

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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"Thirty Seconds Too Long"

FRED T. HALLIMAN
(New Guinea Missionary)

An often repeated statement and commonly believed to be a fact is that professing Christian people have so much in common there is a "tie that binds" regardless of where any two or more such persons might meet. I wish to refute this, at least in part. Not only will I prove to you that this is not true but I shall also prove to you that not even all professing Baptists enjoy this "tie" that is supposed to bind them together. I could very well understand why that all the balance of professors would be apt to have disagreements and breaks in fellowship for they are all trying to get to heaven on their own merits and each one of them can show you what they think

is the only way to heaven.

Now, while this might rightly be expected among all the other sects, this ought not to be true concerning Baptists, for while man has made all the balance commonly called "The Church," the Lord made and continues to make Baptists and He established His Church. Therefore, all professing Baptists regardless of where they might be found ought to have all things in common. One person said to me recently that, "it's a matter of interpretation." I said you are wrong, it would be more correctly stated by saying it is a matter of acceptance rather than interpretation. I went on to point out that it is not a matter for us to decide, it has already been decided, it has already been said therefore it becomes our solemn duty to read,

believe, and obey.

Now I wish to point out to you some things, based on actual happenings of recent date, that will prove beyond question that not only will professing Christians of other denominations avoid you like one would a rattle snake, but even professing Baptists in some cases seem to hate you with a passion.

Of recent date I have been to Australia in an attempt to try to recruit some teachers for the Mission Station. My first stop was in Brisbane and not knowing anyone in Brisbane I was obliged to stay at a hotel. I arrived there late on a Wednesday and was to stay until the following Monday. When Sunday came I sought out a Baptist Church to find some fellowship. Not knowing but very

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Why Navajos Have "Sings" And Their Ceremonial Use

ELD. BILL BURKET
(Missionary to Navajos)

This is the first of a series of articles that I hope to write on the religious beliefs and customs of the Navajo people. In a later article I intend to tell you about the peyote drug and of the religious use of this plant.

However, this first article will pertain to their primitive religious beliefs which are still quite influential even in their present day religious ceremonies.

One man that we know, and who had professed at one time to know the Lord, "but had backslidden for lack of fellowship" gave us a surprise recently. This man came back from the Indian hospital hopefully cured of T.B., but actually in the same condition as when he entered the hospital. I went to his home one day to take him to the hospital for further treatment, but was advised by his wife that he was not going. It seems that some relatives had persuaded him to have the medicine man come and have a "sing" for him to heal him. He had already been moved to another camp where a hogan had been prepared for him and where he would stay for the time that the "sing" was in progress. Actually, he stayed with relatives

in another house and went to the hogan for the ceremony.

How far can one backslide? After I relate to you what I know of their healing ceremonies I believe that you will agree that it is as bad as if I were to go back to a Catholic mass with rosary beads, pray to the saints and all the rest of it, after knowing the truth.

The "sings" performed by the Navajo medicine men go back to the belief the Navajos have of the origin of the universe. They believe that the universe consists of two classes of personal forces: The Holy People, and the Earth People. The Holy People lived below the surface of the earth. They moved below the surface from one lower world to another until a great flood drove them through a reed to the present world. During this time the Holy People gained "partly magical" and "partly practical" ways of doing things. When it came time to leave in the four directions of the compass, the zenith, and nadir — these Holy People had a meeting at which time the Earth Surface People were created — the second class of personal forces. Before the Holy People left the Earth People to

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OUR RESPONSIBILITY TO PREACH IS TO GOD AND NOT TO MEN

ELDER N. D. LONGAN
Oklahoma City, Okla.

Read 1 Tim. 1:12, and II Tim. 4:1-2.

I believe the ministry to be the highest calling any man can receive. I might add, there is no other profession that has so great a responsibility. The preacher, above all men, will be called upon to give an account to God. Since the ministers of the gospel of Jesus Christ have this great responsibility, we should take heed as to our calling, and also, to what we preach.

The apostle in our text, "gave thanks unto Jesus Christ who had enabled him." The question may be asked just here, "What did the Lord enable Paul to do?" Was it to make a big impression on his fellowman? Was he to be the best dressed, most sociable man in the community? No. The Lord enabled Paul to preach the gospel. Brethren, when God calls a man to preach, He also gives that man the message, and that message is the gospel of the Lord Jesus, "which is the power of God unto salvation to everyone that believeth." If we as the Lord's ministers will study His word, we will have no trouble having a message for the people. In Amos chapter 8, verse 11, the Bible speaks of a famine of hearing the Word. That famine is upon us today! And much because the preacher has not applied himself to study as he should.

I have thought so much these past few years about how religion has become the greatest show on earth. We often speak about there being so much compromise in national affairs, but what about compromise in the churches of the Lord Jesus Christ? Can you think of any of the great truths (for which many Baptists in the early days of the church were put to death) that have not in the past few years been almost entirely deserted by those who call themselves Baptists?

The Lord counted the apostle faithful, putting him in the ministry. And brethren, I believe that the Lord expects as much of His preachers today. This faithfulness is in those things which we preach. The apostle Paul admonished Timothy, "Preach the word." That is what we are to do in this present age. We are not called upon to make converts, but to preach the Word. I believe that if we are faithful to His Word God will do the saving, and the

adding to the church.

If the Bible teaches any subject plain, it is the subject of salvation. Yet there is no doubt, more confusion on this one subject than all the others. When men come to know that all mankind is totally depraved, absolutely devoid of any merits of his own, that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" then the other great truths of the Bible such as election and predestination will be easily accepted.

The Scripture used most to teach that man has a free-will is the one that led me to accept the doctrine of God's Sovereignty. That is John 3:16. Brethren, that word "eternal," reaches just as far back, as it does forward! And that is the life we have in Christ. Chosen in Him from before the foundation of the world.

Think with me, mankind is so dead in sin, that were it not for election and predestination and the calling of God, every last one of us would end up in hell. By nature that is exactly what we deserve. God would have been just had He forever turned His back toward mankind after the fall of Adam. But thanks be unto God for His unspeakable gift; the provision which God made for

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TWO WONDERFUL WEEKS OF BLESSING

JOSEPH M. WILSON
Winston-Salem, N. C.

It has been my privilege to have two wonderful weeks recently in the service of the Lord and I would like to tell you about them briefly. During the first week, I was blessed to listen, and I was privileged to be the speaker during the second week. These weeks were not consecutive, but were two greatly blessed weeks in my life.

From Sept. 27 through Oct. 5th, it was the privilege of Grace Baptist Church to have Wayne Cox as the speaker for a series of special services. It is really needless for me to say anything to those of you who have heard this great preacher, but I must say a few words about this meeting. Brother Cox is, without doubt, one of the finest preachers in America today. He began with us on a Saturday night and continued through the second Sunday night.

We had very fine attendance during this meeting. The attention and the spirit of the services were the very best. Brother Cox preached to us time after time with great power. It seemed that God was with him in a special way each time. He preached the precious truths we have learned to love at Grace Baptist Church. He gave us new light

on old portions of God's precious Word. We were able to see anew and afresh, the things that thrill our souls. I have never heard some things expounded any more clearly than at this time. Never has the second chapter of Acts



ELD. JOSEPH WILSON

glowed and seemed more clear to me. What a wonderful sermon he preached on Limited Atonement, when he said he wasn't preaching on that subject. Brother Cox has unique preaching ability. He is able to give

much light on portions of God's Word as he uses them in illustrating, introducing, and enforcing the main points of his message.

Truly, we had a great series of meetings. We thank God for them, and we hope that the Lord will enable us to have this preacher in our pulpit again. It was a joy to have Elder Dan Phillips and his family from Bristol, Tenn., visiting with us the first two services of this meeting. Brother Dan is a faithful and beloved friend of our church.

Then on Saturday night toward the close of the meeting, we were honored by a visit from our dear friends from Ashland, the Clyde Evermans. It was truly a privilege to have this fine fam-

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE GENERATION GAP"

"And his mercy is on them that fear him from generation to generation."—Luke 1:50.

More, and more, and more do I realize the solemn responsibility that is mine as a preacher. Every time that I come to read the passage in Matthew 15, when Jesus says, "They be blind leaders of the blind, And if the blind lead the blind, both shall fall into the ditch" — every time I read that, I am impressed by the fact of the great responsibility that is mine to preach the Word of God.

If you were standing on the busiest corner in town, would you prefer to have Brother Lawrence Clere, our blind boy, lead you

across the street, assuming that you were blind too, or would you like to have me or somebody that has two good eyes? Everyone of you, unless the Lord has saved you and opened your eyes, are spiritually blind. I ask you, would you want a blind man, that is blind as to the truths of God's Word, for your leader, or would you want an individual who knows the Word of God to preach it to you on Sunday?

I say, whenever I think about this, I realize more and more what a solemn responsibility is mine as a preacher. When I think about our church, when I think about our radio broadcast, and

when I remember the far-reaching influence of THE BAPTIST EXAMINER, I say to you, I realize what a responsibility is mine to preach the Word of God.

It is with this thought in mind that I come to talk to you about "The Generation Gap." This is an expression that is seen in the newspapers often today. You hear it over the radio and television. Quite often, in these various news media, you either hear or see the expression, "the generation gap." Actually, it means that one age group is not supposed to understand the natures, the thoughts, the words, and the deeds of another. (Continued on page 2, column 1)

ily visit in our church. I consider them to be one of the finest Christian families I have ever met, and I consider it a distinct honor to count them as my personal friends. Clyde is one of the best Sunday School teachers I have ever heard.

I wish I could describe the Sunday morning service on the closing Sunday. Brother Cox preached from Psa. 23:1,2, about the risen Lord who is the Shepherd who meets the needs of His sheep. I don't know that the angels could describe that message and that service. I know I cannot. Truly, it was a day of heaven on earth. How God met with His people. How we felt that earthly things did not matter and were far from us. How we felt that we were sitting in heavenly places fellowshiping our risen Lord. Truly God met with His church in power that day. Our hearts were made to burn within us as God's man spoke God's word to our very souls.

I would most highly recommend Wayne Cox to any sound

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"Generation Gap"

(Continued from page two)
same — from generation to generation.

This text in Daniel is taken out of the experience of Nebuchadnezzar. Nebuchadnezzar, you remember, was a flourishing monarch of Babylon. However, he did not have room for God in his life. God was crowded out. He was like most people today; they don't have time for God. They have time for everything else, but no time for God.

One day Nebuchadnezzar had a dream, or a vision. He saw a great big tree, and all the fowls of the air came and rested within that tree. The cattle underneath the tree found shelter there. He looked, and looked, and looked until one from Heaven came and cut it down. He saw that tree later on, grown back again.

The Word of God is telling us of Nebuchadnezzar's own experience. Nebuchadnezzar was represented by that tree, and all the nations of the world depended upon him and were resting either in his branches or under his branches, sheltered by him. One day God cut him down.

You remembered how it happened. Nebuchadnezzar walked around in his palace and said, "Is not this great Babylon, that I have built?" Just at that time when he said "I," God said "that is enough. I have had all of your arrogance that I can stand. Nebuchadnezzar, get down on all fours and walk around like an ox for seven years." Nebuchadnezzar's mind was gone. The Word of God says that his fingernails grew out like birds' claws and his hair grew out like eagles' wings, and for seven years he ate grass like an oxen.

It is the part of a beast to forget God. A beast doesn't know God, so God turned Nebuchadnezzar into a beast. His attitude was that there was no God. He was the one that built Babylon. God said, "You are going to act like a beast," and God turned him into a beast. For seven years' time Nebuchadnezzar ate grass like an oxen, until one day it came to him that there was a God reigning in the skies, and that God was going to endure forever, and he himself was only going to last for a while. The Word of God says that his mind came back to him. He had a right mind then. Then it was that he spoke the words of this text, when he said, "How great are his signs; and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

I tell you, beloved, the man who has been made a part of God's chosen generation is not only blest with the assurance that God is with him, but he is blest with the assurance of endurance because God is going to endure from generation to generation, and you and I that are saved, are going to endure just the same.

Another blessing that comes as being a part of God's chosen generation is that God's mercy is definitely resting upon us. Listen:

"And his mercy is on them that fear him from generation to generation."—Luke 1:50.

This is part of the Magnificat — the words of Mary when the announcement was made to her

that she was to bear the Christ child. She spoke the words of Luke 1:46-56. This was but a quotation from the Word of God in the Old Testament. She showed her familiarity with the Word of God, and among other things, she quoted from the Old Testament that His mercy is on them that fear Him, from generation to generation.

Beloved, if you are a part of God's chosen generation, then God's mercy is resting upon you. For how long? From generation to generation. There can't be any generation gap in the life of the man who is saved. Every man who is saved loves the same Saviour that I love. The man who has been saved has the same mercy of God resting on him as is resting on me. The man who was saved in the days of the Lord Jesus Christ had the same mercy of God resting on him as I have resting on me today. And if this world stands one hundred years from now, the man who is saved a hundred years from now, will have the same mercy of God resting on him. Thus, Mary said, "His mercy is on them that fear him from generation to generation."

Beloved, there can't be a generation gap in the life of the man that is saved by the grace of God, because the same grace that saved me, saves another, and ties us together from generation to generation.

I tell you, there surely are some great blessings by being a part of God's chosen generation. It helps me when I realize that God is with us. It helps me to know that we are going to endure. It helps me to know that God's mercy is on us. I thank my God this morning for these blessings that come as being a part of God's chosen generation.

V

WE ARE TO TELL THE STORY OF THE LORD AND HIS MERCY AND JUDGMENT TO ALL GENERATIONS.

We read:

"Tell ye your children of it, and let your children tell their children, and their children another generation."—Joel 1:3.

Primarily, this is talking about the plague of insects that flew in to devour the land and the desolation that is going to come thereby. Then it tells how that plague of insects is a type of the coming of the Lord Jesus Christ. It tells something of the Battle of Armageddon and of the final restoration of Israel within the land. All of this magnifies the grace of God, and whether it be a matter of calamity or a matter of the mercy of God, we are to tell it, TELL IT, TELL IT, from one generation to another.

I thank God that I have the privilege to stand here in your presence today and to plead with you that you tell the story of the Lord from one generation to another. I thank God that I have had the privilege of telling my children and I trust that they in turn will tell their children, and if it pleases God to save their children, that they in turn will tell their children from one generation to another.

I tell you, beloved, you and I

should be faithful to Him and tell the story not only of the judgment of God and the plagues of God, and the punishment of God, but of His mercy, and His grace, and His sovereignty from one generation to another.

May God bless you!



Fred T. Halliman

(Continued from page one)

little about the layout of the city I looked in the phone directory to try to locate a church near where I was staying and before long I had one located only a few blocks away. Since I was in Australia for the purpose of trying to locate some teachers I thought that the Lord might lead someone to respond if I could find some way to get the message to the people in that Baptist Church.

Having been a pastor in a large city for over seven years I realized what this pastor was probably up against, for I quite often got requests from folk to let them have a few moments of my time on Sunday morning to speak. Therefore I not only tried to avoid making a nuisance of myself but I tried to keep the pastor at heart. In order to make things simple and to the point, I typed out a very brief note before I left, to the effect that I was a Baptist missionary from New Guinea looking for teachers. Then I read the note over aloud, timing myself and it

took me exactly thirty seconds to complete it.

Armed with this brief note, the prospects of getting this message before a Baptist group, and the thought of some rich fellowship I set off to find the church. Upon arrival I stepped into the vestibule and was quickly greeted by the head deacon, whatever that means. We talked for a few moments and he introduced me to a number of people including one American who was a Southern Baptist living in Brisbane and seemingly holding a lot of sway there at that church. After a while I asked this "head deacon" if he would relay a message to the pastor for me. He seemed only too glad to do so when I told him what I wanted and more especially so when he found out I was a Baptist missionary from New Guinea. I handed him the note and he hurried off to the pastor's chambers and it was several minutes before he returned and when he did he was still holding my note only now he was holding it between two fingers by one corner as if he had found it in some outhouse. He quickly deposited it with me and made some pretense at apologizing for the pastor. I had made the mistake of writing the name of the Mission Station "SOVEREIGN GRACE BAPTIST MISSION," and the deacon asked me if I was connected with this mission. When I replied that I was he looked at the other American standing there for a few

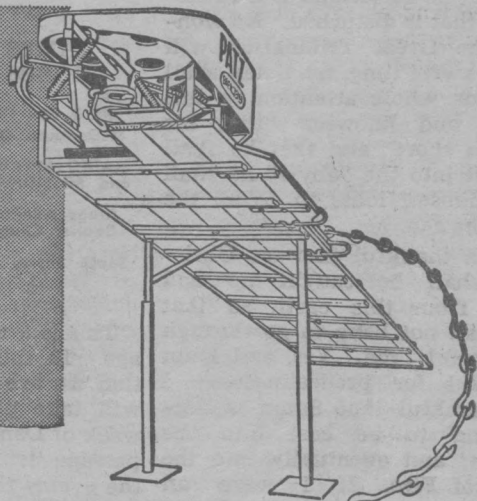
seconds and then said that normally this would be quite in order and the pastor would be only too happy to do this for a missionary but on this particular morning the pastor had a rather full program and time would not permit the reading of my note, though brief as it was, thirty seconds too long.

My fellow countryman soon found out that I was not Southern Baptist and that furthermore I belonged to one of those independent Baptist churches. I do not know how he had come in contact with THE BAPTIST EXAMINER, but when he found out that I was a member of the church that published, "such heresy" as he put it, he dropped me like a hot potato and apparently was ashamed to admit that I was a fellow countryman of his. When someone, who did not know that I had been introduced to him, started to introduce us he excused himself. The poor lady that had tried to be so kind simply said, "Shocking! Why if I was in America and met an Aussie I would be jolly glad to see him. You Yankees are a strange lot." I have been sorry ever since that I did not get his name and address.

In spite of my cool reception I decided to stay for the service. It started exactly at 11 A. M. sharp. After several songs by the congregation seasoned with three prayers, all by the pastor, and a number of announcements con-

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The Baptist Examiner FORUM

"Please explain Revelation 12:7."

ROY
MASON

Radio Minister
Baptist
Preacher
Arlpeka, Florida



The passage reads like this:

"And there was war in heaven, and Michael and his angels fought against the dragon; and the dragon fought and his angels."

I cannot offer a very elaborate explanation here, for we are in a realm that we know little about.

Somewhere in the region of the "heavenlies" there is a realm to which Satan and his angels have access. This earth is accessible to them, although Satan and his minions are not confined to this earth at the present time. We know he has access to us or else he would not pester us so much.

But the time is coming when Satan shall be defeated and cast out of the realm where he now makes his abode, and the Scripture that we are dealing with defines that time. Evidently from the reading of Revelation, the time is in close connection with the Great Tribulation. Verses 9 makes it plain that Satan is cast out of the heavenly region that he now has access to and is cast down to this earth. In other words, he and his wicked host will be confined to this earth. In another Scripture we read that he "shall have great wrath because his time is short." He will be as vicious as a rattlesnake that is disturbed. No wonder the Great Tribulation will be an awful time, for Satan shall give his whole attention to this earth, and knowing "that his time is short" and that he shall be cast into the "abyss" he shall turn himself loose to do all the harm he can.

I am thankful that we Christians shall be caught up and away from this earth so that we shall not have to go through this awful time. Yes, and I am thankful for predestination. I am thankful that Satan is predestined to be cast into the "abyss" and eventually into the Lake of Fire. If I were an Arminian I would be afraid that after all Satan might win out. Predestination is what makes it sure that everything is going to turn out alright in the end.

E. G.
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BIBLE TEACHER

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In Isa. 14:12 we read, "How art thou fallen from Heaven, O Lucifer, son of the morning!"

When Lucifer tried to exalt his throne above the throne of God (Isa. 14:13) he was cast out of the third Heaven. But he was still permitted to have free access to the first and second heavens. In this fall from the third heaven he became old Satan. In the verse before us he is called the dragon.

In Jno. 14:30 our Lord calls him "the prince of this world."

And in Eph. 2:2 Paul calls him "the prince of the power of the air." His throne today is in his false churches (Rev. 2:13), and his sphere of operation is in the air round about our head. So, as "prince of this world" he has his throne in his churches, and as "prince of the power of the air" he has free access to the heavens above us, that is, the first and second heavens. But the time is coming when all this will be changed.

In the verse before us we see a great battle being fought between the archangel Michael and his angels and Satan (dragon) and his angels. This great battle takes place in the heaven, and it takes place in the middle of the seven years tribulation time at the end of this age. In verse 13 when the old dragon sees that he is cast down to earth he persecutes the woman who brought forth the man child, that is, the Jewish nation. And in verse 14 we see this woman being nourished in the wilderness for three and one-half years. This three and one-half years is the last half of the tribulation time known as the tribulation, the great.

God has cast Satan down from the third heaven way back before the time of Adam and Eve. He is to be cast down to the earth in the middle of the tribulation time. Then he is to be cast down into the bottomless pit at the end of the tribulation time (Rev. 20:1-3). And then at the end of our Lord's glorious reign for one thousand years here on this earth he is to be cast down into the lake of fire for ever. So his trail is ever downward.

JAMES
HOBBS

Rt 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



This is a very interesting passage. In this portion of Revelation we are studying events that will take place during the 70th week of Daniel 9. This particular passage is speaking of one of the events that take place during the great tribulation period.

Yes, I believe that there will actually be a war in heaven. The participants will be Michael and his angels against Satan and his angels.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."—Rev. 12:9.

Remember, Satan has access to Heaven now. In fact he is always going into Heaven and appearing before God.

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord."—Job 2:1—see also 1:7.

Satan spends his time going to and fro over the earth.

"And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, from going to and fro in the

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earth, and from walking up and down in it."—Job 2:2, see also 1:8.

What does he do when he appears before God? He brings accusation against all of God's elect. "And I heard a loud voice saying, and strength, and the kinging in heaven, now is come salvation of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."—Rev. 12:10.

Let this be a reminder to you, brethren, that everytime you sin against your God, every time you fail to serve Him as you should or witness when you have opportunity, your name is brought before God by the great informer—or Satan. Doesn't that make you ashamed? Let us ask ourselves the question, "How many times has Satan been able to bring my name before God this week?"

Thank God we have an advocate to plead our cause.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2:1.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:34.

We praise His name when we realize that even though Satan has a lot of power in this world, he still must appear before God and report, so to speak, of his movements. In other words, he can only go as far as God will permit him.

During the last days there will be a war in heaven between the angels of God and Satan and his angels. They will be cast out of heaven and will never again be permitted there.

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found anymore in heaven."—Rev. 12:7,8.

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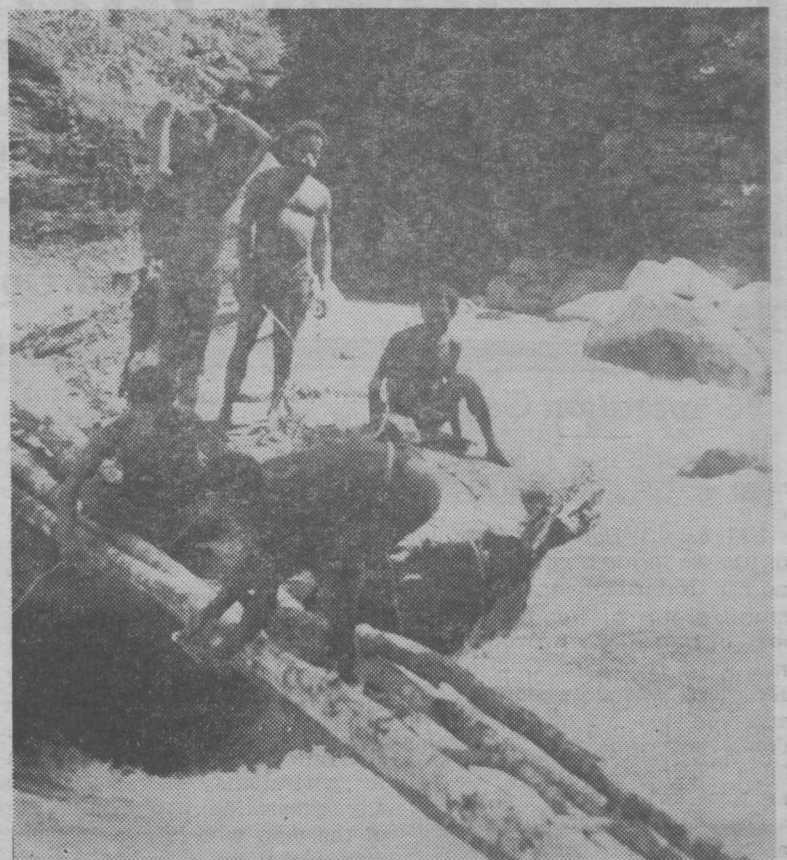
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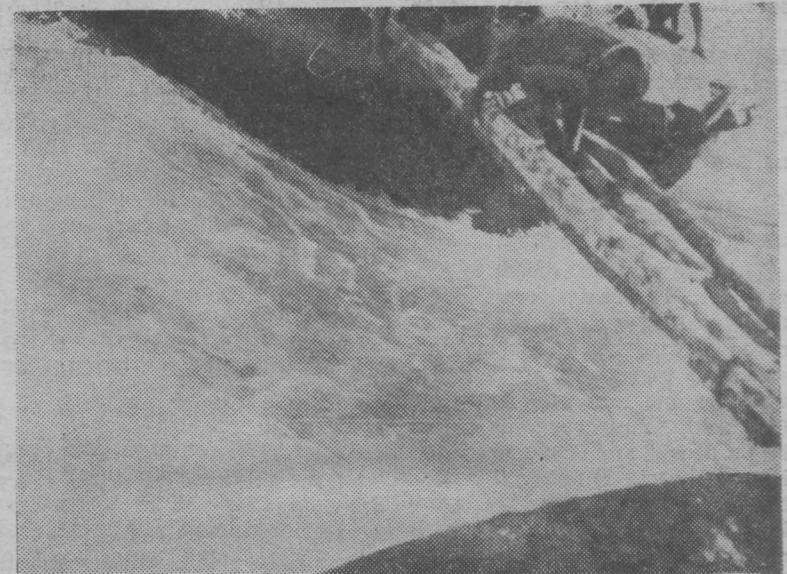
The Holy Spirit in this verse pictures a battle between the forces of God and the forces of evil. It is a battle in the spirit world for we do not read of death, bloodshed or slaughter. This war is predestinated to take place during the tribulation period, or after the rapture of the saints of this dispensation; therefore, the church of Jesus Christ (Baptist) is not involved as she is taken out ere the tribulation starts. It is Israel who is being tested and put through tribulation in this chapter. This woman, pictured as clothed with the sun, the moon under her feet and wearing a crown with 12 stars, and who is with child crying to be delivered, is a picture of Israel. The child that is born to her (Israel) is our Lord and Saviour Jesus Christ. I realize that at the time of this chapter He was born many hundreds of years before, yet He was not born to Israel. Through the preaching of the ever-lasting Gospel by the two witnesses in chapter 11, Israel is made to know that Jesus was the true Messiah, and thus He is born to Israel of the sun clad woman.

Satan is pictured as the red dragon who opposes the birth of Jesus. Failing to dethrone Christ as the promised king of Israel, he leads to the war described in verse 7. May I point out that this war is not fought in the habitation of God for there are no disputes nor contentions in that happy place. The battle is

New Guinea Photo Story



These two pictures show a portion of the Pogaia River and a makeshift bridge so we could get across. About 50 yards from where we crossed the river it emptied its contents into the Balao River. The picture that shows where the river is flowing between the two rocks shows something of the destructive force of this stream of water. It is about 18 feet across at the narrow point where the poles are laid across to span the river and the channel would be about 15 feet deep. There is nothing to fasten the ends of the poles to—they simply lay on wet slippery rocks. When one pole is put across several men hold it down to keep it from sliding while one man walks across on this lone pole and then he receives the other poles and lashes them together and holds the ends down on the rocks on the other side while others cross. Eventually all the carriers and supplies are across and the bridge is left to be washed away with the next big rain, probably late afternoon that same day. It was at this same place about 5 years ago that I was met by a large group of the Pogaia warriors armed with bows and arrows and spears. They had come expecting and prepared for a fight thinking we were the cannibal tribe about two days walk away.



waged in space, or the heavens where there are clouds and planets.

At one time, I was puzzled as to why it was necessary to have a new heaven. I could understand the reason for a regenerated earth because it was cursed by sin and was in need of redemption. It was when I studied Rev. 12:7 that I began to see the need of a new heaven. It suddenly dawned upon me that if Satan is to be cast out of heaven (space), then heaven must be the seat of his government or his throne. I then read where he is called the prince of the power of the air.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2:2.

Since I knew heaven was not cursed by original sin, I could not understand the purpose of a new heaven until I learned that Satan is the prince of the power of the air. Now I can comprehend why the war is fought and

why there must be a new heaven. Satan, as the prince of the air, rules from his throne in the heavens; therefore, his abode and seat of government must be purged or cleansed with the earth.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—II Pet. 3:10.

This verse reveals that the heaven and earth are to be purged by fire in the day of the (Tribulation), when the forces of God overcome the forces of Satan, and he is cast out. Since fire is a purifying agent, the heavens are made pure and ready for the reception of the new Jerusalem. I believe that Jesus Christ will reign over the earth from this Holy City, suspended in space. As of now, Satan has laid claim to the atmospheric heaven. Rev. 12:7 reveals that he is to be cast out, and the purpose of his eviction is to make it (Continued on page 8, column 1)



After we crossed the Poguia River and climbed up out of the gorge we made camp for the night. The next morning we broke camp and after about an hour's walk we came upon this small group of people — four elderly men, a woman about 35 and a small girl about 8 years old. These people were living under the worst conditions of any that we had seen. It is almost unbelievable as to the amount of filth these folk can live in and still exist. I preached to this group of folk but did so under the worst strain of any group that I preached to on the entire trip.



This picture was made after we had left the Poguia area but the going was still a struggle as we were crossing another fast flowing river when this picture was being made.



This picture shows Luke, the native man from Bougainville, just as we reached the road and the Landrover where it had been parked for three weeks. Luke is our missionary in charge of the Mission Station at Haiwi. He was brought up under Methodist teaching, came to the Southern Highlands of New Guinea to help me build my house, was eventually saved and baptized into the Tanggi Baptist Church and was sent out under her authority to do mission work in the Haiwi area. Since he has been there we have organized a church at Haiwi and have a mission lease on 5 acres of ground, one 4 room dwelling house up and lumber being prepared for some permanent type buildings.

Fred T. Halliman

(Continued from page 3)

cerning a church supper and/or a basement party for every day the following week, they had a

baby dedication service that took up considerable time. The pastor finally got to his sermonette exactly forty two and one half minutes after the service had opened. At exactly four and a half minutes of twelve he finished his

thirteen minute message, a song was sung, the pastor prayed his fourth prayer of the service and the service was over at exactly 12 noon. This was not thirty seconds too long but as had been previously calculated it was running right on time even to the second.

I left Brisbane on a Monday and went to Sydney and decided while there that I would like to visit the church in Sydney that Authur Pink once pastored. I was not expecting to find anything in common with those folk insofar as church truth goes for while A. W. Pink came to see the truth on the Lord's church, according to some of his writings he eventually departed from most of that, and I seriously doubt that he had very little church truth when he pastored the church in Sydney. Be that as it may, to me Pink was a giant on the grace of God and I have never read after any man that I had rather read after when it comes to the sovereignty of God and all related doctrines. Therefore I felt that I might find some rich fellowship along this line if I could find the church. I searched all the areas that I thought it was located in and when I could not find it I called up some of the Baptist pastors in Sydney. All of those pastors were courteous to me at first, I talked to several of them, but one by one as soon as they learned that I was "the man from the Sovereign Grace Baptist Mission in New Guinea," in less than thirty seconds they would deny ever hearing of Pink or such a church in Sydney and they would find some excuse to hang up. I would simply hear a click and each one seemed to ring out thirty seconds too long.

Finally one pastor referred me to another man who had been pastoring in Sydney, well within Pink's time and I was told that if anyone in Sydney would know of Pink and the church he pastored it would be this man for he had at one time or another pastored most every Baptist church in Sydney. Like all the rest, he was courteous to me up to a point but he also claimed to know nothing of such a man or church and soon found an excuse to hang up. All of these fellows knew that while I was looking for a particular Baptist church in Sydney, not a one of them invited me to come and worship with them providing that I could not find the church I was looking for. Why? We were both professing Christians, ministers and also professing to be Baptist. The obvious reason was they wanted nothing to do with a man that believed in the sovereignty of God.

I left Sydney and went on to Melbourne and there was a man in Melbourne that had written me a letter a few weeks before I left for Australia in connection with an advertisement that I had put in one of the religious periodicals in Australia. While this man did not propose to be a Baptist he said he did hold my views, or at least was coming to them, on the sovereignty of God so after I was there a couple of days I contacted him and invited him to visit me at the hotel where I was staying. He accepted my invitation but soon after arrival he said to me, Mr. Halliman why is it that the Baptists in Melbourne won't talk to me about you. He said every time I have talked to any of them, and he said I have called up several pastors to try to find out more about you, they refuse to discuss it and if I try to push the issue they will be rude enough to hang up on me. He said as a Baptist you are not very well thought of in Melbourne. Now, beloved, you have the testimony of a man who is not a Baptist and who did not even know me and for that matter not a single Baptist in Melbourne knew me from a personal standpoint, but evidently they knew a lot about me.



This picture of me tells quite a story. It shows what I look like after 15 days of continuous walking. It shows that I looked as though I was on my last leg and that is about the truth. I had been walking for 15 days straight and on this last day I had carried cargo 'like the rest of the travelers.' It had taken us about five and a half hours to walk from Haiwi to the car and the sun was so hot, under the load there was hardly a dry thread in my clothing when this picture was made. This picture tells the story of how one can reduce without dieting. Shortly before I left America to come back to New Guinea I weighed 198 pounds. Three weeks before this picture was made I weighed 176. Five hours after this picture was made I weighed 150 pounds.

One last comment about this picture. One of the grandest Christian women that I know of anywhere ought to take pride as she looks at this picture for she will probably recognize the shirt that I am wearing as one that she made for me and sent to me along with some other clothing she made for the rest of the family while we were back in the States. Sister Mary Ann Snyder, may God bless you for your part in making this patrol to the Poguia people possible.

Beloved, we trust that we have enlightened you to some degree with our series of articles and then followed by some pictures about the Poguia area and the folk that live there. This concludes the picture story until we go there again. I do not have an electronic flash on my camera and due to the dense jungle growth in some places some of my pictures did not come out enough to print. I was especially disappointed in one. I will briefly describe the scene.

One day we were walking through the jungle when suddenly the carriers came to a halt. I looked for several seconds and could see nothing and when I started closer to get a better look I was immediately stopped. They told me to get my gun ready and I assumed that there was some sort of a large bird in the tree. I waited several minutes before I finally saw something almost the color of the leaves move along a limb. It was something that looked like a cross between a huge lizard and a crocodile. I shot it with the rifle and it fell to the ground snapping at everything that came near. It measured just about two feet long. I took a picture of this creature but due to the poor lighting conditions in the jungle the finished product was not printable. May the Lord of glory bless each of you always.

While I am a little puzzled as to how folk all over Australia seemingly know a lot about me, although scarcely any of them knew me personally, it would not at all surprise me if it has not been widely published in The Australian Baptist, which is the official organ for the Australian Baptist Union, to stay clear of me.

Don't hang up on me yet for I am not through. I have one more proof which to offer and the most recent one that has happened, it being as late as only this morning. Since I arrived in Mt. Hagen late yesterday afternoon, and today being Sunday, I was forced to wait over here until Monday when I can get a plane out to Koroba, so today being Sunday and a Baptist Church being only yards away from where I am staying I thought I would attend services this morning. Since they have recently appointed a native pastor in charge of the church here I did not expect him to recognize me, but others there knew me including the Australian Missionary who is in charge of this entire area. The only folk who spoke to me before the service were two men standing outside the church that did not know me. No one spoke to me inside. After the services were dismissed, I walked outside and a man stuck out his hand and shook hands with me at the same time inquiring my name and when he heard the name Halliman he asked me if I was from the Sovereign Grace Baptist Mission. I said "yes," and he almost jerked

his hand away and quickly excused himself. All this took approximately thirty seconds, thirty seconds too long insofar as he was concerned.

I am not a man that likes to be made over and do not expect it from the Australians or the Americans but it is common practice and courtesy among the Baptists that I know, that when another Baptist minister is visiting the audience for services he is usually recognized and in many cases called on to pray. Since November of 1960 when I spent a week at the Australian Baptist Mission at Baiyer River, not too far from Mt. Hagen, and was invited to speak at their Sunday evening service, for the mission staff, and once in the home of one of their missionaries, I have never been even so much as mentioned when I have attended any of their services.

Now if by chance any of you Australians read this, don't be "shocked and feel that I think you are a strange lot," for my fellow countrymen who are Baptist in name only, as you also are, treat me the same way. My only purpose in this article has been to prove, and I have, that while Baptists both in America and Australia are trying to hold the banner high in proclaiming their dislike of discrimination, they, in fact, are double tongued (Continued on page 7, column 1)

The Redeemer's Return

By ARTHUR W. PINK
(Continued from last week)

How was it in the days of the apostles? During the first generation of the Church's history, wonderful things happened which were well calculated to convert the world if anything could. Eleven men who had been trained by our Lord Himself were now sent forth to herald the glad tidings of salvation. The Holy Spirit was poured forth upon them, and in addition to the Eleven, Saul of Tarsus was miraculously saved and sent forth as the apostle to the Gentiles. But what success attended their efforts? How were they received by the world? Again we have but to turn to the New Testament Scriptures to find our answer. Like their Master, they, too, were despised and rejected of men. The apostles were everywhere spoken against and regarded as the offscouring of the earth. Some of them were cast into prison, others were slain by the sword. One suffered death by crucifixion and the last of the little band was banished to the Isle of Patmos. True it is that their labors were not entirely in vain. True it is that God honored His own Word and numbers were saved, and here and there churches were organized. But the multitudes, the great masses, both of Jews and Gentiles, remained unmoved and unconverted. The actual conditions, in the days of the apostles then, gave no promise of a world converted by Gospel.

How is it in our own day? "Ah!" it will be said, "times have changed since then: Christ and His apostles lived in the days of paganism and barbarism, but under the enlightenment of our modern civilization this twentieth century is far otherwise." Yes, but all is not gold that glitters. We do not deny, we praise God for the fact, that to-day there are far more Christians upon earth than there were in the first century. But there are far more sinners too! What we are discussing now is the Conversion of the world. Has the growth of the Church of God kept pace with the increase of the earth's population? We trow not. To-day there are probably 1,000,000,000 souls on earth who have never even heard the name of Christ! How then can we talk about a converted world when upwards of two-thirds of humanity is destitute of the Gospel? Moreover, what of Christendom itself? How much of that which bears the name of Christ is truly Christian? What proportion of those who term themselves the children of God are really entitled to that name? More than half of professing Christendom is found within the pales of the Greek and Roman Catholic Churches! And what of Protestantism itself? What of the evangelical churches filled with their worldly, pleasure-loving, theater-going, Sabbath-desecrating, prayer-meeting-neglecting members? No; my reader, be not deceived with appearances or high-sounding phrases. God's flock is only a "little flock" (Luke 12:32). There is but a "remnant according to the election of grace" (Rom. 11:5).

Has the Gospel failed? Have God's purposes been defeated? Certainly not. The Gospel was never designed to convert the world. God never purposed to regenerate all humanity in this dispensation, any more than He did under the Mosaic economy, when He suffered the nations to walk in their own ways. God's purpose for this Age is clearly defined in Acts 15:14—"Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." In full harmony with this the apostle Paul declared, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22). Clearly then, the Hope of the Church is not the Conversion of the World.

Having dwelt at some length upon the general, let us now come to the particular—

2. Our Hope is not the Salvation of the Soul.

In the New Testament the word "Salvation" has a threefold scope—past, present and future, which, respectively, has reference to our deliverance from the penalty, the power, and the presence of sin. When we say above, that our Hope is not the Salvation of the soul, we mean that it is not our deliverance from the wrath to come which is the prospect God sets before His people. To certain of our readers it may appear almost a wearisome waste of time for us to discuss these points, but for the sake of the class for which this work is specially designed we would ask them to bear with us in patience. In these days when the Bible is so grievously neglected both in the pulpit and in the pew, we cannot afford to take anything for granted. Multitudes of those in our churches are ignorant of the most elementary truths of the Christian faith. Experience shows that comparatively few people are clear about even the A. B. C. of the Gospel. Talk to the average church-member, and only too often it will be found that he has nothing more than a vague and uncertain hope about his personal salvation. He is "trying to live up to the light that he has," he is "doing his best," and he hopes that, somehow, everything will come out right in the end. He does not dare to say I know I have passed from death unto life, but he hopes to go to Heaven at the last.

Nowhere does Scripture present the Salvation of the soul as the believer's hope. Salvation from the guilt, the penalty, the wages, of sin is something for which believers thank God even

now. Said our Lord to His disciples, "Rejoice, because your names are written in heaven" (Luke 10:20). The present-tense aspect of our salvation is presented in many Scriptures—"Verily, verily, I say unto you. He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). How simple and definite this is! Eternal life is something which every believer in Christ already possesses, and for him there is no possibility of future condemnation in the sense of having to endure God's wrath. Again we read, "Beloved now are we the sons of God" (I John 3:2). We do not have to obey God's commandments, walk worthy, and serve the Lord, in order to become God's children, we are to do these things because we are, already, members of the household of faith. The salvation or redemption of our bodies is future, for it will not be until our Saviour's return that He "shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3:21). But the salvation of the soul, deliverance from the wrath to come, is an accomplished fact for every sinner, that has received the Lord Jesus Christ as his or her personal Saviour. All such have been accepted in the Beloved" (Eph. 1:6). All such have been "made meet to be partakers of the inheritance of the saints in light" (Col. 1:12). All such have been "perfected for ever" (Heb. 10:14) so far as their standing before God is concerned.

As another has said, "Salvation is not away off yonder at the gates of Heaven; salvation is at the cross. The grace of God that bringeth salvation hath appeared, and it brings salvation all the way down to where the sinner is—right there. You know our Lord's own picture of it. It is the illustration of the good Samaritan. You know how beautifully that shadows out this blessed truth; that just as the good Samaritan went down the Jericho road and ministered to the wretch who lay there half dead, pouring oil into his wounds right there where he lay, just so the grace of God, that brings salvation, has come to the sinner in the place where he lies in his sins. No matter how great a sinner he may be, if he can be persuaded to turn the eye of faith toward the cross, there salvation comes" (Dr. C. I. Scofield). Again—

3. Our Hope is not Death.

Of all the extravagant and absurd interpretations of Scripture which have found a place among sober expositors is the belief that Death is the Hope which God has set before the believer. How it ever came to find acceptance it is difficult to say. It is true that there are a number of passages which speak

(Continued on page 8, column 4 and 5)

Navajoland

(Continued from page one)
inhabit the Sacred, and the Supernatural world, they taught them the methods that had been developed for building houses, obtaining food, for marriage, travel and trade. Also the Earth People were taught how to protect themselves against disease, war and hunger.

In the Supernatural world the Holy People travel about on the rainbow, sunbeams, and lightning and they have great powers with which to hurt or help the Earth People. The Earth surface people are the ordinary human beings, either living or dead.

It is believed that the Holy People exercised neither an absolute nor a fickle will with respect to man, but man being an indispensable part of the whole in the orderly universe, he must do his part to maintain harmony or balance among the component parts of the universe. When there is disorder in these relationships the result is human sickness. The general purpose of Navajo ceremonies is mostly therefore to restore the harmony that should exist between man and the Supernatural, between man and nature, and between man and man. The result would be the illness cured. The violation of a taboo, or an attack by one of the Holy People, a witch or a ghost may cause an estrangement of the harmonious whole. A ghost being the malignant part of a dead person, it may return to avenge a neglect or offense. The ghost of a dead body will haunt the grave or former dwelling place if it has not had proper burial. Ghosts may appear in human form, or as coyotes, mice, owls, whirlwinds, or spots of fire. Some of the things that these spooks do is to chase people, to jump upon them, to throw dirt

(Continued on page 7, column 2)

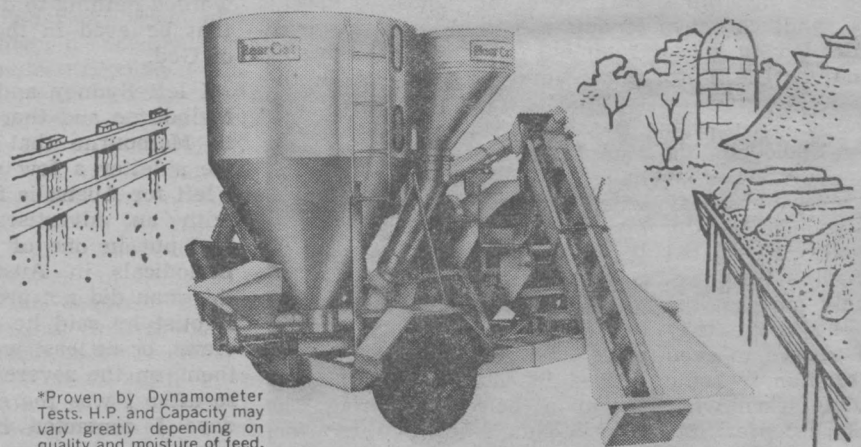
THE BAPTIST EXAMINER

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PAGE SIX

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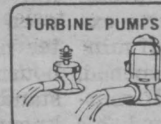


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Fred T. Halliman (Continued from page 5)

and while they stand in the streets and pray long prayers and speak their words, become as tinkling cymbals and as sounding brass.

Brethren, if you stand for the truth of God's Word you will soon become a marked man and for the most part avoided regardless of what part of the world you may be in or are from. Most folk when they find out that you believe in sovereign grace alone not to even mention the truth on the Lord's church, feel that they have already been talking to you thirty seconds too long.

I thank the Lord for my pastor and church, and all my other brethren, sisters, and churches that have been called in these last days to stand for the truth and for grace that God gives us to suffer the consequences that inevitably follow. Beloved, do not be taken in on the idea that while professing Christians may not agree with you doctrinally you will, nevertheless, be treated as a brother in Christ. My experience has taught me that the deeper the kin the worse they treat you. I find it hard to even be treated as a Christian, by some Baptists, when they learn what I believe, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14.

I close this by way of sharing with you the description of the mini skirt that a girl was wearing in Sydney, and which I think could apply in my experience with most Baptists. In telling about this mini skirt the man said there was not much to tell about it; in fact he said there was hardly anything, for it stopped shortly after it started. Well the application is that most folk stop having fellowship with you shortly after they start when they learn that you believe all the truth. They have already been talking to you, thirty seconds too long.

Navajoland

(Continued from page six)
upon them, or to tug at their clothes. Whenever some Navajos dream about ghosts or imagine they have seen one, he believes that unless the appropriate ceremony is performed, he or a relative may expire.

The Navajos' belief in witches is also strong. The activity of these evil men or women either singly or collectively is to cause illness or death or to take possession of property. Like the ghosts, the witches perform mostly at night. They are disguised with the hide of a wolf, coyote or some other animal. The English-speaking Navajos refer to them as "human wolves." Those ghouls may practice incest.

Due to the fact that there are many causes for sickness, how can it be determined what has brought on the malady of the affected Navajo? To reach a decision as to the cause, divination is carried on by methods called "hand-trembling," "star-gazing," or "listening." The most ordinary way of divining is hand-trembling. The hand-trembler receives his skill by "divine stroke." The art is not acquired from an older member of the profession, but in a simple rite the diviner's hand "shakes" over the person who is sick. The cause and ceremonial cure is determined by the way in which the hand trembles over the patient.

The hand-trembler selects the proper treatment from over fifty song-ceremonies. Then the elaborate ceremonial prescribed is performed by a professional "Singer." These medicine men have devoted many years in learning the songs and complicated rituals from older members of the tribe. The Sings are not scheduled periodically or set times as Christmas and Easter among the heretical Christians or pagan white man. Navajo Singers usually perform as the need arises due to sickness. The ritual is performed around an individual as a patient. Some kinds of ceremonials are prescribed as necessary to be given four times within the lifetime of the patient, whether or not the same illness occurs.

Navajo ceremonials fall into several groups. They are classified according to mythological association, common rituals, or the trouble to be remedied by the "sing." Accordingly, the Holy Way group of chants deal with troubles caused by lightning, thunder, winds, snakes, other animals and the Holy People. Life Way chants are used relative to bodily injuries and Evil Way ceremonies are employed as a cure for "ghost sickness." Mountain Top Way is the great treatment for distress arising from contact with bears. In the treatment for these afflictions, the famous "fire dance" takes place. The Evil Way chant may have one of the Shooting Ways when treating sickness caused by Navajo ghosts, but the Enemy Way is employed when treating sickness arising from the ghosts of foreigners. In this last "Way" the familiar "squaw dance" takes place. The "Enemy Way" is performed for many Navajo veterans upon their return from "the wars." This is due to the fact that they had come into contact with dead German, Japanese and other soldiers during the wars.

The Blessing Way is another important ceremonial which is used upon many occasions. The English-speaking Navajos say this one is "for good hope." This "Way" is used to bring the Navajos or "the People" in tune with the Holy People, thus, insuring health, happiness and prosperity. Some soldiers are given a Blessing Way before leaving the Reservation for the Service and when returning on furlough. The songs sung in the girl's puberty rite and in marriage ceremonies are from Blessing Way. The expectant mother also will have Blessing Way sung over her a short time before the delivery date. Blessing Way is also often given when "the Peo-

ple" go off to work away from home. In short, Blessing Way is preventive and precautionary, rather than curative as most other ceremonies.

Even though there are certain rituals, songs, and prayers for each ceremony, they may be interchanged to fit with the different sings. Sandpainting, or more literally, dry painting is a ritual that is used in almost all Holy and Evil Way chants. This ritual is very intriguing to visitors or tourists, and is often performed at the Navajo Fairs. Charcoal, pulverized minerals of different colors, corn meal, pollen and dried flower petals are used in dry paintings. These paintings represent stories of the Holy People or conceptions of sacred powers of the same. The one to be benefited by the ritual sits upon the finished dry painting. This is supposed to bring the patient into close communion with the Holy People.

All chants stress the idea of purification. For this reason all important participants with the Singer and patient are to maintain sexual continence, "clean thinking" and restricted sleeping. The sweat bath, the suds bath and the employing of emetics are off-springs based upon the thought of purification among the Navajo.

There is much illness among "The People" due to uncertain food supplies, drafty hogans, and the general prevailing hardships. The lot of the Indian has improved much in recent years with some better housing, more food, and a general improvement in living conditions. But because of the alcohol and peyote problem and the unbalanced diet, the death rate and sickness remains high. Therefore, the Navajo clings to his old religion which is much occupied with the curing and prevention of sickness. Anxiety about survival or illness leads to many psychological problems. For example, a Navajo who is on the outs with his relatives, and yet forced to live among them, finds it impossible to cooperate, and the situation may result in psychosomatic disorders. He begins to feel "sick all over." The diviner is then brought in and diagnoses the case as to violation of some code or that some ghost has been active. In the ceremony that follows the whole family becomes involved. Everyone desiring to help the patient, the strained relations and difficulties among the family are resolved. In a few words, Satan has given a false peace, as all anxieties are stilled in the sleep of death or the way which leadeth to destruction.

To sum it up — The Navajo has been exposed to many "Christian missions" today which have only added to the confusion. Also the people are caught between two worlds — that of the Indian and that of the white man. The Navajo has learned as much evil as good from his liberators or saviors. And because values and codes of conduct are ever changing the Navajo is left in a quandary.

The Navajos as they leave boarding schools or mission schools sometimes do not desire to go back to their old ways of life. To escape, they may settle in a white man's town or agency settlement in order to have running water and other conveniences to which they have become accustomed. The result is that they are separated from their relatives and isolated among the white man. As there is no sympathy from either quarter, the Navajo finds himself in an extremely difficult position.

There are different responses to the difficult "in between two worlds" situation. Some try to be like white people and some find relief by following Navajo leaders; appealing to old prejudices and passions. Others dispel their hostilities in party strife and family fights, in fantasies about witches or witchcraft, in oral or indirect enmities toward the white man. The aggression may turn inward resulting in depression. Some try to

escape it all either by physical withdrawal or by seeking escape in alcohol. Many turn to the old native religion with fanatical abandonment or turn to the Johnny come lately "peyote cult."

I will have more to say later about the peyote cult. Now I will try to describe a couple "sing" or healing ceremonies.

A Navajo woman having become ill, the hand trembler or diviner is called in to determine the exact cause of illness and to prescribe the proper ceremonial cure. The hand trembler performs her rite over the woman patient. The hand shakes or trembles in such a way that the diviner has the information which she has sought. The verdict is, "that this patient's trouble is due to contact with a tree that had been struck by lightning." A "Holy Way" ceremonial is prescribed as the cure.

A five night Holy Way ceremonial will take place as soon as the patient's family can arrange for the services of a "Singer."

The singer is now present and sits at the back of the ceremonial hogan with his bundle of ritual paraphernalia. The patient and her grand-daughter are in the front of the hogan disrobing in preparation for entering the hogan. In this case they strip down to the waist.

Each day a sand painting representing an episode in the legend justifying the chant is constructed on the floor of the hogan under the singer's direction.

In the next scene we have the patient and her little grand-daughter sitting in the center of the painting then the patient's family sit around the wall looking on, trying to keep their thoughts clean. Yes, I said "wall." This is a round hogan without any corners. I suppose that this is so that the evil spirits cannot hide in the corners.

Now that the patient is sitting on the finished painting, the treatment is about to begin. The singer gives the patient an infusion of herbs to drink. He touches the feet of a figure in the painting, then the patient's feet, saying, "May her feet be well. Her feet restore unto her." In turn he presses his hands upon the knees, hands, shoulders, breast, back and head of the figure and the patient praying for her restoration. Then the painting is destroyed, and the sand carried out of the hogan. The relatives of the patient may walk in ceremonial fashion across the painting before it is destroyed, thus like the sick woman coming into close communion with the Holy People.

(To be continued)

2 Wonderful Weeks

(Continued from page one)
church for a special series of meetings. He is extremely sound. He is a fine, clean, Godly man. He is an excellent preacher. He will, I believe, be a distinct blessing to any church who might call him for a meeting. Pray for this man of God, that he might be greatly used in the service of the Lord.

The second week of which I write is the week of Nov. 2 - 9th. On that week, it was my high honor to be with the New Testament Baptist Church of Huntsville, Ala. This church is pastored by a dear brother and great preacher, Don Hackney. This was my second time to be with this fine church, as I was with them for a week about a year ago. The church has grown somewhat during the past year. They gained two fine families when a neighboring church disbanded and joined with them.

I greatly enjoyed the services in this church. It is out in the country from Huntsville. God enabled me to preach with liberty. I preached the same strong doctrines that I write in The Baptist Examiner. This great church believes and rejoices in these truths. It is truly a strong church with a strong pastor. Be-

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loved, I tell you that it is a joy and a delight to preach where one can feel free to preach the truth without expecting controversy. I thank God that through TBE God has opened doors for me to preach in churches that rejoice in the truth. I believe the New Testament Baptist Church of Huntsville would be highly disappointed in a man's preaching a revival for them if he did not give them some strong doctrine.

We had fine attendance in this meeting. We had good attention, and the Lord seemed to bless the services each night. Here is a church, dear brethren, where you might feel honored to be asked to preach, and feel free to preach to them the whole counsel of God.

I stayed most of the time with Brother Hackney and his fine family. It was a joy to have fellowship with this preacher and his wife and four girls. It was a privilege to spend two days and nights with my good friends, the A. J. McNeals. They were a fine host and hostess. I consider them to be dear friends of mine. I tell you, I count it one of my chief joys and one of my richest possessions to have a host of the finest people in the world as my friends. These friends live in different parts of the country. We love one another because we serve the same Lord and love the same precious truths. Truly, it is a blessing to know that there are many folk scattered here and there who love me, pray for me, and where I know I would be most welcome at any time. The McNeals are just such friends.

Then dear Brother Cook, his wife and daughter came up for the services one night. How encouraging it is to have friends who will drive over one hundred miles to fellowship me, and hear me preach. I count brother Cook as one of my closest friends. How I have rejoiced to sit under his ministry and to read his tracts, messages, and answers in the forum of TBE. Surely, he is one of the most able expounders of God's Word living today. It is always a joy to have fellow-

(Continued on page 8, column 1)

The Forum

(Continued from page 4)
(heaven) ready for Christ to rule over His people in the new Jerusalem as the capital of the world, and He will rule it with a rod of iron.

Having failed in getting God to destroy His people (Israel) by bringing accusations against them, and then failing in his attempt to destroy the Son at birth, Satan undertakes to destroy them himself by total war through the Anti-Christ. Once more he fails and is taken captive and thrown into a bottomless pit, and then released only to be taken captive again and thrown into the Lake of Fire forever. It is a blessing for me to know that Satan is forever failing whereas our God never fails.



2 Wonderful Weeks

(Continued from page 7)
ship with him, and to have him in the audience when one preaches. Brother and Sister Cook recently celebrated their 50th wedding anniversary. Sister Cook seems to have weathered the storm in fine shape and looks amazingly well.

The New Testament Baptist Church in Huntsville has a mission in Tullahoma, Tenn., in-

dianapolis, Ind., and closer in toward Huntsville. They are a great mission-minded church. They support Brother Halliman and The Baptist Examiner with regular offerings. Surely no church could support two greater mission works, and this church is setting an example in this respect that it would behoove other sound churches to follow.

During the two Sunday School times while I was there it was my privilege to hear sermons from the pastor, Don Hackney, and a young preacher in the church, Harold Gill. Hackney of course, is a fine, sound preacher and I greatly enjoyed his message. I was especially thrilled with the message from young brother Gill. He joined the church shortly after my meeting there a year ago. He has not been preaching long. I was amazed at the ability God has given him. He had a well-prepared message and delivered it with the power of the Lord. I am looking for great things from this young preacher. I asked my good friend, Dan Phillips, to put him on the conference program in the church he pastors, and he graciously consented. I am looking forward to hearing a great message at that time. I delight to see God calling young men to the ministry, and to see those men holding forth the same precious truths that mean so much to us who are growing older in

the ministry. Pray for this fine young preacher and his family that God will greatly use him.

It was a special joy to me to have in the congregation during this week, and to meet and have fellowship with the widow of Jago Washer. I have had the privilege of fellowship with two of his sons. I was honored to meet his widow. I was impressed by her testimony of love to Christ and love to the precious word of God. May the Lord richly bless this dear widow in the time that remains to her upon the earth.

I preached my closing sermon to this great church on "The Bride of Christ." Here is a subject that separates the men from the children in Biblical doctrine. It was a joy to see a strong message so well received by this church. I went away knowing that here was a church that truly believed in the deep things of God's Word. May God richly bless them. Remember this church in your prayers.

As always, it was a joy to get back home to the wife and children, and to the Grace Baptist Church of which I am the honored pastor. Pray for me and for this church. May the Lord richly bless you all.



Our Responsibility

(Continued from page 1)

Adam was no hap-hazard one, but one which had been decided in the eternal counsel of God. Christ was the Lamb slain before the foundation of the world.

A few days ago, I was playing some tapes of sermons which I had recorded in the early part of my ministry. I was made to think about the many "conversions" that I have undergone since then. I preached then those things which I had been taught by men, but by the grace of God, I now preach and teach those things which I believe I have been taught of God. Yes, there was a time in my ministry when I did not accept the strong doctrine of God's Sovereignty, simply because I did not understand and no man had even tried to teach those things to me. I thank God for these wonderful truths, and for making them known to me.

When Paul told Timothy to "Preach the Word," he did not mean for him to preach only a part of the Word, but the whole counsel of God. God's sovereignty and man's responsibility are both taught in the Bible. I believe that

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we are to preach them both. Man is responsible to God because God is his Creator. Man is only the creature of God. God is sovereign, He does with His creatures as it pleases Him. "Shall the thing formed, say to Him that formed it, why hast thou made me thus?"

It is true, a most wonderful truth — that the atonement of the Lord Jesus Christ was such, had it been so designed, to save the whole human race. But that was not the scope, or the design of the atonement. Christ came to save HIS PEOPLE from their sins. Matt. 1:21. And His people are only those given to Him by the Father.

Brethren I know that we will not be accepted by most of the religious world. And very few Baptists will permit us to preach and teach these things unto them. But are we to please man or God?

I believe that our responsibility to those to whom we preach is to "Preach the Word" even though they will not believe it.

May God bless you.

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The Redeemer's Return

(Continued from page six)

of the Lord returning suddenly and unexpectedly, but to make the words "At such an hour as ye think not the Son of man cometh" and "Behold I come as a thief in the night" mean that death may steal in upon the believer without warning is to reduce the Word of God to meaningless jargon and is to make sane exposition impossible. Scripture says what it means, and means what it says. True there are Parables in the Bible; true there are some passages which are highly symbolical; but where this is the case the context usually gives clear intimation to that effect, and where it does not, the plain and literal force should always be given to the language of Holy Writ. In Scripture "death" means death, and the coming again of the Son of man means His coming, and the two expressions are not synonymous. As we have said, the Return of Christ and death (sometimes) each, alike, come suddenly and unexpectedly, but there all analogy between them ends.

It is passingly strange that Bible teachers should have confounded Death with the Second Coming of Christ. The former is spoken of as an "Enemy" (I Cor. 15:26), whereas the latter is termed "that blessed hope" (Titus 2:13), and surely these two terms cannot refer to the same thing. At the Return of our Lord we shall be made like Him (I John 3:2), but believers are not made like Him at death, for death introduces them into a disembodied state. That "death" is not the believer's Hope is clear from many Scriptures. In I Pet. 1:3 the apostle returns thanks because we have been begotten again "unto a living hope." The saint of God has a living hope in a dying scene: a glorious prospect beyond this vale of tears. In 2 Tim. 4:8 the apostle Paul reminds us that there is laid up a crown of righteousness unto all them that love Christ's "appearing," which is further proof that death is not the Second Coming of Christ, for who is there that "loves" death? Death is my going to Christ, but His Return is Christ coming to me. Death is a cause of sadness and sorrow, but the Return of the Lord is a cause of joy and comfort—"Wherefore comfort one another with these words" (I Thess. 4:18, see context). Death lays the body in the dust, but at the Return of our Redeemer His people arise from the dust—"the dead in Christ shall rise first" (I Thess. 4:17). Death is the "wages of sin," which means that death is the penalty of sin, but so completely has that penalty been borne by our Saviour that we read, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:28). Death was certainly not the hope of the early Christians as is clear from I Thess. 1:9, 10 where we read, "Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven"—these Thessalonian saints were looking for Christ not death. Finally; death cannot be our Hope, for death will not be the portion of all believers as is clear from the language of I Cor. 15:51, "We shall not all sleep." What then is our Hope? We answer—

(To Be Continued Next Week — D.V.)

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