

MISSIONARIES  
IN BRAZIL  
J. F. Brandon  
Miguel Ibernou  
Cicero Bicipo  
Maio Dutro  
Eufrazo Soraes  
Francisco Santiago  
Walter 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, AUGUST 1948

NUMBER 8

## Brandon Organizes 11th Church In S. A.

### Nineteen Baptized

We arrived at the water in half an hour and began the services by singing another of the gospel songs, then I read to them from the Gospel of Matthew about the baptism of the Lord Jesus and after the Word was explained we had prayer and then they sang "Happy Day" with great enthusiasm. I went into the water and when the place was located I beckoned them to follow. There were six men, two boys of sixteen and eleven women and girls. The place was dark by nature and it being very early and a bit cloudy, the pictures attempted while in the water were too dark to be observed. Later on the bank we took some others that will be sent as soon as ready (not received, Ed.). Each was examined as to their faith before they were immersed. Each reply was clear and frank. I believe they were converted and pray that in time they will prove to be. As we went from the water we were met by the ones who had remained who were singing. A place had been prepared to change clothes and after this we dismissed by prayer and went again to the meeting house. It was now ten o'clock and we began with no delay to organize the church.

### Church Is Organized

We had as the authority of our organization a letter of authority from the church at Cruzeiro do Sul. Three of the (Next page Column 1)



Missionary R. P. Hallum baptizing Noe Garcia, the boy who goes with him on the missionary journeys.

Iquitos, Peru  
July 17, 1948

Dear Brethren:

Your letter of July first came to hand in due time. The check for Don Thomas has been forwarded to him. Thanks for the interesting news in your letter. On July the third we went in the motor boat across the Nanay River to an Indian village (Caserio) and held a service at night. This is the place where they have built a new house for a school, but the Education Department has not OKed it yet. One of the men and his family are living in the building to take care of it while waiting for the authorities to act. We met this man just before we arrived and received

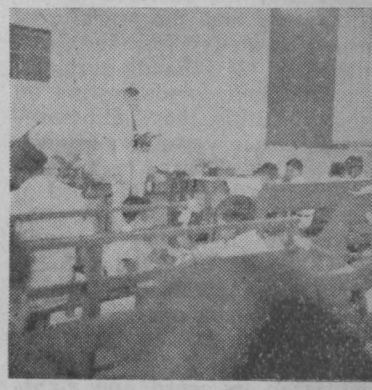


Missionary R. P. Hallum in motor boat after returning from a journey to an Indian village where seven men were saved.

a hearty welcome. Although I had sprained my knee while embarking, I, and the boy that was with us, went out and invited the people to the service. About 30 to 35 came and it seemed that the Lord was with us in the service.

### Seven Men Profess Faith In Christ

At the invitation to those who would receive the Lord and trust Him as Saviour, seven came forward and gave their hands. These were young and middle-aged men. Of course, I don't know what takes place in the hearts of people, but when I preach the gospel as plain as I possibly can and then ask them to believe it and respond, and they do respond, I



Missionary R. P. Hallum preaching the Word in the Baptist Church in Iquitos, Peru.

have no more to say than to ask them to follow the Lord as closely as they know how, living clean lives. I have preached to these people (the Indians) many times and with the exception of one man these are the only ones that have responded to the gospel.

### Boy Baptized

The sprained knee which I got on the trip is still sore but better. I am staying in trying to get it healed. I am enclosing a picture taken at the time we returned from the last journey (Next page, Column four)

## NEW ONES

The following is a list of churches and individuals that have been added to the list as new supporters of the work during the past three months:

Oscar Baptist Church, Ballard, Ky., Eugene Clark, pastor.  
Beech Grove Baptist Church, Ballard, Ky., Eugene Clark, pastor.

Patesville Baptist Church, Patesville, Ky., K. R. Black, pastor.

Mt. Pleasant Baptist Church, North Kenova, Ohio, T. P. Simmons, pastor.

Mt. Olivet Baptist Church, Rush, Ky. (Sent by John R. Gilpin).

Bethel Baptist Church, Sugar Grove, N. C.

Lawtey Baptist Mission of Calvary Baptist Church, Lawtey, Fla.

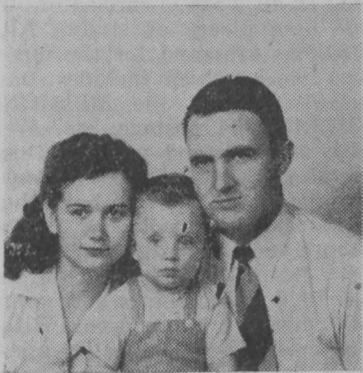
Danleyton Baptist Church, Flatwoods, Ky.

Harry Bayless, Macedonia, Ill.; Miss Maud Hunt, Franklin, Ky.; the Carrolls, Fort Worth, Texas; Zack Savage, Gainesville, Fla.; Roy J. Downs, Moravia, N. J.; Vernie L. Smith, Gibson, Fla.; Mrs. H. A. Hadley, North Weare, N. H. Eight new churches and eight new individuals have joined with us in the support of this New Testament Baptist Faith Mission Work. May the Lord lead others to do likewise.

## Billie Parrott And Wife

Brother Parrott and family are making preparation for going to Brazil. We have written to two steamship lines asking passage for them for December or January, which is only five or six months away. Brother Z. E. Clark, the treasurer, reports that a few offerings are coming in to help send this new missionary family to the foreign field. The Editor of the MISSION SHEETS has been preaching to the church he pastors (Harmony Baptist in Detroit, Mich.) about this and in the near future pastor and church will give a special offering to help send the Parrotts out to their new field of labor. If each church will join with us in a special offering we will soon have enough to pay their passage. At present you are supporting Elder J. F. Brandon and family, Missionary R. P. Hallum and wife and Miss Marguerite Hallum, six native missionaries in Brazil and one native missionary in Columbia. Were all mission offerings to

stop as of today, the treasurer has enough funds on hand to carry on the work for about five months. As soon as the Parrotts are ready to leave for Brazil their salary will start. Then



there is another fine couple who have made application to go to Brazil. They have written that they are moving to Detroit about September first that they may get acquainted with the brethren here and us with them. After a few months then their

application will be acted upon.

### A Work of Faith

This mission work is a faith work. All offerings received are sent as the Lord leads the people to do so. To send out new missionaries means that our faith should increase. We must send them on faith as they go on faith, believing that the Lord will supply their needs. Still other missionaries are needed. Missionary Hallum is constantly pleading for help in Peru. See the P. S. in his letter in this issue. Where is the man and wife that will answer the Lord's call and say here am I Lord send me to Peru to work with Brother Hallum. More churches should help in the great Baptist Faith Mission Work which is the kind that the Lord commissioned His churches to do. There are no paid bosses or secretaries. The officers of the mission give their time as a work of love. They do not interfere with pas-

(Next page, Column 3)

## REAL MISSIONS

Anyone who reads the letters in this issue from Missionary Brandon and Missionary Brandon readily see the hand of the Lord in the work. After his journeys and many serving to the Indian village by Missionary Hallum, he finally has a reaping with seven professing faith in Christ. Missionary Brandon is laboring for 25 years in the eleventh church ordered. Also the report of one missionary in the back of the desert with 15 souls. We join with you in praising, praise the Lord.



## 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 ORGANIZES 11TH CHURCH IN BRAZIL

(Preceding page, Column two) churches in Manaus were represented but the other three found it impossible to attend. For the benefit of those in attendance who did not know of the beginning of the church of the Lord Jesus, we discussed briefly how and with whom it was organized. After a study of the Scriptures involved, I asked the brethren if in fact they wanted to be organized into a body of Christ after seeing their responsibility as well as their gain. They all declared in the affirmative and the work proceeded. Seated before the Lord with their left hands supporting and their hands resting on the Holy Bible, they deliberately took their vows as unto the Lord Jesus Christ, to preach, testify and defend the Word of Truth, to sustain with their substance and attendance the work of the church, to consider themselves as workers, servants of the Lord, to make every effort always to win the lost to Christ, to seek the saved in baptism and teach by word and righteous living the holy doctrines of the Word of God, to pray without ceasing, to contribute of their substance to the pastor and other expenses of the church. Then all the people said AMEN. The church was declared organized in the name of the Lord Jesus Christ and again the people said AMEN. A business meeting was opened, a pastor was called, he being present, accepted the call (Francisco R. Santoago). Then in prayer I released my responsibility as a missionary to recognize the new born body and pastor as the Lord's agent for a fight for progress of the truth as it is in the gospel of Jesus Christ, who is their head, the Holy Spirit their guide and the Bible their law. Now, brethren, occupy until the Master comes.

## Others Join By Letter

The church officers were chosen, the doors of the church opened to receive new members. There were twelve who were members of five different churches, two who were members in Coary who I had baptized years ago and who were not members anywhere now. They were all received, swelling the membership to thirty-three souls. There are at least 10 others who are making every effort possible to disembrace themselves so that they may be baptized. Two others from Coary sent word that they too wanted to join us. Some of the brethren of the other churches say that some of their recent baptisms have been people who were converted in our services. Praise the Lord, His Word cannot be bound. This is the eleventh church I have organized and I feel that in many ways that it is the greatest manifestation of the grace of God. I believe it is the best work so far accomplished. We are all so happy seeing that the Lord is among us and has wrought wonders such as man could not have done.

## The Lord's Supper

For the night service I was invited by the church and pastor to offer the Lord's Supper. I believe it was the most sol-

## FINANCIAL REPORT FOR JULY, 1948

South Side Baptist Church, Winter Haven, Fla. ....	\$ 55.00
Bellview Baptist Church, Paducah, Ky. ....	12.23
Benton Baptist Church, Benton, Ky. ....	30.10
Scotts Grove Baptist Church, Murray, Ky. ....	54.00
First Baptist Church, White Plains, Ky. ....	12.00
Ryan Road Baptist Church, Van Dyke, Mich. ....	8.89
Ahava Baptist Church, Plant City, Fla. ....	45.00
Second Baptist Church, Marion, Ky. ....	16.45
Second Baptist Church, Marion, Ky. ....	13.73
Mt. Pleasant Baptist Church, North Kenova, Ohio ....	10.00
New Hope Baptist Church, Dearborn, Mich. ....	16.66
New Hope Baptist Church, Ladies Bible Class, Dearborn, Mich. ....	10.00
Buffalo Avenue Baptist Church, (Hope Bible Class), Tampa, Florida ....	35.00
Buffalo Avenue Baptist Church, Tampa, Fla. ....	83.85
Tabernacle Baptist Church, Lewisburg, Ky. ....	50.00
Liberty Baptist Church, Toledo, Ohio ....	15.33
Little Obion Baptist Church, Wingo, Ky. ....	6.00
First Baptist Church, Coal Grove, Ohio ....	15.00
Mt. Olivet Baptist Church, Rush, Ky. ....	20.00
Bible Missionary Baptist Church, Dequincy, La. ....	19.00
First Baptist Church, Russell, Ky. ....	5.00
(Ladies Bible Class), for Parrotts' trip. ....	117.41
First Baptist Church, Russell, Ky. ....	26.25
South Union Baptist Church, Cadiz, Ky. ....	9.40
Liberty Baptist Church, Central City, Ky. ....	5.00
Grace Baptist Church, Owensboro, Ky. ....	28.50
Mt. Tabor Baptist Church, Allegra, Ky. ....	5.00
Raiford Baptist Church, Raiford, Fla. ....	10.00
Eaton Avenue Baptist Church, Muncie, Ind. ....	30.26
Seven Springs Baptist Church, Dycusburg, Ky. ....	24.60
Seven Springs Baptist Church, Dycusburg, Ky. ....	25.00
Bethel Baptist Church, Sugar Grove, N. C. ....	10.00
Lowty Baptist Mission of Calvary Baptist Church, Lowty, Florida ....	5.00
Danleyton Missionary Baptist Church, Flatwoods, Ky. ....	5.00
Danleyton Missionary Baptist Church, Flatwoods, Ky. ....	5.50
Madison Street Baptist Church, Rochester, Penn. ....	50.00
Cleaton Baptist Church, Cleaton, Ky. ....	8.00
First Baptist Church (Intermediate S. S. Class), Ruskin, Fla. ....	21.37
Zoar Baptist Church, Bardwell, Ky. ....	54.67
Pleasant Grove Baptist Church, Hickory, Ky. ....	77.25
Harmony Baptist Church, Detroit, Mich. ....	13.33
Beech Grove Baptist Church, Bardwell, Ky. ....	20.00
Marinatha Baptist Church, Grand Rapids, Mich. ....	56.50
Grace Baptist Church, Base Line, Michigan ....	5.00
Big Creek Baptist Church, Wayne, West Va. ....	10.00
Mrs. E. H. Purdom, Elmhurst, Ill. ....	5.00
Ed Alvis, Griffin, Ga. ....	5.00
Dr. D. J. Dunn, Worthington, Minn. ....	2.00
Mrs. H. A. Hadley, North Weare, N. H. (for Parrotts' trip) ....	1.00
Mrs. Cecil R. Ryan, Golden Pond, Ky. ....	10.00
Rev. William M. Kretschmer, Grayson, Ky. ....	10.00
Mrs. and Mrs. Cecil D. Vire, Greensburg, Ind. ....	10.00
Mr. and Mrs. Cecil D. Vire, Greensburg, Ind., for Parrotts' trip ....	10.00
Mr. and Mrs. Cecil D. Vire, Greensburg, Ind. ....	10.00
for Thos. Del Castillo ....	5.00
Mr. and Mrs. William D. Pettit, Backoo, N. Dak. ....	2.00
R. E. Murphey (for Don Thomas' building), Castor, La. ....	1.00
Mrs. Mary Alice Ailstock, Mansfield, La. ....	1.00
Miss Lodge L. Hendley, Farmington, Ky. (Parrotts' trip) ....	5.00
J. H. Kain, West Cape May, N. J. ....	5.00
Bona O. Keith, Barger, Tex. ....	5.00
Bona O. Keith, Barger, Tex., for Don Thomas' Bldg. ....	5.00
J. E. Reynolds, Chattanooga, Tenn. ....	8.00
Mrs. E. H. Purdom, Elmhurst, Ill. ....	15.00
Mr. and Mrs. Wade Daugherty, Monticello, Ky. ....	10.00
Elder E. P. Weaver, wife and son, Oakwood, Mo. ....	5.00
Mrs. W. O. Prewit, Harrodsburg, Ky., (for Parrott's trip) ....	10.00
Miss Georgia Brandon, Benton, Ky. ....	1.00
A friend from Worthington, Minn. (no name given) ....	
Total. ....	\$1287.28

As the Lord leads you, send all offerings for this mission work to the treasurer of this 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

## BILLIE PARROTT

(Preceding page, Column 4) emn occasion of my life. The glory of the Lord came upon us as we broke the bread and sipped the wine of the New Covenant which was sealed by the immaculate blood of God's Lamb slain indeed before the foundation of the world for the remission of our sins. We were dismissed in song and prayer, yet the people lingered. May the grace of the Lord Jesus Christ be multiplied unto you all. Amen.

Sincerely,  
J. F. Brandon

(Francisco R. Santoago, the native preacher who has been laboring at Manaus, and who was called as the pastor of the newly organized church of 19 baptized believers, is supported by the North Side Baptist Church, Mayfield, Ky. Pastor Artel Wright and North Side Church take notice. Ed.)

(Preceding page, Column 4) tors or churches. There is no rent as all work is carried on in our own places of study. All offerings are used for the mission work which includes the actual cost of the MISSION SHEETS and postage, etc. We love missions and we love this work of Baptist Faith Missions and we want others to have the blessings along with us. Each month you can read a report direct from the missionaries on the field which shows how your offerings are being used. With due credit to all God called missionaries and their work, we know of none that is like unto this. An independent Baptist Faith work with churches working together with Him, the Lord Jesus. That makes a real co-operative work. A small offering from each one who reads this would be enough to send

## ANOTHER LETTER FROM JOE BRANDON

Maio Dutro de Araujo, a son of one of the largest families of Japyim, in the days of their unbelief the family was one of the most devout in the religion of their fathers. He was 12 years old when the gospel was first preached there. He was one of the first of the family to be converted. His ambition from childhood was to be a preacher of the gospel, but as he grew up difficulties began to appear until it became impossible from a human standpoint for him to preach. However in the absence of the pastor or whenever possible he would conduct the services in the church building. He has no education at all and it is with difficulty that he reads and writes. He is admired even by his enemies for the way in which he can preach the gospel. It seems to be with the greatest of ease that a man ever did anything when he gets up to speak for the Lord. The words that he never learned anywhere come out with the greatest of ease and liberty. It is the Spirit that quickeneth and speaketh in him.

## Began To Preach In 1943

It was in 1943 when he finally consecrated his life to the gospel of the Lord Jesus and since then it has been wonderful how the Lord has blessed him.

He had a very unusual experience the same year he began to preach. After he had set aside all work except the gospel and had been studying with me for three months, he was tempted to return to normal life and did so for a while, but he could not endure the remorse of leaving off preaching the gospel and his mind went bad, indeed, he went crazy as a loon. I was in Cruzeiro do Sul at the time and the brethren thought that I could treat him better than they could so they brought him down

## HALLUMS REPORT SEVEN INDIANS SAVED

(Preceding page, Column 5) to Police Creek. The background is Morona Cocoa (Lake Morona). The rafts are trunks floated down the Nanay River by the Indians to be cut into wood for the furnace. Another picture is of the baptism of Noe Garcia, the boy who now goes with us on the journeys. He is also doing Colporteur work here in Iquitos. So far he has given evidence of a true and humble believer. The other picture was made while I was making some explanations upon the subject of baptism. I was unaware that it was being taken. We have been hearing of the uprising among part of the army on the coast. It seems to have been settled, nothing took place here. I close as your unworthy brother and servant of the Lord.

R. P. Hallum

P. S.: These regions on the rivers need missionaries to move among them and live with them in order to manifest to them the example what the Lord Jesus is to the person who believes in Him and follows Him. R.P.H.

these new missionaries on their way, right away. Yea, some one who reads this could send them themselves. You can't take your money with you when you die, but you can lay up treasures in heaven now where moth and rust do not corrupt. Better do it now before it is too late.

river to me. It was impossible and there was nothing we could do for him and we carried him back to Japyim. We tied his hands and feet to the bench of a canoe. The journey was any too pleasant but there were a number of men along and there was plenty of water in the river we made the journey in one day, about thirty miles. When we arrived there we had no place to keep him so we took him in the jail for the night. Until midnight he was very boisterous and disturbed the people very much. When morning came all were surprised when we did not find him in jail. He had torn the door from its hinges and thrown it into the street and he was gone. About ten o'clock word came that he was in a community about five miles away and we went for him. We prepared a room for him in the home of his mother and took him there and locked him up. We were heart-broken because it had come a scandal among the people and the Catholic priest was agitating the question, how the Bible had driven him crazy.

## The Church Prayed

The church came together that night to pray for him. They were indeed humble before the Lord was with us and heard our prayer. We asked the Lord that He would drive the evil spirits from him and restore him to his right mind and to work that He had called him to do. We remained a whole night in prayer for him and the next morning we were happy to find that he was better. The Lord was hearing us pray. In the months he was well and having himself like a citizen and we were a happy body of people. The people of the Lord are always happy when they trust Him and He fights for them. To drive evil spirits from an insane person is the work of the Holy Spirit and He is able to do that now as the Lord Jesus did when in the flesh and dwelt among us. Often people find it difficult to believe and raise up difficulties and do not trust, thus affliction remains.

He took the work over by little in Japyim and by the end of the year he was preaching again, if any difference, better than ever. He continued with the work of the church there in Japyim until 1946 when he went to Para dos Mouraos work where it seemed that the Lord was calling him. We have a right to believe that the Lord called him there because the blessings requested of the Lord as proof has been given. There have been no less than 15 conversions under his preaching while there. All are happy and he seems to be more so. The place where he lives is a congregation of the Lord's people not so many but after all the Lord always seeks, and the sincere and faithful. 9:11. It seems that patience, gentleness and kindness have so woven themselves into the very nature that they commonly a large part of him. I spoke to him while there in some of the churches as some will report.

Sincerely,  
J. F. Brandon

(This native preacher, Dutro, that Brother Brandon tells about, labors at Para dos Mouraos, where he has no less than 15 souls to his credit since 1946. He is supported time by the Ahava Baptist Church in Plant City, Fla. by pastor George Boyer and saint Ahava take notice. Ed.)



## "OBEDIENT OR DISOBEDIENT CHRISTIANS"

(Continued from Page Two)

"In thy seed shall all the nations of the earth be blessed because you have done as I have commanded you." Beloved, God demands obedience on the part of His people. Notice another example of obedience:

"Thus did Moses: according to ALL THAT THE LORD COMMANDED HIM, so did he." Ex. 40:16.

In the chapters preceding, God had made a revelation unto Moses as to the building of the tabernacle. He told him the size of the tabernacle and how it was to be built. He told him that furniture was to be put inside it — namely, the ark of the covenant which was symbolic of God's presence — the golden altar of incense, the table of showbread, and the golden candlestick. Concerning the balance of the furniture, God gave him the size, the dimensions, how it was to be made, and how it was to be overlaid. God told him everything about it. Months later the work was all done. The tabernacle was set up, the furniture was put in place, and Moses had done all the Lord had commanded him. Now let's see if God blessed. Listen:

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40:34.

When Moses did all which God had commanded him, then the glory of God's own presence descended upon the tabernacle to the extent that the glory of God filled the entirety of it.

Notice another Scripture:

"Behold, I set before you this day a blessing and a curse; blessing, if ye OBEY THE COMMANDMENTS of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." — Deut. 11:26-28.

Beloved, I am saying to you this morning that God demands obedience on the part of His people. He said to Israel just before they were encamped on the plains of Moab when they were getting ready to go over into the land of Canaan, "I am setting before you two alternatives — a blessing and a curse. You can have the blessing if you are obedient. You will get the curse if you are not obedient." God demands obedience on the part of His people.

As a further example, listen: "And it shall come to pass, that thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all commandments which I command thee this day, that the Lord thy God will set thee high above all nations of the earth."

"And the Lord shall make thee a head, and not a tail; and thou shalt be above people, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."

"But it shall come to pass, that thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail." — Deut. 28:1, 13, 44.

Beloved, here are verses which are most emphatic as to obedience on the part of His children. He said, "If you are obedient and walk in my statutes — all of them — then I will make you the head, and not the tail. If you don't obey and if you do not do the things which I command you, then all these curses will come upon you, and I will make some other nation the head and you shall be the tail." Beloved, you won't find more descriptive language in the Word of God than this. You talk about the tail-end of creation, — you talk about being a tail in God's sight — beloved, God says you can either be a head or a tail, depending upon your obedience.

In the book of Jeremiah we read:

"But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." — Jer. 7:23.

Not only did Moses, the law-giver, demand obedience for God, but Jeremiah, the prophet, says, "If you will obey God's voice, it will be well with you and God will walk and dwell with you."

In the New Testament you will find that this is the message of the Lord Jesus too. Listen:

"If ye love me, keep my commandments." — John 14:15.

Moses, speaking in the law, says, "Obey God's commandments." Jeremiah, speaking as a prophet, says, "Obey God's laws." Jesus Christ says, "If ye love me, keep my commandments." It is all the same message whether you find it in the law or whether you find it in the prophets or whether you find it falling from the lips of Jesus Christ, Himself. God demands obedience on the part of His people. Listen:

"Then Peter and the other apostles answered and said, WE OUGHT TO OBEY GOD rather than men." — Acts 5:29.

Beloved, Moses said it; Jeremiah said it; Jesus said it; and the early church said that "we ought to obey God rather than men." It doesn't make any difference what man says or what man demands, our obedience is unto God. We ought to obey God rather than men.

In the last part of the Bible we find these words:

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." — I John 2:4.

Our Lord says that we give our profession the lie if we fail to keep His commandments. It isn't the matter of professing that we love Him; it is the matter of doing His commandments that proves whether our profession is genuine or spurious.

As a last reference to this matter of obedience, listen:

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." — Rev. 22:14.

From Genesis to Revelation the message of God to His own is one and the same. God demands, He asks, He desires, and He decrees that we shall be obedient to His commandments if we are to secure and receive the blessings of the Lord.

## II.

HOW SHALL WE BE OBEDIENT? As a child of God individually, and as a church, how should we be obedient unto Him. SURELY WE OUGHT TO BE OBEDIENT AS TO DOCTRINE. You say, "Brother Gilpin, isn't everybody obedient to the doctrines of the Word of

God?" Not at all. Surely, beloved, the majority of the churches and the majority of the preachers fall far short of the doctrines of the Word of God. It is much easier to compromise the doctrines of God's Book than it is for a preacher to preach them.

Just think of some of the unpopular doctrines of God's Word. There is the doctrine of CREATION — that our Lord spake a world into existence and that everything that is in this world today is here because God put it here. You say, "Doesn't everybody believe that?" I dare say, beloved, that if we knew, we would find there is a very, very small percent of the population of America who believes the creation story as recorded in the first three chapters of Genesis. It is so much easier to believe in evolution — that this world has come about through a process of evolution.

Beloved, I come back to the Word of God. Listen:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." — Col. 1:16.

As long as this verse is in the Word of God, I'll believe the creation story and I'll believe the doctrine of creation, even if it is an unpopular doctrine in the world.

Let's notice another unpopular doctrine — the doctrine of BAPTISM. When the Lord Jesus Christ was here in the days of His flesh, He deemed it necessary that He, Himself, be baptized. In order to be baptized he walked sixty miles across Judean sands to come to a Baptist preacher, that He might be baptized at the hands of this Baptist preacher whom God had set forth and sent forth for the purpose of instituting and inaugurating Baptist baptism. Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." — Mt. 3:13-16.

I contend if you are going to be Christ-like, you are going to have to have the same kind of baptism that Jesus Christ had. Nothing but Baptist baptism would satisfy the Lord Jesus Christ. He could have had washings of one type or another at the hands of any of the rabbis between His home and the Jordan where John the Baptist was baptizing, yet none of these satisfied Him. If Jesus Christ would not be satisfied with anything short of Baptist baptism, I contend today that no man ought to be satisfied with anything less than that which would satisfy our Lord. Now, beloved, this is an unpopular doctrine, but I say that we ought to be obedient to all the doctrines of His Word — popular or unpopular.

There is the doctrine concerning a woman's place in a New Testament church. I know that here in this church that all of our folk are obedient to this portion of God's Word, but, beloved, do you realize that when your pastor stands before you and tells you that it is a woman's place to keep silent in the church, that he represents

## MY ADVOCATE

*I sinned. And straightway, posthaste, Satan flew  
Before the presence of the most High God,  
And made a railing accusation there.  
He said, "This soul, this thing of clay and sod,  
Has sinned. 'Tis true that he has named Thy Name  
But I demand his death, for Thou hast said,  
'The soul that sinneth, it shall die.' Shall not  
Thy sentence be fulfilled? Is justice dead?  
Send now this wretched sinner to his doom. —  
What other thing can righteous ruler do?"  
And thus he did accuse me day and night,  
And every word he spoke, oh, God, was true!*

*Then quickly one rose up from God's right hand,  
Before whose glory angels veiled their eyes,  
He spoke, "Each jot and tittle of the law  
Must be fulfilled; the guilty sinner dies!  
But wait—suppose his guilt were all transferred  
To Me, and that I paid his penalty!  
Behold My hands, My side, My feet! One day  
I was made sin for him, and died that he  
Might be presented faultless, at Thy throne!"  
And Satan fled away. Full well he knew  
That he could not prevail against such love,  
For every word my dear Lord spoke was true!*

—Martha Snell Nicholson

a very, very small minority, even of Baptists, in this world? The majority of so-called Baptists believe that it is perfectly all right for the women to take an active part in the church and even ordain them to the ministry. Notice what God says:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." — I Cor. 14:34.

Paul wasn't preaching anything new. What he was preaching was just exactly what God said — let them "be under obedience, as also saith the law."

A little later the Apostle Paul said in a similar way:

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." — I Tim. 2:11, 12.

Now, beloved, is there anything more unpopular than this? When I first started THE BAPTIST EXAMINER I made some remarks in this respect through the paper. A preacher over in West Virginia wrote to another preacher in West Virginia and said, "I am sure you saw in THE BAPTIST EXAMINER of last week what Brother Gilpin said about women in the church. I was terribly grieved to see it because it is going to ruin Brother Gilpin's popularity to say things like that." Beloved, it isn't a question of being popular with the world; the question is: is it according to the Word of God? We ought to be obedient to every doctrine in this Bible. I can't enumerate them all but take the doctrine of the Lord's Supper, or the doctrine of tithing, or the doctrine of the security of the saved, or the doctrine of the historicity of Baptist churches, or any of the balance of the doctrines of the Word of God. We ought to be obedient unto the doctrines of God's Book.

I was talking to an old colored Baptist preacher sometime ago. I had preached for him and the brethren put on the "arousements" while I was preaching. To be sure, the sermon I preached was one which had a lot of warmth in it. I

preached on the subject of "The Sins of the Saints" and I tried to magnify the grace of God. That just pleased that congregation. Beloved, they Amen-ed and they hallelujah-ed and they shouted. When the services were over, the pastor said, "Brother Gilpin, our people just love that kind of preaching." Well, they ought to. Anybody ought to love salvation by grace. Beloved, when someone starts talking about salvation by works, I know at once that he is an unsaved man. I said to this colored pastor, "Brother, I wonder what they would say if I preached on tithing." He said, "Brother Gilpin, you wouldn't get an 'Amen' out of the crowd." I expect, beloved, he told the truth. I'm satisfied that there are a lot of Baptist churches where you wouldn't get an "Amen" out of the crowd either. I say to you this morning, that no matter what the doctrine is, the people of God ought to be obedient to the doctrines that are laid down within His Word.

How should we be obedient? To answer this question I'll say we should not only be obedient unto the doctrines, but we ought to be obedient IN OUR OWN CHRISTIAN LIVING.

I got an invitation a few weeks ago to preach for a group of Baptists over at Lester, W. Va., on August 17th. They asked me to preach on "The Substitutionary Death of Christ." I replied at once and told them that, God willing, I would be there. I got a letter a few days ago saying that one of the brethren that was to speak in the afternoon couldn't be there and they wondered if in addition to the night sermon, would I preach in the afternoon, and they wanted me to preach on "Consecration — How To Get Christians To Live For The Lord." As I was thinking about it, beloved, it came to me that it would be a whole lot easier for me to preach to them than it will be for them to live what I am going to preach. It isn't any trouble to preach on Christ—

(Continued on Page Four)



# PROGRAM

For Induction of the

REV. L. W. BENEDICT

as Pastor of

Irene Cole Memorial Baptist Church

SUNDAY, MAY 2, 1948

at 2:30 p.m.

1. Song—"How Firm a Foundation".....by the Choir and Congregation.
2. Prayer.....Rev. E. L. Howerton, pastor, First Baptist Church Pikeville, Ky.
3. Special Music.....By the Choir
4. Welcome to Prestonsburg.....Dr. G. D. Prentiss  
Pastor, Prestonsburg Methodist Church
5. Response.....Rev. Harold Black  
Pastor, Prestonsburg Presbyterian Church
6. Song (Amazing Grace) .....Choir and Congregation
7. Welcome to Floyd County.....Rev. Winn T. Barr  
Pastor, Allen Baptist Church
8. Response .....Fred G. Francis
9. Welcome to Enterprise Association.....Rev. A. O. Allison  
Pastor, Elkhorn City Baptist Church
10. Response .....Rev. Ralph E. Webb  
Pastor, Paintsville Baptist Church
11. Special Music .....By the Choir
12. Welcome to the Brotherhood.....Rev. E. L. Howerton
13. Response .....Rev. W. W. Williams  
Pastor, Baptist Church, Wheelwright, Ky.
14. Song ..... "Blest Be the Tie That Binds"

Benediction—Rev. L. W. Benedict

Committee:

A. J. MAY, Chairman  
FRANKLIN MOORE  
MRS. R. W. FEILER  
MRS. S. L. ISBELL  
MRS. J. R. HURT

## "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23).

Can L. W. Benedict change his unionism and his heresies? The answer to all these questions is an emphatic negative. He practiced open communion when in Louisville. He practiced open communion when pastor of Mt. Zion Baptist Church, near Ashland.

He advocated open communion when at Wurtland, Ky. He has been a unionist in every pastorate he has ever held.

He began his pastorate at Prestonsburg, Ky., with a unionistic service as the above photostatic copy shows, with Methodists and Presbyterians on the program of induction.

This is the same man the editor charged with unionism and other heresies, who was completely whitewashed by the state board, who even refused an investigation concerning him. Instead of firing him, and rather than admit that I was right in my contentions, they moved him to Prestonsburg—a fresh field with greener pastures.

Yet, this induction service shows that it is the same Benedict—no change—still a heretic and still shielded by the state board.

NOTE PARTICULARLY: Though the names of Bro. Ralph Webb and A. O. Allison appear on this program, they were not present. As for the others, I do not know. I hope they were not there, even though their names appear in mighty bad company.

### INFANT BAPTISM

(Continued from page one)  
tized by the apostles."

Baxter says, "I conclude that all examples of baptism in Scripture do mention only the administration of it to the professors of saving faith: and the precepts give us no other direction."

Curcellus says, "The baptism of infants in the two first centuries after Christ was altogether unknown; but in the third and fourth was allowed by some few, in the fifth and following ages it was generally received."

Dr. Wall, the ablest defender and most learned advocate of infant baptism, says, "Among

all the persons that are recorded baptized by the apostles, there is no express mention of any infants."

Neander, perhaps the most learned and reliable of all church historians, says, "Baptism was administered at first only to adults, as men were accustomed to conceive of baptism and faith as strictly connected."

Hippolytus, bishop of Pontus, who wrote in the first half of the third century, says, "We in our days never defended the baptism of children, which in our day had only begun to be practiced in some regions. The baptism of infants we did not know." And Bunsen, his learned translator, declares that infant baptism, in the modern sense, was utterly unknown in the early church, to the middle of the third century.

Dr. Hanna says, "Scripture knows nothing of the baptism

of infants."

Prof. Jacobi says, "Infant baptism was established neither by Christ nor the apostles."

Similar concessions have been made by Erasmus, Calvin, Vives, Taylor, Mosheim, Gieseler, Coleman, Meyer, DeWett, Olshausen, Lange, Hodge, Stuart, Woods, and others, though at the same time justifying the practice on other grounds. They are agreed that Tertullian is the first writer who distinctly mentions the practice and that it must have arisen about that time, A. D. 204. Had it been much earlier, it would have been mentioned by some earlier writer.

From What Cause Did It Arise?

The answer to this question is plain, and should be satisfactory. Soon after the ascension of our Saviour, various heresies arose and were mingled with the doctrines of the Gospel, and many superstitious rites corrupted the simple ordinances of Christianity. In this, all scholars and historians are agreed. Very early the notion began to prevail that the ordinances possessed a mysterious efficacy, a sanctifying power, and that to die without receiving baptism and the Supper, was to endanger the salvation of the soul. Thus parents, very naturally being desirous of making certain the salvation of their children by every possible means, began to request baptism for them, thereby to insure their spiritual safety. This was at first, probably, done only in the cases of sick or dying children, but afterwards it became general. It was essentially the same idea as that which led to the practice of sprinkling for baptism—a false notion of the efficacy of the ordinance. No one who carefully reads the early history of Christianity can fail to see the correctness of this explanation.

### "OBEDIENT OR DISOBEDIENT CHRISTIANS"

(Continued from page three)  
tian living but it is a great big problem to practice it in your life.

I am saying, beloved, that we ought to be obedient in our Christian living. Listen:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—II Cor. 6: 14.

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

We should also be OBE-DIENT TO THE LAST COMMAND. Do you know what the last command of our Lord was? Listen:

"And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:18-20.

That same command is given in a little different words in Gospel of Mark. Listen:

"And he said unto them, Go ye into all the world, and PREACH THE GOSPEL TO EVERY CREATURE."—Mark 16:15.

Do you want to know what His last command was? Listen:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea,

and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Beloved, that is His last command and we ought to be obedient to it.

I know in the years that I have been your pastor that I have tried to the best of my ability to preach missions to you and I have tried to emphasize the fact of our responsibility as Baptists, not only here to sustain locally the Word of God, but to preach that same Gospel to the ends of the earth to the best of our ability. Yet, beloved, though I have been your pastor for nearly twenty years and have preached thus all the time, I am satisfied that there are numbers of the membership of our church that have never yet made a special offering for the cause of missions. Shame, shame on you!

As the old song says:

"In Christ, there is no East nor West

In Him, no North nor South,  
But one great fellowship of love,

Throughout the whole wide earth.

In Christ, now meet both East and West

In Him meet South and North,

All Christly souls are one in Him,

Throughout the whole wide earth."

In these days of the vacation season when men and women go on vacation and spend their money, taking care of themselves and thinking not one thing about the cause of Christ so far as missions are concerned, we need to be reminded of this last command. God's people of this church ought to be obedient to the last command of our Lord.

Beloved, while we should be obedient in doctrine and obedient in living, and while we are trying to be obedient to the last command, let's notice also that God wants us to be OBE-DIENT TO THE LEAST COMMAND. Listen:

"Whosoever therefore shall break on of THESE LEAST COMMANDMENTS, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Mt. 5:19.

Beloved, I say to you that God wants us to be obedient to the least command that there is within this Bible. It is wonderful to try to be obedient to doctrine; it is wonderful to try to be obedient in your living; and it is wonderful to be obedient to the last command, but I am wondering if you are trying to be obedient to the very least command within this Word of God. May God help us to do so.

### III

WHY SHOULD WE BE OBE-DIENT? If I know anything about this Bible, I believe that we can find the reason for obedience in one verse of Scripture. Listen:

"For the love of Christ constraineth us."—II Cor. 5:14.

Why should I be obedient to Him in Christian living? Why should I be obedient to the last command He gave and to the least command that He has given? Why should I be obedient to Him? Just one reason: "The love of Christ constraineth us."

Beloved, if Jesus Christ went to Calvary and died for me, I ought to be obedient to Him. I have no right to say "nay" to Him in the matter of obedience in view of what He has done.

I want to remind you of that incident in the days of Cromwell's protectorate when one of

### "THE ANNUAL CALL

(Continued from page one)  
call, a clear understanding to how the relationship between pastor and people may terminated at any time, self-tiveness to the will of God the part of all concerned. It is a reflection on the integrity the ministry to assume the man who proves himself satisfactory can be dismissed only by having recourse to a reflection on the intelligence and spirituality of a church it knows its own mind and will of God so poorly or div guidance for more than year at a time.

8. The "annual call" is a church and unworthy device that self-respecting churches have long ago given up and that ministers who value their and energy refuse to accept has so little to recommend self with such a provision in constitution or by-laws.

—Exchange

Cromwell's soldiers had condemned to die for some demeanor. Though his friends and loved ones and sweethearts had made every effort in his behalf, the sentence still stood and Cromwell determined that sentence should be brought to execution. The man was sentenced to die at the hour of ringing of the curfew. When that hour came, the man led forth to the public square and Cromwell and the soldiers and the executioners waited at the curfew, but no bell sounded. His sweetheart climbed up into the belfry, in the tower, and had perched upon the clapper of the bell the old deaf bellman pulled tugged at the rope below, body swung backward and ward within that belfry, body bruised, bleeding, torn, but not a sound escaped from the bell.

After the old deaf bellman had finished his task for day and had gone home, came down from her perch that high belfry, and made way out to the public square where Cromwell was making ready to send soldiers to why the bell had not been rung. But suppose the poet tells the rest of the story:

"And her brow all lately with sorrow,  
Glows with hope and courage now.

At his feet she told her story  
Showed her hands all bruised and torn

And her young face still  
gazed with the anguish she had worn.

Touched, his heart with sudden pity

Lit, his eyes with misty light  
"Go, your lover lives," Cromwell,

"Curfew shall not ring tonight"

Beloved, how much of a debt do you suppose that young man owed to her? How much of obligation do you suppose he felt under as he turned to those hands bruised and torn I come to Calvary this morning and I look up to Him who died there and I see a face that was marred more than any man's and His side that was pierced with a sword. I see feet that had nails driven through them for me. What about my debt to Him this morning? Can I say "nay" to Him as to any command? Here is the reason we should be obedient: love of Christ constraineth us. Oh, may we remember text: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." May God bless you!