

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1615

## Special Meetings In Two States And Also At Home

It is a joy always to share with our readers any visits that I am able to make with various churches and I count it a pleasure to tell you of some recent meetings which we have experienced.

In the early part of November, I was with the Fall Creek Baptist Church of Noblesville, Indiana, which church is pastored by Elder Richard Farnham, for a week-end and to say the least, it was a joy indeed to be with this old church, pastor, and people.

It was really a joy to be in the home of Brother and Sister Farnham and to have fellowship with other members of the church who visited us daily in the pastor's home. It was truly a joy to preach for this church the three times that I was present, and to have fellowship with them. How we do pray God's blessings upon them.

Then about the middle of November, I was with the Gladwin Baptist Church of Gladwin, Michigan, which is pastored by Elder Henry Hall. This was a season, likewise, of real rejoicing, both in the home of Pastor and Mrs. Hall and in the other homes in which we were entertained, as well as the church itself.

I might say that at both Fall Creek and Gladwin, I had unusual liberty in preaching and there was a reason: In each instance, the way had been prepared for my coming by a faithful presentation of God's Word by the pastor. Both Brother Farnham

and Brother Hall are faithful preachers of the Book, and it was easy to preach from the pulpits of these churches.

At Fall Creek, after I had preached on Sunday morning, a woman who had been saved, called after we had reached the pastor's home, to say that she was now convinced that she should be baptized. When she called in, there were many "amens" and "praise the Lords" from those who were present.

At Gladwin, there was a man who united with the church on Sunday morning, who had been a Catholic, who said that he had been saved sometime before. He had asked Brother Hall previously to baptize him, but Brother Hall refused, since he did not wish to unite with the church. Brother Hall is too much a student of the Word to "dip" the man apart from church authority. He had gone then to Akron, Ohio and had been immersed by a universal church heretic, but still, he wasn't satisfied. I presume by this time that he has been baptized by Brother Hall as the church received him as a candidate for baptism.

While telling of these services, I wish to mention the fact that Brother Jon Rule of Alderson, W. Va., has recently been with the Calvary Baptist Church of Ashland for the week including Thanksgiving. His messages were indeed of the Lord, and I don't (Continued on page 8, column 1)

## F. T. H. Concludes Poguaia Patrol Report

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

Our last letter reporting this patrol ended with the 18th day closing as we were camped in a sweet potato patch. The rain was pouring when we finally crawled into our sleeping bags for the night. This letter starts with our diary quotation for the 19th day.

August 28 "D.Q." Last night Luke and I had a horrifying experience. We went to bed quite early and as I was listening to the rain pour down upon our tent, I had just begun to fall asleep, when suddenly I awoke to a crashing sound. A limb had fallen across our tent. We left this morning at 7:30 and for four hours we climbed. When we reached the summit of the mountain, we were exhausted, but we did not rest for very long. For two and one-half hours we went down until finally we reached Yeddo, the place where we had left 11 days ago. All of our things are wet, musty, and mildewed, but in due time, we will get dried out, "end D.Q."

Every night that we had spent in the Poguaia area except one, we had slept under trees without incident and on the tenth night we were sleeping in a sweet potato patch, with only one tree, and barely escaped with our lives. When the natives clear ground for a garden, they usually leave several trees standing. After having cut the tops out, and trimmed all the limbs, then the tree will not shade their garden, and will in fact eventually die. This garden had been used before, and insofar as I can remember, there was only one tree left standing. It was close to this tree that we put the tent because the ground seemed to be more level there.

After having listened to the rain for about an hour and thinking about the hard walk ahead the next morning, I had just begun to doze off to sleep when I was suddenly awakened by a loud crashing noise. It took me several seconds to begin to figure out what had happened. The tent was down in my face and I could not see Luke but I could hear him scrambling to get out on the other side of the tent. I finally managed to get free and half dressed and while the rain was still coming down I crawled out from under the tent to see what was going on outside. A large limb from the tree evidently had become water logged, and had given away to the weight

of the water, breaking off at the trunk and it had fallen right across the ridge pole of our tent. Most naturally, the ridge pole broke under the impact of the heavy limb coming down upon us. However, due to the length of the limb and the fact that the ridgepole caught the lick instead of some other part of the tent, neither of us got a scratch. The tent was not even damaged in the least.

We were glad that no one was hurt but this had put us in a bad situation for the night, at least it appeared so at first. It was not long until several of the carriers were over to investigate, and help clear the limb off the tent. We managed to find some small poles lying around and with them we were able to "scotch" up the broken ridge pole for the night, and soon all had turned in for the night again. The next morning I measured the limb that had fallen and it was 36 feet long by 8 inches in diameter—it had fallen from a height of about 30 feet. Sampson had the Philistines; David had his Goliaths; Paul had his shipwrecks and fought with wild beasts; and I have had my falling trees plus a few other things, but God has been in it all.

"Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."—Matt. 10:29-31.

We were up and away the next morning by 7:30 and from the very outset the going was rough. We had slept just about at the base of one of the largest mountains in the Poguaia area, and we had this to cross. Without stopping except for only a few seconds at a time, we walked and climbed, hanging on to roots and anything we could get hold of, to pull ourselves up by, until four hours later we finally reached the top. We sat down to rest for a few minutes, but the air was thin and cool and we soon began to get chilled so we started down the other side. For two and a half hours we descended the steep mountain side before we finally reached the bottom, and Yeddo. We had planned on about ten days in the

Poguaia area—we had been gone eleven.

It would be interesting to know what the annual rainfall is in that area as I have been in there at different times of the year and I can't ever remember spending a night in the area but what it rained. After reaching Yeddo that afternoon we managed to get some of our things dried out. Some of the cargo boys said they would like to go on with us to where the car was parked. Some of them wanted



FRED T. HALLIMAN

to get their pay, to stay there. We wound up every thing we could that afternoon, so we could get an early start the next morning.

August 29. "D.Q." We left Yeddo this morning about 8:10 and after having walked for 11 days straight in the Poguaia area we found this day's walk to be very tiring. We arrived at Haiuwi about 3 p. m. and after buying some food and scheduling two services for the next day we closed out the day, "end D.Q."

### December Book Sale

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## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "BISHOP SHEEN GETTING READY TO DIE"

"And they truly were many priests, because they were not suffered to continue by reason of death."—Heb. 7:23.

This is a reference to the Old Testament priesthood. There had to be many priests in the Old Testament because these priests didn't continue too long, in view of the fact that they were taken by death. Accordingly, there were many priests that acted in the Old Testament, and one by one they died as the years passed by.

This has absolutely no reference to the priesthood of Roman Catholicism. The priesthood of Roman Catholicism is as far removed from the priesthood of

the Old Testament as the North Pole is from the South. Even though it has no connection, I want to use it as an illustration.

Of recent date, after spending the night in a motel at West Bend, Wisconsin, I was shaving and getting ready for my day. I had the television in the room turned on in order to get the weather report for the day. Just preceding the weather report, Archbishop J. Fulton Sheen of Buffalo, New York was interviewed. As I understand from other reading that I have done and from the interview of that morning, Mr. Sheen, who has been Archbishop in Buffalo for

a number of years, now at 74 years of age has resigned his position as Archbishop in Buffalo. In the course of the interview, he was asked as to his future plans as to what he expected to do. He told the reporters how he expected to do a lot of reading, writing, and other things. But then he said, "When an actor gets ready for his last act on the stage, he puts everything he has into preparation for that particular act." He said, "I am getting ready for my last act. I am getting ready to die, and I want to be sure that I am ready when the hour comes for (Continued on page 2, column 1)

was. We finally got under way by leaving some of the things there, and we had not been on the track more than 30 minutes when one of the carriers said he was sick, and could not go any farther, so Luke had to take over his load. Within another 20 minutes another fellow said he was sick, and he would have to go back. I had made the mistake the night before by paying the carriers through this day's work, so they figured they could not gain anything since they already had their pay. So I decided the best thing to do would be to put a stop to this sort of thing before they all quit on me. I told the fellow he could go back, but I would have to collect from him his wages for this day's work. Reluctantly he gave me back the money for one day and then I told the rest of them that anyone else that left the line would be docked for two day's pay. I took up this fellow's load, and we were under way again—no one else got sick; no one else had to quit, and about noon we were out on the road where we had parked the Landrover.

It took us about forty minutes to get the Landrover ready for traveling. Finally I got in, to crank up and get under way—mobile once again. What a feeling it is after walking for nearly three weeks in country like I had just come out of to then sit down behind the wheel of a vehicle. I enjoy walking but (Continued on page 3, column 1)

### Appreciated Letter

Dear Brother Gilpin:

Greetings in the name of our precious Saviour, the Lord Jesus Christ.

Still praying for you and yours and am sorry it has been so hard financially for TBE.

Money is scarce here, but I love you all in Christ and TBE. I don't even want to think it may not be in my mail box every week, for it is a blessed light for me every week. Lord bless and supply your needs according to His will. May this "bill" help you all. Romans 8:28.

Sincerely,

Mrs. Henry Sanderson  
(Pennsylvania)

### Editor Is Going To California

Your editor is to be in California with the Missionary Baptist Church, of which Brother Lawrence Crawford is pastor, which is located in Hayward, December 19th through 22nd.

The Missionary Baptist Church of which Brother Crawford is pastor, is located at 573 Bartlett Avenue in Hayward, which is a suburb of San Francisco.

Brother Crawford has asked me to preach each day on the subject of prophecy and it is a joy to me to anticipate this trip, especially since I have never visited this church.

I know Brother Crawford, the pastor, exceedingly well, and I (Continued on page 8, column 1)



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JOHN R. GILPIN ..... Editor  
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## "Bishop Sheen"

(Continued from page one)  
my last act."

There were a number of other  
things that he said, but as I  
listened to it, this thought grip-  
ped my soul, and I haven't been  
able to get away from it. As a  
result, I would like to tell Mr.  
Sheen some things that he needs  
to do in order to get ready to die.  
I don't know what he believes  
as a Romanist, but judging by  
the fact that he has held the  
position of Archbishop of a par-  
ticularly large, and wealthy, and  
influential diocese of Roman Ca-  
tholicism, I would imagine that  
he is a typical Romanist priest,  
and I imagine that he believes  
the things that Romanism stands  
for fully, or else he would have  
been taken from his position long  
ago. I might say that he would  
never have been installed in the  
position in the first place had he

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Christ's position here within this  
world.

I come back and say to Bishop  
Sheen that the first thing he  
needs to do if he is going to get  
ready for that act of life is to  
know that all through his life he  
has misrepresented Peter, and has  
misrepresented the Word of God,  
and has misrepresented the Lord  
Jesus Christ when he tells men  
that Simon Peter and all the  
popes from that day of Simon  
Peter down to this have been  
the Vicar of Christ. He has cer-  
tainly misrepresented the Word  
of God in every particular.

I say to you, beloved, if Bishop  
Sheen is going to get ready for  
that last act, he needs to learn  
today that the Pope does not, and  
is not, and never has been,  
Christ's official representative  
here within this world.

### II

## HE NEEDS TO LEARN THERE IS NO SUCH PLACE AS PUR- GATORY.

All through his ministry for  
the last fifty years and better, as  
a priest of the Romanist Church,  
he has told men that there was  
a Purgatory into which men and  
women were cast, whereby they  
could suffer for a little while in  
Purgatory, and as a result there-  
of, get out eventually, and into  
Heaven.

Beloved, do you realize that  
Purgatory was never in the origi-  
nal scheme so far as Catholicism  
is concerned? The Catholics them-  
selves went for fourteen hundred  
years without inventing Purga-  
tory. Then they came to the place  
that they invented Purgatory, and  
when Purgatory became to them a  
reality, they found that it was  
quite an important reality, be-  
cause it certainly has helped to

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swell the treasury of the church  
through the years.

Beloved, I would say to Mr.  
Sheen and to all the Catholics,  
there is no such place as Purga-  
tory. We read:

"And as it is appointed unto  
men once to die, but after this the  
judgment."—Heb. 9:27.

The next thing after death is  
not Purgatory, but the judgment.  
The next thing after death is not  
a little suffering in order to get  
you ready that you might appear  
in the presence of God. Rather,  
the next thing after death is a  
reckoning at the judgment bar of  
God. Through the years Mr. Sheen  
has been telling people that Purga-  
tory was the means whereby  
that they could suffer for a little  
while for their sins, and then  
having gotten out of Purgatory  
as a result of a little suffering,  
they were able to get over into  
Heaven eventually.

I say to you, that would make  
Purgatory a great and successful  
reform school for all the incor-  
rigibles of this earth who would  
not be corrected in time, but who  
are corrected in Eternity. Such is  
an impossibility, and such is an  
absolute falsehood in the light of  
the Word of God. Listen:

"If the tree fall toward the  
south, or toward the north, in the  
place where the tree falleth, there  
it shall be."—Eccl. 11:3.

You know as well as I that  
when you cut down a tree, you  
do not pick that tree up and  
turn it in another direction. If  
it falls toward the north, or if it  
falls toward the south, or the east  
or the west, in whichever direc-  
tion the tree falls, there that tree  
lies. Beloved, the Word of God  
would imply to us, in the light  
of this text, that so far as we are  
concerned, when we die, in what-  
ever direction we die, that is the  
direction that we are going to be  
in throughout Eternity. If a man  
dies with his face toward Jesus  
Christ, he is going to be looking  
towards the Lord Jesus Christ  
throughout Eternity, and if he  
dies unsaved, he is going to be  
unsaved throughout all Eternity.

This idea of a Purgatory is an  
absolute falsehood made out of  
the whole cloth. There is not one  
passage of Scripture in all the  
Word of God that would indicate  
that a man could ever hope to be  
purged from his sins as a result  
of the prayers that are prayed by  
the Pope, or as a result of con-  
tributions on the part of some in-  
dividual who pays the priest to  
act in behalf of the man that has  
died, I tell you, it is a lie to even  
insinuate that a man could get  
into Purgatory, and to get out, and  
ultimately get into Heaven after  
awhile.

I turn to God's Word and I find  
the story of a man who had died  
and gone to Hell. The first thing  
that he asked for was a drop of  
water to cool his tongue. When  
that was denied him, he asked  
that a preacher might be sent to  
his family that they might be  
preached to, lest they come into  
that place of torment. In answer  
to his second request, the Word  
of God says:

"And beside all this, between  
us and you there is a great gulf  
fixed: so that they which would  
pass from hence to you CANNOT;  
neither can they pass to us, that  
would come from thence."—Luke  
16:26.

Beloved, this tells us that when  
a man dies and goes to Hell, or  
goes to Heaven, He is there and  
can't get out. Abraham couldn't  
get out of Heaven and take a drop  
of water to the rich man in Hell,  
and the rich man couldn't get out  
of Hell, and get into Heaven.

I say to you, no man can ever  
get out of Hell when once he goes  
there, and as far as getting out  
of Purgatory, he couldn't possibly  
get out, because there is no such  
place as Purgatory. The only place  
that Purgatory exists is in the  
mind of an untaught and arro-  
gant and blasphemous Catholic  
who knows not the teachings of  
the Word of God.

Beloved, listen, if Bishop Sheen  
wants to get ready for that last  
grand act of life, and wants to get  
ready when the curtain is drawn  
and he makes his departure into  
the unknown, he needs to learn  
that there is no such place as Pur-  
gatory into which he shall go. In-  
stead, he'll either go into a Devil's  
Hell to stay throughout all eter-

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nity if he is unsaved or else, he'll  
go into an angel's Paradise — into  
Heaven itself, there to remain in  
Heaven throughout all Eternity.  
He'll never go into Purgatory, and  
he needs to learn today as he  
makes his plans to depart from  
this world, that there is no such  
place as Purgatory.

### III

## HE NEEDS TO LEARN THAT MARY HAS NEVER HEARD ANY OF HIS PRAYERS.

The teaching of the Romanism is  
that Mary hears the prayers of  
each of the faithful, that she in-  
tercedes with the Father, and the  
result is that our prayers get  
into the presence of God.

Some years ago, I saw a Cath-  
olic picture of the Son of God,  
standing with an angry scowl on  
His face, while Mary was inter-  
ceding with Him on behalf of  
some poor sinner. The article un-  
derneath the picture went on to  
say that certainly an individual  
would listen to his mother more  
than he would to anybody else;  
therefore it was nice to have Mary  
interceding with the Son because  
He was certain to listen to his  
mother more than He would  
(Continued on page 5, column 2)

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not believed the things of Ro-  
manism. I would like to consider  
that he believes the teachings of  
Romanism, and in assuming that  
this is true, I would like to tell  
him some things that he ought  
to do in order to get ready for  
that last act — that final act —  
the act of departure out of this  
world into God's presence.

### I

## HE NEEDS TO LEARN THAT THE POPE NEVER WAS THE VICAR OF CHRIST.

The Romanists teach that the  
Pope took the place of the Lord  
Jesus Christ here in this world,  
and they trace their ancestry so  
far as popes are concerned back  
down the avenues of time to  
Simon Peter, and they say that  
Simon Peter was the first pope,  
and that Simon Peter had the  
priesthood, the vicarship, of  
Christ transferred unto him, and  
that from the days of Simon  
Peter, after the death of Jesus,  
Simon Peter acted for the Lord  
Jesus Christ, and that every pope  
from that time down to this has  
acted in a similar capacity. Thus,  
they say that the Pope is the  
Vicar of Christ.

I say to you, if Bishop Sheen  
wishes to get ready for that last  
act — if he wishes to get ready  
for his final departure out of  
this world, the very first thing

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he needs to learn is that neither  
Simon Peter, nor any pope, nor  
any other Romanist, from Peter's  
time down to this, has acted  
truthfully, and scripturally, and  
rightly as Vicar of the Lord Jesus  
Christ. Listen:

"But this man, because he con-  
tinueth ever, hath an unchange-  
able priesthood."—Heb. 7:24.

The word "unchangeable"  
means that his priesthood isn't  
abrogated; that is, it doesn't  
change; it doesn't transfer; it  
cannot be transferred; it does not  
pass from one to another. In  
other words, Jesus Christ re-  
mains a Priest forever.

When the Catholics say that Si-  
mon Peter received the position  
as representative of the Lord Je-  
sus Christ, and that each Pope has  
become the Vicar of Christ on  
earth, I would say that they are  
assuming that which the Word of  
God does not teach. The Word  
of God says that Jesus Christ's  
priesthood remains forever with  
Him — that He has never been  
removed from it, and that the  
priesthood of Jesus Christ re-  
mains forever with the Lord Je-  
sus Himself.

I go back to that day in the  
long ago when the Apostle Peter  
went to the home of Cornelius.  
I see Peter as he enters into that  
home, and I note how that Cor-  
nelius falls on his face before Him  
to do homage — to do obeisance  
— to show his honor to Simon  
Peter, and I hear Peter as he  
says:

"Stand up; I myself also am a  
man."—Acts 10:26.

Simon Peter never indicated  
that he himself was the Vicar of  
Christ, or that he was a repre-  
sentative of Christ anymore than  
the fact that he was just a  
preacher of the Lord Jesus Christ.  
Simon Peter denied that he was  
to have received worship. He de-  
nied that he was acting in the  
place of Christ here on earth. He  
denied that he had taken Christ's  
place. He denied that all the  
Popes down through the years  
have been automatically the Vic-  
ar of the Lord Jesus Christ. I  
thank God for the fact that Simon  
Peter himself tells us that he did  
not become a representative of  
Christ in the sense that he took

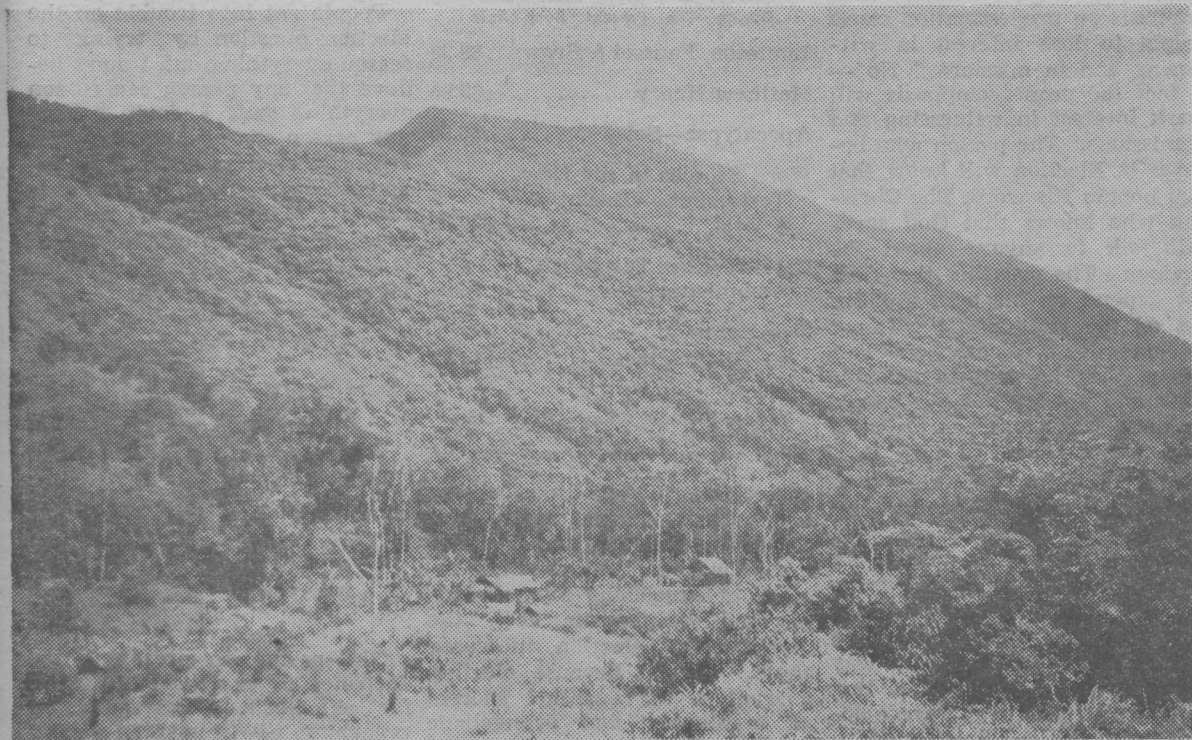
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PAGE TWO



## New Guinea Photo Story



This picture is calculated to give you some idea about what the country looks like around Yeddo. Yeddo is our jumping off place for the Poguaia area and all the pictures of this week will have to do with the area around Yeddo. Yeddo itself is flat, quite low, and usually very hot during the day. I don't think it would be over 800 feet above sea level. A few buildings made of native materials can be seen in this picture. One way to get to the Poguaia area from here is to go right up and over this mountain which I have done and another way is to go around this mountain. This last time I went around the mountain. This mountain is known as Mt. Kedero and starting from the houses you see in this picture it takes me four hours and all the strength I can muster to climb to the top. We cross the mountain right about where the highest peak is.

### Fred T. Halliman

(Continued from page one)  
after walking for almost three weeks straight, I sort of get a hankering for a ride also. Little did I know what was in store for me before I was to reach home.

Just before I left on this trip I had done a minor tune-up on the Landrover, and I can not remember it ever running any better than it had up to the time I turned the key off, where I had parked it here. When I got in to start it, it was with some difficulty I finally got it going, but there was an apparent lack

of power. It was almost unbelievable as it was running so good when I had stopped it here. The way it was acting I knew it was either a blown head gasket, or burnt or sticky valves. I was hoping it was the latter, for if it were, they would probably work free with a little running. I thought even with a little trouble we might still make it home by about 4 p. m.

Luke and his wife were going back to the Mission Station with me, as he was to help me with some work for a couple of months. After getting turned around, we all got in, with a couple of natives in back, plus all our cargo. A long steep grade with sharp curves was just ahead, and it was all we could do to get over it, with the vehicle in low ratio. It soon became apparent that it was more than just sticky valves but I was determined to try to get the vehicle home so I could have a decent place to work on it. Apparently it had been raining just about as much out here as it had in the Poguaia area where I had been, for the roads were in bad shape. We managed to get over the rough mountain roads by running in low ratio all the time, and after getting stuck in the mud several times, but having to run in low ratio with one cylinder completely dead and sometimes another missing about half the time, we were consuming about twice as much gasoline as we normally would. About 4 p. m. we had gotten within 15 miles of home, and was at another Mission Station, and I stopped to see if I could buy or borrow some gasoline as we were then almost out. I was soon to discover that no one was at home, and they had all their fuel locked up, so I decided to ride it out as far as it would go, and that was about another five miles.

Finally it sputtered for the last time, and so we all got out, the rain pouring, and walked the last 10 miles. We got home about 7 p. m. on August 30. We had been gone 22 days. The next day I took two fellows and a four gallon drum filled with gasoline, and walked the ten miles back to where the Landrover was, and brought it home. On the fourth of September I dismantled the car for an overhaul—discovered that the head gasket had blown and as I complete this article on November 8, I am still waiting for some parts

so I can get the car going again. My tractor also is down and I am waiting for parts for it.

### A BRIEF SUMMARY OF THE PATROL

To be sure this has been a lengthy report of this mission patrol and I fear sometimes I have tired you with the details, but bear me out yet another few minutes and I will give you a brief summary of the cost and accomplishments. Of course only eternity will reveal the true value of this patrol as we made contact with so many primitive people, and some, no doubt, we will never see again.

1. The patrol lasted a total of 22 days at a cost of just over \$200.00.

2. Twenty-three preaching services were held, including

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This picture shows some of the native men sitting and standing among the flowers and foliage that so abundantly grows in the low tropical climate at Yeddo. The thatched houses afford ample protection for the native folk in this place.



The thatched house that you see in this picture is a government rest house. By that we mean, it is a house that has been built by the locals to furnish a place for the government patrol officer to stay when he visits them. I also use the house to sleep in when I am there.



This picture shows one of the folk being baptized. While the place was in a dense jungle, the pool itself was quite adequate. A small stream of crystal clear water had been dammed up making a nice little pool and just the right depth.

one church organizational service.

3. Twenty-one professions of faith were made. One baptismal service with eight baptized.

4. Forty people were contacted for the first time and heard the gospel for the first time.

5. I covered about 180 miles on foot. I left the Mission Station weighing 172 pounds and 22 days later when I got back I weighed 150.

One of the young fellows that I brought back from that area a couple of years ago made a profession of faith while out with me on this patrol, and has recently asked me, if he could take a tape recorder with sermons, to go back to his people and preach the gospel to them via the tape recorder. I have two recorders (Continued on page 7, column 2)

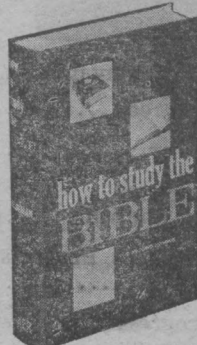
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# The Baptist Examiner FORUM

"Just how far should a pastor go in preaching the doctrines of grace to his people? Will too much emphasis on predestination cause people to lose interest in witnessing and in missions?"

E. G. COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church  
Birmingham, Ala.



I know of one independent Baptist Church in which the pastor preaches nothing but the doctrines of grace. Apparently he would not give a plugged nickel for all the church truth in the world. Just a few miles from this church is another independent Baptist Church that would not give a plugged nickel for all the doctrines of grace and all the church truth in the world lumped together. To this church her little god is the universal, invisible church. And when I say "her little god" I mean just that. Certainly anyone would be foolish to expect to find very much zeal for missions in either of these churches, or in the two of them lumped together.

So it is my observation that in order for a church to have a zeal for missions her pastor must preach the whole counsel of God. He must not preach any doctrine at the expense of another doctrine. And most certainly he must not preach a social gospel at the expense of all Bible doctrines.

When something like this is done you can expect it to take 34,147 churches with an aggregate membership of 11,142,726 to support 926 foreign missionaries. (This does not include the women and children). And the reason this huge Baptist group cannot support more missionaries is the fact that their lack of zeal for lost souls has permitted them to invest more than nine million dollars of the Lord's money in houses and lands, stocks and bonds. And the sad part of it is that a lot of their stock is in huge corporations that sell whisky, beer, and wine. And the more whisky, beer, and wine these corporations sell, the great-

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er the return on the Lord's money. I know the above statement may be hard for some Baptists to swallow, so please check The 1968 Annual of the Southern Baptist Convention for verification.

So, pastors, please give us the whole counsel of God. Tell us that not only has the end been predestinated, but also the means to the end has been predestinated as well. If you leave out the means whereby the end result is accomplished, you become a Hardshell. If you leave out both the end and the means, you become a stench in the nostrils of Almighty God.

JAMES HOBBS

Rt 2 Box 182  
McDermott, Ohio

RADIO SPEAKER  
and MISSIONARY

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South Shore, Ky.



The pastor is responsible to go as far as the Bible goes in preach the doctrines of Grace a true servant of God he will preach the doctrines of Grace constantly. How can he give an invitation without giving God the Glory? How can he preach love, human responsibility, salvation, redemption, justification, obedience, or anything else apart from the doctrines of Grace?

A pastor must continually remind his people that they are sinners saved by the grace of God. He must tell the lost visitors at a church service that they are so far in sin that they are hopelessly lost. We are told that the only time a person has a "sound" mind is when he is saved.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—II Tim. 1:7.

This is because of the depravity of our mind.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." — Gen. 6:5.

We are also told that the heart is wicked.

"The heart is deceitful above all things and desperately wicked; who can know it." — Jer. 17:9.

The word "desperately" is the Hebrew word "anash" and also carries with it the meaning of "incurably." The heart is so wicked it cannot be cured. Since the mind and heart are sinful, how can an invitation be given without showing that God's grace alone can cure the incurable? We see this very clearly in Romans the third chapter. Verses 10 through 20 speak of the depth of sin in which a person is found and comes to this conclusion:

"Where is boasting then? It is excluded. By what law? or works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." — Rom. 3:27, 28.

We could go through all of the doctrines of the Bible and find that if we do not show the sov-

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ereignty of God in them we would be untrue to God and His word.

The question is "will too much emphasis on predestination cause people to lose interest in witnessing and in missions?" No — In fact the proper emphasis will spark interest in witnessing and in missions. The person who believes in Election will know that God honors His word. The Christian who knows that God saves will talk to anyone about the Saviour. The preacher that does not depend on his own abilities but on the Holy Spirit will not be concerned with numbers. This means that he will preach the truth and not try to force people to make "decisions" in order to have a big report to turn in.

Now, brethren, I said we cannot give "too much" emphasis in preaching God's Word. The reason much harm is done is not by "too much" but by the "wrong kind" of emphasis. I once heard of a preacher who preached on hell and preached in such a way as to give the impression that he was glad that people were going there. What a sad commentary on the part of that preacher. I have also heard some preachers who, when they give an invitation, act as if they are afraid that they will get some non-elect in. When they do this, they are taking the work of God in their own hands. Other preachers seem to want to drive people away by constantly harping on some phase of the precious truths. Please don't misunderstand me, I am not saying we can preach the truths too much, but we can harp on them in the wrong way. In other words we can't give too much emphasis but we can put the wrong kind of emphasis on them. When we teach these truths we should teach them in love with the idea that we want to help someone who has not been given the understanding that we have. Each preacher ought to ask himself if he has been guilty of trying to make a person accept something instead of teaching in love. How many have you driven away instead of leading them.

ROY MASON

Radio Minister

Baptist  
Preacher

Arlpeka, Florida



There ought to be a sensible balance in the preaching of any man. A preacher can ride one subject to death. This has a tendency to turn people against a particular subject.

Yes, I think such emphasis can be placed on predestination as to cause a church to dry up. I have known churches to get like that. And also I have known preachers who became so enamoured with election and predestination that they actually joined the Hardshells.

We should always remember that we don't have to go violently predestinarian and to play that one tune all the time to make God's predestination succeed. God will see to it that it succeeds anyhow. The thing that we need to stress over and over is the fact that GOD ORDAINS THE MEANS AS WELL AS THE END. He has not only predetermined that certain ones shall be saved, He has ordained that they shall hear the gospel through certain persons. There is where I come in, and where you come in. The Hardshell has the attitude that if one is predestinated to be saved, he will be saved anyhow. No, he won't. He will be saved through appointed means.

Anytime your predestination belief dims your missionary zeal, or takes away from you

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the effort to talk to the lost about Christ and salvation, your predestination doctrine has become warped. Personally, instead of squelching my missionary and evangelistic zeal, the doctrine of election increases these. Why? Because election guarantees the eventual success of missionary and evangelistic effort. When Paul was under persecution and was about to be driven away from one missionary field, the Lord encouraged him with the doctrine of election, and told him to stay. "I have much people in this city," he said to Paul. Who were they? Not people then saved, but people in his plan. Paul's preaching would be the means of bringing them into the fold. Conse-

quently we later read that "as many as were ordained to eternal life believed" (Read Acts 13:10 in this connection.)

People get into trouble on the election question by trying to reason everything out. I don't believe that any person can reason everything out. I don't believe any person can by human reason reconcile election and human responsibility. "But it seems to me—" "Logically this or that must be so—" Remember that God is not tied up in human logic.

AUSTIN  
FIELDS

610 High Street  
Coal Grove, Ohio

PASTOR,

Arabia Baptist  
Church

Arabia, Ohio



The pastor, in preaching the doctrines of grace should go as far as God's Word goes. In preaching, we (ministers) should be continually aware that we are called to please God, not men. We are commended to study to show ourselves approved unto God not men. Peter gives to us an excellent answer as to how far one should go in preaching the doctrines of grace.

"Then Peter and the other apostles answered and said, We ought to obey God rather than (Continued on page 5, column 1)

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## The Forum

(Continued from page 4)

man."—Acts 5:29.

We have come to the deplorable time when the churches are debating as to how much of God's Word should be preached. Their judgment is based upon the effect that it will have on those that hear it. We have no authority to place a question mark around any of God's words. Neither are we to debate the effect of preaching the doctrines of grace. Brethren, results do not belong to us. It is required of a steward that he be found faithful. It is therefore our God-given responsibility that we be faithful in preaching the doctrines of grace, and leave the results in the hands of the Lord. All we can do is plant and water. It is God who must give the increase.

"I have planted, Apollos watered; but God gave the increase." —I Cor. 3:6.

Our Lord, in commissioning His church, gave her orders to preach the all things whatsoever He had commanded her. Read Matt. 28:18-20. The doctrines of grace are a part of the all things. In instructing His church, the Lord did not say that He was limiting the "all things." Therefore, the doctrines of grace are to be preached to all. Not only did He command that they be taught to all, He personally set the example by preaching the five points of sovereign grace in one sermon at Capernaum. Read John 6.

Perhaps some will argue that people will not listen, and they will not come to our service if we preach to them grace. If that is your theory, would you read with me the attitude of our Lord when He preached the doctrines of grace to a multitude that He knew would not believe His teaching.

"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."—John 6:64.

He knew before He started His message the reaction of His con-

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gregation. He knew who would believe, and he knew who would not believe, yet He preached unto them grace. It is my belief that we should pattern our message after His. If we (pastors) pattern our preaching after His, we will go all the way with grace. Our attitude should be like Jesus—though none believe it yet we all preach it.

The apostle Paul also answers this question for us.

"For I have not shunned to declare unto you all the counsel of God."—Acts 20:26.

Paul was not a failure, but he would have been had he failed to declare the whole counsel of God. His writings (under the inspiration of the comforter) are permeated with the doctrines of grace. Thus, we should declare the doctrines of grace to all men, shunning none.

My answer to the latter part of this question is a resounding "No!" I am an absolute predestinarian, and the more I see of the doctrines of grace the greater is my desire that others share in the blessings that come through this knowledge. I would that each one reading this answer could know the joy, peace and contentment that comes to one who understands that God is an absolute sovereign, and that the things that come to pass, do so because He has predestinated that they should.

A Biblical illustration that preaching absolute predestination will not cause one to lose interest in witnessing, and missions, is the life of the apostle Paul. He believed predestination, yet his life was given completely over to mission work for the Lord. He knew, and we should know that our lives from birth to death are but a part of God's program. What we do and where we go is predestinated by God. When I witness and do mission work, I know my Lord has a purpose in it. Going for the Lord is fulfilling God's purpose in our lives, and there cannot be too much emphasis on the doctrine of predestination.

## "Bishop Sheen"

(Continued from page two)

listen to anybody else. I looked upon that, and I thought to myself, "Blasphemy!" I thought of Mary. Mary herself was not above any woman in this world. Listen: "Hail, thou that art favoured, the Lord is with thee: blessed art thou AMONG women." — Luke 1:28.

It does not say, "Blessed art thou above women," but it says, "Blessed art thou among women." The Catholics would lift her above other women, but the Word of God says that she was blessed among women.

These were the words of the angel who came to Mary at the time when she was to give birth to the Lord Jesus Christ. This surely does not indicate to us that Mary held any superior place, but rather it would tell us that Mary was just an ordinary woman among women.

I tell you, there is not one hint in all the Word of God, nor one indication in all the Bible that the Lord Jesus Christ is going to hear, or listen, to the prayers of

Mary. Therefore, in order for Bishop Sheen to prepare for the leaving of this world, he needs to learn that there is not one time in the Bible that we are taught that Mary is to intercede for us, there is not one hint that Mary has ever heard one single prayer that has ever yet been prayed. He needs to learn that Mary has never heard a one of his prayers, and that Mary will never hear a prayer of anybody that prays to her.

### IV

#### HE NEEDS TO LEARN THAT EVEN THE POPE CAN'T COME BETWEEN GOD AND MAN.

If Bishop Sheen is getting ready for that last walk in life, then he certainly needs to realize that the Pope can't come between him and God. The Word of God tells us that nobody can come between man and God, but the Lord Jesus Christ. Listen:

"For there is one God, and ONE mediator between God and men, the man CHRIST JESUS." — I Tim. 2:5.

Up yonder in Heaven is God the Father. Down here on earth are you and I. There is only one that can come between us, and that is the Lord Jesus Christ. If Bishop Sheen is going to get ready to go into that vast unknown, he has a lot to learn. He needs to know that the Pope can never come between him and God, but that Jesus Christ is the only one that can mediate between the sinner and the Saviour.

The Word of God tells us why this is true. It says that we are priests unto the Lord Jesus Christ. He is our great High Priest, and you and I are believer priests under Him. We read:

"But ye are a chosen generation, a royal PRIESTHOOD..." — I Pet. 2:9.

"And hath made us kings and PRIESTS unto God." — Rev. 1:6.

You don't need to go to an earthly priest. You are your own priest and Jesus Christ is your High Priest. All you need to do as a priest is to come to Jesus Christ and confess your sins to Him direct, and thus escape the earthly priest, and the bishop, and the cardinal, and the archbishop, and all the Roman dignitaries, and all the Catholic prelates, and all of the religion of Romanism. Thank God, you don't have need of any of it! All you need to remember is that you are a priest, and Jesus is your High Priest, and through Jesus Christ you can come to God in your own behalf.

If I were getting ready to die, if I were getting ready for this last act, as Bishop Sheen says he is, I'd certainly want somebody to tell me that the Pope in no wise can come between God and me; that I am my own priest and Jesus is my High Priest, and only through Him can I successfully approach God.

### V

#### HE NEEDS TO LEARN THAT THE POPE ISN'T INFALLIBLE.

I would hate to think I was going out into Eternity depending on a fallible man, thinking that he was infallible. That is what every Catholic does. Every Romanist goes into Eternity depending upon a man that can make mistakes just like us, though they think they are depending on a man who is absolutely free from, and unable to make a single mistake.

I think about Simon Peter. The Catholics say he was the first pope. Was he free from mistakes? Just after Jesus made mention of His death, Simon Peter said, "Lord, this shall not be unto thee." And what was it that Jesus said to him? Listen:

"Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." — Mt. 16:23.

If Simon Peter were the first pope, he certainly made a mistake, and the Lord Jesus Christ even went so far as to call him a Devil.

Then I think of Simon Peter a little later when he went to An-

tioc, when he and Paul had a dispute. We read:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and departed himself, fearing them which were of the circumcision." — Gal. 2:11, 12.

Notice, Simon Peter was to be blamed. Simon Peter could make mistakes. Of course, Simon Peter was not the first pope, but he made mistakes. All popes have done likewise. No pope is infallible.

Beloved, I say to you, there has never been a pope down through the ages but what was a fallible being. He has made mistakes, he continues to make mistakes, and the Pope of today makes mistakes. If I were Bishop Sheen, I wouldn't want to go out into Eternity depending upon the word of a fallible man, thinking myself that he was infallible.

### VI

#### HE NEEDS TO LEARN THAT HE SHOULD HAVE BEEN READING HIS BIBLE AND ENCOURAGING HIS PEOPLE TO READ IT.

The Catholics don't want their (Continued on page 6, column 5)

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# The Redeemer's Return

By ARTHUR W. PINK

## VII. THE REDEEMER'S RETURN IS NECESSITATED BY THE PRESENT DEGRADATION AND DESOLATION OF THE WORLD

Here is a reason which ought to carry conviction to every mind. If there is anything which imperatively *needs* our Redeemer to Return it is surely this poor sin-cursed world of ours! Look at it and what do we see? A world everywhere racked with suffering and out of joint. A world convulsed with misery entailed by the Fall. A world now in its very death-throes with hope almost completely gone. Everything that man could devise to better conditions and make this world a happier place has been tested and proven a failure. Every possible form of human government has been tried, each new one being as unsuccessful as the previous ones. Theocracy, democracy, and mobocracy (the French Revolution, and Russia today) have been weighed in the balances and found wanting. Legislation, education and civilization have all been built upon, only to find in the day of testing that they were merely foundations of sand. Look where you will, on land or sea, in the air or beneath the waters, and you witness sin and death holding high carnival. *The world is dying for want of a competent Ruler.*

On all sides iniquity is abounding more and more. Crime is increasing, morality is decreasing; godlessness and lawlessness are growing apace; while over all, hangs the dreadful pall of world-war. In the *physical world*, despite all our enlightenment, modern discoveries and the organized activities of medical science, disease is carrying off an ever increasing multitude year by year. The *educational world* is mainly under the control of infidels and agnostics, under whose leadership the rising generation is taught that the faith once for all delivered to the saints is an idle superstition, or at best a religious garment which we have now outgrown. In the *economic world* greed and dishonesty are rapidly eating out the very vitals of commercial stability, while the fight between capital and labor threatens a revolution such as this world has not witnessed since the days when the streets of Paris ran with blood. In the *political realm* there is so much chicanery, and "graft" and "party" principles are so selfishly pursued, that the self-respecting man is becoming loath to get mixed up with such filth and rottenness. Each "party" is as corrupt as the other, and the believer in Christ who is *subject to God's Word* will not hesitate to separate himself from that which offers his Lord no place and has no concern for His glory. In the *moral realm*, decay and putrefaction are witnessed upon all sides. Temperance Reform Societies, Purity-campaigns and Civic-righteousness Leagues are powerless to stem the tide of evil. The Drink-Bill of every civilized (?) nation is growing heavier every year. Immorality, both among the masses and those in high places, prevails to such a fearful extent, that our large cities are modern Sodoms and Gomorrah's. In the *religious world*, we gaze upon an *apostate* Christendom. Our Theological Seminaries, with very rare exceptions, are teaching Darwinianism and Higher Criticism, while our pulpits are busily occupied with "echoing" these God-dishonoring and Scripture-denying heresies, and on all sides the Gospel is supplanted by political harangues or moral essays. The majority of our churches are more than half empty, while the mid-week prayer meeting is almost entirely a thing of the past. The few faithful servants of God that are left on earth are boycotted, maligned and persecuted. The Lord's Day has become a day of pleasure-seeking and now, Sabbath-desecration, in the form of seven days a week work on the farms and in the munition factories, has been legalized by every nation that is now at war. And, as we have said, over all hangs the dreadful pall of this World War! Literally *millions* of men in the *prime* of their manhood have already been slaughtered, while millions more have been maimed for

life in the vain effort to destroy militarism and establish a lasting peace. Innumerable homes have been plunged into grief, and there is no guarantee or even prospect but what millions more will suffer a like fate.

Today the world stands helpless before the intruding tide of evil which threatens to decimate almost half of the human race, and in its impotency a grief-stricken humanity is everywhere lifting up piteous hands to Heaven as it cries for a Deliverer. True, the cry may not always be articulated, yet it is audible nevertheless. True, the world, as a whole, is blind to its spiritual wretchedness and apostate condition. True, the carnal mind is still enmity against God, yet, intelligent men realize that the present order of things is a complete failure and are ready and longing for a New Order. The world cries for deliverance, what shall be Heaven's response? Again we say that only one answer is possible. While the Holy Scriptures reveal the fact that the severest of God's judgments have not yet been poured upon this world, which has so long lived in pleasure and wantonness; while the Holy Scriptures reveal the fact that the darkest hour of the night of earth's sufferings and sorrows has not yet arrived; yet, they also teach, that the close of this night, the Sun of Righteousness shall arise with healing in His wings (Mal. 4:2). "Say to them that are a fearful heart, Be strong, fear not: behold, *your God will come with vengeance*, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, *and sorrow and sighing shall flee away*" (Isa. 35:4-10). That will be Heaven's response to earth's agonized cry! Therefore we say that the present degradation and desolation of the world *necessitates* our Redeemer's Return to take the government upon His shoulder and to rule and reign in righteousness, for then, and not till then, will every world problem find its solution.

## VIII. THE REDEEMER'S RETURN IS NECESSITATED BY THE LAMENTATION OF ALL CREATION.

The effects of the Fall have been far-reaching — "By one man sin entered *the world*" (Rom. 5:12). Not only was the entire human family involved but the whole "Kosmos" was affected. When Adam and Eve sinned, God not only pronounced sentence upon them and the Serpent but He cursed the ground as well — "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, *Cursed is the ground for thy sake*; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee" (Gen. 3:17,18). These words suggest a solemn and far-reaching line of thought — *Sin not only brings punishment to the actual transgressor but it also involves others in its terrible consequences.* The punishment which was meted out to the antediluvians was not limited to the human family, it fell upon the lower orders of creation as well — *all* were swept away by the flood! The judgments which God sent upon the haughty Pharaoh extended to the fishes in the rivers and the cattle in the fields as well as to all his subjects! When the Angel of Death passed through the land of the Nile, he slew all the first-born of beasts as well as the first-born of the Egyptians (Ex. 12:12). When Jehovah's wrath visited the land of Palestine in the days of Israel's apostasy it descended upon the animal kingdom as well as the human for we read "How do *the beasts groan!* the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate" (Joel 1:18). And again, "How long shall the land mourn, and the herbs of every field wither *for the wickedness of them that dwell therein?* the beasts are consumed, and the birds; because they said, He shall not see our last end" (Jer. 12:4).

To what extent the entire universe has suffered the evil consequences of sin it is impossible to say, but certain it is that they are not limited to our earth. Adam was not the first offender, for before his fall Satan also had apostatized from his Maker. What other worlds were affected by Satan's fall Scripture does not inform us, yet we may *infer* from these principles which *are* revealed in God's Word that the awful consequences of Satan's rebellion were far-reaching in their scope. Astronomi-

(Continued on page 8, column 4 and 5)

## "Bishop Sheen"

(Continued from page 5)

people to read the Bible. Of course, they say that they don't object to their people reading the Bible, but they don't encourage them to do so. The fact that they don't encourage them to read their Bible is proof in itself that they do not want them to read it. The fact of the matter is, the only kind of a Bible that they would want their people to read is one that has their comments and footnotes at the bottom of every page to explain away every passage of Scripture that would put them in an embarrassing position. I tell you, they don't want their people to read the pure unadulterated Word of God, for they know it would be the death of Roman Catholicism.

If I were Bishop Sheen, I would want somebody to tell me to read the Bible. Suppose he has two, three, four, five years yet to live. Well, he is already 74, without ever reading the Word of God — without having studied the Word of God as a preacher ought to have studied it, I would say to him to start reading the Word of God.

The Bible says so much about searching the Scriptures. Listen:

"**SEARCH THE SCRIPTURES;** for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.

"Being born again, not of corruptible seed, but of incorruptible, by **THE WORD OF GOD**, which liveth and abideth for ever." — I Pet. 1:23.

"**STUDY** to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the **WORD OF TRUTH.**"—II Tim. 2:11.

"And that from a child thou hast known the **HOLY SCRIPTURES**, which are **ABLE TO MAKE THEE WISE UNTO SALVATION** through faith which is in Christ Jesus."—II Tim. 3:15.

Bishop Sheen, if you are really serious, if you really meant what you said, that you want to make that last exit gracefully before God, then you had better get a Bible; you had better search the Scriptures; you had better study the Word of God, for it is the Scriptures that will make you wise unto salvation. You will be able to make that last exit out of (Continued on page 7, column 3)

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## APPRECIATED LETTER

Dear Brother Gilpin:

First, we want to say thank God for you and this wonderful paper. Words can never express how it blesses our hearts each week as we read it and the Scriptures. I trust that every subscriber will send you a gift to help in this great work of the Lord. Enclosed is a small gift for you. We also enjoy Bro. Halliman's letters so much and do pray for each of you. May God bless and keep you here till Jesus comes.

Elder and Mrs. C. C. Dobbins  
(West Virginia)

THE BAPTIST EXAMINER  
DECEMBER 6, 1969



## MAGALI BAPTIST CHURCH LOCATED ON A CANNIBAL FEASTING GROUND FOR YEARS



In this picture you are looking at a Baptist Church building sitting in the midst of a banana grove and I doubt if there is a Baptist Church anywhere on earth located in any more of an isolated place than this one is. This is known as the Magali Baptist Church. Eight souls make up the membership of this Baptist Church. Primitive, yes, and small in membership and far below the standards of what you folk back there would think it would take to make a Baptist Church, but precious in the eyes of our dear Lord. It took almost five years of laboring among the people in this place to accomplish what appears to be only a small foothold for Christ.

It is doubtful that any of you back there have ever seen a human being that ate other human beings, but in this picture you are looking at a Baptist Church building sitting on the very spot, that until of recent date, has been a cannibal feasting ground for untold ages. Some of the

members of this church have taken part in these feasts of human flesh right on this very spot. Aren't you glad now that you have had a part in bringing these people from cannibals to Christians and being able to see a Baptist Church sitting on the very spot where human beings were once cooked in earthen ovens and served buffet style.

Due to its background, I consider this to be an unusual picture and I consider it to be unusual to such an extent that I intend to make a 10x12 enlargement and send to our church for a permanent record. I have never made this offer before and probably will never make it again, but if any of the supporters of this work would like to have a 5x7 picture like this for your home, prayer room or any other place you would like to put it, I will consider it a privilege to send you one for the asking.



White at Yeddo this time eight people were baptized and organized into a church. In this picture there are six women (foreground) and two men standing in back of them that were baptized. This baptizing took place in one of the thickest jungles that I have baptized in.

### THE WRITINGS OF C. H. M.

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#### Fred T. Halliman

(Continued from page 3)  
on other fields all the time now, and have ordered another one for this area, and as soon as it arrives, I will make several tapes and send this young Christian man to this remote area with the gospel.

To my pastor and church and all the supporters of this work and/or interested persons, I trust that this report on this mission patrol has given you a better insight and understanding of the kind of mission work you are supporting and just think, we didn't even have to have a mission board to tell us where to go, how long to stay, or how much we could spend before we got back. We simply depended on the Lord to take us there,

bring us back, and supply our needs while gone. I trust that you have enjoyed these little visits each week as I have tried to take you through this dark jungle region in search of God's elect, just as I saw it. Thus ends the report on the POGUAIA PATROL.

#### "Bishop Sheen"

(Continued from page six)  
this life gracefully if you study the Scriptures and search the Word of God for the truth that is found therein.

VII  
**HE NEEDS TO LEARN THAT  
IT WAS WRONG TO CHANGE  
THE MODE OF BAPTISM.**

If Bishop Sheen were honest when he said he wanted to make

that last walk in a manner that would please the Lord, I would say to him that if he is going to do so, he ought to pause and ask himself, "Why did our church change the mode of baptism?" Everybody knows that the original mode of baptism was by immersion. Presbyterians, and the Methodists, and the Episcopalians, and all the sprinklers today know and admit in their writings that the original mode of baptism was by immersion. No man can deny it.

If you will go back to the days of the Lord Jesus Christ, you will find that He Himself set us an example, and that example was baptism by way of immersion. Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Mt. 3:13-17.

Do you see anything there besides immersion? Can any man see anything there besides immersion?

When Paul wrote to the church at Rome about baptism, he said: "Therefore we are buried with him by baptism into death." —

Rom. 6:4.

Do you see anything but immersion there?

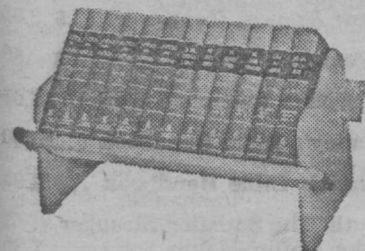
I go back to the Old Testament, to the first time that a burial is referred to, and I find Abraham getting ready to bury his wife, Sarah. The Word of God says that he went to a man to buy a plot (Continued on page 8, column 2)

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THE BAPTIST EXAMINER  
DECEMBER 6, 1969  
PAGE SEVEN



## California

(Continued from page 1)

count him as one of the greatest preachers of all times. I have said both publicly and privately that of all the men that I have heard preach in life, I consider Brother Crawford top of the list. That statement covers lots of territory, as I have been associated with thousands of God's men. I do not make this statement hurriedly, but only after mature deliberation. I consider Brother Crawford the greatest preacher to whom I have ever listened.

It is because of this that I am therefore anticipating a great season of fellowship with this church.

May our friends on the west coast attend these meetings, but if it is impossible, please remember us in prayer.



## Special Meetings

(Continued from page one)

think I ever heard any preacher speak with more liberty than he. We truly had a glorious week of fellowship together, for which we are deeply grateful. I consider Brother Rule as one of the great preachers of today, and we thank God for his ministry with us.

I am grateful for the privilege of being with these churches in Indiana and Michigan. I only wish that I could do more of this type of work, but this is impossible.

The heavy load that we carry in our preaching, editing, and caring for the mission work at home, will not permit me to be away, but I am glad for these trips of recent date. Mrs. Gilpin accompanied me and enjoyed the services and the fellowship that we had, particularly in other pastor's homes. May the blessings of God be upon them.



## "Bishop Sheen"

(Continued from page 7)

of ground, and he said unto this man:

"Give me a possession of a burying place with you, that I may BURY MY DEAD OUT OF MY SIGHT."—Gen. 23:4.

A burial requires putting an individual out of sight. If a burial puts a person out of sight and if Paul says we are buried with Christ in baptism, to baptize a person properly you have to put that individual out of sight. Why did the Romanists change it? Why did Rome change the mode of baptism from that of immersion to that of pouring or sprinkling? I'll tell you why. They did it in order that they might be able to sprinkle babies and people that were dying that they might bring a false comfort unto the hearts of hundreds and thousands.

Brother Sheen, may God help you today to realize your church

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has done wrong. Your church has been a false prophet. Your church has been pointing men wrongly and falsely when your church has told men that sprinkling or pouring was just as good as the original form which was laid down within God's Word. If you really want to make that last exit gracefully, then I would suggest that you ought to renounce before the world sprinkling and pouring and say, "By God's grace, I want to be baptized like Jesus was, under the authority of John the Baptist, and I want to be baptized by a scriptural Baptist Church before I make this last walk into Eternity."

## VIII

HE NEEDS TO LEARN THAT SALVATION IS NOT BY CHURCH MEMBERSHIP AND THE SACRAMENT OF BAPTISM, BUT BY THE BLOOD OF JESUS CHRIST.

Baptism is not a sacrament. A sacrament is something that helps

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to save. The Catholics say that baptism is a sacrament, but it is not. It is an ordinance. It is a memorial. I say to Bishop Sheen, if you are going to actually make that last exit from this world in a way that it will bring honor and glory to God, then you need to renounce church membership and baptism for salvation and you need to realize that there is only one way of salvation, and that is by the blood of the Lord Jesus Christ.

When the Lord Jesus was getting ready to institute the Lord's Supper, He said:

"For this is MY BLOOD of the new testament, which is shed for many for the REMISSION OF SINS."—Mt. 26:28.

When the Apostle Paul wrote to the church at Rome, he said:

"Much more then, being now JUSTIFIED BY HIS BLOOD, we shall be saved from wrath through him."—Rom. 5:9.

When the Apostle Paul wrote to the Hebrew Christians, he said:

"Neither by the blood of goats and calves, but BY HIS OWN BLOOD he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.

The Apostle John said:

"And the BLOOD of Jesus Christ his Son CLEANSETH US from all sin."—I John 1:7.

"Unto him that loved us, and washed us from our sins IN HIS OWN BLOOD."—Rev. 1:5.

Beloved, you don't get your sins washed away in the water. You don't get your sins atoned for in church membership. The only way you get your sins atoned for is by the blood of the Lord Jesus Christ.

Bishop Sheen, I don't know whether you are saved. I have no

## The Redeemer's Return

(Continued from page six)

cal observation reveals the fact that there are numbers of far-distant worlds upon which no life exists, while Scripture speaks of "wandering stars." The moon is a ruined planet where Death holds absolute sway and death is *the wages of sin*. If then Adam's transgression brought down upon the earth which he inhabited a curse from God, may we not soberly conclude that the fall of the highest of all God's creatures brought down a Divine curse upon those worlds over which he may have exercised a delegated rulership? Be this as it may, Scripture *does* reveal the fact that the consequences of sin have reached far beyond the four corners of our earth. We read "*The heavens are not clean in His sight*" (Job 15:15), and again, in Rom. 8:22 we are told, "For we know that *the whole creation* groaneth and travaileth in pain together until now."

In the last mentioned Scripture we learn that the whole creation is in pain and misery. Surely this is *abnormal*. Surely things were not like this at the beginning, nor were they; and surely things will not continue thus for ever, nor will they. We quote now the entire passage in which the above statement is found — "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the Sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:18-21, R. V.). The order of thought here appears to be as follows: — The whole of God's creation, which is directly concerned and connected with our earth, (the "whole creation" can not be taken *absolutely* for the unfallen angels must be excluded) suffered the consequences of Adam's sin, being brought under the bondage of corruption as the direct result. But this "bondage" is not to last for ever. A *hope* is set before creation: a *promise* has been given that it *shall* be "delivered" and in expectation of the fulfillment of this promise and the realization of this hope creation now "waits." The "hope" of creation is linked with "the manifestation of the sons of God" and "the liberty of their glory." The sons of God will be manifested or revealed with their Redeemer at the time of His Return for it is written "*When Christ, who is our life, shall appear, then shall ye also appear with Him in glory*" (Col. 3:4). It is at the Second Coming of Christ, His return in "glory" that His people shall enter into the liberty of *their* glory. Then will it be that creation shall be delivered from its present bondage of corruption. Thus we learn that though the whole creation has suffered in consequence of sin, yet shall it soon share in the glorious benefits of the Death of Christ who came to put away sin by the sacrifice of Himself. How clear then is *the need* of our Redeemer's Return! None but creation's Creator (John 1:3) can emancipate it from its sufferings. Hence we say that the present lamentations of Creation necessitate and demand the personal Return of our Lord.

(To Be Continued Next Week — D.V.)

knowledge of whether you know anything at all about Jesus Christ in the experimental sense of Jesus being your Saviour. But if you are really honest in wanting to do what is right and wanting to make a last exit from this life gracefully, then you need today to realize that there is no salvation apart from the blood — the precious blood of the Lord Jesus Christ.

## CONCLUSION

I ask you, those of you who are present, when are you going to take that last walk in life? When are you going to make your exit from this world? When are you going to draw the curtains for the last time so far as this life is concerned, and leave this world? I don't know, and you don't know. I have no idea as to when that is going to take place with any of us. But I say to you, the things that I would say to Bishop Sheen today, are the things that I would say to you, and I would impress it upon you that if you are going to be ready for that last walk to be made in a manner that would be graceful in the eyes of man and pleasing to God, then you need to do the things that I have said to you this morning. If I were you, sinner friend, I would read this Bible, and I'd study it closely because it presents the way of salvation. It tells you how to be saved. It tells you about the blood of Jesus Christ, and if I were you, I would trust that precious blood as the only means of redemption in the sight of God.

I wonder about those of you who are here. Are you saved? You can never leave this world gracefully (your last dramatic exit) un-

less it is by the blood of the Lord Jesus Christ to redeem your soul from Hell.

May God bless you!

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