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MISSIONARY

PREMILLENNIAL

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BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 39, No. 15

ASHLAND, KENTUCKY, MAY 16, 1970

WHOLE NUMBER 1638

VETERAN MISSIONARY NOW AT REST

Joe T. Brandon, veteran missionary to Brazil and one of the greatest men whom we have ever known, went to be with the Lord on March 29, 1970.

For many years, Brother Brandon carried on a great mission work far up the Amazon River in Brazil, and no man of my acquaintance has been more true to the Word than has Brother Brandon. On the mission field, he stood squarely against all enemies of the truth, and started a work in the Amazon Valley that will live and last and glorify God for many years to come.

Brother Brandon truly loved the Book. He was a thorough student of it, and an excellent preacher. I never heard him preach a mediocre sermon, although I have heard him speak on many occasions. It was always a blessing to me to be associated with him.

Brother Brandon went to Brazil as an independent missionary, having been sent out in connection with the work done by Brother H. Boyce Taylor, then living and pastor in Murray, Ky.

Brother Brandon did not believe in mission boards. The first time I saw him, I asked him if he had ever seen Brother Taylor's tract on mission boards. His reply was: "I saw it when it was first printed and I told Brother Taylor then that I did not believe a word of it."

In the providence of God, his work was gobbled up by a mission board. (The least said about this the better, although volumes could be written as to the selfishness and dishonesty of the secretary of this particular board. In my safe are two complete files of several hundred pages concerning this secretary and his dishonesty).

In due course of time, God delivered Brother Brandon from this mission board and from then on until his death, he was an independent missionary, as he had been at heart all of his life.

In God's providence, he was stricken with leprosy, and was in a leprosarium in Louisiana until he was completely recovered, several years ago.

In my home at a later date, when fully recovered, he thanked God for the experience of leprosy, and for the fact that God



JOE T. BRANDON

had fully recovered him therefrom. This is only a sample of his devotion to the Lord, and his bowing to the will of God.

I shall never cease to thank God for my recollection and memories of Brother Brandon, for his devotion to the Lord, his fearlessness of man, and his regard for God's Word shall live on forever as an inspiration to me.

This little report as to his death would not be complete unless I told of one sample of his fidelity to the truth. Years ago when he was still connected with a mission board, both he and the secretary came to see me, to see if I would work with them and use the pages of TBE to sponsor the work of what is known as Baptist Faith Missions. I told them frankly in my printing shop that I was not interested in mission boards and that I would not, in any wise, support them. They suggested that I take off the afternoon, and talk the matter over fully. We went to Huntington and in Ritter Park, we sat at one of the picnic tables in a glen, where we read the Word of God, talked about missions, and prayed for God's guidance. I still told them that I did not believe in mission boards, and that I would have (Continued on page 4, column 4)

Halliman Makes A Mission Patrol Into A New Area

Dear Pastor and Church,

Of recent date I have made a mission patrol into the Aigeguali-Auwi area and it gives me a great deal of pleasure to be able to report on this patrol. All the preliminaries to leaving were about as usual so we won't spent a lot of time on that. I will just mention that no matter how long I have been in planning a patrol and laying some of the things out that I will be needing it seems that the day just before I leave is filled with last minute decisions. This time it was no different.

It started raining about 4 p.m. on the afternoon before I was to leave and at 6 a.m. the morning that I left it was still raining. Over 3 inches of rain fell that night so needless to say the track was more than just a little damp in places. We got started quite early though and other than mud and slush to wade through we made good time.

Our first stop was to be the Quangebe Baptist Church. There is quite a large mountain to cross before you get there and it seems that almost every time I go there the rains start just about the time I get on top of the mountain or shortly thereafter. I thought that by getting an early start this time we would get there before the rain set in. However, my calculations were wrong. Just as we were coming on top of the mountain it began to sprinkle and by the time we had reached the top and started down it was pouring. We were still in the timber and had some protection but this did not last and the rain got harder. Just after we left the timber line the rain began coming down in sheets with a fairly strong wind. We had tall grass (over my head in some places) to walk through going down the mountain side

ROY
MASON
RADIO MINISTER
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Two things are being discussed in these and connecting verses, namely, salvation and reward. As to salvation, verse 14 says, "For as many as are led by the Spirit of God, they are the sons of God." So then, a saved person is a Spirit-led person.

Verse 16 says, "The Spirit beareth witness with our spirit that we are the children of God." So then, a saved person has the witness of the Spirit.

Then the writer tells us that if one is a saved person he is an heir of God — a joint heir along with Christ (v. 17). Then he adds, "If so be that we suffer with him." Two things about suffering with Christ.

1. If one is not a saved person, he is not going to be willing to suffer for Christ's sake.

2. If we don't suffer anything for Christ's sake, then we shall not fall heir to any rewards, for

and it became extremely difficult to stay right side up. I slipped



FRED T. HALLIMAN

and fell once, sliding several feet down the mountain side before I (Continued on page 2, column 4)

there won't be anything to be rewarded for. We must always bear in mind two things: Salvation is purely by grace, apart from works of any kind. Rewards will be for service rendered. Works have nothing to do with salvation, but works have everything to do with rewards.

I think the questioner is quite right in associating verse 17 with John 14:2-3; Gal. 3:26; Ephes. 5:30. Let us read those verses in connection with verse 17.

John 14:2-3, "I go to prepare a place for you. And if I go . . . I will come again and receive you unto myself."

Gal. 3:26, "For we are all the children of God through faith in Jesus Christ."

Ephes. 5:30, "For we are members of his body, of his flesh and of his bones."

These verses make clear that salvation is through faith, with human works in no way connected. Certainly it is true that Romans 8:17 DOES NOT mean that one being a child of God is contingent upon the doing of certain works, such as suffering for Christ. However, as already suggested, one's willingness to suffer for Christ, gives good indication that one has become a child of God.

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The Spirit of God has several functions in relation to the child of God. The Spirit quickens, seals, bears witness, and many other things. Verse 16 tells us of one of those functions. "The Spirit itself beareth witness with our spirit, that we are the children of God."

The witness that He is bearing is that we have been born into the family of God. "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (John 3:3). "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth Him that begat loveth Him also that is begotten of Him." (I John 5:1). "For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26).

Verse 17 is pointing out that because we are born into the family of God we are His heirs and joint heirs with Christ. There are some things that become ours as soon as we are saved. Eternal life, guardian angels, the home in heaven mentioned in John 14:1-3, and blessings of this type. There are other things that become ours only if we suffer with Christ in our lifetime. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." (Rev. 3:21). "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12).

The question states that Eph. 5:30 is connected with this passage. Possibly so, but I don't think that it is speaking primarily of the birth of the child of God into the family of God. This (Continued on page 4, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"RAGS—GRACE"

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." — II Cor. 8:9.

The message that I wish to bring to you has a background that goes back several years ago. When Queen Victoria was the Queen of England, she was visiting, one day, a paper mill in the city of Lancastershire, and as she passed through this paper mill, over in one corner she noticed a big heap of turkey-red cloth — nothing but rags. She asked the man who was showing her through the mill what they could make out of those turkey-red rags. He said, "I can make the most beautiful snow-white paper

— paper that is fit for your Majesty's crown."

Sometime later, at Windsor Castle, there was delivered to her a package of beautiful parchment and on each sheet there was embossed in gold the crown of England. When Queen Victoria received this gift from this paper mill, she realized that the paper that had been presented to her, which was embossed with the crown of England in gold on every sheet, that the paper had been made from those turkey-red rags that she had seen lying in a corner in the paper mill.

Of course, you and I would say that was truly a remarkable transformation, that man could take turkey-red rags and make out of them white parchment pa-

per that was fit for the Queen of England. When I read that thirty-five or forty years ago, I remember commenting to myself, "But that is no greater transformation than that which takes place so far as the sinner is concerned." Beloved, every man who is saved has been changed by the grace of God, and in actuality, a greater change has been wrought by God in behalf of you and me than was wrought by that paper manufacturer in behalf of those rags. Certainly every one of us are crimson-dyed sinners, and God, by His grace, has changed us and transformed us to the extent that, as Jude says, some day we shall stand in His presence "faultless before the presence of his glory." (Continued on page 2, column 1)

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The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
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"Rags — Grace"

(Continued from page one)

I think of some individuals in the Word of God who were truly crimson-dyed sinners that God chose. Take, for example, the Apostle Paul. There couldn't have been anybody any worse as a sinner than was Paul. I don't mean that he was immoral. I don't mean that he was unethical. I don't mean that the Apostle Paul was a vicious man from the standpoint of morality, for he wasn't. However, Paul was so bad he thought that he was doing God a service when he killed Christians, and destroyed churches, and haled Christian men and women before the judgment seat at Jerusalem that they might be tried and condemned.

Paul thought that he was actually doing God a service, yet the time came in Paul's life when God saved him. The Word of God tells us that when Paul was saved, he immediately began to preach the Word of God. He didn't wait for a seminary education. Instead, the Word of God says that he immediately preached Jesus in the synagogues that He was the Christ. I say to you, it was the grace of God that took Paul as a blasphemer and a persecutor and changed him into Paul the Apostle.

Thirty years later, I see the whole New Testament land dotted with New Testament churches all because of Paul's ministry. I see the Apostle Paul as he preaches the Word of God over a vast area. He himself said:

"From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."—Rom. 15:19,20.

This would tell us that for eight hundred miles round about, the Apostle Paul had been a missionary of the Lord Jesus Christ. I look at him as he endured suffering. I see him as he was whipped publicly five times, with a total of 199 lashes falling across his bare back. I see the Apostle Paul as he is abused over and over again in various ways, particularly as they stoned him and left him for dead. I ask, what is it that caused this man to undergo and to stand up under all these trials that he has? What changed him from being the blasphemous enemy of Christ? What caused him to change so that he is no longer a persecutor of the church but rather he is a sufferer for the cause of Christ? Beloved, just one thing: the grace of God changed him. If it would be almost an impossible task for those turkey-red rags to be changed into beautiful white parchment, how much greater is it seemingly

Our Pressman Hopes To Return To Work Soon

As most of our readers are aware, due to illness on the part of our pressman, we have been bringing this paper to you under most adverse circumstances, in an abbreviated form for the last several weeks.

However, it appears that we now have a little good news of a definite nature that we might share with you. Apparently, our pressman will be able to come back to work by the first of June, or maybe a little sooner. The doctor told him a few days ago that in all probability this would be true. I am sure that our readers will be happy to know of this.

In this respect, we share with you a brief note from Brother Halliman:

"I hope that your pressman is soon able to be back on the job again. I prefer the paper as you are sending it out now to what it was but at the same time, the eight pages gave such a well-balanced diet of reading that I am sure no one would ever be satisfied with the four-page edition as with the eight pages. This, I think more than anything else, will make folk appreciate TBE. Frankly, I believe that God directed this to happen exactly as it did for the benefit of the future of TBE. Tell your pressman that while I sympathize with him because of his sickness, I firmly believe that God definitely had a hand in his sickness, and I also believe that God is going to raise him up now to carry on his work. For as I see it, the Lord has accomplished His purpose in his sickness."

Brethren, pray with us as to the future of the ministry of TBE.

an impossibility, and certainly it is nothing short of a miracle, for the grace of God to take Paul and to change him and make Paul a great servant of the Lord that he was.

I look again in the Bible and I see Zacchaeus, of whom we read in Luke 19. One day, Zacchaeus heard about Jesus. He wasn't concerned about being saved. He only wanted to see Jesus as a man. When he heard that Jesus was going to pass through the town of Jericho, he hurried to a spot to see Jesus, but he was little of stature and was unable to see over the crowd, to get the view of Jesus that he wanted. So, he climbed up into a tree that God had planted for that very purpose. He climbed up into that sycamore tree and sat there, watching, looking, and waiting until Jesus came by, that he might see Him. Just as Jesus came by, when Zacchaeus was expecting to see Jesus but never expected Jesus to see him — just as Jesus came by, Jesus looked up into that tree and said:

"Zacchaeus, make haste, and come down; for to day I must abide at thy house."—Luke 19:5.

The Word of God tells us that Zacchaeus turned loose of that limb and fell to the feet of Jesus, and as he fell, he said:

"Behold, Lord the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."—Luke 19:8.

Jesus then said to Zacchaeus: "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."—Luke 19:9,10.

Beloved, what was it that changed Zacchaeus, a money-grabbing little Jew, who loved money more than anything else, who was a tax-gatherer, and who lived with the idea in mind that he would oppose everybody in any way that he could, in order to get as much money as possible from them? Now he stands in the presence of Jesus Christ and he gives half of his wealth

to the cause of Christ, and he restores to every man fourfold for anything that he has taken from him illegally. Zacchaeus stands there a changed man. What did it? It was the grace of God, and nothing short.

Yes, an artisan can take a pile of turkey-red rags and change them, and make out of them beautiful white parchment. Jesus Christ can take a sinner and make out of him a saint, like He did Zacchaeus.

I think also of that woman of Samaria that we read about in the fourth chapter of John's Gospel. She wasn't any saint. Certainly her life had been anything than that which was pleasing in the sight of God and man. The Word of God says that she had been married five times and that she was then living with a man in open sin. This woman of Samaria who came out to the well to draw water had been a vicious woman so far as her morals were concerned, yet when she came to the well to draw water, Jesus Christ came to that same well to save her soul. He had passed through that area because there were some of God's elect there and she was one of them, and the Lord Jesus Christ came to the well just as she got there.

You say that it was a seemingly coincidence that they both arrived there at the same time? No, beloved, there is no such thing as a coincidence with God. It is God's plan being fulfilled, and God's purpose being fulfilled.

This woman came to the well just as Jesus arrived. After a conversation with Him, I see her as she leaves her waterpot at the well and hurries into the town and goes from door to door and says to the crowd:

"Come, see a man, which told me all things that ever I did: is not this the Christ?"—John 4:29.

The Word of God says that many of the people of the city believed on Jesus because of the saying of this woman. I tell you, beloved, there is just one thing that changed that woman and that is the grace of God.

I say to you, it is seemingly an impossibility for a pile of dirty turkey-red rags to be changed into beautiful parchment. A man would have to know a great deal of science. He would have to know a great deal about how to tear those rags and how to cleanse them. He would have to know a great deal about the chemicals to use. He would have to know a great deal about various things in order to change those rags into beautiful white parchment paper. Beloved, the man that knows, can do it.

The Lord Jesus worked a greater miracle so far as Paul was concerned, and the woman of Samaria, and Zacchaeus, and you and me the day that He changed us and saved each soul. I tell you, it was a wonderful transformation that God wrought. It was a great change that was wrought so far as you and I are concerned, in that God took us as crimson-dyed sinners and changed us, to the extent that we are made pure as the snow, so that one day we are going to be presented faultless in the presence of His glory. Nothing but God's grace can do it.

I

THE STATE OF NATURE.

May I remind you of the state of nature so far as those rags are concerned, and man is concerned. I can imagine that maybe in that pile of rags, there were rags from possibly a peasant's coat, and maybe rags from a prince's garment, and maybe from a prisoner's clothing. They were filthy rags. I want to tell you, God can take all of us, in spite of any difference there may be in regard to us — God can take us and change us in precisely the same way.

Do you realize that in the sight of God we are all just filthy rags? Listen:

"And all our righteousnesses (Continued on page 3, column 1)

Halliman's Report

(Continued from page 1)

could get stopped. I got up full of mud but not for long for the rain soon had all that washed off. I finally reached my house but not until every thread of clothing was literally dripping with water. Water had run down into my boots until it was as if I had waded a river and gone over the boot tops.

It took some time to get a fire going and then I proceeded to get into some dry clothing. To my surprise water had gone into my patrol box that I carry my clothing in and I had a hard time finding dry clothing. All of them were partially wet. This caused me to have a look at my sleeping gear and that too, was soaked through and through. However, I had several hours to get it dried out before I slept in it.

Now if you are feeling a bit damp and chilled after coming with me thus far on the patrol, don't pull your chair up too close to the fire for I have a few heart-warming experiences to tell you (Continued on page 3 column 4)

A Statement Concerning Brother Cook's Book

Due to the trucking situation all over the country, we have not been able to get Brother Cook's book returned to us from the bindery. We cannot say just how soon we will get it, but we ask you to keep sending in your orders and within a very short time — perhaps only a few days — we'll be able to mail it to you.

Unless you are dependent upon trucks for delivery to and from your place, you probably do not realize the seriousness of the trucker's strike. For example, we have one box setting on our floor to be shipped to Chicago that has been there for at least three weeks and we are unable to get any of the trucking companies to pick it up. We recite this as an example of the situation that exists all over the country.

Rest assured, if you have ordered a book, you'll be getting it at an early date, and that we'll send it to you just as soon as we possibly can.

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



I would urge everyone to attend this Conference because . . .

It has been my privilege to be a speaker at the Annual Bible Conference of Calvary Baptist Church. I would urge you to attend this Conference because it is a GREAT Conference.

It is great because it is authorized and hosted by a GREAT church. When judged by its stand for the truth, by its efforts on behalf of the truth, its great missionary enterprises, we must recognize Calvary Baptist Church as one of the greatest of churches in the world today. This church has a great pastor and some of the finest Christian members to be found anywhere.

This Conference is a great Conference because it is connected with a GREAT paper, The Baptist Examiner. I could not possibly find words adequate for a proper evaluating of this great paper. Only God knows how many owe and how much they owe to this paper. Without doubt it is the greatest paper in print today, and this Conference is brought together largely through the ministry of TBE.

This Conference is great because you will hear some GREAT preachers. Many of God's greatest preachers are speakers each year. I am sure that no Conference in America can produce as great a list of fine preachers as this one. We would not unduly honor men, but God calls and equips and uses His preachers, and many of the very best are at this Conference each year. I count it one of the chief spiritual joys of the year to sit at the feet of these great preachers once each year.

This Conference is great because you will hear GREAT messages. The messages will be extremely sound. There is much prayer that goes up on behalf of this Conference, and God has been pleased each year so far to unusually bless the preachers. They have spoken precious truths with great power, and our souls have been fed and strengthened for the days ahead.

This Conference is great because of the fellowship with GREAT saints. Surely many of God's greatest saints gather here each year. I count it as one of my dearest treasures to have a host of friends around the country, and to be able to see many of them once each year at this Conference. Those of us who have been before can hardly wait to get back and see our precious friends again.

This Conference is great because of the GREAT physical accommodations. The rooms and the food provided are the very best, and we truly thank God for this.

This Conference is great because some GREAT books are offered for sale each year. God's children should be interested in placing good, sound books in their homes to read themselves and for their children. So make your plans now to be at this GREAT Conference.

JOE WILSON,
Winston-Salem, North Carolina

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

"Rags — Grace"

(Continued from page two)
are as filthy rags."—Isa. 64:6.

Notice, He says that your righteousness — the best things about you — the good things about you — in the sight of God are nothing more than a dirty, filthy, repulsive rag that you wouldn't want to touch. We are nothing but rags in God's sight.

The best, I say, looks like a dirty rag. If that be true concerning your righteousness, the best there is about you, I ask you, how about the unrighteousness? How about the immorality? How about the sin? If the best there is about you looks like a filthy rag, what does the sin of your life look like in God's sight?

The interesting thing about all this to me is this: the Word of God says that there is no difference so far as we are concerned. Listen:

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for THERE IS NO DIFFERENCE: For all have sinned, and come short of the glory of God."—Rom. 3:22,23.

Notice, He says that there is no difference in us. As I said, there might have been in that pile of rags a peasant's garment, or a prince's garment, or a prisoner's clothing, but there is no difference when the artisan came to make up that parchment. As far as we are concerned, it makes no difference what we are, or who we are, for in the sight of God there is no difference. We have all sinned and come short of the glory of God, and God can take you, regardless of who you are, or what you are, and God can change you. Isn't it wonderful and isn't it marvelous to know that so far as we are concerned, our state of nature puts us as though we were just a bunch of rags in His sight, yet God can change us and make out of us what He wants us to be.

II

THE STATE OF GRACE.

In order for those rags to be changed into parchment, they had to be carefully torn, and carefully cleansed, and carefully chemicalized. There were many processes that those rags had to go through before they became beautiful white parchment. Every one of those steps or processes through which they had to pass was nothing but a preparation to make beautiful white parchment paper.

Beloved, may I remind you that there were several steps that had to take place in order that you might become a child of God. The Word of God would indicate that you had to be sanctified. That word "sanctified" means "set apart." The Word of God would indicate to us that you had to experience that sanctification, being set apart to the Lord, before anything could be done in your behalf. Listen:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption."—I Cor. 1:30.

Beloved, one of the processes in your salvation was that of sanctification. God had to set you apart. He had to choose you. You had to be sanctified in His sight.

Not only was sanctification necessary that you be convicted of your sins in order that you might want to obey Him and be humble in His sight in order that you might be saved. God's Word would lead us to believe that a sinner has to be convicted of the Lord for his sin. We read:

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me."—John 16:8.

(Continued on page 4, column 5)

The Return of our Lord is presented as a motive to *brotherly love*—"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints" (I Thess. 3:12, 13). In view of the fact that our Lord may return at any hour, how awful are divisions between the Lord's own people. Soon shall each of us appear before the Bema of Christ where every wrong will be righted and every misunderstanding cleared up. The Lord is at hand, *therefore* let us sink our petty differences, forgive one another even as God hath for Christ's sake forgiven us, and increase and abound in love one toward another.

The perennial hope of Christ's second advent is used as a call to a *godly walk*—"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). How clear it is from these words that the Blessed Hope is intended to check the spirit of self-pleasing and self-seeking in the believer and to promote holiness in the daily life. As says the apostle John, "He that hath this hope in Him purifieth himself even as He is pure" (I John 3:3).

The return of our Lord is designed to *comfort* bereaved hearts—"For I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18). Those to whom the apostle was writing were sorrowing over the loss of loved ones. But observe, he does not seek to solace by telling them that shortly they would die and join the departed in heaven. No; he held up before them the prospect of a returning Saviour who would bring back the sleeping saints with Him.

The promise of the Redeemer's return is calculated to develop the grace of *patience*—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. *Be ye also patient; stablish your hearts:* for the coming of the Lord draweth nigh" (Jas. 5:7, 8). These words were addressed to saints who were poor in this world's goods and who were groaning beneath the oppression of unrighteous employers. How timely is this word of exhortation to many a twentieth-century saint! How many of God's poor are now crying unto the Lord for deliverance from pecuniary difficulties, from tyranny and injustice! These cries have reached the ears of the Lord of hosts, and just as He intervened of old on behalf of Israel in Egypt, so will He speedily come and remove His people from their present cruel task-masters. In the meantime, the word is, "Be patient therefore, brethren, unto the coming of the Lord."

The hope of our Lord's return is the *antedote for worry*—"Let your forbearance be known unto all men. The Lord is at hand. *In nothing be anxious*" (Phil. 4:5, 6, R. V.) Brethren in Christ, why be so fearful about meeting next year's liabilities? Why be anxiously scheming and fretting about the future? Why be worrying about the morrow? Tomorrow you may be in heaven. Before tomorrow dawns the assembling Shout may be given. At any hour thy Saviour may come. The Lord is at hand and His appearing will mean the end of all your trials and troubles. Look not then at your dangers and difficulties, but for your Redeemer. In nothing be anxious.

The prospect of a speedily returning Saviour is employed to stimulate *sobriety and vigilance*—"Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: *let us therefore cast off the works of darkness, and let us put on the armour of light*" (Rom. 13:11,12). As we have shown in a previous chapter the "salvation" here spoken of is that mentioned in Heb. 9:28 ("unto them that look for Him shall He appear the second time without sin

unto salvation") which salvation is brought to us at Christ's second advent. Note, particularly, that this salvation is not presented as a distant hope, to be realized at some remote period, but is set forth as that which is nigh at hand.

(To Be Continued Next Week — D.V.)

Halliman's Report

(Continued from Page Two)

about before the patrol is over. One thing that I have noted among real Baptists from the days of John the Baptist until this present hour—they are not afraid of water. Since that first Baptist preacher began baptizing upon the authority from heaven in the old muddy Jordan, Baptists have been baptizing where there "was much water," yea, and even "going down into the water," ever since.

After about an hour I was dried out and by now the rain had stopped and over 100 people had gathered for a preaching service. Again here is proof that "real" Baptists are not afraid of water. Many of these folk that had come for services came while it was still pouring; several had to cross swollen streams, and all had to wade through tall wet grass to get there, but they were there and waiting before church service time. After a spirit lifting service, buying some food, and fellowshiping with the people for a while they went home and I prepared my evening meal. This closed out the first day of the patrol. A hard day physically to be sure, but the discomforts of the long hard walk and the drenching rain were soon forgotten. About 9 p. m. I went to bed looking forward to a fruitful ministry on this patrol.

I started off the next day with a full schedule. About 10 a. m. we had our first preaching service for the day. After that was over there were two people to be baptized and since the place for baptizing is quite a way from the church, not long after that first service we left and walked for about forty minutes before we reached the place to baptize. Had we been Methodist we could have had a so-called baptizing there at the church for I had enough water in my canteen to sprinkle several hundred, but being Baptist and desiring to follow the Scriptures regarding baptism we looked for a place where there was "much water."

At the water side we had another preaching service and then the two, both women, were baptized. This brought the number of members at the Quangebe Baptist Church to 76 that have been baptized, however 4 have died.

After the baptismal service was over we proceeded back to the church building and after a short rest and since the time was getting well on into the afternoon we assembled for another service. This time the Lord's Supper was observed by the church. One man abstained from partaking of the emblems and when questioned as to his reasons he said his life in the past few months had not been such as a Christian ought to live. We were told by some of the men of the church that since it was not only a blessed privilege but a duty of every church member to observe the Lord's Supper in the church where their membership is, he would have until the next time they observed the Lord's Supper to act like a church member should or else be excluded. The man apologized to the church for his actions and promised to lead a better life. I am in full agreement with the voice of this church, i.e., if a person is leading such a questionable life that they are not fit to partake of the Lord's Supper they owe the church an apology and then if they do not soon straighten out they ought to be excluded.

Soon after this service I prepared my evening meal and as I sat there alone that night I

could not help but think and meditate upon the late afternoon service. Among other things I thought that doctrinally these churches are identical to the New Testament church, and then I thought that as related to the practices of these churches to those of New Testament days they surely have a lot in common. I believe that Baptist churches in New Testament days disciplined their members. These churches are settling down now to a steady growth and this includes some pruning now and then. With these thoughts the second day of the patrol came to an end.

We started off the third day with a 10 a. m. service at this same place. The house was overflowing for this service and there were a few professions of faith in Christ at the end of this service. With this service we finished our visit with the Quangebe Baptist Church and shortly thereafter we left there to visit with the Aigeguali Baptist Church.

It is less than two hours walk between these two churches and all of it is going down hill as Quangebe sets about half way up the mountain. We arrived at Aigeguali shortly after noon and had plenty of time to get our things set up for the night before a service. The original membership at this church was 16 and one has died since I last visited them. Most all of the membership are elderly people at this church and there is not much prospect at present of an increase. There was quite a large crowd for the afternoon service as there were folk from two other churches there visiting with these people.

A good supply of fresh corn, pumpkin, and sweet potatoes was brought in and offered for sale. After I bought what was needed there was still yet to spare and several of the locals decided to stay around and cook the rest of the food so all the food was prepared and a large hole was dug and the hot rocks and food was placed in it to cook. About an hour later one of my carriers came over to my house with three large steaming ears of corn and three or four sweet potatoes. I just might mention that this same fellow took it upon himself to act as my personal cook and waiter for the entire trip. He would always pick out some of the choicest pieces of each variety that was available and wrap them in separate leaves and then after they were cooked he would bring them over to me. This is the same fellow that, several years ago, I used a switch on during services one day for continually disturbing the services. He was not a Christian at the time and got mad and ran off and tried to become a Catholic but he had already heard too much gospel when he left, and one day the Lord saved him and he came back and asked for baptism and has become one of the best friends I have here. With some fellowship after the meal the third day of the patrol ended.

The fourth day of the patrol was on a Sunday. We had one service scheduled with the church at Aigeguali and the church was to observe the Lord's Supper. The church building is small there and with just over 50 people there we had a packed house. Every church member was in attendance and apparently the service was enjoyed especially by them and each visitor listened to what was said and watched what was done with the utmost reverence.

Just before noon we had finished with the services there and were to move on to another (Continued on page 4, column 3)

The Forum

(Continued from page one)

passage is dealing with the church as the body of Christ, and I prefer to keep it in this connection rather than the other.

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It would appear that verse 16 is self explanatory. According to most translations, "The Spirit itself beareth witness with our spirit." But since this Greek preposition can be translated into so many different prepositions in our language I am wondering if this should not read, "The Spirit (Holy Spirit) itself (should be Himself) beareth witness to our spirit, that we are the children of God." In II Pet. 1:3 we see that if certain things be in us and abound, all is well with our spiritual nature. But in verse 9 we learn that if these things are lacking in our lives we may even forget that our sins have been purged. A person in that condition would not put up a very stiff argument to the fact of his salvation. That person's spirit needs, and sorely needs, to have the Holy Spirit bear witness to it that his sins have been purged.

Our main question seems to be concerning our being joint heirs with the Lord Jesus Christ. It is hard for our poor finite minds to conceive of our being joint heirs with our Lord. But Gal. 3:26 along with many other texts prove to us that we are children of God. And because we are His children it has pleased Him to make us joint heirs with Christ.

In Scriptures like Jno. 3:35, 13:3 and 16:15 we see that the Father has given all things to Christ. But at the same time Scriptures like Rom. 8:32, I Tim. 6:17 and II Pet. 1:3 assure us that all things are also ours. The kingdoms of this world are to be given to Christ (Rev. 11:15), and He is to reign for ever and ever. But in Rev. 22:5 we also see some of the saints reigning for ever and ever. I do not hold that all the saints will reign with Christ. The fellow in II Pet. 1:9 who forgets that his old sins are purged might also forget to deal out justice if he were given that responsibility.

When it comes to Jno. 14:2b-3 and Eph. 5:30 I am unable to see a very close connection with Rom. 8:17 in the same way I once saw it. It is true that all saved people are children of God, and, to some extent, they are all joint heirs with Christ. But I have come to see something in Jno. 14:2 that I did not see for many years. Jesus said to His disciples "In my Father's house ARE many mansions." These mansions were already there when our Lord made that statement. Then He went on to say, "I go to prepare a place for you." For a long time I had the idea that all the saints would spend eternity in the New Jerusalem that our Lord has gone to prepare. But, beloved, those many mansions were already there. And just as He made the earth to be inhabited (Isa. 45:18) He made those many mansions to be inhabited. So now I believe that only the bride will inhabit the New Jerusalem.

As I see it, Eph. 5:30 is speaking of this same group who will inhabit the New Jerusalem, that is, the bride. Not all Scripture pertains to everybody. So all the saved will, in some way, and to some extent, be joint heirs with Christ, but not all of them will be in His body. And I use this word "body" in a collective sense.

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FIELDS

PASTOR,

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In Rom. 8 and especially in the two verses under consideration, the Holy Spirit is explaining the security of the saved. He starts the chapter out with, "there is therefore now no condemnation," and closes it with, "nor any other creature, shall be able to separate us from the love of God." In the verses between one and 39, He explains why there is no separation, and how we can know we are the children of God. In verse 16 He reveals that we can testify that we are the children of God when our spirit is in agreement with the witness of the Spirit. Therefore to understand this verse we must first establish what is the witness of the Spirit. Some believe that this witness is a certain feeling or emotion, and they testify that it can be sad or joyous. Because of this interpretation, they go to church, and wait for the spirit (feeling) to move them. While in the state of fleshly emotions, they go through many gyrations and say many things which they attribute to the witness of the Spirit. Whereas, the truth of the matter is, the witness of the Spirit is not a feeling or an emotion of the flesh. Let us listen as the Spirit tells us what His witness is:

"For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Spirit."—II Pet. 1:21.

From this verse we gather that the witness of the Spirit is the Word of God. The Bible which is a lamp unto my feet, and a light unto my path, is therefore the witness of the Spirit, and is the means by which Jesus Christ is revealed to our spirit or understanding. To state that we are children of God, our testimony must be in accord with the Spirit's witness (Word of God). When these are in agreement, then we have every right to say that we are children of God, but if our spirit is not in accord with the Word of God, we cannot Scripturally state that we are the children of God.

To have the assurance of salvation, these two witnesses must agree. May I point out what I mean when I say they must agree. The Spirit's witness tells me that I was dead in sin, my heart deceitful, my mind continually evil and in the Adamic state I was separated from God, and to all of these things my spirit (understanding) agrees. It is then that the Spirit's witness (Scriptures) reveals that God sent His Son to redeem me from this state of sin. Here again my spirit agrees with the Spirit's testimony. Because of this agreement, I have the God-given authority to contend that I am an heir of God. I am not saying that this agreement is the cause of my being a child of God, rather it is the God-given evidence that I have been regenerated.

In verse 17 the Spirit reasons that if we are children of God then we are His heirs. Since we are heirs of God, then there is the possibility of becoming joint-heirs with Christ. The Son of God through His sufferings became heir to the throne of God, and was given the nations of the world and Israel as His treasure to rule with a rod of iron. He was born King of the Jews, and one of these days He will sit on the throne of His glory.

We also through suffering can share in this reign with Jesus.

Through His suffering I am a child of God, and now that I suffer for Him, I am to be rewarded by becoming a joint-heir with Him. This suffering involves my denying myself and taking up my cross (witnessing for Jesus) and

following Him. If I do not deny myself, thus denying Him the honor that is due Him, then I can only expect Him to deny me the right of becoming a joint-heir with Him.

"If we suffer, we shall also reign with Him; if we deny Him, He will also deny us: If we believe not, yet He abideth faithful: He cannot deny Himself."—II Tim. 2:12.

The promise to deny those who deny Him does not, in any sense of the word involve salvation of our souls. We are God's workmanship — thus, we are secure forever. What they will be denied is the right to reign with Him over the earth, for only the overcomers (faithful) will be granted the privilege of sitting with Him on His throne, thus we shall be joint-heirs with Christ and be honored with Him.

Halliman's Report

(Continued from page 3)

church. The distance was about 5 miles to the next church and all of the walking was on a vehicle road. The combination of brilliant sunlight, fresh clean air, cooled by a gentle mountain breeze was exhilarating. I walked along the road that day with several natives hopping and skipping along singing and chatting as if they did not have a worry in the world and were in complete bliss.

As we walked along the road I looked across the valley to a small ridge and realized that this was where I had camped for a night just over 7 years ago. That was the first time I had ever seen this part of the country. A group of people had led me a hard day's walk from the Mission Station to this valley in the hopes that I would put a Mission Station on or near this little ridge as there was a likely spot suitable for a cessna airstrip. We walked on and came to a place where the natives were planting grass for a cow pasture. They already had a small paddock planted and one small yearling in it. We walked on further and came to an Aid Post, staffed by a Government trained native. As we walked on we saw a small house now and then located near the road and built on the style of a white man's house.

As I walked along that road that day I could not help but think that progress is a wonderful thing and we are all thankful for it, but then again the thought occurred to me that sometimes progress destroys the original and natural beauty of many things. The first time I walked through this valley there was no road, only a rough bush track used by the natives. There was no cow pasture and no houses styled after the white man. I saw the country untouched and unspoiled. There was no Aid Post in the valley and each time I stopped the natives would flock around me to try the white man's medicine. I saw the natives in the raw, just as they had been for hundreds of years and perhaps millenniums. All of these things were primitive indeed and while this valley, back then, was filled with wild and uncontrolled natives, there was a certain natural beauty about all this that has begun to disappear with the coming of civilization to this area.

As already mentioned though, I am thankful for progress for while it was exciting in those early days, to a certain degree, to try to out maneuver the natives and keep them happy and content enough to keep them from putting an arrow through you, there was not a Christian among them. Now there are five Baptist Churches strung out through that valley with another one (Quangebe Baptist Church) about half way up the mountain side. For this kind of progress I am truly thankful.

And then as I continued to walk along that morning, thinking of the goodness of God in sav-

ing many of these primitive tribe folk and leading me a step at the time in getting these six Baptist Churches established in their midst, it occurred to me what a relatively small part I have had in the accomplishment of all this. I must have thought of every one of you that have ever sent an offering for this work with a prayer attached to it that God would use it for His glory. I thought of the Macedonia Baptist Church and her faithfulness to this work. I thought of **THE BAPTIST EXAMINER**, without which literally thousands of people, many of which have been led to support the work, would never have heard of this mission work in New Guinea. I thought of the Calvary Baptist Church and my present pastor, how they have labored so faithfully and still are on behalf of this and many other mission projects. With every step I was humbled and gave thanks for each of you and while my body was walking along that New Guinea road my mind was raptured in a heavenly bliss and hardly before I realized it I was standing in front of the Badada Baptist Church. Our next report will start with the services at this church. God's blessings be upon you all.

Missionary . . . Rest

(Continued from page one)

no part in them. The secretary then proposed that the mission board be dropped, and that the work be put under the authority of the church of which he was then pastor. However, he suggested that this be done cautiously and silently, allowing the mission board to run its course, and die gradually. In other words, no new directors were to be elected, and if one should die, resign, or move away, no one would be elected to take his place. I agreed with this as it seemed feasible with me.

Five years passed, and during that time, I supported this mission work wholeheartedly. The records will show that the church that I was then pastor of gave more toward this mission work by far than any other group. We supplied the publicity for the work and did everything in our power to cooperate. And then the secretary had the brazen audacity to inform me that at a board meeting in Toledo, Ohio, two months after the agreement was made to drop the mission board, they had made another agreement without taking me into consideration whereby they had determined to continue the mission board. In other words, for five years, they left me in the dark as to their purposes. I have never known such deception and dishonesty in all my experience with preachers.

The interesting thing was that Brother Brandon was of the same opinion as I, and he was left in the dark as to their intentions, the same as I. When I learned of the purposes of the mission board, that it should be continued, I immediately wrote Brother Brandon in Brazil and asked for his statement. He corroborated everything that I have said above, even though it cost him greatly to do so. His statement was published in TBE several years ago, and in it, he agreed that the secretary of the mission board has completely and dishonestly continued a mission board which he promised should come to an ultimate end.

Well, that is the type man Joe Brandon was. He stood for what he considered right, for the truth, and for God's Word at all times, regardless of the material cost to him. For such a man, we thank God, realizing that there are so few of them in the world today.

Well, another chapter has begun in his life as he is now in God's presence. What a glorious day it was when God took him home to be with Him, after many, many years of sacrificial, Scriptural service to our Lord. We pray His blessings on the memory of this dear man of God.

"Rags — Grace"

(Continued from Page 3)

Listen, beloved, there has to be a convicting so far as your soul is concerned. You'll never be saved until you are first of all convicted of your sins.

Furthermore, there has to be an experience of faith. Paul said: **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."**—Eph. 2:8.

After you have been set apart by the Lord and after you have been convicted by the Holy Spirit, there must come an experience of God-given faith whereby you believe on Jesus Christ as your personal Saviour, and that in turn culminates in your salvation. When Paul wrote to young Timothy, he said:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

There is the state of nature; that is what you are today, sinner friend. There is the state of grace; that is what you are today, Christian friend.

III

THE STATE OF GLORY.

The Word of God goes beyond the state of grace and tells us that there is to be the state of glory which shall be our experience after while. Listen:

"But we all, with open face beholding as in a glass the glory of the Lord, are CHANGED into the same image from glory to glory, even as by the Spirit of the Lord."—II Cor. 3:18.

Notice, right now, we behold Him, and we are changed from glory to glory. God's grace has begun to work within us and as we look upon Him, we are changed, even now, from glory to glory.

As we look forward into the future, the Word of God speaks much about the glory that is going to be ours after while. We read:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 1:24.

It is going to be a wonderful experience that is ours out yonder after while.

Notice again:

"And in their mouth was found no guile: for they are WITHOUT FAULT before the throne of God."—Rev. 14:5.

Notice, "they are without fault." That is your future, Christian friend.

Today, sinner friend, you are in a state of depravity, but you can be saved through the state of grace, and out yonder, after while, there is the state of glory when God sees you then without fault before the throne of God.

I am glad that in spite of all the faults that I have today that God is going to see me some day without fault before His throne. He is not going to see me thus because of any goodness on my part. He is not going to see me thus because of anything that I have done myself, but I thank God for this truth, the God who sees me today in a state of depravity, who gives to me the grace of God and thus I stand today in the state of grace — that God, after while, is going to see me in a state of glory, completely transformed.

Yes, talk about the rags transformed into beautiful parchment, with the coat of arms of the Queen embossed in gold on each of those sheets! You say that it is marvelous that an artisan could do thus with a pile of rags. Beloved, it is nothing in comparison with what God does for us in that He takes us as sinners in a state of depravity and changes us into a state of grace, and someday, in a state of glory, we are going to stand in His presence without fault before Him in glory.

May God bless you!