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This is a riveting auto-biographical story of David Hallett's work in India from 1963 to 1993. It is an account of a young 26 year old Canadian, who went as a true novice to the mission field and stayed to become a giant in service to our king. You will rejoice to read of his tenacity not only in beginning and conducting a very successful school of preaching over those thirty years on a shoe-string budget, but also with his dealing with government bureaucrats, who often sought to hold him back from his goal. These things he accomplished in the face of riots and personal dangers.

When I first read his story I contacted him where he lives in Canada and told him that I wanted to print the book as I believe every member of the church needs to read it, but especially our young people. This is a book you will want to read at one setting and to pass it on to your children and grandchildren. He will be 74 this October.

A DEBATE

On November 19, 2009 a debate is scheduled in Bangalore, South India. The disputants are David Edwin Harrell of Ponte Vedra, FL and Jim E. Waldron of Harriman, TN. It will be a one day debate with two two-hour sessions, one morning and one afternoon.

In the morning session Harrell will affirm: *The scriptures teach in the matter of benevolence the church is limited to helping saints only.*

Waldron will deny and then in the afternoon he will affirm: *The scriptures teach that one congregation may send funds to another congregation for the purpose of evangelism and edification.* The debate is to take place in the auditorium of the Church of South India, Vishranti Milayam, Infrantry Road, Shivaji Nagar, Bangalore 560001.

We covet your prayers to our heavenly Father that truth may reign, and that the faith of our Indian brethren will be increased and they will not be deceived by error.

BULLETIN BRIEFS

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BR'ER RABBIT AND THE BRIARPATCH

Joel Chandler Harris

“W'en Brer Fox fine Brer Rabbit mixt up wid de Tar-Baby, he feel mighty good, an he roll on de groun' an laff. Bime-by he up'n say, sezee: “Well, I speck I got you dis time, Brer Rabbit,” sezee; ‘maybe I ain’t, but I speck I is. You been run-nin’ roun’ here sassin’ atter me a mighty long time, but I speck you done come ter de een’ er de row.” “You bin cuttin’ up yo’ capers an bouncin’ ’roun’ in dis neighborhood on-twel you come ter b’leeve yo’s’e’f de boss er de whole gang. An den youer all-ers some’rs whar you got no bizuess,’ sez Brer Fox, sezee.”

“Who ax you fer ter come an strike up a ’quaintance wid dish yer Tar-Baby? An who stuck you up dar whar you iz? Nobody in de roun’ worril. You des tuck, an jam yo’self on dat Tar-Baby widout waitin’ fer enny invite,” sez Brer Fox, sezee, ‘an dar you is, an dar youll stay twel I fixes up a bresh-pile and fires her up, kaze urm gwineter bobby-cue you dis day, sho,’ sez Brer Fox, sezee.”

“Den Brer Rabbit talk mighty ’umble. “‘I don’t keer w’at you do wid me, Brer Fox, jist so you don’t fling me in dat brier-patch. Roas’ me, Brer Fox’, ‘but don’t fling me in dat brier patch,’ sezee.

“‘Hit’s so much trouble fer ter kindle a fier,’ sez Bren Fox, ‘dat I speck I’ll hatter hang you..

“‘Hang me des ez high as you please, Brer Fox,’ sez Brer Rabbit, sezee, ‘but don’t fling me in dat brier-patch.’”

“‘I ain’t got no string,’ sez Brer Fox, sezee, ‘an now I speck I’ll hatter drown you,’ sezee.”

“Drown me des ez deep ez you please, Brer Fox,’ sez Brer Rabbit, sezee, ‘but don’t fling me in dat brier-patch.’”

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“Dey ain’t no water nigh,’ sez Brer Fox, ‘an now I speck I’ll hatter skin you.”

“Skin me, Brer Fox,’ sez Brer Rabbit, sezee, ‘snatch out my eyeballs, t’ar out my years by de roots, an cut off my legs,’ sezee, ‘but please, Brer Fox, don’t fling me in dat brier-patch,’ sezee.”

“Co’s Brer Fox wanten hurt Brer Rabbit bad ez he kin, so he cotch ’im by de behi-me legs an slung ’im right in de middle er de brier-patch. Dar wuz a considerbul flutter whar Brer Rabbit struck de bushes, an Brer Fox sorter hang ’roun’ fer ter see w’at wuz gwineter happen.”

“Bime-by he hear somebody call ’im, an way up de hill he see Brer Rabbit settin’ crosslegged on a chinkapin log koamin’ de pitch outen his har, wid a chip. Den Brer Fox know dat he bin swop off mighty bad.” (*Folk-Lore of the Old Plantation*, Atlanta, GA 1881).



WALDRON AND THE BRIARPATCH

This past August I was “treated” to a second write up in *Contending For The Faith* in less than a year (See CFTE, October 2008). The title on the front page of the August issue speaks of an exchange of letters between brothers D. Brown, editor, H. D. Denham and me in which (the title) they claim that I believe “that man’s law countermands God’s law.” Such is pure fabrication, spun out of the whole cloth of thin air or as Jeremiah would say it is “according to the imagination of their own hearts” (Jer. 9:14).

It is simply a cliché that is used by those who uphold the doctrine of the neo-waiting game known as “mental divorce.” These brothers parrot this smooth saying (See Rom. 16:18) to hide their discomfiture, which results from trying to defend a false doctrine. Man’s law does not countermand God’s law, but their doctrine of “mental divorce” is a doctrine of man, such as that which causes men to worship God in vain (Matt. 15:9). See also Matthew 15:13-14. This doctrine flies in the face of the very first thing recorded from our Lord’s lips on the question of marriage, divorce and remarriage (MDR); let alone other things from Him and the apostles.

Our Lord stated, “*It hath been said, ‘Whoever shall*

put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery” (Matt. 5:31-32). These words are so simple that it takes a lot of help to misunderstand them.

It deeply grieves these brothers that I apply the term, “mental divorce,” to their doctrine, but I had not heard of such until I read it in an article published by Brown in 2002, from the pen of brother Terry Hightower in which he himself applied it to his teaching on MDR (See CTFT, September 2002). Apparently he (Brown) presumed that those who maintain the very words of God as delivered by Christ on MDR would just roll over and pretend they were a dead opossum in the sunshine (See Matt. 5:31-32; 19:6-9; Mark 10:6-12; Luke 16:18).

You may read more as to why they are so troubled in mind and heart by going to (www.waldronmissions.org/index_files/page14385.htm); and to see further refutation of this and similar false doctrines on MDR you may order a copy

of 1) *The Mental Divorce Packet*, 2) *Divorce Debate: Hicks - Waldron* and 3) the tract, *Marriage and Divorce* (Sub-Title: What Makes a Marriage?). Order from: Waldron Mission Fund, P. O. Box 123, Dunlap, TN 37327. No charge.

Before I close let me bring to your remembrance that our Lord said Christians must be ready to endure the thorns and briars that come from living as He did in this world (John 15:18, 20; 16:33). He also said, “*Blessed are you when they revile and persecute you and say all kinds of evil against you falsely for my sake. Rejoice and be exceedingly glad for great is your reward in heaven ...*” (Matt. 5: 11-12). In this vein He also admonished (Matt. 5:44) that we pray for those who do such, and I do for these brothers.

Also I realize, as Paul affirmed, no one should, “*be shaken by these afflictions: for you yourselves know that we are appointed to this ...*” (I Thess. 3:3). He also wrote, “*Yes and all who desire to live godly in Christ Jesus will suffer persecution*” (II Tim. 3:12); “*And not only that, but we also glory in tribulation, knowing that tribulation produces perseverance...*” (Rom. 5:3). Many God-fearing men have endured the wrath of those at CTFT, for the editor does not spare such



when they contradict any policy or doctrine of his. It is a badge of honor to be counted among them; and to remember like Br’er Rabbit a Christian lives in the briar patch of this sin cursed world (Rom. 8:20-22). J. Waldron.

*WHAT WAS THE DOCTRINE OF BALAAM?

Jim Waldron

Balaam the son of Beor was a Gentile prophet of God who went bad for the sake of money when the king of Moab (about 1406 BC) hired him to put a curse on the children of Israel after their forty years in the wilderness (Numbers chapters 22-25). When Balaam realized God would only use him to bless Israel as long as they were righteous he used his knowledge of God’s dealing with men and advised Balak to corrupt the men of Israel.

This doctrine (teaching) led the women of Midian and Moab to entice the men of Israel into fornication, adultery and idolatry in their heathen temples. One can understand why this doctrine is so abhorrent to the Godhead for it advises the corruption of righteous people by getting them involved in fornication, adultery, idolatry and/or other sins in order to bring them into enmity with God.

This doctrine is so vile the Holy Spirit condemned it three times in the New Testament: II Peter 2:15; Jude 11 and Revelation 2:14. This latter text reads, “*But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality (NKJV).*”

*This is question 64 of 576 in the commentary on the Revelation called, ***The Lamb/The Lion by Waldron***. You may have your own copy by writing to P.O. Box 123, Dunlap, TN 37327

SOMETHING NEW AND FREE: TRACTS ON CD

The church in Washington, West Virginia has come up with the unique idea of producing audio gospel “tracts” on CDs along with a cappella hymns. These will provide an opportunity for use in your car, other CD player or to give to a friend or neighbor. This, “*Who Will Stand?*” CD deals with issues vital not only to the faith, but to our nation also. It is by brother Andy Robison, the local preacher, who is bold in defense of “the faith once for all delivered to the saints” (Jude 3). **These are not available from Waldron Mission Fund or BB.** However, you may order them from the following address: