished by the use of it. The Lord willing we hope to continue to show by pictures and tell by the printed word what those who support this work are accomplishing by the grace of God through their mission offerings. May the Lord bless all who give.

IMPORTANT SPECIAL NOTICE

Brother Z. E. Clark has resigned his work with the Grace Baptist Church in Baseline, Mich., and has accepted the call to be pastor of the Seventh Street Baptist Church in Cannelton, Ind. Brother Clark is the treasurer of Baptist Faith Missions. He has given his time as a labor of love and has done a good job. It is important that all who send offerings take note of his change of address so that the mail will not be delayed in getting to him. Send all offerings to:

ELDER Z. E. CLARK
Box 202
Cannelton, Indiana

Brother Clark has asked us to express his appreciation to all for their many kind words and doings in appreciation of his ministry here. He will be greatly missed by every church and pastor of the Detroit River Association of Missionary Baptist Churches which now total thirteen. He is a great pastor, preacher and teacher of the Word of God. He is a graduate of the West Kentucky Bible School which was founded and taught by the late H. Boyce Taylor. Brother Clark and Missionary R. P. Hallum graduated in the same class together. The church at Cannelton will be blessed by his ministry. Brother Clark has been a great help to us and we are grateful for his wise counsel and help on so many occasions. Well do I recall when he joined with the writer in carrying on this mission work when others had given it up. Our times of fellowship have been rich and only point to an eternity of even greater fellowship together with the Lord Jesus who purchased us with His own precious blood. The Editor of the MISSION SHEETS is Hafford H. Overbey, who is pastor of Harmony Baptist Church in Detroit, Mich., and also secretary of Baptist Faith Missions and all unsigned articles are written by him. His time and efforts in behalf of this mission work are also a labor of love. None of the officers or directors get any salary for their work in this mission. There are no paid bosses. Mission money goes for mission work. No one interferes with churches or pastors.

What Baptists Need

"We People Called Southern Baptists NEED—
"More prayer. We have enough programs!

"A publishing house that will cater to the majority and not the minority.

"An independent, uncontrolled, faithful periodical of general circulation that will be unfraid to print all the news and publish THE TRUTH.

"More Power from above, and less 'power' in the banks.

(Next page, Column 5)

More Inspirtation And Information From Missionary Brandon As To Work In Brazil

(Continued from Last Month)

On the Jurua and
Amazon Rivers,
January 9, 1948.

Yesterday we passed one of the oldest and largest plantations on the Jurua river. I recall the first time I visited it; the home of the owner was very large and in the front room there were about forty people. It was raining and they were rubber cutters waiting for the rain to pass that they might go home. The youngest son of the owner received me and was very courteous indeed. He gave me the opportunity to speak to the people and as they had never heard anything of the like appear to be interested. After I had finished speaking to them I gave them all a New Testament. At that time the Society of Bibles furnished them at two cents each. They were well pleased and in turn the young man said to one of the men "go milk a cow and bring some warm milk for the minister. I protested because of the little time for I was to embark on a river boat, but he said the cow was near and asked me if I would like to come and see, then he carried me into the basement of the house where there were a half dozen cows with calves all tied up eating grass that had been given them. The Brazilians enjoy taking the milk from the cow and drinking it warm. I do not care for it so much that way, but to please them I took it and then went to the boat after bidding each one good bye with a handshake and last embracing the young man, which is the long custom in Brazil. When I arrived on the boat I found that he had sent a large supply of fruits and since we had so little fruit on board it was very welcome and appreciated. I was never permitted to return to the place to preach, only in passing I could give a testimony. However I always found interest in so doing.

A Wicked Man

Later we passed another plantation that I found interesting. It was very large and the owner very rich. In fact, he was nothing less than a baron on his own plantation. I was told that many years ago when he was returning from Manaos in company with others of his class, he took a Winchester rifle that he had bought new and to show that he was a good marksman, called to one of the colored servants to climb a tall palm tree that was in the front yard and get some fruit for a guest, the Negro did so, then he took his rifle and shot him out of the tree. Of course, it killed the man but there was nothing to do about it. There was even less law in the land at that time than there is now. Later in his old age he



Part of the crowd preached to in front of the new school building by Bro. Hallum.

went blind and his afflictions were many. The mate of the boat that I traveled on said that he would lay and cry and say, why has God sent such things on me, I have never harmed anyone, nevertheless his house was built on blood and his money taken from others unjustly. Such a life cannot have a good ending. In later years his oldest boy came aboard a boat and with no warning at all took his revolver and shot to death one of his neighbors with whom he had had a difference. Still later the young man who had received me so politely also shot and killed a man with whom he had quarreled. Neither of the three were prosecuted. This country is saturated with blood that must someday be accounted for.

The Poor Held In Virtual Slavery

You see the owners furnish the men with all their needs and the ambition of the men is to get enough money ahead to go south and see the Federal Capitol which is so much talked of here. When they are about in position to go the owner sends his "Capango" to kill them so he won't have to pay them for all the years they have worked for him. The "Capango" is a man employed for just that purpose and when the owner says, "You better see about that man" there is soon to be a mysterious disappearance. Of course when the man fails to show up a look is made for him just to satisfy the others and to avoid the law. If one of his men should insist on going away to live in another part he too would disappear. So the people are thus held in slavery with no comforts of life whatever, as poor as people can be, no schools or anything else that could lift them up or better their hope in life. The owners have everything, in fact, too much, yet seem to have no sympathy for the poor. If one should go to the homes of the

(Next page, Column 1)

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.

BRANDON LETTER

(Continued from preceding page) people before he came to the owner and got his consent, he would no doubt order him off the place. Even after all this they insist that I remain in their home and the people come there and hear the gospel. They seem to be afraid that someone will put mischief into the heads of the workers. If the owner does not receive the gospel he says I do not want that here, I prefer the religion of my fathers. They too often fail to see the disaster of the religion of their fathers.

Educated in Tobacco and Drink

The children are educated in tobacco and drink. I have seen them make cigarettes for their children when they were too small to make them and I have seen them drink two-thirds of a glass of whiskey and give the other third to their small boy. It seems to be the best they have to offer. If it were not for the opposition of such men who often pretend to appreciate the gospel, there would be thousands of the poor converted, even as it was in the beginning, the multitudes would receive but the leaders reject and forbid others to accept. The owners tell me that when priests come that they divide the profits with them. You see the owner pays for all the baptisms (sprinklings) and marriages performed. The price of a baptism may be for example three dollars and a marriage ten, and they will give the owner permission to charge double that amount to the people without it being a sin, and the owner pays the regular price to the priest. Often there are hundreds of the ceremonies performed on one plantation. Another means of cooperation of the priests is that the owner calls all the people together for a sermon, it being agreed that the subject will be "hell" and what a sin it is to steal and that they who steal will go to hell. One of these men told me that if hell was as bad as the priests said it was, it must be an awful place, but he says that the priests themselves do not believe in the doctrine, they preach it to keep the poor in submission through fear, the priest having the power to forgive sins and save one from hell. Imagine when he refuses to do so because they won't pay him for the service, that is for baptisms or masses or such like doctrines, would you call such, a man of God? Yet they would have everyone know that they are the only ones who can represent Christ on earth, having equal authority with Him.

Three Thousand Years in Hell

Recently in conversation with one of these rich men the conversation grew serious and he confessed that his sins, as he would judge them, would justly merit three thousand years in hell, but he said with the means that I have by that time I hope to be out. Such a hope, three thousand years in hell! He set at naught the sacrifice of Christ, not considering that a sin at all. His idea of sin was against his

FINANCIAL REPORT FOR MARCH 1948

South Side Baptist Church, Winter Haven, Fla	\$ 55.00
Liberty Baptist Church, Toledo, Ohio	15.03
Bellview Baptist Church, Paducah, Ky.	27.85
Ahava Baptist Church, Plant City, Fla.	45.00
Maranatha Baptist Church, Grand Rapids, Mich.	10.00
Maranatha Baptist Church, Mrs. Sm. S. S. Cl., Grand Rapids, Mich.	1.75
Maranatha Baptist Church, Dorcas M. G., Grand Rapids, Mich.	10.00
Maranatha Baptist Church, Mrs. Sa. S. S. Cl., Grand Rapids, Mich.	2.00
Maranatha Baptist Church, Mrs. Sm. S. S. Cl., Grand Rapids, Mich.	5.76
Scotts Grove Baptist Church, Murray, Ky.	20.00
Tabernacle Baptist Church, Lewisburg, Ky.	54.00
Harbor View Baptist Church, Harbor View, Ohio	5.00
First Baptist Church, White Plains, Ky.	17.00
Bible Missionary Baptist Church, De Quincy, La.	14.25
Buffalo Avenue Baptist Church, Tampa, Fla.	49.90
Buffalo Avenue Baptist Church, Hope Bible Class, Tampa, Fla.	35.00
Big Creek Baptist Church, Wayne, W. Va.	13.00
First Baptist Church, Coal Grove, Ohio	18.05
Liberty Baptist Church, Central City, Ky.	11.00
Hilltop Baptist Church, Martinsville, Va.	5.00
South Union Baptist Church, Cadiz, Ky.	42.00
Grace Baptist Church, Owensboro, Ky.	6.00
Second Baptist Church, Marion, Ky.	15.76
Pleasant Grove Baptist Church, Hickory, Ky.	21.48
Eaton Avenue Baptist Church, Muncie, Ind.	10.00
North Side Baptist Church, Mayfield, Ky.	49.32
Madison Street Baptist Church, Rochester, Pa.	4.81
Raiford Baptist Church, Raiford, Fla.	5.00
Grace Baptist Church, Baseline, Mich.	68.31
Grace Baptist Church, B. T. U., Baseline, Mich.	5.43
Boyd's Hill Baptist Church, Cadiz, Ky.	65.00
Julian Baptist Church, Gracey, Ky.	19.00
Harmony Baptist Church, Detroit, Mich.	65.00
First Baptist Church, Russell, Ky.	80.70
Westwood Baptist Church, Toledo, Ohio	7.00
Ryan Road Baptist Church, Van Dyke, Mich.	7.66
New Hope Baptist Church, Dearborn, Mich.	13.60
Luther R. Upton, McLeansboro, Ill.	10.00
E. H. Craft, Widen, W. Va.	10.00
Mrs. Nettie Estep, Elizabethton, Tenn. (for Bldg. in Col.) ..	2.00
Mr. and Mrs. G. M. Hix, Memphis, Tenn.	10.00
Wm. D. Pettitt, Wheaton, Ill.	10.00
Mrs. Lillian B. Kirk, Kermitt, W. Va.	20.00
Mrs. E. H. Pudrom, Elmhurst, Ill.	10.00
Dica Ferguson, Wattensaw, Ark.	10.00
Voris K. Ward, Kermitt, W. Va.	10.00
Mr. and Mrs. H. B. Hoag, Detroit, Mich.	25.00
Mrs. L. L. Pope, Cadiz, Ky.	5.00
John H. Kain, West Cape May, N. J.	5.00
Mr. and Mrs. F. E. Scott, Grand Rivers, Ky.	5.00
Mr. and Mrs. Wade Daugherty, Monticello, Ky.	20.00
Elder Tolly McMillen, Charleston, Ind.	1.00
Miss Georgia Brandon, Benton, Ky.	13.00
Mrs. Sterling Miller, Paducah, Ky.	17.00
Ed Alvis, Griffin Ga.	10.00
Carey E. Witt, Franklin, Ky.	15.00
R. E. Murphy, Castor, La.	1.00
Dr. D. J. Dunn, Worthington Minn.	5.00
Mrs. Henry Bolin, Clinton, Ky.	2.00
TOTAL	\$1,116.66

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. Address your envelope to:

ELDER Z. E. CLARK,
Box 202,
Cannelton, Indiana.

fellow man only. I asked him how old he was and he said sixty. Well, I continued, how much longer do you hope to live? His reply was until eighty anyway. Very well then, but look at your extravagance, you are paying three thousand years in torment for twenty years of pleasure in sin. With all his unjust treatment to the poor he never charged such profits. I read to him from the Bible God's plan of salvation and that all the suffering of hell could be avoided and eternal blessings given if he would but depart from his sins and receive the Lord Jesus as his Saviour and God. His reply was as one of old. Has any of the leaders believed? Is the high society of our country Baptist? I cannot enter this thing alone. Can you imagine the remorse of such a soul in hell after such a deliberate rejection of the Lord Jesus Christ? Yet many in my experience have made the same decision. Again let me say that the blood of this people is not on my hands. I have presented the truth to them in prayerful sincerity. Our rendezvous will likely be at the judgment bar of

the Lord Jesus Christ.

Rubber Going to Market

Our journey continues the same from day to day. There has been a decline in rubber and everybody is sending all they have to market, our boat is well loaded already. Conditions have, and are changing, in these parts so rapidly that it does not seem as a few years ago. This river is unhappy for the reason that the people who come here for the most part, come with the intention of making some money and returning to a better place. They have neglected to better this country so we have no schools, no drug stores, no hospitals nor anything else that serves the general needs of the people. They who make money send them to the south to educate them. The others who have come and have not made good are here and find it too hard to leave and they raise their children in a desert land so to speak. I doubt if there is another place on earth where so many people dwell that is so miserable, yet they are such a proud people and

they do boast of their good stock. And of a truth they of the promised seed are visible in many of them.

Idolaters by Inheritance

They are by inheritance idolaters, they love a lustful, worldly life of pleasure, then they shape their religion to not conflict with their lives, for they do not like to think they are wrong but feel that God could do nothing else than let them enter into his glory, because they never did evil to anyone, they are not criminals, they believe in God and His mother and all the saints, thus they feel that in some way all will be well in the end. I have talked to the most of them, in fact they have sought me and I have unfolded the scripture of truth to them. This morning one brought me an image of the Lord Jesus, so he said. It showed Him sitting in the moonlight in a gorgeous dress, handsome face and a long curls; he asked me if I thought it was beautiful and as a reply to him I opened the Bible at Jer. 10:14 where it is written. the graven image is a liar it deceiveth the people. Then I called his attention to three lies that was on the face of it. The handsome face as compared with Isa. 53:2 where it plainly says there was not natural beauty in the expression of our Lord. His means of attraction were by means of His Word and Spirit and not fleshly beauty. Another lies in Zech. 9:9, the prophet says that He, the coming Lord, is a poor man while the picture presents Him in a gorgeous robe that would be suitable only for the rich or high rulers. Then again in I Cor. 11:14 the apostle says it is a shame for a man to have long hair far beneath his shoulders. His reply to this was that it was not a true picture of the Lord, we hold it as only a medium to remind us of God that we may worship him. My reply was Ex. 20:4-6 where the commandment forbids the making of such things and then to Dt. 27:15 where it is written cursed is the man who makes an image for such things are an abomination to the Lord. To this he made no reply but carefully cleaned the glass that enclosed it, excused himself and carried it to his wife to put away.

Prognosticators

In this country and I suppose among Catholic people elsewhere they use prognostication for their common ailments; the people who treat the sick or afflicted in this manner are termed prognosticators. One of these sought me to discuss the scriptures. They use the Bible where they can get a verse and so twist it to their own convenience, for example the new birth as we call it in the third of John, Jesus said you must be born again; they teach that the new birth is at death when one receives another body and is born again to live on earth in sinful flesh. Sometimes it is to suffer for the sins they committed the first time they lived; for example, one woman claims that the first time she lived on earth she was a beautiful princess and very wealthy, but she sinned too much and returned to earth as a poor needy castaway. They call upon the spirits to inform them as to sickness and to recommend the medicine that will cure it. They claim to cast out devils of evil spirits that too often possess the people. Now the truth is they do commune with spirits but not with the Holy Spirit, but with the spirits of the underworld that come to deceive them and do so completely. They invoke the spirits the following way: All are seated at a table with the medium at the

head and with heads inclined he murmurs enchantments to the spirits he knows calling them by name often times, then suddenly one seated at the table will arise and say, I am the spirit of BLANK and have come to tell you the treatment for BLANK etc. Another will arise and say I am Blank and am suffering beyond endurance, send me have the priests say a mass for my soul. Another will arise and say I am Blank and have come to advise that no one follow the Baptist religion, for it is false etc. I have never heard of one saying that he was a spirit of some believer that had passed on and was in heaven or had some comfort. I read to him the scriptures that treat of such a case beginning with Dt. 18:9-10 where all of these customs are discussed and condemned in holy writ. The passage needs

Remember the change of dress of the treasurer and send all offerings for Baptist Missions to: Elder Z. E. Clark, Box 202, Cannelton, Ind.

explanation, however, I explained it thoroughly, citing many others: Ex. 20:18, Lev. 19:26, and 20:6; Jer. 27:9-10; Isa. 8:1a and 20; Mal. 3:5; II Thes. 2:9-10; Rev. 21:8 and 22:15. The conversation ceased at this point not because there was no more evidence against their doctrine but because he could not endure any more. They do not believe in judgment nor the devil, nor future punishment, but that God is a God of love who could not cast any of his children into hell. In the latter they are right for the Bible teaches that which man by nature is a child of God and can become so only by repenting of his sin and receiving Jesus Christ as his Saviour and God, relying wholly upon His sacrifice at Calvary to atone for his sins. Those who thus obey the gospel are children of God and heirs of salvation, and the most certain that on earth is their salvation. Indeed they could not go to hell if they tried, they are saved by God's eternal power manifested in Jesus Christ and kept by the power of God unto salvation. Eph. 2:2; Rom. 9:8; Eph. 2:8; Gal. 3:26; Rom. 8:14; I Pet. 3:5; and Gal. 4:4-7. He did remain to hear all these but bystanders did and that may of some profit in the future.

Sincerely,
—J. F. BRANDON—

WHAT BAPTISTS NEED

(Continued from preceding page) "More REVIVING and reports." "More of SURRENDER less of statistics." "More of the Standard of Joy, along with the Standard of cenance." "More reported CONVISSIONS and less reporting contributions." "More MISSIONARIES fewer misers." "More SACRIFICE and selfishness." "More MEN and less machinery." "More PREACHERS and politicians." "More PURPOSE and politics." "More GIVING and less ting." "More 'GO' and less 'No'." "The Pilgrim Pulpit," Cannelton, Mo.

TITHING

(Continued from page one)

most everything else in that law, Israel neglected it, until, in the days of Malachi, we find Jehovah expressly telling His people that they had robbed Him. In the third place, we found that in the New Testament itself we have both hints and plain teaching that God requires His people to tithe even now, for tithing is not a part of the ceremonial law, it is a part of the moral law. It is not something that has a dispensational limitation, but is something that is binding on God's people in all ages.

Now let us go a step farther. Tithing is even more obligatory on the saints of the New Testament than it was upon God's people in Old Testament days—not equally binding, but more binding, and that for two reasons: first, on the principle of "unto whomsoever much is given, of him shall be much required" (Luke 12:48). The obligations of God's saints today are much greater than the obligations of the saints in Old Testament times, because our privileges and our blessings are greater. As grace is more potent than law, as love is more constraining than fear, as the Holy Spirit is more powerful than the flesh, so our obligations to tithe are greater, for we have a deeper incentive to do that which is pleasing to God. Listen! The Christian should tithe for the very same reason he keeps all the other commandments of God, and for the same reason he keeps the laws of his country—not because he must do so, but because he desires to do so. As a law-abiding citizen of the kingdom of God, he desires to maintain the government of God and to do that which is pleasing in His sight.

Again, in proportion as the priesthood of Christ is superior to the priesthood of Aaron, so are our obligations to render tithes to Him. The Aaronic priesthood was recognized and payment of the tithe to them. The seventh chapter of Hebrews shows the Holy Spirit has argued the superiority of the priesthood of Christ, which is after the order of Melchizedek, on the fact, or on the basis of fact rather, that Melchizedek himself received tithes from Abraham. That is the very argument the Holy Spirit uses there to establish the superiority of the Melchizedek order of Christ's priesthood. He appeals to the fact as recorded in Gen. 14, that Melchizedek, who was the type of Christ, received tithes from Abraham, and argues from that that inasmuch as Levi was in the loins of Abraham, therefore the Melchizedek priesthood of Christ is greater than that of Aaron because Abraham himself paid tithes to Melchizedek, who is a type of Christ. Therefore, in proportion to the greater blessings and privileges that we enjoy, we are under deeper obligations to God; and in proportion as Christ's priesthood is superior to that of the Levites, so is our obligation the greater to render tithes unto the Lord today, than that under which His people lived in Old Testament times.

Why God Appointed Tithing

In the next place we wish to suggest a few reasons why God has appointed tithing. In the first place, as a constant recognition of the Creator's rights. As our Maker He desires that we should honor Him, and honor Him by giving one-seventh of our time and one-tenth of our income. In other words, the tenth is the recognition of His

temporal mercies and the owning that He is the Giver of them. It is the acknowledgment that temporal blessings come from Him and are held in trust for Him.

Tithing an Antidote Against Covetousness

Again. We believe that God has appointed tithing as an antidote against the spirit of covetousness, for by nature we are full of covetousness. That is why in the ten commandments God incorporates "Thou shalt not covet." That is why Christ said to His disciples, "Beware of covetousness." And tithing has been appointed by God to deliver us from the spirit of greed, to counteract our innate selfishness; therefore, it has been designed for our blessing for, like all of His commandments, none of them is grievous, but appointed for our good.

Tithing the Solution of Every Financial Problem

Again. I believe that God has appointed tithing as the solution of every financial problem that can arise in connection with His work. While the children of Israel practiced tithing there was no difficulty in maintaining the system of worship that God had appointed. And if God's people today practiced tithing, there would be an end of all financial straits that are crippling so many Christian enterprises. No church could possibly be embarrassed financially where its members tithe. And I believe that that is the solution of rural church work in thinly populated districts. Yes, and in connection with the mission fields. Wherever you have ten male Christians you have quite sufficient to support a permanent work in their midst, for no worker should desire any greater remuneration than the average income of those supporting him. Therefore, if you have ten male Christians giving one-tenth of their income—no matter what it may be—it is sufficient to sustain them—you have sufficient to maintain and sustain a regular worker in their midst. That is God's solution to the missionary problem. Wherever you have ten average male Chinese you have a situation where they ought to be independent and no longer leaning upon the help of God's people at home here. It is a scandal and a shame to see churches in India and in China today that have been in existence fifty years, still looking to God's people in Australia and England and America for their financial support. And why is it? Because the teachings of the Word of God have been neglected. It is because they have never been taught the foundation of Christian finance. No wonder the missionary world is calling out today that they are crippled for lack of funds! They need to be taught scriptural finance. That is why God appointed tithing. It is the solution of all financial problems in connection with His work. Where tithing is practised there will never be any going into debt.

Tithing as a Test of Our Faith

Now then in the fourth place, God has appointed tithing as a test of our faith, and for the nourishing and developing of our faith—especially of the young Christians. Here is a young man who has just started housekeeping. He professes to trust God with the enormous matter of his eternal future. He professes to have confidently left his immortal interests in the hands of God. Well now, dare he trust God with one-tenth of his income for a year? My

friends, tithing develops in young Christians the spirit of trusting the Lord in their spiritual affairs.

Two Objections Anticipated

Before coming to the next point let us just anticipate two objections. When the subject of tithing is brought before the Lord's people, there are usually a few who are ready to say, Well, I think it is a man's duty to provide for his own household, for his own family. Yes, so do I. Scripture says so. There is nothing wrong in that. I go further. I believe it is perfectly proper for a young Christian man to desire and to seek after an increasing income with which to properly support his growing family, but if he is not a tither he has no guarantee from God that his present income will even be maintained, let alone enlarged. But the tither has that guarantee from God, as we shall yet see, unless our eyes are shut.

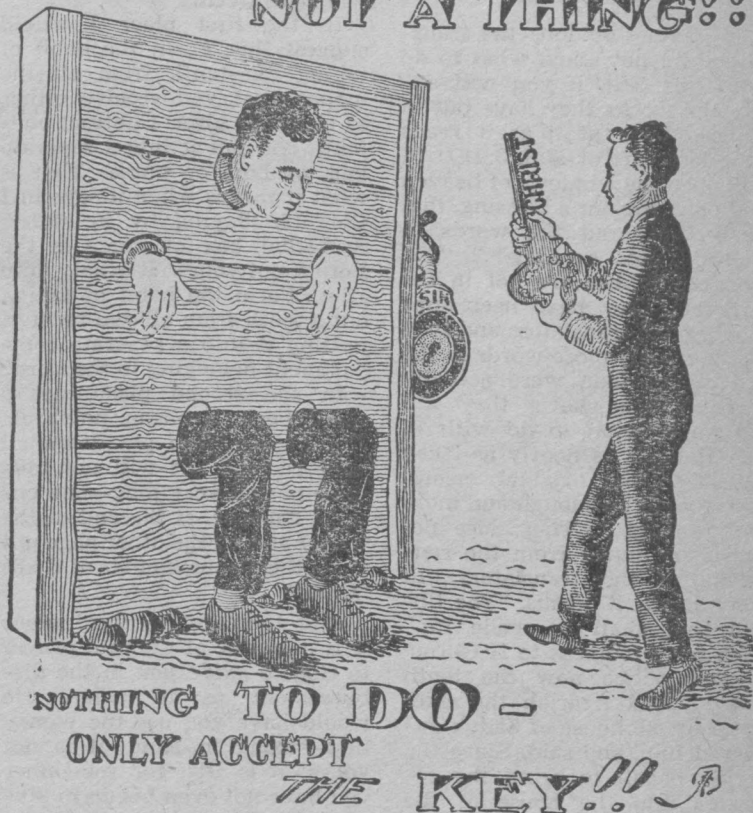
And then perhaps there are some who say, I cannot afford to tithe, for I have made some investments which have turned out very badly. Yes, and you are likely to meet with some worse ones if you continue to rob God! My friends, you need Divine guidance in the matter of investing, and God won't give that guidance while you are walking contrary to His revealed will in the matter of church finance. I am fully persuaded that in the vast majority of cases, if not all (this may sound harsh: God's word is piercing and condemning and rebuking and humbling) that where you have children of God in middle life or in old age, who are in financial straits, it is because they robbed God in their earlier years. Be not deceived! God is not mocked! If they did not handle to His glory and use according to His Word the money He did give them, then they must not be surprised if He withholds from them now: see Jer. 5:25! There is a cause for every effect. There is an explanation to all things right here in the Word of God, too.

"Proving" God

Now let us come at closer grips with the text itself. There are three things I wish you to notice carefully. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts" (Mal. 3:10). My friend, that is a startling expression. It is a remarkable expression. God says, "Prove Me." Those words mean this: Place the Almighty on trial (and it would be sin, it would be positively wicked, for any creature to do so unless he was definitely commanded so to do). "Prove Me now herewith"—with the tithe. In other words, our text tells us to put God to the proof, to test Him out and see what He will do. We are bidden to give Him one-tenth of our income and then to see whether He will let us be the lost or not. "Prove Me now herewith." I tell you, my friends, my soul is overwhelmed by the amazing condescension of the Most High to place Himself in such a position. God allows Himself to be placed on trial by us, and tithing is a process of proof. Tithing is a means whereby we can demonstrate in the material realm the existence of God and the fact of His governorship over all temporal affairs. If you have any shadow of doubt in your mind and heart as to whether or not God exists, or as to whether or not He controls all temporal affairs, you can have that doubt removed by an absolute demonstration of the actuality of God's existence and

WHAT CAN A SINNER DO to be freed from his bondage???

NOT A THING!!



of His control over temporal affairs. How? By regularly, faithfully, systematically giving Him one-tenth of your gross income, and then seeing whether He will let you be the loser or not: proving whether He does honor those who honor Him: proving whether He will allow Himself to be any man's debtor. He says, "Prove Me, prove Me, put Me to the test." You trembling, fearful saints, never mind if your income is only \$1 a day, and you have to scheme and scratch and strain to make both ends meet. Take one-tenth away and devote it to the Lord, and see if He will remain your debtor. "Prove Me now herewith," He says. Try Me out and see whether I am worthy of your confidence; put Me to the test and see whether I will disappoint your faith. As we said above, God has appointed tithing as a test of faith, for the development of faith; and if the young Christian would only start by proving God in the material realm, testing Him out in His own appointed way, what a confirmation it would be! How it would enable him to trust God in temporal things—which is one of the hardest things that the average Christian finds to do.

"The Windows of Heaven" Opened

Now coming again to the text. Notice the expression, "Prove Me herewith, said the Lord of hosts, if I will not open you the windows of heaven." What does He mean by that? "And see if I will not open the windows of heaven." What does He mean? Now Scripture always interprets Scripture. If you will go back to the seventh chapter of Genesis, verses 11 and 12, you will find that identical expression used there, and it explains the force of its here in Malachi 3. Read Gen. 7:11: "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." Now the same expression that is used in Gen. 7 in connection with the Deluge is used here in Malachi 3 in connection with the return, the response, the blessings that God has promised to those that honor Him with their substance, by devoting a tithe to

His service. In other words, that expression "open the windows of heaven" signifies an abundant outpouring. Now listen! That does not mean an abundant spiritual blessing. It does not mean that at all, for spiritual blessings cannot be purchased. You ask, Can temporal? In one sense, yes. Certainly they can in the sense that God has promised that we shall reap what we have sown; in the sense that He has promised to honor those who honor Him; in the sense that He has promised a bountiful return to a bountiful giver. Certainly! Just in the same way that He has promised length of days to those who honor their parents when they are children. That is a blessing that is purchased! Now then, listen! When God has promised to open the windows of heaven and pour out a blessing, it is not a spiritual one, it is a temporal one. He promises an increase in your income. Of course He does. Do you suppose Almighty God would be your debtor? Do you suppose the Most High would allow you to be the loser because you are faithful to His Word and obedient to His will and give Him a tenth of your income? Why, of course not. And we say again, the great reason why so many of God's people are poor is because they have been unfaithful with the money that God gave them. They robbed God! No wonder they have suffered adversities and misfortunes. No wonder! Some of us need to re-read our Bibles on the subject of the principles and conditions of temporal prosperity. Some need to learn that the God of the New Testament is the God of the Old Testament and that He changes not. God changes not. God does not vary the principles of His government. The God who gave bountiful crops to a people in the Old Testament times who honored Him and kept His Word, is the same God who is on the throne today, and the same God gives bountiful crops and prosperity in business to them who honor Him. But those who meet with financial adversities and financial misfortunes—there is a reason for it: of course there is. The world calls it "bad luck"; they know no better, but we ought to!

(Continued on page four)

TITHING

(Continued from page three)

"Enough and More Than Enough"

It is very obvious the translators did not know what to do with this text, if you will notice the words they have put in italics. Look at it as it reads (the last part of Mal. 3:19): "I will open the windows of heaven and pour you out a blessing, that (now leave out the words in italics) not enough." The words in italics are not in the original. They have been supplied by the translators and they had to supply more words in the last clause than were actually there, which shows they did not know what to do with it. The Hebrew as nearly as I can get it in the original means, "there shall be enough and more than enough." That does not vary very much from the rendering of the translators. In other words it means, "The liberal soul shall be made fat." Turn for a moment to II Chron. 31 and notice now the tenth verse: "And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store." Now if you read the preceding verses you will find it was when the tithe was restored in that revival in the days of Hezekiah; and here we are told that since the people brought their offerings (their tithes) into the Lord's house there was not only enough, but there was more than enough; there was a great store left over! It is ever thus when we faithfully honor God with our substance! John Bunyan wrote:

"There was a man,
Some called him mad;
The more he gave,
The more he had."

Practical Suggestions

In closing I want to give you a few practical suggestions. They are very important and they are very simple. In the matter of tithing, Christian friends, be just as strict, and careful and systematic as you are in business matters, in fact, even more so, for it is not the world's money and it is not your own, but the Lord's money which is involved. Now do not trust to memory. There are some Christians who say, Well, I have never bothered to keep any records, but I am quite sure that if I had to, I should find

that I had given at least a tenth to the Lord. Some of you might be surprised to find—if you did keep a record and looked it up—how much short of the tenth you had given!

In the first place I would suggest this. Form the habit of taking one-tenth from all the money that you receive either as wages or gifts. Subtract one-tenth and put it into a separate bag, or box, or purse. That is what it means when it says in I Cor. 16, "laying by in store." And that box or purse is the Lord's, not yours. It is holy unto Him. Form the habit of taking out a tenth from all you receive, putting it into a separate compartment belonging to the Lord.

In the second place, get a small book, a cheap notebook, and on one page put down all your receipts (it will not take some of you very long—one entry, I suppose, at the end of the week) and on the other page put down the disbursements of God's "tithe."

And then in the third place it is a matter of definite prayer to God to guide you in the disbursement as to where He would have you use the money that belong to Him. It is not yours; it is His; for remember you have not even begun to give at all until you have first paid your tithe. Giving comes in afterwards. The tithe is the Lord's. That is His. That is not yours to give at all; that belongs to the Creator. You have not begun to give until you have done your tithing.

A Testimony

Now in the last place I just want to quote an extract clipped from a religious magazine published in England. In that magazine there has been going on for some time a correspondence, a number of letters, and the subject has been the unemployment in England among the Lord's people. Here is the testimony of one who has written to that paper:

"Twenty-five years ago, being influenced by reading the life of George Muller, I was led to give a tenth of my income to the Lord. I think I was earning 6/- (\$1.50) a week at the time. The first few years I found it sometimes a sacrifice. One shilling out of ten seemed a lot. But it became such a habit with me to divide at once and put away the Lord's tenth that for years it has been no sacrifice. Now what is the result? This: I have proved the truth that Him that honoreth Me I will honor. All through the War, and since, I have experienced no poverty. Though a shop assistant and now over forty (it

is a woman that is writing) I have been away ill only one week in twenty-five years. What makes it even more wonderful is that after twenty I became slightly deaf and this has increased (and they do not want deaf assistants to wait on people in a shop, do they?) and yet, praise the Lord, I am still holding my situation. When I read of so many other sad cases of unemployment I praise the Lord for His mercy to me."

One testimony like that is worth twenty arguments. And, my friends, I want to bear my own witness that after twenty years' experience and observation I have proven the truth of our text that God does open the windows of heaven and that He does give more than enough in response to simple obedience to Him.

"Prove Me now herewith." That is God's challenge to you. God dares you to test Him out in the financial realm. You profess to have faith in Him, to trust your soul into His keeping; now He challenges you to see whether you have faith enough to just trust Him with one tenth of your income for a year, for mind you, in the case of the Children of Israel it was a matter of waiting very nearly twelve months for any returns. They were farmers. You test the Lord out for twelve months. You wait a reasonable length of time, and then see whether He lets you be the loser or not. "Prove Me now herewith." That is God's challenge to your faith. O brethren and sisters, do so and see if He will not open you the windows of heaven, and pour you out such a blessing that there shall be "enough and more than enough."

SOUTHERN BAPTISTS

(Continued from page one)
Council. We are bold to prophesy that when and if our S. B. C. even considers such action there will be an exodus of 'come-outers' who will refuse to bow to the ecclesiasticism of the Federal Council. Let us be Southern Baptists, apart but not aloof, separate but not selfish, understanding but not united, faithful but not foolish, cooperative but cautious, adamant but not apologetic for our determination to remain Baptist instead of falling for the allure of the power politicians of the Federal Council, and their bait, to 'hook' us into the net. Ephesians 6:13."
—"The Pilgrim Pulpit," Box 21, Camdenton, Mo.

HOW THE DOCTRINE OF ELECTION IS BADLY ABUSED

(Continued from page one)
many lost people as he possibly could.

Praise God, he will see to it that every reservation is filled in the end, but we must not forget that GOD USES MEANS. He not only uses means—he ORDAINS MEANS. When God elected us to salvation he at the same time elected every means that would be used in reaching us with the gospel. Are YOU willing to be used of the Lord to reach some lost person?

The great danger of Arminianism or "free-willism" is that it induces men in the ministry to resort to stunts and tricks and manipulation in an attempt to convert people. The danger of overemphasis of election is that men in the ministry sometimes have a tendency to take a good easy seat on election and do nothing. We have been in hardshell services where the preacher seemed to be afraid that somebody might be saved.

That is a wrong attitude entirely. A man is warranted in preaching to a congregation of dying men and women as if eternity were only a step away and as if he expected every one of them to turn to the Lord, being perfectly sure that no one will be saved contrary to the eternal plan and purpose of God. No man can be too earnest or too vehement in warning sinners to flee the wrath to come.

HOW CAN A PERSON KNOW HE IS GOING TOO FAR IN HIS EMPHASIS ON ELECTION?

He can know it when—

1—He ceases to be fervently evangelistic in his preaching and attitude.

2—When he ceases to be fervently missionary.

3—When he comes to feel that prayer doesn't do much good—that things are all fixed anyhow.

4—When he assumes a fatalistic outlook.

5—When he emphasizes the END, but not the MEANS.

6—When he ceases to have people saved under his ministry.

7—When he ceases to have Paul's attitude of, "I endure all things for the elect's sake."

8—When he gets so he feeds people on a continuous diet of election and predestination.

9—When he ceases to obey his orders to carry the gospel—to seek to make Christ known—to evangelize the lost world, and instead begin to try to attend to God's part of it.

To the writer of these lines, election and predestination is a great blessing. It guarantees results that are pleasing in God's sight when we preach the gospel; it assures one that God will see to it that all things work out for good in the end; it undergirds all legitimate efforts in carrying on the Lord's work. It serves to make us more evangelistic—more missionary—more zealous, for we want to be the means in God's hands for the doing and accomplishing of what he wants to accomplish through us.

Remember: OUR BUSINESS is to obey the commands of a Sovereign God. It is God's business to know just who are the elect, and to handle all of the eternal things in connection with election and predestination.

One thing we have found true: SOW GOSPEL SEED AND GOD WILL SEE TO IT THAT SOME OF THEM SPROUT. Our business is to sow. Making to sprout is his business.—Faith and Life

SHOULD ADULTEROUS MOVIE STARS TEACH IN OUR BAPTIST CHURCHES?

(Continued from page one)
tors and actresses, and already the first film for churches has been produced. We recently received an ADVERTISEMENT FROM THE BAPTIST SUNDAY SCHOOL BOARD INDICATING THAT THIS HOLLYWOOD PRODUCED FILM IS AVAILABLE.

This question arises: SHOULD SOUTHERN BAPTISTS HAVE THEIR PREACHING AND TEACHING DONE BY HOLLYWOOD? That is what it amounts to. Sunday nights are given over to the presentation of films. The preacher is silent while much married and divorced Hollywood players take over! And remember that Hollywood is not only rotten with sin; it has been disclosed that Hollywood is rotten with Communism.

Preachers and churches who have put in motion picture equipment for their churches are responsible for this invasion by Hollywood, and before God they

shall share in the responsibility. God says that it hath pleased him "by the foolishness of preaching to save them that believe." Do you believe that, do you believe that we should save people through the playing of Hollywood players whose lives smell to heaven?

ON MY KNEES

(Continued from page one)
on my knees on that mud floor than I could ever have learned in all the colleges and seminaries in the world."

There is no easy way to know the Bible. But there is a way. It is in submissiveness to the Holy Spirit, being willing to be taught by Him, and demonstrating that willingness by working at it.—Our Hope

THE MASS

(Continued from page two)
pure as presented by our High Priest, Christ.

Q. Is Christ a priest according to the order of Melchisedec, account of the sacrifice of the Mass, prefigured by the bread and wine offered by Melchisedec? (Gen. 14:18).

A. No. Melchisedec brought bread and wine to refresh Abraham and his followers, not sacrifice. It is significant that the Bible describing the character and conduct of Melchisedec (Heb. 7), says nothing about him offering bread and wine, a type of the sacrifice of the Roman Mass.

Q. The Roman Church teaches that the sacrifice of the Mass is bloodless. Is there any remission of sin according to the Bible teaching?

A. No. "Without shedding blood there is no remission." Heb. 9:22.

Q. Do priests charge masses?

A. Yes. They charge \$1.00, \$5.00, \$35.00, \$100.00 or more according to the kind of mass the Roman Catholic desires; and this is the sin of Simon Magus (Acts 8:18, 24).

Q. Do Roman Catholics say Mass?

A. No, unless they use translation. The priests say Mass in Latin, a language people do not understand. Scriptures say: "Yet in church, I had rather speak words with my understanding than by my voice I might teach others also, than ten thousand words in an unknown tongue." I Cor. 14:19.

Q. Is the Roman Mass adopted from paganism?

A. Yes. The daily sacrifice of the Mass is copied from the victim—hostia—of the heathen ritual. The roundness of the wafer used in the mass is taken from Egyptian mythology—a round disk symbolizing Osiris, the sun divinity. The letters on the wafer I. H. S. (Jesus, the Saviour of men) are taken from the Roman and Egyptian trinity Isis, Horus, Seb, Mother, the Child, and Father of the Gods).

"And just as it is appointed unto men to die once, but after that comes the judgment, so was Christ offered once to take away the sins of many." Heb. 27, 28.—The Christian Convention

BAPTIST BOOKS!!!

Where did the Baptists come from is answered in "The Church That Jesus Built" by L. G. Whitehorn, Pastor, Matthews Memorial Baptist Church, Route 7, Box 571, Pine Bluff, Arkansas.

This book on Baptist history should be read by every Baptist throughout the land. Prices: 25 cents per copy; five copies for one dollar, postpaid.

Also "Hell—Eternity's Dumping Ground" by L. G. Whitehorn. This book should be read by all Christians and passed on to the unsaved. Prices: 20 cents per copy; six copies for one dollar, postpaid. Wholesale prices to representatives in every community. Order from the author.

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