

The Baptist Examiner

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"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

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READ THIS MOST THRILLING STORY AS TO . . .

MISSION WORK IN NEW GUINEA

By FRED T. HALLIMAN
Koroba, T.P.N.G.

NOTE: In my Bible Conference I spoke briefly about this mission. I have only recently returned home from this patrol which lasted for 5 weeks short of 1 day. On this patrol I kept a day diary and in this article I quote frequently direct from the diary. The diary quotations will be in parenthesis and followed by the initials D.Q. i.e. (D.Q.). A few of you may know about this trip in time to say for us while out and many of you learned about it just before it was over. I wish to thank you for your prayers and concern for me and for remembering my family in their loneliness here at the mission station.

Why Make Such A Trip As This?

First of all I am a preacher and I have a "Charge from the Lord" to PREACH. In case any of you are in doubt as to the nature of a God-called preacher, I invite you to read Brother Harrison's message in TBE, August 28, 1965 issue. This is a masterpiece on the subject and would cause every God-called preacher to get about the work which he professes to be called to do. Secondly, I am a missionary and have been called to New Guinea to do mission work and many missionaries do mission work by remote control, i.e., leave the station but send native preachers, I have never seen that the Lord intended for me to do that. Thirdly, I am a Baptist preacher, and I make no secret about it when I say that as I am the only man in this part of New Guinea that has the authority to do mission work and such trips as this.

There are many people in New Guinea who read the Bible and will say, "This fellow Halliman is nothing but a 'big-head'." I tell you folk back in America want to express the same New Guinea idea will say, "He is big and boastful," but the truth is I am neither one for when I consider that the Lord gave me a commission to His church, as I evangelize the world and the only churches in the world today that can qualify as the Lord's churches are

Baptist Churches, it is quite reasonable, sane, and sound for me to say that I am the only one in this part of New Guinea that has authority to do mission work for I am the only Baptist preacher.

First Week Spent In Levani Valley

This trip, in fact, was only the completion of a trip that I started about two years ago and then tried to finish upon another occasion. I learned much in those first attempts which was valuable to me on this trip, so you could say the Lord has led me in this adventure in 3 different stages. Like many other things that have happened, I did not understand the why in those first two attempts which from a human point of view were failures, but God's purpose was to prepare me for the trip that I have just completed. As we progress in this article we will try to point out to you at the proper time the reasons why as I see them now that God prevented me from going before where I have been just now.

Knowing something of the nature of the country where I was to go both from what experience I had gained on my two previous trips and from an air survey of the area, I anticipated a long hard trip and tried to prepare accordingly. To prepare for a trip like this is not easy, even after over 5 years experience. In areas where you have been you can tell almost exactly what to take and how much of it, i.e., whether to take a tent, how much food, whether you can buy food from the native folk, etc., but going into an area where you have never been before and where only one Government patrol has gone before it is somewhat of a problem to know what and how much provisions to carry. There were only two things that I knew about the area before I left, one was that it was the worst looking country to walk over, as viewed from the air, that I had ever seen and two, that once I got into it that it would take several days to walk through it. With this in mind I tried to take enough supplies for myself to last for six weeks. I realized also that on this trip I would have to take some food for the native carriers so I figured that to be able to handle all my camping equipment, food supplies, photo equipment, and

enough food for about six days for the carriers I would need no less than 30 carriers, plus an interpreter, a hospital orderly, and myself, 33 of us in all. This was the largest patrol that has ever set out from the mission or gone through this area to my knowledge.

After about a week of preparation and getting my carriers signed up and much briefing on the hardships and dangers of the trip the men left here on Wednesday afternoon August 4th to spend their last night at home with their families before going into an area where they knew that certain



Eld. Fred T. Halliman

types of danger were ahead. All of the men that were to go with me this time were professed Christians and there was no sign of fear among any of them. I got to bed late that night and slept very little. I had been in such a rush the previous 3 days trying to get all things ready on top of the thought of leaving my family for such a long period and not knowing what I would encounter on the trip until by the time I was ready to leave on Thursday morning, August 5th, I was more ready for a 5 weeks rest than I was for a 5 weeks patrol. August 5 (I left home this morning at 9:15 a.m. and had a very hard day crossing the mountain . . . arrived in the Levani about mid-afternoon, D.Q.). Many times I

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have crossed this mountain into the Levani Valley but I believe this was the hardest crossing that I have ever attempted. By the time I was only about half way to the summit I found that I had to sit down and rest for a short time about every 30 minutes. Usually I make one stop from the time I get here until I reach my destination in the Levani, and that is right at the very peak.

The leaving behind my family was the hardest this time also that I have ever experienced before. As I have mentioned before, we are not just an ordinary family. Either the environment of this place, being a missionary family, the way that we love each other or all of them combined whatever it may be, but God has drawn us together very closely, and for one of the family to be absent even for a day there is a noted drop in the morale of the rest of the family.

On Friday I reached a place in the Levani where we have a large number of Christians and it is always a joy to be with these folk. They always attend the service well and bring plenty of food for us even when they are short for themselves. (August 6th. About 4 p.m. this afternoon many were assembled for services. We started services and just before the end of the first song I began to black out and had to sit down to keep from falling. I had to have help to get back to my house, got diarrhea and had severe chills. D.Q.). After thinking back how that I had felt for the past 4 days and my symptoms now I decided that I had an attack of malaria. I had anti-malaria drugs with me and immediately began taking them for the cure. (August 7th. Today was spent for the most part just lying around trying to get myself straightened out from the sickness. I held two services but with difficulty. The Lord rewarded my efforts though by saving 8 souls. Last night was spent completely sleepless, D.Q.). As mentioned before, it is a great joy to minister to these primitive folk of the Levani Valley. There are many more Christians there now than there are lost folk. (August 8th. Had an early service here this morning and then moved on to another point in the valley and had another service. Two professions were made here at this second place. Finished services there and then moved on to another

place at the far end of the valley where we held two more services in the afternoon, D.Q.). While in the Levani I was still able to keep in touch with the family to some degree. My wife sent me a few things that I had forgotten, plus some home cooked food. We enjoyed as much of the few days in the Levani as we could for we knew that once we left there the track would get progressively worse until we came out at the upper end of the Strickland River.

(Left Huguni this morning about 7:30 a.m. It had drizzled rain most all night and was raining some when we set out this morning. The track was wet and slippery. We walked for 5 hours and 45 minutes and came to Hanai. This place is almost deserted now but several had walked up from the Levani Valley with us and with the few at Hanai and the line of carriers we had quite a number for an afternoon service. It is cold and drizzling here at 5:40 p.m. D.Q.). The track today led high over the top of a mountain and down again into what almost resembles a large football field. It is one of the most disagreeable places to spend a night that you would want to find as the wind sort of sucks down and around in the small valley and it is cold there most all the time. Only a few old people live there now, however one of the young men said that their relatives were talking of coming back there to live before too long. It would be the last place in the world that I would want to live, but I suppose to those mountain tribesmen it is home and they still think upon it as such. (August 10th. About 7:30 this morning we left Hanai for Geroro. The big mountain that has to be climbed as you first set out from Hanai was half hidden by a cloud. I expected it to be raining when we reached the top of the mountain but to our surprise there was no rain, however the cloud was still there and we were literally walking on the clouds. As we reached the top we could see the clouds far below us. The track was very rough and the day's walk of about 6 hours was extremely hard on the carriers. D.Q.). The walk from Hanai to Geroro is most unpleasant from the very outset. You walk no more (Continued on page 4, column 4)

LOVED LAYMAN WRITES US

Brother Gilpin:
I send my little offering to thank you for the Baptist Examiner — the greatest I have ever known. I have been reading it for some 23 or 24 years. It carries the whole of my Lord.
I am grateful for a man of standing — a man who is willing to suffer as you have for the truth.
I have gone through so many hard things as far as the Lord is concerned.
I don't have words with which to thank you.
I am only glad I can share a day in such a great work.
The Lord bless you this day and for ever, for the day that you stand for.
I am a brother in Christ.
Herschel Williams
(Kentucky)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A SHORT GODLESS LIFE"

(Read II Chronicles 21).

This is a very interesting and instructive passage of Scripture, yet a passage I fear is known and understood very, very little by the people of God. It goes back to that long ago day when the kings reigned over the country of Judah from Jerusalem. It is the story of the death of a good man, and the rise to power of his son as a bad man. Jehoshaphat had been a good king. To be sure, he did some things that were wrong, just like you would expect anyone to do. The man doesn't live who lives a perfect life. The man doesn't live who never makes a

mistake. Jehoshaphat made plenty of them, and Jehoshaphat did wrong in lots of ways, but the general tenor of his life was in the right direction.

The same was true of David. David was a man after God's own heart, but David sinned and committed adultery, and committed murder to cover his adultery, and he did many things that were wrong, but the general tenor and trend of David's life was in the right direction. So God refers to him as "a man after God's own heart."

As I say, Jehoshaphat had been a good man and a good king. To

be sure, he made an alliance with Ahab, and that was bad. He went out to fight with Ahab and that was bad. The Word of God tells us some other things that Jehoshaphat did that certainly were not right, but generally speaking, Jehoshaphat's life was one that pleased the Lord. Jehoshaphat's period wherein he was king was one that was pleasing to God.

Now before Jehoshaphat died, he tried to plan for the future. Before his death, he made some plans. He had some half dozen sons, and he saw to it that each of those sons was well remembered, (Continued on page 2, column 1)

OHIO PASTOR BLESSED BY TBE

Dear Bro. Gilpin:

Enclosed check is for to cover renewal to TBE.

Praying that you, your family and the Church are enjoying the Master's richest blessings and that it may be God's purpose to continue TBE and its two edged words (cutting away at all contradictions of Scripture) until He returns for His people. Only then I think will we realize the true worth of TBE's ministry. Many have been the times that I have drawn support from its pages to hush the hissing of the serpent. In defense of the TBE I have lost some friends (?) (lukewarm), but in this I rejoice because through the light of God's Word, they were made manifest that in reality they were enemies of the truth and detrimental to the spiritual health of God's people. (Continued on page 8, column 5)

This would be a better world if every man were as good as he wants his neighbor to be.

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JOHN R. GILPIN Editor

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HAPPY FOR LETTERS LIKE THESE

Dear Bro. Gilpin and Workers:

"As I read your last letter, that you kindly wrote to me, Concerning the Baptist Examiner and the Bible Conference, And what you hoped that it would be,

I guess my heart goes out to you, and to all those of God, Who long to see TRUTH still growing, as we wearily walk the sod.

For it gave me strength and gladness, as I marveled at your faith;

But only through God is this made possible, and simply by His Grace.

His love is rare and unchangeable, and is given to those whom He will,

But it makes me very happy just to know, that many are laboring still.

Sincerely a friend (in Christ), Mr. and Mrs. Lee F. Jackson (Louisiana).

P.S. Please accept this small offering from our family. It isn't much, but we love you all, and it is our desire to give it, for your work in Christ.

Dear Bro. Gilpin:

Words cannot express what TBE means to me, and has through the years that I have read it. I look forward to its coming every week. It has been a guiding light to me. I thank God for its simple truths, and for the people who are not afraid to speak the true word.

Yours in Christ,

R. B. Buell
Jacksonville, Texas

Dear Bro. Gilpin:

Please use this offering the way that you'll think best. Please remember to pray for this family that the "Lord" may lead and draw us to Him through the Holy Spirit.

Sincerely,

Bill, Pat, Rick, Ann,
Race, Gina and Bill
Gentry, Jr. (California)

"Short, Godless"

(Continued from page 1)
and well taken care of so far as material things were concerned. Every one of those sons of Jehoshaphat was given plenty of gold, and silver, and precious things,

with fenced cities, so that they could protect themselves and their possessions. Jehoshaphat saw to it that his sons were all well taken care of before his death. But he had one son, who, because that he was the firstborn, was honored more than any of the balance, and this firstborn son's name was Jehoram. While the father gave gold, and silver, and precious things, with fenced cities to each of the other children, he gave the kingdom unto Jehoram, so that Jehoram was to become king over Judah at the death of his father Jehoshaphat.

You would think that when Jehoshaphat died, and Jehoram came on the throne, that Jehoram would want to go along with what his father had done, and that he would leave things as they were. However, Jehoram felt that those brothers might rise up and cause him trouble, each of them asking to be king, so immediately upon his accession to the throne, Jehoram killed every one of his brothers. Having killed his brothers to get them out of the way, then he decided that all the princes of Judah, which were the leaders of the city of Jerusalem, and those that were the good friends of his brothers might decide against him, and go along with his brothers, and he had better get rid of them. So he killed a great number of the princes in Judah — the leading people of the country of Judah, at the same time he killed his own brothers.

Then the Word of God tells us how that he, having begun in this manner just continued from bad to worse. It is the story of a man who having begun wrongly, continued wrongly, until he got to the place that God disowned him after Jehoram had refused, and rejected, and spurned a message that was sent to him especially by Elijah, as a message from God. After he had spurned this message from God, through Elijah, God smote Jehoram with a terrible disease. Now what that disease was, the Word of God doesn't tell us, but it does say that his bowels fell out. We know not what it may have been, but nevertheless the Word of God tells us that the man died of a terrible disease, and ultimately his bowels fell out.

This came after he had been king for only eight years. It was a short reign. It looks like God spared the country from the evil effects of a long sinful reign. It looks like that God interposed.

It looks like that God mercifully stepped in, and saved the country from a long reign on the part of this ungodly man, having him live only eight years after he became king. Ultimately, he died. They gave him a burial. The Word of God says that they buried him in the city of David, but they didn't bury him with the kings. They didn't give him the burial that he might have had. Even the people didn't respect him. While they buried him, at the same time they didn't give him a burial that you would expect a king to have. We read:

"... and departed without being desired."—II Chron. 21:20.

From this passage of Scripture which I have read, and have taken the time to re-tell to you, I think that I can bring to you a few lessons that will be of extreme value and definite importance to you in your own spiritual life.

I

DEPRAVITY.

Look at Jehoram, at his depravity. You may see your own depravity as we study his. Maybe yours isn't as bad as his, but it certainly is a revelation so far as depravity is concerned. When he came on the throne, the first thing he did was to kill his own brothers. Can you imagine a man so depraved, that in order to retain his position, he kills his brothers? Of course that was common in those days, to kill off any pretenders to the throne, so that they would not rise up and claim the throne. It might be that some people would excuse Jehoram by saying that he merely acted as most people would have acted under similar circumstances, but

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to think that a man would kill his own brothers, just to keep them from rising up as a possible claimant to the throne; to think that a man who had grown up with, and had played with, and had been loved by his own brothers; to think that a man who had shared with his own brothers when they were children growing up — to think that he would, when he got into a position of power, take their own lives just in order that they would not become a rival to him on the throne, certainly presents to us depravity.

If a man murders his own mother, that is called matricide. If a man murders his own father, that is called patricide. If a man murders Jesus, as they did the day that the Son of God was crucified, that is called deicide. If a man murders his own brothers, such as in this case, it is called fratricide. A man killing his own brothers is impossible for us to imagine, yet he did it because of his own depravity. If it were not for his own depravity, his own selfishness, and his own inflated ego, whereby he wished to retain his throne at any cost, he would never have thought for one moment of killing his brothers. But ultimately he kills these brethren, and the friends of his brethren, and the princes of Judah that might have supported

his brethren. He gets rid of them all because of the depravity of his own heart.

If you would see more of his depravity, then listen:

"And he walked in the way of the kings of Israel."—II Chron. 21:6.

Now everybody knows that quite a few of the kings of Judah were God-fearing men while practically none of the kings of Israel served the Lord. When it says, "he walked in the way of the kings of Israel," that just literally says that Jehoram did exactly like the kings of Israel did, in that they all forsook the Lord.

If you'll go back and read the story of the ten northern tribes of Israel you'll find that there was hardly a king that even gave God a "tumble," to use a common expression. All the kings of the northern ten tribes of the country of Israel forgot about God. They ignored God. They forsook God. They left God completely out of the picture. That is exactly what it says about this man Jehoram. He was king over Judah. He was king over two tribes, Judah and Benjamin. His capitol city was Jerusalem. Many of the kings that reigned from Jerusalem had been men whom I refer to as God-fearing men. His own father, Jehoshaphat, was a man who truly loved the Lord, and he was spoken of as "good king Jehoshaphat," but now Jehoram, following in the steps of his godly father, turns from the example of his father in serving the Lord, and does exactly like the kings of Israel, in that he serves the Devil. That is depravity.

I would have you notice also concerning his depravity, the woman he married. Listen:

"For he had the daughter of Ahab to wife."—II Chron. 21:6.

Would you expect anything better of him? He has married a heathen woman. He has married a daughter of Ahab. I ask you, would you expect anything better out of him? Any individual is very definitely affected, either adversely or favorably, by the woman to whom he is married. It says that this man Jehoram had the daughter of Ahab to wife. Now who was Ahab? He was a heathen, godless, sin-cursed, depraved king of Israel. Who was his wife? Jezebel. There wasn't a more corrupt pair of people ever lived on the face of the earth than Ahab and Jezebel. As I often say, Ahab was wicked and weak, and Jezebel was wicked and strong. A weak personality, a strong personality; both of them wicked, and both of them living for the Devil. What would you expect so far as their children were concerned? Would you expect anything good from this daughter of Ahab that was married to Jehoram? Well, Jehoram was married to a daughter of Ahab, thus showing his depravity.

I often say that a Christian ought to be mighty careful about whom he marries. A man or woman who is a child of God ought to be exceedingly cautious about the marriage that he makes. I tell you, beloved, if you live properly, you are going to live together a long, long time, and you ought to be mighty careful about the individual to whom you are married. When a child of God marries a child of the Devil, that child of God is sure to have some trouble with his father-in-law. That is, the Devil is your spiritual father-in-law, if you marry a



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child of the Devil.

This man Jehoram wasn't a child of God and he married a woman that wasn't a child of God. She was the daughter of Ahab, and I rather imagine that the Devil surely reigned in their home, in the light of all that he did that is recorded in the Word of God. There is not a hint of godliness.

Doesn't it surprise you sometimes when you read the stories of these Old Testament characters, that there is not a word said about any event that is inclined toward God? In the case of some of the brethren, you'll find that there was a time, maybe once or twice, when they inclined in the direction of God. However, in the case, there is not one single indication, or hint, that Jehoram ever did one thing that was pleasing to the Lord. Depravity was manifesting itself in his life, in that he never did anything that would please the Lord.

Let's notice another hint as to his depravity:

"He wrought that which was evil in the eyes of the Lord."—II Chron. 21:6.

The word "wrought" comes from the idea of a blacksmith. When a blacksmith takes metal and works it on the anvil with a hammer, what he does, is wrought work. We talk about wrought iron. That means iron that has been hammered out, and has been beaten out. It indicates definite effort. It indicates a positive effort on the part of the individual that he has produced this wrought work.

Now what did this son-in-law to Ahab do? What did Jehoram do? It says, beloved, that he wrought that which was evil in the eyes of the Lord. If you want to see depravity, here it is. Here is a man that even went out of his way and wrought evil. He worked, he slaved, and he toiled in order to do that which was wrong in the sight of the Lord.

The Word of God tells us that God looks down upon us, for we read:

"The Lord LOOKED DOWN FROM HEAVEN upon the children of men, to see if there were any that did understand, and seeked God. They are all gone away, they are all together become foolish: there is none that doeth good, no, not one."—Psa. 14:2,3.

"For the eyes of the Lord run to and fro throughout the whole world."—I Pet. 3:12.

(Continued on page 3, column 1)

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A Commentary on the Psalms

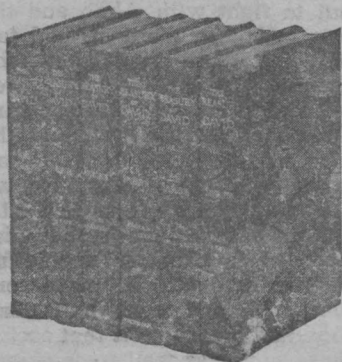
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OCTOBER 30, 1965

PAGE TWO

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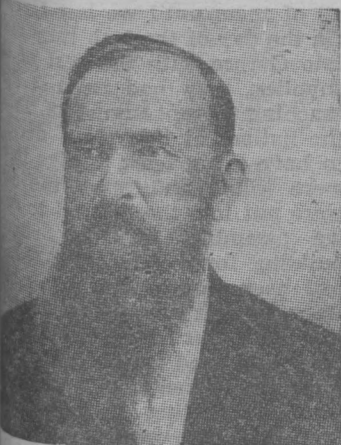
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"Short, Godless"

(Continued from page two)
...to shew himself strong in the behalf of them whose heart is perfect toward him."—II Chron.

Notice, God looks down upon us. He sees us, and everything about us is known. His eyes run and fro throughout the whole world.

Beloved, this man Jehoram, with the eye of God resting upon him — with the eye of God as X-ray, piercing through him — this man Jehoram went right ahead and wrought that which was evil. Can you imagine a man who realized that the eyes of God were upon him, yet he goes right ahead and wrought, and toiled, and strove to do that which was evil?

Let's notice something else about Jehoram's depravity: "Because he had forsaken the Lord God of his fathers." — II Chron. 21:10.

Notice, Jehoram killed his brothers, he followed after the ways of Israel and their example, married a daughter of Ahab, and he wrought evil before the Lord. Finally, beloved, he forsook God. That is your picture of depravity.

Before I go any further, may I remind you that the picture of depravity we have here on the life of this man Jehoram is merely a reflection of you and me. You may not have done everything that Jehoram did, and probably he didn't do everything that you have done. It is well to remember that many things that Jehoram did, and many things that you have done, all reflect the same truth of depravity. I would to God that I could impress it upon every one of you who are a depraved human being. I am afraid that the one thing that needs to be preached today more than any other truth is the truth of depravity. Men and women just fail to realize how depraved they are, and how

sinful they are in the sight of God.

II

A SPECIAL MESSAGE FROM GOD.

Wouldn't you like to have God recognize you to the extent that God would send you a special message someday? Well, Jehoram had a special message from the Lord, and that special message became a part of the Bible. My, how it would cause us to be egotistic — how it would cause us to feel elevated, if God were to send a special message down to this world, just to us, and that God would incorporate it in the Bible! Well, that is what we find here, for we read:

"And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah." II Chron. 21:12.

Here was a special message sent to Jehoram. Elijah wrote him a letter particularly, and he said, "What I have said to you is a message from the Lord. It is God's message to you. He is using me as the amanuensis, or secretary, to write it, but this is a message from the Lord." So this man Jehoram had a special message from the Lord.

I ask you, isn't Jehoram pretty much illustrated in your own life and mine? Doesn't his depravity speak of your depravity? Doesn't it give you a hint as to how depraved you are? The fact that Jehoram had a special message from God, doesn't that give you a little hint that God has sent this special message to you and to me? Each of us has the Bible handed to us, and that is God's message to us. I tell you, beloved, when I read this passage of Scripture, I see in Jehoram, the crowd that is in front of me this morning. I see in it, the individual whose face I see when I stand before the mirror to shave in the morning. Jehoram was depraved, and Jehoram had a message from God. You and I are depraved, and you and I have a message from the Lord.

III

OPPOSITION.

Let's notice the opposition that God raised up to him. Here is a man who in his depravity apparently spurned the message from the Lord, and God raised up opposition. Listen:

"So the EDMITES REVOLTED from under the hand of Judah unto this day. The same time also did LIBNAH REVOLT from under his hand; because he had FORSAKEN THE LORD God of his fathers."—II Chron. 21:10.

"Moreover the Lord STIRRED UP AGAINST JEHOAM THE SPIRIT OF THE PHILISTINES, and of the ARABIANS, that were near the Ethiopians: And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons."—II Chron. 21:16,17.

Here is a man reigning in his depravity, who spurns a special message from the Lord, and God uses more drastic means, in that God raises up the nations roundabout to cause him trouble. There were the Edomites who were sub-

ject unto the king of Judah, who revolted from under him. The people of Libnah did likewise. Then there were the Philistines, who were the ancient age-old enemies of the children of Israel, and they also rose up. Also the Arabians that lived a little farther away, near to the Ethiopians, rose up. And what did all these individuals do? Well, between them, they overran his kingdom, destroyed his treasury, and carried away all of his children to become servants, except one — a little fellow by the name of Jehoahaz, who apparently they overlooked.

Notice all that is taking place. A man in his depravity goes farther and farther away from the things of God. He is warned of God with a special message from God. Finally, God stirs up those nations roundabout, so that these nations rise up against Jehoram. We read:

"Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians."—II Chron. 21:16.

I tell you, beloved, this ought to be a tremendous warning to every one of us. Sometimes it appears that God causes our enemies to be at peace with us, and sometimes it appears that God stirs up our enemies against us. In this instance God has actually and definitely stirred up enemies against Jehoram. To be sure, Jehoram was a godless, sinful man, and this shows us how God deals with him in allowing him to go on in his sins, depraved, spurning the message of the Lord that was sent to him specifically by Elijah. Now God raises up these individuals who become enemies, to such an extent, that they carry his family away into captivity, and Jehoram is left, you might say, bereft of family.

IV

GOD'S HAND.

Let's notice the hand of God again:

"And after all this the Lord smote him in his bowels with an incurable disease."—II Chron. 21:18.

The Word of God doesn't tell us what the disease was. It doesn't tell us exactly what happened so far as he was concerned. However, we do read that within two years' time he died of sore disease, and that his bowels fell out by reason of his illness. It has often been conjectured that he probably died of hemorrhoids or cancer, but regardless of what it may have been, we don't know. All we know is that it was prophesied. Listen:

"And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."—II Chron. 21:15.

We know it was prophesied by Elijah, and we know it came to pass, for he died in just such a condition. You can certainly see the hand of God in this. If you fail to see the hand of God when God calls the Ethiopians, the Arabians, the Philistines, the folk of Libnah, and the Edomites to rise up against him — if you fail to see God's hand there, then look at the man who lies on his sick bed, even on his death bed, for he soon dies — look at him as he lies there now sick, and see the hand of God fallen upon him.

I have a feeling, beloved, that God caused it, and God knows, and God plans, and God destines, and God predetermines and foreordains events. I have just as definite a feeling that everything that God thus plans comes to pass in God's own time. We see the hand of God fall on this man.

Go back to that time eight years before when he became king and see him as he took his own brothers and cut their heads off. See him as he began to follow the kings of Israel. See him as he marries a woman of Israel, a daughter of Ahab. See him as he forsook the Lord, and see him as

he wrought that which was evil in the eyes of the Lord. Look at him as he began to reign. He began wrong, he continued wrong, he spurned the Word of God, and he came down ultimately to his death, with God's hand definitely resting against him.

V

HIS DEATH.

All that I have said thus far has just been an introduction that I might bring you a closing thought — he died. The matter of his death doesn't mean anything. As I said, I don't know what was the cause of his death exactly, for the Word of God doesn't tell us that. However, he died a horrible death. But the thing that is interesting to me is:

"And departed without being desired."—II Chron. 21:20.

Now what does that mean? It means that he died and he wasn't missed. He died and nobody cared. He departed without being desired. I have often referred to him as the man that nobody missed. Can you imagine that a man would live and die and nobody would miss him? Jehoram was that man. He departed without being desired. Nobody missed him when he died.

I am reminded of two boys that had been separated from one another for a long time, and after a number of years they came together in a western town. They began to reminisce over the days gone by, and the experiences that they had had previously. One of them said, "Did you know old So-and-So died?" "No," he said. "What was the complaint?" The other said, "There weren't no complaint; everybody's perfectly satisfied."

In the case of Jehoram everybody was perfectly satisfied, for nobody missed Jehoram. He just died without being desired and nobody missed him. However, respecting him as a king, they buried him in the city of David, but they didn't bury him with the kings. You talk about a man coming down when he died. They wouldn't even give him the burial of a king. Notice:

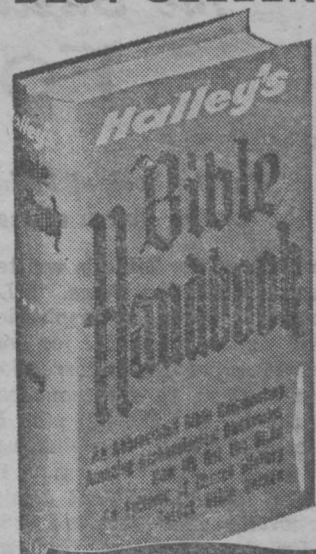
"And his people made no burning for him, like the burning of his fathers."—II Chron. 21:19.

Now what does this mean? Well, if you will notice in the preceding chapter when Asa died, they made a great burning for him. We read:

"And they buried him in his own sepulchre, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they MADE A GREAT BURNING FOR HIM."—II Chron. 16:14.

This was the burial that was given to Asa when Asa died. Asa was king over Judah also. Asa was the father of Jehoshaphat, and Jehoshaphat was the father of Jehoram. In other words, when Asa, the king of Judah, who was the grandfather of Jehoram, died, they put him into a bed that was filled with sweet odors and diverse kinds of spices, and they buried him, and they made a great burning for him. The implication that comes with that burning is that everybody brought wood and piled it together, and they made a great burning for

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him. The bigger the pile of wood, the bigger the burning.

In Asa's case, this would indicate the great number of people that were interested who brought something to burn.

We have something similar to it today. When a person dies, we send flowers. The flowers are a token or expression of love and sympathy and friendship.

The Indians had something very similar. When they buried a man, each man would lay a stone on his grave. Then later on, whenever an Indian would pass that grave, he would always pick up a stone, at the brook, and bring it, and lay it on the grave. That was Indian custom. If an Indian had been to a funeral, he would never pass that grave again without laying a stone on it, and that is why it is that these mounds became so great and large in some cases, because the individual was popularly and prominently known.

In the case of Asa, the great grandfather of Jehoram, they had a great burning. Everybody loved Asa, and everybody gathered combustible materials and brought it to his funeral, and piled it up, and had a great bonfire, indicating their love and respect for this man Asa. But when Jehoram died, they didn't make any burning for him. They just buried him, but they didn't bury him where the kings were buried. Besides, when anybody said anything about him, the people said, "Well, we are glad he is dead." He was the man who died that nobody missed.

CONCLUSION

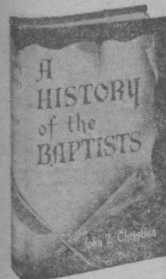
Beloved, I have said all this to make one statement: this is the end of a life that is lived without God. This is the end picture of (Continued on page 5, column 1)

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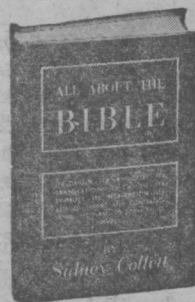
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The Baptist Examiner FORUM

"Was the book of Psalms written only for Jews, or was it also for the church of the Lord Jesus Christ?"

No book of the Bible is written exclusively for the Jews. "ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the MAN OF GOD may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17. "For WHATSOEVER things were written aforetime are written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

It is true that some passages

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were written about the Jews, but all passages were written not only for them but also for our learning.

The question asks about the Psalms in particular. My friends, that 23rd Psalm (the Shepherd Psalm) is just as much for me as it is for the Jews. "I am the good shepherd; the good shepherd giveth his life for the sheep." John 10:11 "... and hast redeemed us to God by thy blood OUT OF EVERY KINDRED, AND TONGUE, AND PEOPLE, AND NATION." Rev. 5:9.

The 22nd Psalm describes the suffering of Christ on the cross. Obviously this Psalm is for all of God's people because Christ died for all of His people.

These two alone show that that they were written for all of His people, not just for the Jews.

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Birmingham, Ala.

BIBLE TEACHER

Grace
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Birmingham, Ala.



Certainly the Psalms were written for the Jews. God-fearing Jews have reveled in the marvelous promises and assurances that are to be found in such great abundance throughout the pages of these wonderful Scriptures through the centuries. But it is

hard indeed to find very many snatches of these precious Scriptures that I am content to say "There it is Jews — it does not apply to me." Psa. 51:11 is one of the very few portions of the Psalms that I can lay no claim to. Under the law before Calvary the Jew could pray "take not thy Holy Spirit from me." But for us to pray such a prayer today would be either unmitigated ignorance, or deliberate unbelief. In Jno. 14:16 Jesus says the Holy Spirit will abide with us for ever. So in this grace dispensation — the church age it would be an insult to our Lord for us to pray the prayer that David prayed here in Psa. 51:11. But the very next verse in this wonderful Psalm David must share with me. How many times we poor, weak creatures that we are must go to our heavenly Father pleading with Him to restore the "joy" of our salvation. Our salvation is eternal, but the joy of that salvation fluctuates because it hinges upon our faithfulness to our Lord.

Who of us would dare say, "David, you can have that wonderful first Psalm. Who of us would dare say we have no need of the twenty second Psalm where we see the "good Shepherd" of Jno. 10:11 giving His life for the sheep? Who can read verses 14 and 15 of this precious Psalm without seeing our dear Saviour hanging upon that cruel tree as much for us as for David? Who can read the marvelous twenty third Psalm without seeing our "great Shepherd" of Heb. 13:20-21 as He leads us step by step to a mature Christian well pleasing to Him? And who can read Psalm 24 without seeing the "chief Shepherd" of I Pet. 5:4 as He comes for His sheep?

When we get on a question like this one there is just no stopping place, but with a few words on Psalm 46:1-3 we will at least try to hush up. If I only had a vocabulary that would furnish me with the appropriate adjectives I would like to say just how wonderful this precious Scripture, and the precious God of this Scripture is. I know this portion will be precious indeed to the Jewish remnant during the terrible tribulation, but is it not just as precious to us church saints of today? If we are familiar with these three verses, and if we really believe them, we will not fear anything that may come to pass in our lives because "God is our refuge and

strength, a very present help in trouble." Then at the end of this precious message we see the little word "Selah." If you want to feel like shouting all over the place just substitute the words "Just think of it," or "Just think of that." It might be a blessing to you as it has been to me if you will do that everywhere you find this lovely word "Selah." Yes, I say give the Jew all that he desires of the Psalms, but thanks be unto our God, there is plenty left for us, too.

**ROY
MASON**

Radio Minister

Baptist
Preacher

Aripeka, Florida



It is claimed that many of the psalms were songs used in the Temple worship, but that does not mean that they were written only for the Jews. The Psalms are a part of Scripture — so designated by Christ himself. (See Mark 12:36). They reveal things of interest and concern to church people of today. For instance, Psalm 2: fortells the rule and reign of Christ over the earth in days to come. As a part of Scripture the Psalms are significant for the present time, for we read in 2 Tim. 3:16 that "all Scripture is given by inspiration of God, and is profitable . . ."

**AUSTIN
FIELDS**

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



The book of Psalms, as well as all other Scriptures, was written for all of God's children, whether they be Jews or Gentiles. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

From this verse, we can gather that all Scripture whether it be the Psalms, or any other, was given for the benefit of all of God's children, and was designated for the edification of the saints in all ages, not for one particular age. The Bible was written in such a fashion that practically all Scripture can be applied to all of God's children whether they be Jew or Gentile.

"Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised Jesus our Lord, from the dead." Rom. 4:23-24.

The life and faith of Abraham was recorded by the Holy Spirit and the purpose in recording his life was not for Abraham's sake alone, but for our sakes as well. So it is with the book of Psalms, they were not written for the Jew's sake alone, but also for the Gentiles.

In fact Psalm 67 is written as a universal Psalm calling upon God's children in every nation to lift up their voices in praise to God. In Psalm 45 we see a wonderful picture of the marriage of the lamb and his bride the church. In Psalm 69 we hear the Saviour cry out for vengeance upon His enemies, and we know that the book of Revelation describes for us the answer of the prayer of the Son in Psalm 69. In Psalm 22 we see the other side of the picture. We see the same Jesus suffering under the hand of God.

Here the results are different. Instead of judgment and vengeance, it is everlasting blessedness and glory. Psalm 22 is explained to us in the gospels. These Psalms mean as much to me as they did to the Jew.

Psalm 23 which perhaps is the best known psalm of them all, was written by a Jew, but the Holy Spirit had David write it in the present tense so that it would be a blessing to all of God's children in every age. When I read this psalm, I do not read as if David were the author. I read it as if I were the author of it, for Psalm 23 expresses exactly my views of the Lord as my shepherd.

Therefore I apply the Psalms to the Gentiles as well as the Jews.

The Psalms are principally occupied with man's voice crying out to God, in different circumstances of life. Many of the times that I, a weak servant of the Lord, try to cry out to the Shepherd of the sheep, but I cannot find words to express to Him the desires of my heart; it is then that I go to the Psalms, and there I find a psalm that I can use to express to God the longings of my heart. I am sure that if you study the Psalms you will find one, that you can use to relay to God the desires of your heart and mind. From this we can gather that the book of Psalms was not written only to the Jew, but also to the church of Jesus Christ.

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

In this verse the Apostle Paul tells the Gentiles that the things that happened to the Jews were recorded for their admonition. For this reason the apostles used the Psalms very frequently in their sermons to Gentile churches. If the apostles used the Psalms to preach to the Gentiles, then it is my conviction that we also should use the Psalms in our sermons to Gentiles.

Therefore it is my contention that the book of Psalms was not written only to the Jews, but also to the Gentiles.

Fred T. Halliman

(Continued from page one)

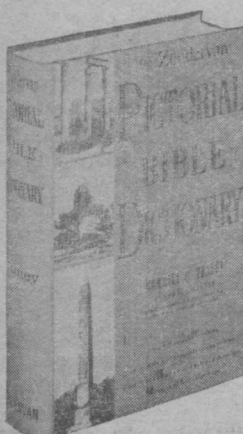
than 200 yards from where you have slept and you start climbing a big mountain that at times goes almost straight up. On my last attempt to make this same trip, this is the place where all but 7 of my carriers left me stranded with my cargo. We had to get women, and children to help us that day and I carried a pack myself. After reaching the top of the mountain on this trip I wondered how that I ever got up it the day that I had to carry a heavy load. (August 11. Today has been a rest day. We have decided to stay here for two days before starting for the Strickland River from here. The carriers are well beaten after 2 days of strenuous work. Few people are left here now also. At one time there were about 75 but now I think 20 would be the most. One man has offered to go with us from here and act as a

guide, D.Q.). When we left home all the carriers did not leave with us as I knew we would not need all of them until we left Geroro. On the day of the 11th they came into Geroro with the rest of the supplies, they had been 3 days reaching there. (August 12. Today the natives at this place decided to have a pig feast. 4 pigs in all were killed and after the pigs were put into the ground to cook we assembled at the church building for a service, D.Q.). It had been just over a week now since we left home; had been at this place just over two days and every one had rested up and to a certain degree was looking forward to getting started again. Late that afternoon I got everything ready for an early start the next morning. Everyone went to bed early that night.

The Next 11 Days a Trial of Faith, Food Supplies Exhausted

These next 11 days will never be forgotten by any member of the patrol. Only a few of us had ever been any farther than Geroro and only a couple had been more than one day's walk from there at that, but one thing all of us knew and that it was a place of the unknown. In things went well we anticipated coming out on the other end in about 5 to 6 days, but if something went wrong we knew when, if at all, we would get through. Several attempts had been made previously to go through from this end with a patrol but in every single case there had been failure. There had been one patrol about 3 months before that had gone through the area leaving from the upper end of the Strickland, but up to now a patrol going through from this end had been completely formidable. As mentioned before this was my second attempt to get through from Geroro and while I had learned a lot from the previous attempt, I had much more to learn than I ever dreamed of. We probably had as many hair-raising experiences in these 11 days as Robinson Crusoe ever had in any 11 days of his adventure. You can make a pretty fair estimate of walking time in this country by flying over the area and figuring 1 day's walk for every 5 minutes of flying time at an air speed of about 120 knots per hour. It had taken us 25 minutes to fly over the area so I figured it would take 5 to 6 days to walk through. I calculated that if we had enough food for the carriers the last 5 days with a few things they could pick up in the bush we could last up to 8 days if necessary and that should be more than enough to get us through, but from the end of the very first day out into this unknown jungle we sensed that we were going to run into food problems. (August 13. We left Geroro about 7:30 a.m. today. The track was fairly good until about 11:00 a.m. this morning and then it began to get progressively worse. About 3 p.m. we reached a place where we decided to spend the night. The place is wet and muddy and strictly jungle. Many of the carriers were late getting here and all of them were extremely tired after 7 hours and a half walking today. It is now about 6:00 p.m. and raining. I will soon be down for the night, D.Q.). This is the (Continued on page 5, column 5)

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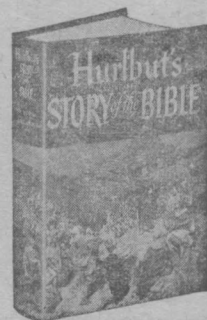
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"Short, Godless"

(Continued from page 3)

man who lives without God. I have shown you that he thought evil before God, with looking down on him, and knowing that God was looking at him. I have shown you how he followed after the Israel's kings. I have shown you how he actually forsook God. Here is a man who lived his life without God, and died without God, and this is the end picture of a life that lived without God.

Here is my application to you: Every one of us would be just exactly like Jehoram were it not for the grace of God. Beloved, the only thing that keeps you and me from being another Jehoram, is God's grace. Arminians tell you that a man shapes his own destiny. The Arminians would indicate that a man works out his destiny day by day. Not at all, beloved, I have a very definite conviction that we serve a God that is a sovereign God, and that is only by the grace of God that He keeps you and me from being another Jehoram. Therefore, I come back to say in the words of the Apostle Paul, "By the grace of God I am what I am."

Jehoram was what he was because God let him go, and you and I are what we are today by the grace of God. If you do anything right, there is no praise for it, because all praise goes to God. I tell you, you and I ought to realize more and more how much we owe God, and how much we are in debt to God. How is it our indebtedness before God in view of this study!

We sometimes sing "Praise Him from whom all blessings come." I tell you, we need to realize more and more, our need of the grace of God, because it is only the grace of God that keeps us from doing things that Jehoram did.

Philips Brooks, a great preacher of the East in the early days of settlement of this country, saw a man staggering along the street one morning exceedingly drunk. He turned to a friend and said, "But for the grace of God, I would have been like that." Brooks goes Philips Brooks.

I saw a man yesterday afternoon staggering across the streets of Jackson, Ohio. I didn't think he was going to make it from one side of the street to the other. I thought to myself, but for the grace of God, I would have been like that. I loved, how much we need to thank Him if we are saved! How much we need to rejoice if we know the Lord Jesus as a Saviour! If you are unsaved, I tell you that you'll take this message as a warning to your soul. I have termed this message, "Short Godless Life." Jehoram reigned for eight years and died. It was a short godless

life. I would that God would take this message, and burn it into the hearts of each of you who are unsaved, that you might see the possibilities of your life. Your life may be the same as I have pictured to you this morning. But for the grace of God, it might be us. My prayer

to God in your behalf is that you might believe on the Lord Jesus Christ after repenting of your sins, and trust the Son of God as your Saviour, and be saved.

May God bless you.



Fred T. Halliman

(Continued from page 4)

place where about a year ago I had reached in my first attempt to reach the Strickland. Only two men in our patrol had been beyond this point. The last time we got this far the track simply disappeared and though we searched for a good while the following morning we were unable to find it again and had to turn back. (August 14. We spent a fairly comfortable night last night considering the circumstances. After the first hour of walking this morning it is quite understandable why we could not find the track on our last try out this way. Today has been the roughest tracking yet. Much of the way the undergrowth had to be cut before the carriers could get through with the cargo. We must have been at about 11,000 feet this morning when we finally reached the top and started down a big mountain. The place where we are sleeping tonight is much worse than where we spent the night, last night, D.Q.). We traveled over track on this day's walking, had I not had the proper kind of boots it would have been almost impossible for me to get over it. (Just before I left Bulolo to come to the Southern Highlands, the Fossil Baptist Church, Fossil, Oregon of which Brother Ralph Doty is pastor, sent me a pair of Loggers boots. They were ideal for this kind of tracking but they wore out after about two years. By that time Brother Crace came and he brought a pair of the same type boot. When he left I took them over and on this trip I just about wore them out). I would say that on this day's walk my feet were not on the ground over a third of the time. Most of the time I was walking on tree roots, tree tops and walking for long distances at times on trees that had either been cut down or had blown down all of which were wet and slick. In the early afternoon it began to rain and one of the men that had been this way before told us we had better start looking for a place to spend the night as there was no suitable place if we went much farther. (Ever since we had left Geroro the carriers had to make their shelter each night. I had a tent with me for my protection from the weather.) Soon we came to a huge rock sticking out over the edge of the mountain ridge we were on, that made an excellent shelter, so we decided to make camp there for the night. When I began to set my tent up I discovered that I had only about 10 ft x 7 ft. on which to set the tent. When I set my bed up, the foot of it stuck out over the edge of the mountain ridge we were sleeping on. I had killed a fairly large tree Kangaroo about an hour before we made camp so the carriers had fresh meat for supper. The rain was quite heavy before nightfall and

my tent began to leak and my bed roll got fairly wet. I finally managed to just about stop the leaking by slackening off on the tension of the ropes. I had patched my tent in several places before I left and some of these places had begun to give away.

(August 15. Today has been a miserable day. The rain did not slack up all night and it was still raining when we set out this morning. The man we picked up at Geroro who is acting as our "contact man," and one of the carriers left the line this morning to go ahead of us and try to make contact with two head men. The rest of us then set out and we made very poor time as the track was rough and at times hard to find. We lost our way a couple of times and about noon we really got lost. We wandered around for a couple of hours trying to find a track and then went back a way and made camp for the night. It is now 5:45 P. M. and we have just got the camp set up for the night and the carriers are eating. The carriers are now on a ration of 1 cup of rice and 3 ounces of fish once a day, D.Q.).

While out searching for a track after we stopped to make camp this afternoon two of our carriers reported seeing a man and tried to talk to him but he spoke another language. They came back to camp and got one of our young boys who speaks the language on the upper end of the Strickland. We did not know what language this was but was hoping that our young lad would be able to communicate with him. It was not too long before they came back to the camp with the man, he spoke the same language as the people on the upper end of the Strickland, so it was good to learn that the first person we had seen since leaving Geroro, we could talk to. I kept him at our camp as long as I could talking to him and asking questions and tried to persuade him to stay in camp with us that night but he would not. I asked him if he had any relatives or friends living in the area. His reply was no and added that the birds and animals were his friends and brothers. I gave him some salt, matches, a small mirror, some razor blades, and a few beads. None of these things he had ever seen before and you should have seen the expression on his face when he looked into the mirror and saw his own face for the first time. All the rest of the things had to be explained to him also. He agreed to talk to us again the next morning and with that he disappeared into the jungle licking his salt. The two head men that our carriers went out in search of this morning could not be found. They made contact with an old man close to where they lived and he told them they had gone off but would not tell them where or when they would be back.

(August 16. The first thing this morning was to find the man's house that came into our camp last night. Without too much difficulty we found him. We found that his aged father who was blind lived with him. His house consisted of a gable type shed with no sides but the roof came pretty close to the ground. We sat with them for a while and then had a preaching service. After the service the young man agreed to go with us for a while to help us get on the right track. I noted that the track was going to be extremely hard to follow and tried to persuade the man to go on with us for a while longer. After much persuasion and a few more matches, etc., he agreed to go with us all that day. We had a very hard day today, but covered much ground. This is the 4th day with no let up and little food. The carriers have begun to complain and at times hard to manage. Several of them ate something along the way today and about 8 of them are very sick and vomiting. Tonight all of us are sleeping on the ground under a big rock, D.Q.). With our guide leading us through the jungles and over the mountains today we made extremely good

time. We tried to persuade him to go with us another day but no amount of persuasion would do. He said if it were not for his blind father he would be glad to go on with us but he was afraid he would wander away from the house and would not be able to find his way back. We reached a place where we were to spend the night about 4 P. M. To get to it we had to leave the main track which at the time was on the top of a mountain ridge. We left the ridge and went down the side of the mountain a short way when we saw a big rock sticking out from the side of the mountain

and it was in effect nothing more than a big shelf ranging in width from 3 to 7 feet and about 75 feet long. At the edge of this shelf it was completely perpendicular — I do not know how far down it was to the bottom as I could not see the bottom but I judged it to be 100 feet or more as some very large trees which I assumed were sitting on the bottom came about even with the shelf on which we spent the night. I did not attempt to cook any food on this night, just opened up a can of salmon and made my meal off of that. I spread my bedroll out on the ground after eating and tried to sleep but I slept little that night as it seemed that I was always slipping towards the edge of the shelf.

(August 17. We got started today a little late due to trying to persuade our guide to continue on with us for another day. He told us that he was sorry for us but had to get back to his father. It was only then that we realized that we were in quite a predicament for he had told us it would be at least another two and a half days walk from there, this of course was for some one that knew the way. We have been lost several times today but have managed, up to now, to find the track again. The carriers are getting extremely weary now — food is about to run out and they act at times as if they are going to refuse to carry for me any longer. We do not know where we are, but if we are still on the right track it should be about another day and a half to Pogaia, a place just this side of the upper Strickland. Every one has had the worst day of the entire trip, D.Q.). Up to this point we had done very well, we had been temporarily lost several times but always managed to get back on the track again, and even when we went to bed that night we thought we would have no trouble getting started off in the right track the next morning. Our camp was made in thick bush that night and not a dry piece of wood was to be found though some of the natives got fire going. I didn't attempt to cook anything again on this night, just opened up a couple of tins and made my supper off of that.

(August 18. Today has been a day of wandering in the wilderness. From the time we started out this morning until we stopped at about 4:30 P. M. we have been lost. There has been much confusion among the carriers, they are complaining that the cargo is too heavy now and the food is all but gone. Tonight we are sleeping on top of a mountain ridge again and my opinion is that we are still about two days walk from the Strickland. Two of the boys climbed up tall trees late this afternoon and thought they saw gardens about a day's walk from here. Some thought they could hear people across the next mountain ridge about a half day walk from here, D.Q.). As mentioned before up until we started out on this day's walk we had done very well, had been lost several times but had always managed to get back on the right direction, but we were faced with a situation at the outset this day that we had not had to cope with before. We got to the place where we were to sleep the night before rather late and by the time we got camp made it was just about dark and raining. When we got up the next morning it was still drizzling and we were in heavy jungle country. We found ourselves in a situation like we had once before where several tracks were to be found but suddenly they would all end. (This is a typical native custom to throw off folk whom they consider as enemies from finding them). Most of the time we had been able to keep our bearings pretty well by the sun but today no sun was to be seen. I tried to persuade some of the carriers to (Continued on page 6, column 1)

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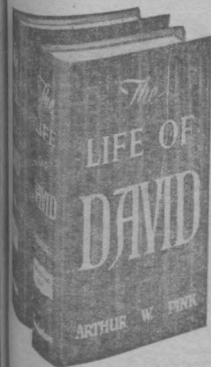
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Fred T. Halliman

(Continued from page 5)

go back a way from where we had come the afternoon before and try to pick up the track from there, but none would go as it meant climbing a huge mountain that we had descended just before making camp. The carriers were getting sullen now and would pay little attention to what I would say. A few days later I regretted that I did not get tough with them here and insist that they go back a way whether they wanted to or not, for we were later to find out that this was where we completely missed the track. We wandered about that day coming across an old track now and then and much of the time cutting our way through the jungle and making a new one. By now very little talking was done by anyone. Everyone knew that we were lost, several days from anywhere we could get help and our food exhausted. Sometimes some of the carriers would gather in small groups and talk but when I would come near they would hush — I wondered what was going on in their minds. I still had food of my own left but they had none. I knew that sooner or later I would have to start rationing out my own supplies to them but realizing that with 33 of us my rations would be gone in a couple of days so I was trying to hold off as long as I could. I had already cut down on my daily ration and was beginning to feel the effects of that. What I did eat I did not dare eat in front of them. I tried to encourage them by telling them how long that I had gone without food one time before (for 4 days) and that a man could live quite a while without food so long as he got plenty of water, but they were hungry and not very well impressed. I began to watch their actions now with caution. It was nearly dark when two of the men came back to camp and reported they had seen gardens and heard voices from a long distance, after climbing atop some tall trees. This boosted the morale of the camp at least for the night, but not for much longer as will soon be seen. The fellows that thought they heard the voices of some people also thought that within one half day we would be in contact with those people and some food again.

(August 19. We started off this morning fairly early with keen hopes that today would bring us in contact with some people. We had walked less than an hour when we saw signs of where men had been; we saw one lean-to type house where they had slept over night and then another; hopes were mounting high, but suddenly as so many times before all signs suddenly disappeared and we found ourselves in the thickest jungle that we had been up to this time . . . today we have accomplished nothing except have wandered deeper into the unknown. The carriers are eating leaves tonight. Two have pretty bad legs; don't know how much longer they can continue on. Fre-

quently there is talk among the line of dying in the bush. We are 7 days out from Geroro — too far to turn back and food exhausted . . . may the Lord be glorified in our lives, D.Q.). This was written about 5 P.M., about one hour before dark, then about 6:30 P.M., about one half hour after it was completely dark an insertion was made in my diary as follows. (4 men went out this afternoon to search for a track and have failed to return to camp, D.Q.). We did not walk very far on this day, about 4 hours. We had to cut our way through almost every foot of the ground we covered after the first hour, some of it was the worst jungle growth that I have ever been in. About mid-day we came to a small opening. I surveyed our situation the best I could with my field glasses but could not see very much due to so many obstructions. In the far off distance I could see smoke coming up from the side and near the top of a large mountain, but in this kind of country this could be as much as a day and a half away. Some more men climbed up tall trees to see what could be seen. They reported that we appeared to be on top of a fairly large ridge—down below was a large river, in one direction nothing could be seen but clouds but in the other three directions huge mountains loomed high above us — a dark and gloomy picture for men that had been walking for 7 days straight over mountains and through jungles and now it appeared that the worst was ahead of us and food supplies gone except for my rations. Every one looked at each other as if to say we are hopelessly lost and almost certain to perish here in the jungle. At this point I asked the men to sit down and let us talk the thing over and while we had asked the Lord's guidance each day it was time now that we ask the Lord in a special way to not only guide us but to reveal His will to us as to what we should do. I started the session off by praying, then I told them that I would be the first to admit that I had no idea where we were or how we would get out of our present situation, that our situation was grave due to our food being gone and our strength already on the waning side, but somehow I knew that the Lord had a purpose in our being exactly right where we were and that I was willing to trust Him to get us out of our present situation or was ready and prepared to die if that were His will. I told them that I believed the only way we could find out the Lord's will as to what our next move should be was to start a discussion. Very few of the men would say anything but after all had spoken that would I offered the following suggestions. First I told them that there was a slim possibility of sending two men back to the Government Station at Koroba for help or secondly we could start off in the direction where the clouds had prevented us from seeing what was in that direction. I then explained that my first suggestion would mean that we

would have to try to get two men through to the Government Station with word to have an air drop with food supplies. This would mean that we would have to select two of the strongest men and give them about half of what food that I had left so they would be able to make it back. From where we were we had been 10 walking days from Koroba, with no cargo. We figured two men might make it in 7 days. The rest of us would have to make a permanent camp and start clearing an area where we could hope to be spotted from the air and food supplies dropped. I noted the weather was closing in and told them that on a day like this it would be impossible for us to be sighted from the air. It would take at least 7 days for the two men to get back and then it might be several days before weather would clear enough to fly in that area. I told them that since we were all Christians but one I was willing to put these two suggestions to a vote and what ever the outcome was take that as the Lord's revealed will as to what we were supposed to do. I explained the two proposals again and then told them that we would now take a count of hands as to how many was in favor of us trying to get two men through to Koroba and the rest of us wait

men had not returned. There was an uneasy feeling in the camp—what had happened to the 4 men. We had felt for several days that our movements were being watched and that while we could see no one we felt that we were being seen. We knew that we were near if not directly in the area where the cannibal tribe lived—had they been waiting for such an opportunity as this afternoon had presented. As long as the 33 of us were together we had no fear of being attacked, but the feeling was pretty general now among all the carriers that the 4 had fallen victim to the cannibals. There was little sleep in the camp that night. The carriers had made a big house for themselves right close to my tent, that night, instead of four or five in several small houses as they usually did, and all through the night I could hear them talking. I must admit that many things run through my mind that night also. We were sleeping on another mountain ridge that night and several times during the night I could hear one or two of the men go to the edge of the ridge and call out for the 4 that was missing; once or twice I could hear some of them crying.

The Crisis of Our Trip, The Rebels Turned Back.

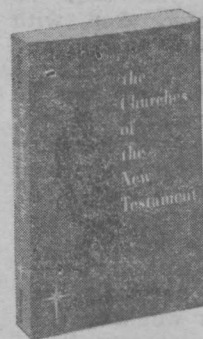
By daylight the men seemed to take turns of calling out for the 4 and there was hardly a moment that someone was not trying to get an answer from them. I joined in later on by shooting my shot gun a few times, but it was soon apparent that we were accomplishing nothing. I went back to my tent and at 7:30 I made an entry in my diary.

(August 20, 7:30 A.M. The 4 men have failed to return to camp and it is feared they have been killed by the cannibals, D.Q.). The next entry in my diary was at 7 P.M.

(August 20, 7 P.M. Today has been filled with disappointments and happiness . . . the carriers rebelled on me this morning . . . refused to carry any longer . . . said they were starting back. I began bidding for time and asking the Lord to stop the line and turn them back again . . . about noon the line was suddenly stopped and turned back on God's course once again . . . We are camped tonight fairly high above a large fast flowing river, D.Q.).

Shortly after I had made the entry in my diary at 7 A.M. the line of carriers sent a representative into my tent with a message that somewhat shocked me. Only the night, or rather afternoon before, the vote had been taken as to whether we should continue on or send someone back for help and it was agreed by all that we would abide by the outcome of the vote, as explained before, the outcome was for us to stay and try to find our way out, but the men had spent a sleepless night worrying over the fate of their 4 comrades. Of course no one knew what had happened to them, nor did anyone know whether anything had happened to them at all or not, but knowing the kind of country we were in it seemed to be a general feeling that anything could have happened and the cannibal theory was the most prevailing thought. The

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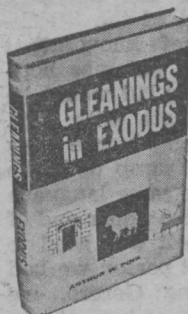
messenger said, "We have decided to start back and will not carry anything more than a few light things." I could see that he was not joking and so I called the men together for a talk. I tried to reason with them but no amount of reasoning would do any good; they were bent on starting back and that was final. I told them to start back would mean almost certain death for all of us, for our food would last only a couple of days at the most and we were already weak from hunger as it was. Besides, I said, what are we going to do about the 4 men that are still missing? We should at least try to find out what happened to them—what if they do come back and find us gone. All these things I tried to reason out with them. I was bidding for time hoping the 4 would turn up.

I managed to keep them occupied with my conversation until about 8 a.m. and then I finally ran out of arguments. They were ready to start and I asked them to wait one more hour to see if the 4 would return. By 9 a.m. nothing was seen or heard of them and they said they were starting. I finally persuaded them to carry my cargo for just one more day. I knew that would slow the line down some, but they finally agreed and shortly after 9 a.m. we broke camp and started back. I was confident that I would never be able to make that long walk back without food but I had no choice unless I wanted to stay there by myself and I did not feel that I wanted to do that. Somehow I felt that the 4 men or at least some of them would be back. Two of the line finally agreed to wait there for a couple of hours to see if there would be any news from the 4 missing men. The rest of us slowly started off.

The two men with sore legs were hardly able to walk that day and that slowed things up a little more. I prayed as I walked that the Lord would still prevent us from going on. One hour passed, two hours passed and then

(Continued on page 7, column 1)

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there. The outcome was that all but two men voted against us sending the two men back to Koroba. (I was later to find out that though I had explained the two proposals thoroughly twice that at the time of the vote it was misunderstood. The men had intended to vote to send the men back to Koroba, but I was also to learn later that the Lord had overruled in their intentions and had caused them to vote the way they did in spite of their intentions). I was happy when the vote went the way it did for I knew the Lord had not sent us that far into that jungle just for nothing. I reminded them that we had agreed to abide by the outcome of the vote and so I ordered camp be made for the night and I immediately organized three teams to go out in search of a track while the rest of us made camp.

In all 8 men went out to search for a track, 2 went in one direction, 2 went in another, and 4 went another way. I asked them all to report back to camp well before dark. The two teams of 2 each were back about an hour before sundown. They had found nothing of any value to us. Shortly before sundown several of the men came to my tent and said the 4 that went out together had not returned yet, several others had started calling out for them—sundown came and they still had not returned. We knew that in a short time it would be dark, too dark to try to walk in this country. If they did not return in a few minutes we could not expect to see them before the next day. Dark seemed to come much sooner that night than usual and the

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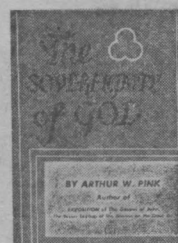
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(Continued from page 6)

I began to hear voices call out from far behind. The line to a sudden halt. I could understand little that was being said as the voices were at quite a distance but it was soon relayed on the line (this is the natives' graph system), until we heard someone say, two of the 4 men returned to our camp site. Several minutes before the line got through as to what had happened to the other 2 but we learned that all of them were safe. They had found friends late the afternoon before and had not had time to get it back to our camp. They spent the night with those natives and now two of the four had returned with one of the locals to be our guide. I think it is utterly needless to say that there was joy among all of us. The line suddenly took on new life — the men with sore legs almost forgot about their infirmities — cargo seemed to suddenly become lighter and if anyone noted their hunger, at least for the time being, it was never mentioned. In about an hour's time we were back where we had started from that morning and met a man who knew the area and guided us on our way. We made excellent time that afternoon though the country was very rough to walk over. Just before we came to one of the most beautiful places that I have ever seen at. It is the kind of a place that you usually only see seen through the imagination of an artist as he paints it upon a canvas. The deep forest that we had been in for days seemed to suddenly disappear and we came upon an opening and saw our first potato garden that we had seen for days. In back of us lay thick forest and jungles that came so near claiming the lives of all of us. To each side in front of us the mountains majestically to an almost unbelievable height — there was after ridge as if God had unfolded one after the other and making each one just a little bit higher and shaped just a little different. About 100 feet below us was a deep gorge with a fast flowing river at the bottom. It seemed that for miles you could see the water fairly large river tumbling over huge boulders lying in its path and as the evening sun was setting ready to sleep behind the mountains it seemed there were really hundreds of little rainbows coming from the mist of sprays as the waters would tumble over the rocks. I watched the beautiful scene until I could see no more and then went to tent and soon the soft rain began to beat upon my tent and I had a long talk with the Lord and down to enjoy the best of my rest that I had had for weeks.

August 21. (We got started at 7:30 a.m. today. It was still raining when we awoke this morning and the track was wet and slippery. Our guide remained with us today and several others followed in along the way. These

people call themselves the Poguai people. They are small and all seem to be under nourished. Word had got out that we were coming and 27 of them gathered this afternoon for a service. We did not go very far today, making camp about noon. Some food was brought into camp but not very much. Two small pigs were bought with shells, D.Q.). While these people were friendly enough after they found out we had not come to harm them, they were prepared for us in case of trouble. All the men and young boys carried their bows and arrows and actually they had come expecting and prepared for a fight. They had heard us calling out for the four missing men and thought we were the cannibal tribe that lives across the river from them preparing to attack them, so they had come prepared and expecting to fight. We had to cross the big river, mentioned above, that morning and that was quite an ordeal. The river is fast flowing and deep. We managed to jump from one large boulder to another and when we came to where it was too wide between boulders some men cut down a small tree and we managed to get that across to the other side. Two of the men held one end of it and I walked across it first and then held the other end while another man came across, then we were able to get another tree across to make a fairly safe bridge for the balance to cross on. We had to go up and over some of these high ridges we had seen the afternoon before, and while they made a beautiful scene from our camp site the evening before, all the beauty seemed to disappear from them when we had to climb them. I was rationing out my food supplies now to the line of carriers and with what little we could buy from the locals the carriers just about managed to keep going. I had been on a strict ration for several days and that plus walking for several days straight over such rough country was taking a great toll on my strength. We were told that it would be another two days before we would reach a place called Yeddo. Yeddo is where we would link up with our other work. It had rained every night that we had been out since leaving Geroro and by now my tent was in such a condition that I had a hard time finding a place large enough to sleep under without the water pouring in. I had to put most of my things underneath my bed at night to keep them from getting soaked.

August 22. (We did not cover too much ground today but got a lot of preaching done. I preached several times to as few as two and no more than 15 at the time. As we would come upon people in their houses, working in their gardens, or wherever we found them I would stop and preach to them. Some of these folk I am quite sure I will never see again and maybe none of them, so I did not want to pass up an opportunity to tell them about our Saviour. By 1 p.m. we had reached a spot where we would spend the night. Two small boys were acting as our guides now and they told us that we could never make

it across the mountain before night, D.Q.). After we got settled in camp for the night, four natives brought in a little food, but it was very little to be divided up among 32 men and though there was little food by now there was no more complaining.

August 23. (We left our last bush camp this morning about 7:30 and from the very start until 4 hours later we climbed higher and higher. It seemed that we would never reach the top of this mountain. Due to having little food for the past four days and the extremely steep and high climb, this day's walk has hurt me worse by far than any day since leaving. About half an hour before we reached the summit my eyesight began to fail. I first noticed that I could see only in front of me. I had no side vision at all. We were still climbing at a dizzy height and then I could only see a short way straight ahead. I found breathing difficult and my legs almost refused to go. I noted that some of the carriers were having difficulty also. The air was very thin and cold and the ridge that we were on was getting narrower all the time. I knew that we would soon have to reach the top or we would have no place to walk. Finally our guide who was a short way in front suddenly disappeared and I pulled myself up and over the last ledge to see him descending. What a relief this was. I do not believe I could have climbed for another 20 minutes as I had been for the last 20 minutes, D.Q.).

Usually when we would reach the top of a mountain, we would sit down and rest for a while, but this time no one stopped even for a moment. We knew now that the big mountains were behind us and that it would not be too long now before we would come out into the open again. The descent was rapid but I found that my legs had weakened so in the last two hours that it was hard to stand up going down the steep mountain side. I fell several

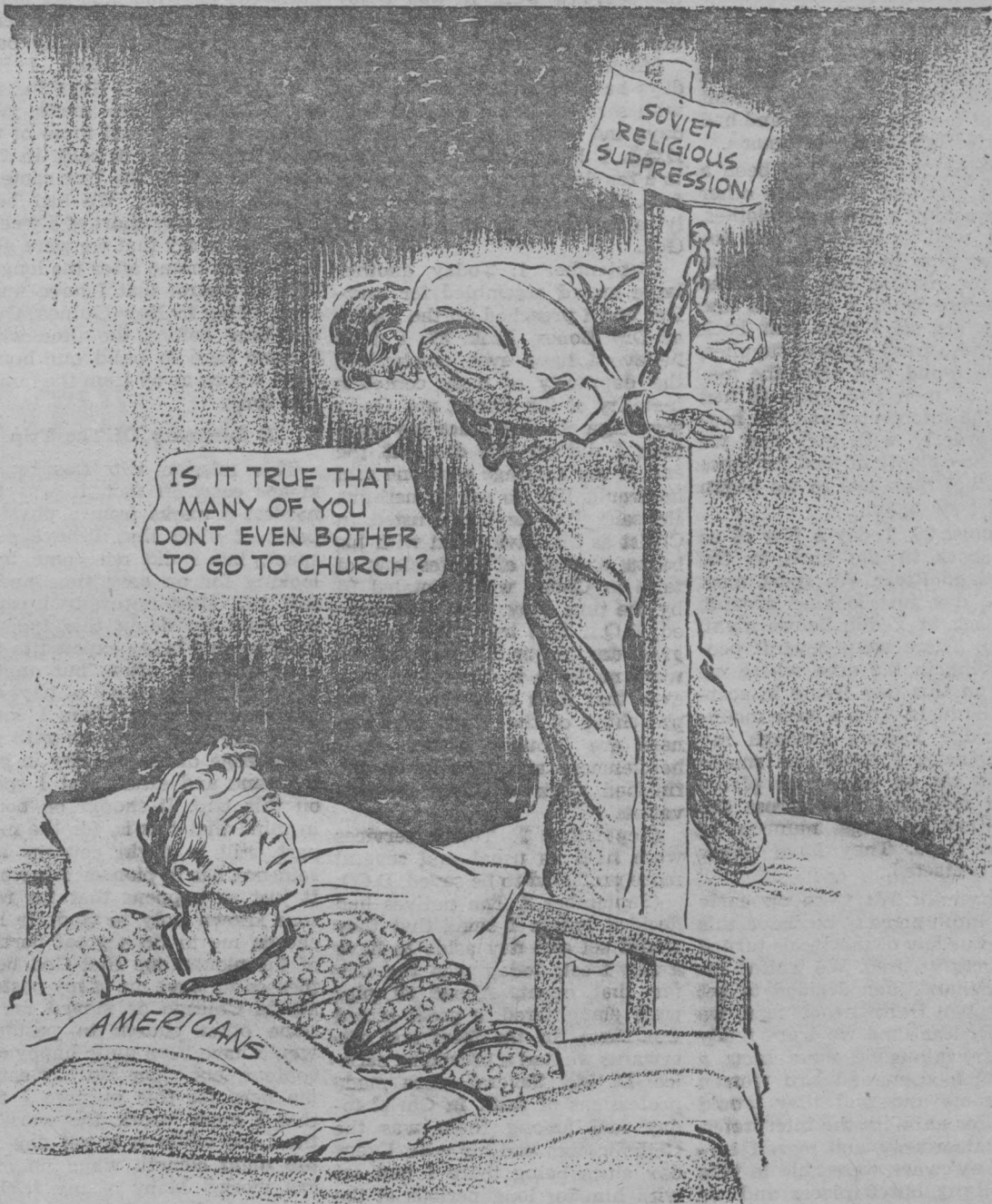
times. It is much easier to climb a mountain than it is to descend other than it takes more strength to do so. In about an hour and a half we came to Yeddo, a place where about a year ago I had been and where we had a church building. For 11 days straight we had been in the jungles and mountains.

Apart from the fact that we had seen and preached to many folk that had never seen a white man or heard of God before, we had accomplished a physical feat that no other patrol had ever been able to accomplish. We had blazed the trail through some of the worst country you would ever expect to find anywhere and while it is true that we had encountered many difficulties, hardships and dangers, to the man all were glad that we had made the trip and had linked up our work. This was the first Government Rest House that we had seen in 11 days and while it was poorly constructed out of rough bush materials, it seemed like a hotel. For the first time in 11 days we were sitting on dry ground. Fact of the matter is, water was very hard to find there and the folk said they had not had any rain for about two months while just across the mountain less than 10 minutes flying time, it

rained every day and night.

August 24. (For the most part today has been uneventful. To start the day off with, at 6:30 this morning I dismissed the carriers and let them start on their way back to Tanggi. There is little food here also, D.Q.).

I had decided that I would have to spend a few days there to get rested up and wash some clothes before I could continue on. As there was very little food to be had at Yeddo, I decided it would be best to dismiss my line of carriers and try to get a new line when I got ready to move on. The men that had left with me could be back at their homes near our mission in three days time from here, I knew they would be able to find food once they left there. As soon as they had gone and I had finished my breakfast I started washing clothes and trying to dry out my things. Every thing I had, practically, was wet, moulding, and rusting. I had not been able to wash anything since leaving Geroro and neither could I keep the clothes and other things dry, many of them were mildewed, and stinking. The things that had metal had begun to rust and my shotgun shells had swollen until they would not go in the gun (Continued on page 8, column 1)



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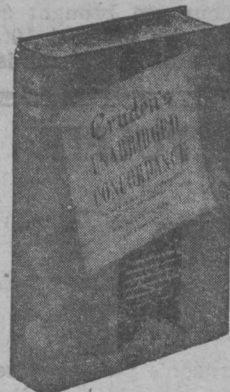
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By Wayne Cox

Fred T. Halliman

(Continued from page 7)

barrell. This was a good place for drying as the sun was hot and the ground was dry. I spent most of the day working, and had a service late in the afternoon.

(August 25. Today has been a day of rest and relaxation other than washing a few more clothes. I feel well rested now and tomorrow plan to go back into the bush for another day, D.Q.). The day before when I sent the line of carriers off I also sent back home for a fresh stock of supplies, but we found that after the majority of men had gone (I had kept the interpreter and the hospital orderly with me) that we could buy plenty of food for those of us that remained so we began to eat good again.

(August 26. Today a few of us went back in the bush to the Strickland River. We spent most of the day just looking around, was back at Yeddo before night, D. Q.). There were several people living in the area where we went on this day living in scattered hamlets. Atop a large mountain ridge looking through my field glasses I could see smoke coming up in numerous places which indicated that across the Strickland a large number of people lived. They have never been contacted.

August 27. We were up early this morning ready to leave this place but few of the locals turned up to carry cargo. We waited for a while and then decided to get under way with what men we had. By the time we were ready to leave a couple more men, a few little boys, and two women had come and said they would carry for us. With the interpreter, hospital orderly, and myself carrying cargo we were able to take everything but 3 pieces and we decided to leave that and send back for it. It is about 7 hours hard walk from Yeddo to Hyiewi, D.Q.).

I had learned from the time before when I had made this trip to Yeddo that there was no water to be had between Hyiewi and Yeddo so I made sure I had a good supply ready to start out with that day. You walk over limestone most of the day and it is a hard dry hot walk. It had been quite some time since I had carried a pack and though I found it difficult I managed to lead the line and by the time I came close to our destination I was about 30 minutes ahead and sent back help to the rest of the carriers. About 4 P.M. we arrived at Hyiewi and a large group of people were waiting for us. We have had a work established here for over a year.

(August 28. I have rested most of the day today. Held a service in the morning and one in the afternoon. Had a long talk with the Government Hospital Orderly stationed at an Aid Post near here. My message seemed to stir him. He has been a Catholic all his life. The food supplies arrived from Tanggi today and so once again we are back on normal meals, D. Q.).

(August 29. Today has been a big day insofar as services are concerned. The house would nothing like hold all the people. There were almost as many outside as there were inside, D.Q.). The church building at this place is

quite large and the folk attend the services well. It was a joy to see many people out to hear the Word of God.

(August 30 and 31). These two days have been just normal days with services being held on both days and visiting with the locals, D.Q.). I had settled down now to a ten day ministry among these folk. They seemed to be extremely attentive to the Word of God.

(September 1. Today another large crowd assembled for services and I preached on the Valley of Dry Bones, Ezek. 37. I don't believe I have ever emphasized the depravity of man, complete inability of the sinner, and God's sovereign electing grace any more than I did on this day. At the end of my message someone said he would like to say something. He said that he had trusted in Christ as his Savior and with his began a chain of professions of faith in Christ which totaled 64 by the time they were all finished, D.Q.). This had truly been a great day in our ministry and we were made to realize more than ever that it is only through the preaching of the Word that sinners are brought to see their helplessness and to rely on the finished work of Christ for salvation.

(September 2. Today services were held as usual and several more professed to be saved, D.Q.).

(September 3. The natives had decided before I came that they would set one day aside to have a pig feast; today was the day for that event. About 50 pigs were slaughtered, a great crowd was there for the feast and afterwards we had a preaching service, D. Q.). Several more made professions of faith in Christ today and among them was the Catholic man and his wife. Every day since being there I had sat with him for long periods at the time expounding the Scriptures to him and I believe that he has truly been born again now. He said that now that he really knew Christ as Savior he felt that his work as a Hospital Orderly would soon come to a close. He said that in six months time his contract would be finished there and then he wanted to go back to Mount Hagen and preach the gospel to his people (the majority of the church goes around Mount Hagen are Catholic). He asked me if I would administer baptism to him and give him authority to start a mission at Mount Hagen. My reply was that my main business here in New Guinea was to preach to the lost, baptize the saved, and organize them into missions and churches as they progressed enough, as to his particular case it would depend upon his continued zeal, growth in grace, and further proof that he had truly been born again.

(September 4. Today has been a slack day in the services. It rained most of the day, few were out for services, one boy said he had been saved, D.Q.).

(September 5. Today has marked the close of the series of services here at Hyiewi. This makes the 10th day of preaching here at this place. There has been a good spirit manifested in every service and we have had a good ministry among these folk. There have been 163 professions of faith and all desire to be baptized, D. Q.). Thus we brought to a close one of the greatest 10 day periods in our entire ministry.

Plans were being made to leave early the next morning for home. The next two days, September 6 and 7 were spent walking back to our mission station. I had expected to take 3 days for the walk back but we made good time and myself and three of the other men made it back in two days the rest of the line came in on the third day. We had been out just one day short of 5 weeks. Needless to say that we were glad to be back home after the longest Mission Patrol that I have made since being in New Guinea. Only one time before, the time when I came here to build our house, have I been away from the family this long.

A Summary Of The Trip

This mission trip was by no means easy. In fact, it was the hardest 5 weeks from a physical point of view that I have ever spent, but I did not come here looking for an easy time and a soft job. Most naturally I could not hold up doing this type of walking and being exposed to the elements very often, but on the other hand these kind of trips are not required very often. I could make the same trip now with my knowledge of the country in half the time and effort that I spent on this trip. It should be borne in mind that this is, for the most part, still a virgin country and someone has to pioneer this work. It just so happens that for reasons known only to God He has chosen me to do a great portion of the pioneering. Had God been pleased to leave me at my pastorate in Chicago or moved me to some other church to pastor I would have been quite happy and content, but since He has called me here for this purpose I feel that I must "work the work of the Lord while it is yet day for the night cometh when no man can work." Many of my friends and most of my relatives feel that I am unnecessarily and foolishly spending my strength in making such trips as this and staying on here in New Guinea. Seldom does a week go by but what I receive from one or more pieces of mail rebuking me because I don't "quit and come home," and let some one else come here for a while, or if I insist on staying on at least settle down to a more or less pastoral type of ministry among the people near the Mission Station. But I would like to remind folk that I can no more restrict the growth of this work and act as the main human instrument in its progress so long as the Lord wills, than any of you can stop what you are doing.

This trip was by no means inexpensive. I estimate that the expense of the carriers, food, and the wear and tear on my equipment cost no less than \$200.00 and if I were to take a very close and accurate account it would probably exceed that quite a bit. Why spend over \$200.00 for a five weeks preaching trip? Is it worth it? Can anyone estimate the worth of one soul? I am sure I cannot. What would you give in exchange for your soul? If it had cost every cent that has been given for this work since I came to New Guinea, I would say that would have been a small price to pay for the work that has been accomplished in these 5 weeks.

Will there be other trips of this type? I cannot answer that. I am here to do as I feel led of the Lord and intend to carry out His

revealed will to the best of my ability as long as He gives me strength to do so. I don't know how long that I will be able to continue on at this pace, but one thing I am certain of, "God's grace is sufficient," and as long as He has work of any type for me to do here in New Guinea or elsewhere, the strength will be supplied to carry it out. As proof of what I say I share with you a bit of information that I told one of my closest friends in a letter only a few days ago. As all or most of you know shortly after I came to this area I developed a rupture in my left side. The protrusion was fully the size of an ordinary hen egg. I was laid up for a few days and had to immediately have a special belt airmailed from home to get me back on my feet again. With that I was able to get about and soon began to do my normal duties but not without great discomfort. For three years I did not have that belt off except when I lay down at night to sleep and many nights I slept in it. As late as March of this year I thought I as going to have to go to some hospital and have an operation. Many times when I would pray I would ask the Lord to heal me so that I could carry on the work. About a month before I started on this trip I had no more pain and felt that I might be completely healed. I began to leave off my belt for a day or two at the time and then up to a week at the time. The day that I left here to start out on this 5 weeks trip I put it on and wore it all that day, but took it off that night and have not had it on since. I'll never have another 5 weeks any more strenuous than those that I have just completed and while I may develop another rupture before the day is over I am convinced that the Lord has completely healed this one. One more example I offer as proof that the Lord is able. While I was still living at Bulolo I began to have some trouble with my heart and went to the doctor in charge of the hospital there. He told me that I had a "heart condition" and began doctoring me accordingly. He also told me that my work as a missionary here in New Guinea would be very limited, that long walks and mission patrols were almost unthinkable, that the most that I could expect to do would be to supervise a mission station. It was hard for me to understand why God had called me here to practically sit down and do nothing. I, therefore, daily asked Him for help and special guidance. I did not deliberately disregard the advice of a man who had spent the most of his life in the profession of medicine and doctoring, but felt led of the Lord to go about my normal duties and before I came to the Southern Highlands I had stopped going to the doctor completely. As mentioned concerning the rupture, I may develop a new heart condition before night or at any time but I am just as convinced that the Lord healed the one that I had at Bulolo. Does this make me a believer in divine healing? No, by no means, but it does make me a stronger believer in THE DIVINE HEALER.

What has been accomplished on this trip? We have not necessarily opened up a new work but merely consolidated our present work and finished up a work that we had started over two years ago. We have gone into the area and made contact with the people making it possible now for our native preachers to follow up and do the work of an evangelist. Eventually buildings will be erected and permanent and regular preaching points and times will start. We shall be able to assist these primitive people some from a medical standpoint. Some of them may be saved and called as preachers and God's Word spread farther and farther afield. Another thing that may have been accomplished is the beginning of a Baptist Mission in Mount Hagen. Mount Hagen is the focal point of all the Highland Districts of New Guinea. It is the fastest growing center, present, of anywhere on the island and a Baptist work there would have opportunity of reaching out to every nook and corner of New Guinea. The Western and Eastern Highlands both are predominately Catholic and the largest concentration of natives to be found in these two districts of anywhere on the island. The largest number of professions was made, 173 in all, while on this trip of any single trip or five week period previous to this in our entire ministry here in New Guinea or otherwise. Only the Lord knows how many of these if any were really born again.

And so the work of the Sovereign Grace Baptist Mission goes on as God leads and directs. Souls are being saved, the saved baptized and taught, new preaching points being opened up, new laborers being called into God's service (God has now given us 12 helpers all of them are being supported in their work by the local people), three churches have been organized and two of them have called pastors, approximately 600 are waiting to be baptized this coming Sunday. I invite any of you that feel led of the Lord to have a part in this ministry in any way the Lord might lead you. I also invite and welcome any questions that you might have concerning this work or the workers. Any suggestions that you could make to help us do a better job will receive prayerful consideration.

Until the Lord of Glory comes may He supply your every need on this earth.

Sincerely,
Fred T. Halliman

Pastor Pleased

(Continued from page one)
In these things I have learned to take heart. Rom. 8:28.

Your Bro. by the free grace of God.

Oscar Mink (Ohio)

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