

## Halliman Concludes Report Of Last New Guinea Patrol

FRED T. HALLIMAN  
New Guinea Missionary

Dear friends:

Our last article left off at the close of the 20th day of the patrol. We were camped at the foot of Mt. Kedlo which when crossed would take us over into Yeddo. I had been sick with malaria for three days but on this day just before we were to set out to climb this large mountain, I had made



FRED T. HALLIMAN

a marvelous, if not a miraculous, recovery. The day before we set out to climb this mountain I prayed off and on all day to be strengthened if not fully recovered for the walk.

"D.Q. We left our campsite this morning at seven o'clock. I slept a couple of hours last night and felt much better this morning. We spent the first four hours climbing Mt. Kedlo after (Continued on page 6, column 1)

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# The Baptist Examiner

Baptist Is Our Middle Name

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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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## THE BEATITUDES

By WILLARD WILLIS  
Pastor Northland Baptist Church  
Abington Road  
Columbus, Ohio

"And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: And He opened His mouth, and taught them, saying." (Matthew 5:1,2).

The Lord, every time He opened His mouth, had something very important to say. He said something that would be heard by the audience that was before Him and the millions down through the centuries whose ears would be inclined to His words. You, who are reading these lines, are a part of that great audience.

Our text declares that He "opened His mouth." We would think it a great blessing if a bank should open its vault and advise us to help ourselves. A child would consider it a great blessing if a candy company would open to them a door that led into a room full of candy. How much greater is it that our Lord "opened His mouth" and taught us about God's blessings that are in store to all who receive Him.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matthew 5:3).

We will find the beatitudes to be like unto a staircase. The first

step being verse three and the ninth step upward being verse nine. One cannot partake of the benefits of the second beatitude without first partaking of the first one; that is, one cannot



WILLARD WILLIS

mourn and be blessed thereby until one has experienced poverty of spirit. Poverty of spirit, in other words, is the step that leads to the next step, which the Lord terms, mourning. This procedure

### TULSA CONFERENCE

Just as we were getting ready to print this issue, Brother Joe Wilson called in from Tulsa, Oklahoma stating that Grace Baptist Church of which he is pastor is planning a Bible Conference for Labor Day weekend. Full details relative to the meeting and the program will be printed later.

This little note is just to tell all those who love the truth that such a Conference is to be held that you might begin to plan accordingly.

follows on to the last beatitude.

"Blessed are the poor in spirit."

The "poor in spirit" are those who realize that they have no righteousness of their own and are in need of all things from God. I know a family whose well goes dry and they have to have water hauled to them. Beloved, we are "poor in spirit" when we realize that our spiritual well is dry; yea, when we see that we have no righteousness of our own and are required to have righteousness hauled to us by God the Holy Spirit. The righteousness which is brought to us is the righteousness of the Lord Jesus Christ. He is our righteousness.

"But we are all as an unclean

thing, and all our righteousnesses are as filthy rags; and we do fade as a leaf; and our iniquities, like the wind, have taken us away." (Isaiah 64:6).

Our text declares, regarding the "poor in spirit," that theirs is the "kingdom of heaven." We must not think that "theirs is the kingdom of heaven" because they are "poor in spirit," but the fact that they are "poor in spirit" makes it obvious that "theirs is the kingdom of heaven." Poverty of spirit is the result of the new nature within us, yea, it is the result of God's work of grace within us. The natural man has not the ability to be "poor in spirit," even as an apple tree has not the ability to bear pears.

"Theirs is the kingdom of heaven."

The poor in spirit have kingdom privileges and blessings that proceed from the kingdom. It is as recorded in Romans 14:17:

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."

Our text, then, ("for theirs is the kingdom of heaven") means, that they have access to the benefits of the kingdom. These benefits being righteousness, peace and joy in the Holy Spirit.

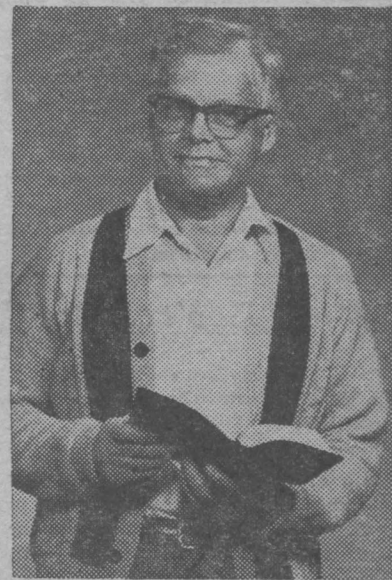
"Blessed are they that mourn: (Continued on page 7, column 3)

## Bro. Burket Shares The News Of Indian Mission Activity

BILL BURKET  
Chinle, Arizona

Dear Friends:

I ended my last report by saying that I had been given an invitation to attend a Navajo Pentecostal meeting in the Lukachukai area. I said that I was going to consider whether or not to accept such an invitation. I am going to digress for a little while and then I will let you know



BILL BURKET

why I decided to accept the invitation.

Shortly after I came to Chinle, Arizona, I met a Navajo preacher who came to our home to visit. My first impression was that here is one who is without guile. After I became better acquainted with him, I believed that I had finally met one of this race that was sincere and had a teachable (Continued on page 5, column 2)

## Uncle Marvin's Bible Story For Boys And Girls Of TBE

By JOE WILSON  
Tulsa, Oklahoma

"And Methuselah lived an hundred eighty and seven years, and begat Lamech: And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters; And all the days of Methuselah were nine hundred sixty and nine



JOE WILSON

years: and he died."—Gen. 5:25-27.

Hello, boys and girls, this is Uncle Marvin with a Bible story for you. I want to tell you a story about the oldest man who ever lived. This chapter from which I take my text is the obituary chapter of the Bible. It is the chapter that records the deaths of many people. The words "and he died" are used eight times in this chapter. Boys and girls, these men lived a long time, one of them lived 969 years, but still it is recorded of each one of them that he died. That is, with the exception of Enoch who went to heaven without dying.

"Seeing his days are determin-

ed, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."—Job 14:5.

Boys and girls, this verse informs us that the life of everyone on the earth is in the hands of a sovereign God. Now sovereign simply means that God does as He pleases. So our lives are not in our hands, we cannot control how long we will live, but God gives to each one the number of days of earthly life which pleases Him. Now, boys and girls, since this is true, I believe there was a special purpose in giving Methuselah a longer life than anyone who ever lived, and I hope we will learn what that was in our story today.

Boys and girls, if Methuselah were living in our day, and if this were his last year to live, then he would have been born in 1003. Isn't that a long time ago? Me- (Continued on page 3, column 4)

## What God-Called Preachers With God's Message Deserve

By MEDFORD CAUDILL  
Hanover, Michigan

"This is a true saying, If a man desire the office of a bishop, he desireth a good work." (I Timothy 3:1).

The Bible teaches clearly (as it does in all things) the office, qualifications, and calling of bishops or pastors. Today we have many churches who follow not the Biblical method of selecting a pastor, but instead resort to modernistic techniques in order to be sure they have a man who will please all the people all of the time.

We have churches who when they need to call a pastor have a beauty contest. One man after another is paraded in front of the congregation until they pick the one who seems to them will achieve the most popularity. Man-made restrictions are constantly set up. "We want a young man to work with the youth," say

some. "We want a man with at least four years of college and three years of seminary," say others. "We want a man with a small family so that we won't have to worry about his children," others claim.

One of the greatest needs in our churches today is pastors who have been chosen by God's methods and not man's. In John 1:6,7



MEDFORD CAUDILL

we read, "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe."

A pastor needs to be a man sent from God. We have so many preachers today who preach because "Momma" wanted them to. Or because it seems (at least to those on the outside looking in), to be perhaps the easiest job in the world. After all a pastor does not have to work, and all he really has to do is to get up on Sunday morning and speak for an hour. That sounds like a pretty (Continued on page 8, column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "WHY I DON'T WANT TO GO TO HELL"

(Reprinted by request from TBE of Sept. 16, 1939)

As I begin this message, there are several passages of Scripture which I desire to read to you concerning hell, which furnish us the foundation for this message.

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

"And if thy hand offend thee cut it off: it is better for thee to enter into life maimed, than

having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one

eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched."—Mark 9:43-49.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the (Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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## "Why I Don't... Hell"

(Continued from Page One)  
Lord and from the glory of his power."—II Thess. 1:7-9.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10,11.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the death which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15.

I once saw a picture of a man with a drove of pigs following him. As he walked along, even though there was no one behind driving, they were being led to the slaughter house which loomed

in the distance. The reason they were following was that the man was dropping grains of corn, thus coaxing them on to their death.

I can imagine another picture just as real in which Satan is leading the parade. He drops tempting things which appeal to the flesh to entice his followers on. All classes — rich and poor, educated and uneducated, high and low — all classes are hurrying on to hell with the Devil. In the distance looms the bottomless pit, the midnight darkness, the lake of fire, the conscious torment, and the weeping and wailing and gnashing of teeth. In view of this fact, I offer some reasons why I don't want to go to hell.

### I DON'T WANT TO GO TO HELL BECAUSE THE DEVIL IS GOING THERE.

A lot of folk have in mind that the Devil is going to make kindling wood out of the unsaved. They think that the Devil is to punish the unsaved in hell, but not at all. Hell for the Devil will be just as much punishment as it will be for anyone listening to this message who may die unsaved. It will be a place of conscious torment and punishment for both. The word of God tells us about Satan being cast into hell. Listen:

"And the devil that deceived them was CAST INTO THE LAKE OF FIRE and brimstone where the beast and the false prophet are, and shall be tormented day and night forever and ever."—Rev. 20:10.

He has clogged the steps of each toiling saint; he has dugged pit after pit for my feet; he has worried me so in life that I don't want to spend eternity with him. Yet, this must be the lot of every man who dies unsaved.

### I DON'T WANT TO GO TO HELL BECAUSE ALL THE FALSE PREACHERS AND UNSAVED CHURCH MEMBERS ARE GOING THERE.

Not everyone who goes to church sanctimoniously is going to heaven. Many who have on the dress of the clergy are going to hell. Many who have gone to church with an air of piety, with a hymn book under one arm and a Bible under the other, yet with no grace in their life, are going to hell when they die. Listen to this Scripture:

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

This verse declares that the only book that will count in the day of judgment will be the book of life. It isn't a question as to whether your name is inscribed in some church record — the question is, is it in the book of life?

Listen to another Scripture: "Many will say to me in that

day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU: depart from me, ye that work iniquity."—Mt. 7:22,23.

This is a solemn picture of the judgment when men stand up to plead for themselves, hoping that through their preaching, their personal work, and their good deeds they shall be able to escape hell. In view of the fact that Jesus said to them, "Depart from me, for I never knew you," we thus see unsaved preachers cast into perdition. I tell you, beloved, all false preachers and unsaved church members — all unregenerated — are going to hell.

I have had a lot of trouble in life with false preachers. Unsaved church members have been thorns in my flesh. In fact, I can say that both unsaved church members and false preachers have been splinters under my toe-nails. In view of this fact I don't want to go to Hell, for I don't want to have to associate with them in eternity as I have here in this world.

### I DON'T WANT TO GO TO HELL BECAUSE THERE ARE NO BABIES THERE.

I realize the Bible tells us that everyone is born depraved. Of course, this includes babies. From the very hour of conception, every child has a sinful nature. Listen:

"Behold, I was shapen in iniquity, and in SIN did my mother CONCEIVE ME."—Psa. 51:5.

These babies are conceived with a sinful nature and likewise born depraved, and yet beloved, that infant is redeemed by the blood, if it dies, for the Word of God so indicates:

Job said:

"Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest."—Job 3:11-13.

In the light of this, there is no doubt that the babe who dies in infancy is quiet and at rest in the Lord.

Oh, what comfort this brings to those who have little ones who have gone on before. Some days you may look at those little shoes that your darling used to wear, and it may become necessary for you to fold and put away the little dresses from which that baby has slipped its moorings into eternity. But ere you let a tear drop fall, just remember that that little baby is safe with the Lord Jesus Christ.

I remember a certain great preacher who lost a baby, and who seemingly would not be comforted until the Lord gave

## "ARE WE FACING THE END OF THE WORLD?"

By ROY MASON

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him a vision in which he saw a shepherd leading a flock of sheep. When this flock came to the stream, they refused to cross until the shepherd picked up a little lamb and carried it over to the other side, and when it started bleating, the mother leaped into the stream and all the sheep followed to the other side. From this, this old preacher learned God's truth. Jesus Christ was the shepherd; the stream was death; the little lamb was his baby; and he himself was one of the flock of sheep that now had a treasure — a lamb — a baby on the other side.

As the poet said:

"Beckoning hands of a little one, see, Baby voice calling, O mother, for thee; Rosy-cheeked darling, the light of the home, Taken so early is beckoning come. Beautiful hands, baby's hands, Calling you, father, to Heavenly lands; Beckoning hands, baby's hands, Calling you, mother, to Heavenly lands."

I love babies, and I would hate to go to a place to spend my eternity where I would never see a baby's smile, nor hear the innocent prattle of a child. I would hate to spend my eternity where I knew there would be no babies. All of the babies will be in heaven. Hell will have no child and I say then for this reason I don't want to go to hell.

### I DON'T WANT TO GO TO HELL BECAUSE THERE WILL BE NO LOVE THERE.

Listen to this Scripture:

"But the children of the kingdom shall be cast out into outer darkness: there shall be WEEPING and GNASHING of teeth."—Mt. 8:12.

This certainly presents a picture of a world that is devoid of all love. I can imagine one gnashing his teeth at his companion, saying, "I was led into hell by you; you taught me to drink." The other gnashes back at him and says, "What if I did; you made me worse than I would have been."

I can see a person in hell saying, "Mother, you trained me up to do evil," to which the mother replies, "I have no pity for you, for you led me into deeper sin." I can see a vile seducer as he meets the girl whom he has ruined, and can see her gnash at him with her teeth, saying, "I am glad you are here; you deserve it, for you led me here."

This, beloved, is God's description of hell — a place where those who go there will gnash on one another eternally with their teeth, as dogs might fight over their food.

Several years ago, on the Pacific Coast in California, there was a great prosecutor named Asa Keyes. He sent over a thousand criminals to San Quentin prison in California. Later, he himself was sentenced to the same prison for a criminal violation of the law. When he entered the prison, the Associated Press declared that there was a long sardonic laugh that greeted him. The men whom he had sent there, were now mocking

him for his own plight. The bitterness finally became so great that they had to put him in a cell to himself to keep him from being killed.

What a picture this presents of hell — the place where there is no love; The natural affection of parents for children, as well as the affection of friend for friend, is completely gone in hell. I don't want to go to hell because there is no love there.

### I DON'T WANT TO GO TO HELL BECAUSE THERE ARE NO SONGS THERE.

I am not much of a singer, but I do love to sing. There is going to be plenty of singing in Heaven. Listen to John's description of that heavenly choir:

"And they SANG A NEW SONG saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the numbers of them was ten thousand times ten thousand, and thousands of thousands: Saying with a loud voice, Worthy is the Lamb, that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."—Rev. 5:9-14.

John also talks about the singing of the songs of Moses and the Lamb. Listen:

"And they SING THE SONG of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3.

Yet, in hell, beloved, no one will ever sing. In hell you will never hear:

"There is a fountain filled with blood Drawn from Immanuel's veins; And sinners, plunged beneath the flood, Lose all their guilty stains."

Also, if you die and go to hell, you will never hear:

"Amazing grace! how sweet the sound, That saved a wretch like me! I once was lost, but now am found, Was blind, but now I see."

Or, you will never hear: "Come, ye sinners, poor and needy, Weak and wounded, sick and sore; Jesus ready stands to save you, Full of pity, love and power."

I tell you, beloved, I don't want to go to hell because there are no songs there, and there will be no singing there.

### I DON'T WANT TO GO TO HELL BECAUSE HELL WILL BE A PLACE OF VILE COMPANIONSHIP.

All the moral off-scourings of this world will congregate in hell. Listen to God's description of it:

"But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and (Continued on page 3, column 1)

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JUNE 10, 1972

PAGE TWO



## "Why I Don't... Hell"

(Continued from Page Two)  
whosoever loveth and maketh a lie."—Rev. 22:15.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind: nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—I Cor. 6:9,10.

Throughout eternity even the best moral people of this world who have rejected Jesus will have to associate in hell with the moral off-scourings of creation.

A father and his daughter were riding along on the train. When the father returned from the smoker, he found his daughter in tears because of the vile language by way of profanity and vulgarity she had overheard in the seat next to her. This Christian father said to her, "But you are planning to hear such throughout an endless eternity, for you have just passed through a revival meeting rejecting Jesus as your Saviour."

How true it is, even the best people who are shocked with all thoughts of immorality in conduct and speech who reject Jesus, must associate with such vile companions eternally in hell.

### VII

**I DON'T WANT TO GO TO HELL BECAUSE OF THE UNENDING MEMORY WHICH ACCOMPANIES THOSE WHO GO THERE.**

We read:

"But Abraham said, Son, REMEMBER that thou in thy lifetime receivest thy good things and likewise Lazarus evil things; but now he is comforted, and thou art tormented."—Luke 16:25.

I think the saddest fact relative to hell is that memory goes with the sinner. Every unsaved listener who goes to hell, will remember this sermon. You will remember the ringing of the church bell, the gospel songs that we have sung with feeling, your wife's Godly life, your mother's prayers, your opportunity to be a Christian, the lives you have

ruined, and the life you have wasted. All these shall arise as forgotten ghosts of the past to be a part of your unending memory throughout eternity.

When Moody was just a boy, he was hoeing corn one day with an elderly gentleman. He paused at the end of the row, leaned on his hoe, and told Moody about leaving home, and how his mother followed him down to the gate and when she bid him goodbye she quoted Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." With the words of this text ringing in his ears he went on his way. In town, the first sermon he heard was from this text, but he was determined then to get a position, make a living, become financially independent, and he felt he could not do these if he were a Christian. In the next town he went, he heard the same text. He did not receive Christ again, because he wanted to get settled with this world's goods. As he spoke to Moody standing there in the cornfield, he said, "Lad, whatever you do, seek ye first the kingdom of God and His righteousness." Later Moody himself was converted and wrote his mother about the man. When he learned the man was then in the asylum, he went to see him. Backed up in the corner of his cell, the man pointed a bony finger at Moody and fairly shouted, "Seek ye first the kingdom of God and His righteousness." He had gone crazy from memory.

I verily believe, beloved, that hell will be the mad-house of the universe where men will remember and suffer. I do not want to go to Hell because of the unending memory which lost souls carry with them into eternity.

### VIII

**I DON'T WANT TO GO TO HELL BECAUSE THERE IS NO HOPE OF GETTING OUT.**

The Word of God makes it clear that when a man once goes to hell, it is forever. Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with

fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; And the smoke of their torment ascendeth up FOR EVER AND EVER: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10,11.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into EVERLASTING fire, prepared for the devil and his angels."—Mt. 25:41. "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.

This verse declares that whichever way a tree falls, there it shall lie. The implication is that whichever way a man dies, thus he shall be through eternity.

One man is \$250 in debt. He hopes of being able to pay his creditors. Another is sick of a fever. He has hopes that he will soon be well. Another's business is failing. He hopes some day it will be a success. He has hopes for a change. Yet, in hell there is no hope; men are lost forever. On every chain is written, "Forever." The fire blazes out this word, "Forever." The unsaved are pained with thought that it is forever.

Hell will never be burned out. I can imagine a bird carrying this earth to the North Star. Every 100,000 years he carries a piece no bigger than one-tenth the size of a grain of millet. By the time the earth was carried away, we would only be in the morning of the first day of eternity. In this eternity of woe into which men go, there is no hope that they shall ever be released therefrom. I say again that I don't want to go to hell because there is no hope that one shall ever get out.

### IX

**I DON'T WANT TO GO TO HELL BECAUSE JESUS WON'T BE THERE.**

Jesus is going to be in Heaven. He Himself said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I

go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

When the child of God departs, he goes to be with Jesus. Listen: "For I am in a strait betwixt two, having a desire TO DEPART, AND TO BE WITH CHRIST; which is far better."—Phil. 1:23.

Each of the unsaved go into a world of inexpressible woe where there is no God.

"He is not the God of the dead, but the God of the living."—Mark 12:27.

I can't begin to tell you how much my Saviour means to me. I can't begin to express my hap-

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iness to know that Jesus is my Saviour. I want to be in eternity wherever He is, and therefore I don't want to go to hell because Jesus won't be there.

### CONCLUSION

Finally, beloved, let me say that I am not going to hell. I have no thought of going to hell. The sin question and the hell question were both settled the day that Jesus became my Saviour, for He bore my sins on the cross and there suffered my hell.

How can you keep from going to hell? Listen:

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

A watchman at a bridge saw the bridge swept away by a flood. Within two hours, the midnight train would come thundering by. He stood in the center of the track and waved the lantern at the engineer, but the engineer paid him no heed, and no answering whistle came. He stepped from in front of the train just in time to save his life, and as the engine fanned his brow, he hurled the lantern in the engineer's face and shouted, "For God's sake, stop!"

"If you could see Jesus standing here tonight, His thorn-crowned head and pierced hands could view, Could see those eyes that beam with Heaven's own light, And hear Him say, 'O sinner, 'twas for you.' Would you believe and Jesus receive, if He were standing here? Will you believe and Jesus receive, for He is standing here?"



### Bible Story

(Continued from page one)  
Methuselah would have been living during the time of the crusades. The history books in our schools have misled us about the crusades. They were not attempts by the Christians to deliver Jerusalem from the Turks as we have been taught. Boys and girls, the crusades were armies raised by the Roman Catholic Church and sent forth to seek to destroy the Baptists. But Jesus promised that Baptist churches would endure until His coming again, and so the wicked crusaders were not able to destroy them. Now, Methuselah would have been living

during that time, and I believe he would be a member of one of those Baptist churches that were being persecuted.

If Methuselah were living in our life time, and this were his last year to live, he would have lived during the time of the Waldensians and Albigensians. These were Baptist who were nicknamed these other names along with being called "anabaptists." They were wonderful witnesses for the truth during part of the awful darkness of Roman Catholic dominion over the known world. Methuselah would have been acquainted with them.

If this were Methuselah's last year to live, he would have been 489 years old when Columbus discovered America, he would have been 773 when the Declaration of Independence was signed. He would have seen all the inventions that you boys and girls take for granted today. So you see, boys and girls, Methuselah lived a very long time upon the earth.

Now, boys and girls, Methuselah's daddy was a preacher. Are some of you preacher's children? You know how the world expects something special out of preacher's children, and sometimes the unsaved make fun of preacher's children. Well, that was probably true of Methuselah. But, remember, boys and girls, that Methuselah was not saved because his daddy was a preacher; he had to be born again for himself, or he would go to hell just like anyone else. Methuselah's daddy's name was Enoch, and Jude 14, 15 tells us about his preaching. Boys and girls, he was an old-fashioned preacher who preached against sin, and preached judgment and punishment for sin. He preached that God is against sin, and that God is going to punish sin. Boys and girls, God has not changed. He is still against sin. God hates your sins, and boys and girls, you have all sinned against God. And, remember, that God is going to punish sin. The only way you can escape God's awful punishment upon sin is to "Believe on the Lord Jesus Christ, and thou shalt be saved." Enoch preached about a coming judgment of God, and I want you to keep in mind that the terrible flood in Noah's day was a judgment of God, and also a picture of coming judgment.

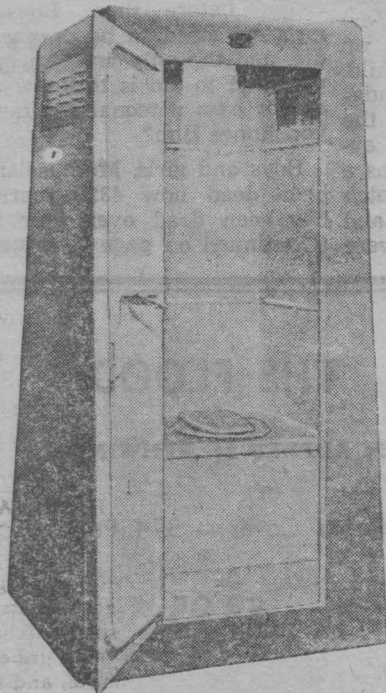
Boys and girls, Enoch, Methuselah's daddy, was probably saved at the birth of Methuselah. We read in Gen. 5:21, that "Enoch lived sixty and five years, and begat Methuselah." We read in verse 22 that "Enoch walked with God after he begat Methuselah." Now it might be that Enoch walked with God before Methuselah was born, but it seems that the way this is worded in the Bible means that Enoch was saved and began to walk with God when Methuselah was born.

Now, boys and girls, I want you to just wait a minute, and let me talk to Mammies and Daddies, and I will finish my story to you in a few minutes. No one can be the mother or father that one ought to be without knowing Jesus Christ as Lord and Saviour. I think that when someone told Enoch: "It's a boy," and when he held that precious baby boy in his arms, that God used this as one way to speak to his heart. I think that it may be that Enoch realized his sin and failure, and that he was not fit to raise a boy the way one ought to be raised. I think he realized as never before, his need of the saving grace of God. I think that then and there, it may be that Enoch repented of his sins, and trusted in the Lord as Saviour. Oh, men and women, you need Jesus Christ for your own life, for your own eternity, and you certainly need Him that you might be the parent that you ought to be.

Now, boys and girls, let us look at the meaning of Methuselah's name. You see, in Bible days, names were given for special reasons and with special meaning. (Continued on page 4, column 4)

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PAGE THREE

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## The Baptist Examiner FORUM

"Please explain I Cor. 7:39. Does this mean if the husband is dead spiritually or physically?"

E. G.  
COOK

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Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



This can only mean the husband is dead physically. Verse 13 settles the question. There the wife is told not to leave her husband just because he is an unbeliever. Then too, in the verse before us the wife is bound to her husband so long as he lives. If it were spiritual life that is under consideration she would be bound to him forever, because he would never die spiritually. The only man who has ever died spiritually was Adam. The rest of us were born that way.

So this verse simply has to mean that if the husband be dead physically she is at liberty to marry again. If we read between the lines and make it mean spiritually dead that would give the opportunity to leave her husband just because she did not like the way he wore his hat. She could just say you are dead spiritually so hit the road. After all, in the last analysis no one can really tell whether a man is spiritually dead or alive except the Lord and the man himself. You can believe that I am spiritually alive, but only my Lord and I can actually know it.

So, as I see it, there is no way for this verse to mean spiritually dead.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The Scripture in question reads like this: "The wife is bound by the law as long as her husband liveth; but if her husband be dead she is at liberty to be married to whom she will; only in the Lord."

I don't think there is any question but that physical death is meant. Dead, means dead! If reference were to the spiritual condition of the man, I am quite sure that such would be made plain.

In chapter seven instructions are given concerning the Christian who is married to an unbeliever (a spiritually dead person). Verse 12 says: "If any brother have a wife that believeth not (is spiritually dead) and she be pleased to dwell with him, let him not put her away."

Then verse 15 says: "But if the unbelieving depart, let him depart."

So, it is taught here in this chapter that if a person is married to a non-Christian (spiritually dead person) the condition of their

mate is not sufficient reason for leaving them. But suppose the unsaved person wants to leave the Christian? Rather than fight and wrangle the unsaved is to be permitted to go. Verse 15 says, "A brother or a sister is not under bondage in such cases, but God hath called us to peace."

It is made plain however, that a saved person is not to marry one who is not a Christian. I Cor. 7:39 in speaking of those whose mate has died, says that such a person is privileged to marry if they want to, but it adds: "ONLY IN THE LORD." That is, only to a person who is "in the Lord" or in other words a Christian.

AUSTIN  
FIELDS

PASTOR,  
ARABIA BAPTIST  
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Ohio



I do not believe that the teaching of I Cor. 7:39 is referring to the husband or wife as pertaining to the fleshly man. Rather, it is my belief that the Spirit is using this verse to explain to the church the liberty she has in Christ, which justifies her marriage to Jesus Christ for the Spirit is speaking to the bride of Christ (Baptist Church). He uses an illustration of marriage to help the bride (Baptist) to understand her position as the wife of the Son of God. Because she is to be the wife, the spirit refers to the death of the husband instead of the wife. The reason for referring to the death of the husband is that each believer who makes up the bride was at one time married to the law which held him captive, without any hope of recovery. Until the husband (law) is put in the place of death, or until the marriage is dissolved by death, and be loosed from his marriage bonds (sin), there cannot be any hope of another marriage, or we (believers) cannot be married to grace and law at the same time. It is not a question of grace and law, but grace or law. Their (believers) marriage to the law was dissolved by the death of the Son of God, so that their first marriage was legally set aside, making them free to be married to Christ.

"Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. But now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. 7:1-4-6.

Verse one tells us that the law hath dominion over us as long as we live. Then, in verse four

the Spirit announces that we have become dead to the law through the body of Christ. Verse six reveals that the predestinated purpose for this separation is to serve in newness of the spirit (with a new heart and new spirit) and not in the oldness of the letter (law or first husband after the flesh).

"Being dead to their first husband by their union with Christ in His death, believers are married to Him in His resurrection. Christ is now their lawful husband according to the clear illustration employed by the apostle respecting the institution of marriage. Now that they are married to Him, no fault can be found in respect to their original connection with their first husband which was dissolved by His death." (Comments by Haldene on Rom. 7:4).

"For I through the law am dead to the law, that I might live unto God."—Gal. 2:19.

I would have you notice Paul's word which reveals his and all true believer's condition relative to the law, in which he says, "dead to the law." So closely united to Christ are the believers that as Christ died through, and to, the law, we also died in the same manner; thus we are dead to our former husband. To be dead to the law is to be counted as if we did not exist, and that law has lost its power over us to charge us with sin. It (law) cannot punish since it lost its authority over us, because we are dead to it.

People, if we are dead to the law, our first marriage and its vows are all pronounced void, because of death. We are now free to be married to Him whom we love. Thus, we read the wife is bound by law as long as her husband liveth, but if her husband is dead, she is at liberty to be married to whom she will — only in the Lord — I Cor. 7:39. Or, I might put it, she (Baptist Church) is at liberty to be married only to Jesus. She is to keep herself unspotted from the world (Protestantism with their false doctrine), and she is to keep herself from all appearances of evil (false doctrine — keep herself only for him to whom she is engaged).

JAMES  
HOBBS

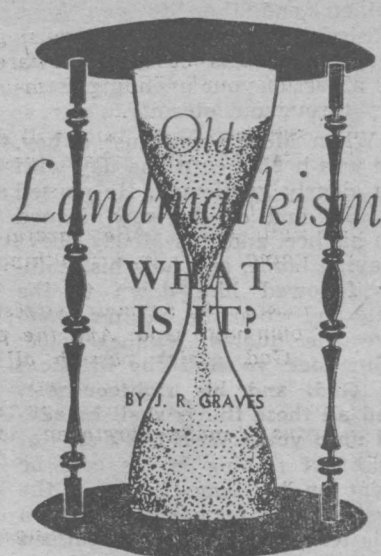
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In this particular verse the Lord is speaking of physical death. "The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." We see very plainly that here is a verse to show that the bondage of marriage is released at death. The living partner is free to remarry if he wishes.

There are other verses that speak of the believers responsibility in the case of the mate who is dead spiritually. "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God has called us to peace." (I Cor. 7:13-15).

As we can see, once again we have a verse that shows us the believers responsibility. If verse 39 were speaking of the spiritual



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dead, we would then have conflicting lessons and God does not contradict Himself.

God shows us that He is cognizant of all our problems and therefore gives us Scriptural lessons to cover them. The problem is that some people take one lesson and try to apply it to all problems. For instance some who ignore such passages as we have just read try to say that the only grounds for divorce is fornication. They, of course, use as their proof text Matt. 5:32: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery..."

Matt. 5:32 lets us know that we can't divorce someone for any reason, but so does I Cor. 7. What so many can't seem to see is that God makes provision for the believer if the unbeliever departs. We are not permitted to put them away, but we are not bound by marriage if the unbeliever leaves. Neither are we bound if our mate dies.

### Bible Story

(Continued from page three)

For instance, the name "Isaac" means laughter. Abraham and Sarah had a child when they were both very old and it looked like they would not have any children. They were so very happy that they gave him a name which means laughter. Now the name Methuselah means "when he is gone it will come." God revealed to Enoch that a judgment was coming upon men because of their sins. God then revealed to Enoch that when Methuselah died, this judgment would come, and that is why Methuselah was given this name. Think of that, boys and girls. Here is a little child, and the life of the world as they knew it at that time was wrapped up in the life of that little child. When he dies, some terrible judgment is going to fall upon the whole world. I suppose that everytime Methuselah got sick as a child, that Enoch would watch over him with special care and wonder if this was it. If this were

the time when Methuselah would die and the judgment would come.

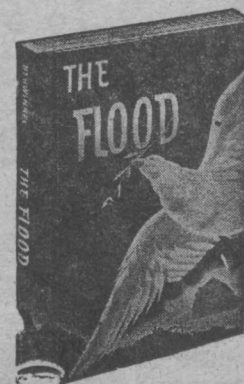
Well, boys and girls, when Methuselah was 300 years old, his daddy went to heaven without dying. One day Enoch just disappeared from the face of the earth. He could not be found anywhere. His body could not be found. God had picked him up and carried him to heaven without dying. Abel was already in heaven. Adam and probably Eve were already there. I don't know if anyone else had gone to Heaven or not, so Enoch may have been the fourth person to go to Heaven. Now, boys and girls, Enoch did not live half as long as the rest of the people in Genesis, chapter five. We might think that was awful — that he did not get to live as long as the rest of them. But it was not, because he escaped the trouble, and persecution, and heartache of the world that much sooner, and he got to the wonderful place called Heaven that much sooner.

Elijah is the only other man, so far who has gone to heaven without dying. But boys and girls, another group of people are going to go to heaven without dying. All the saved who believe that Jesus died and rose again and trust the risen Jesus as their saviour — and who are living when Jesus comes, are going to go to heaven without dying. Oh, I hope that you do believe in Jesus Christ, so that you might be in that group, because boys and girls, Jesus may come today. He might come at any time, and we ought to be ready so that we can be caught up to meet Him in the air and return with Him to the Father's house where He has prepared a place for us.

Methuselah was 369 years old when he became a Grandpa. His grandson Noah was born at this time. Methuselah lived during the last 243 years of Adam's life and the first 600 years of Noah's life. So we see that he knew the first man who ever lived on earth, and he knew Noah who lived through the flood. Now the name Noah means rest or comfort. God revealed that he was going to give rest to the human race through Noah. So we learn that God revealed to Enoch that a judgment was coming — that it would come when Methuselah died — and God revealed that He would give a deliverance to mankind through Noah.

Well, boys and girls, the day finally came — the day that Methuselah died. He had lived a long time. He lived longer than anyone else has ever lived, but the last day of his life came and he died. Oh, boys and girls, it is appointed to man once to die. No matter how long God lets us live, we are going to die unless Jesus comes before then. Boys and girls, we need to be prepared to die, and the only way we can be prepared to die is to know Jesus as our own personal Saviour. Do you know Him?

Boys and girls, Methuselah has been dead now 4320 years. He has been dead over four times (Continued on page 7, column 1)



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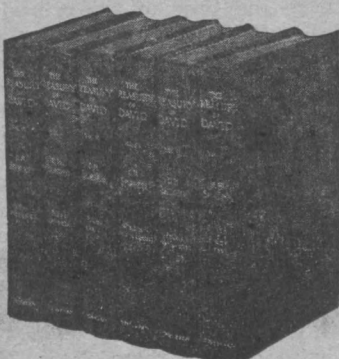
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THE BAPTIST EXAMINER

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PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "RENEWING YOUR MIND"

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:2.

We know that the Scriptures are written to all saved persons regardless of their sex, and yet, there are some passages that seem to be especially for women. The above Scripture is one of these. I know that men have this problem too, but somehow, it seems we women have the greater. We have a contrast here. Be not conformed is contrasted to the renewing of the mind. What does it mean to renew our mind? Titus tells us "Unto the pure all things are pure but unto them that are defiled and unbelieving is nothing pure; but even their MIND and conscience is defiled." (1:15). This gives a good picture of our mind before we are saved. It is defiled. It would seem from Rom. 8:7 that a Christian that is carnal, that is, one who lives after the flesh, cannot please God. In fact, her MIND is at enmity against God. She walks after the flesh and has what the Scriptures call a carnal MIND. Certainly our text is speaking of such a person when it says to renew our minds.

Which of us can say that our mind does not need renewing? Our minds constantly lead us astray. So — how can we renew our minds? Eph. 4:17-32 gives a lengthy disposition to dispel any doubts. This passage starts with our redemption in Christ and ends with the same. It says that we who have known Christ and been taught by Him should not walk as others walk. (Heirs of heaven should not look, talk, smell, or act like the heirs of hell). Then we are told to put off the old man which is corrupt and be renewed in the spirit of our MIND.

Next are some straightforward admonitions: Put away lying and speak the truth to our neighbor — let not the sun go down on our wrath — neither give place to the devil — do not steal but work with our hands giving to the needy — let our conversation be clean and holy — grieve not the Holy Spirit because He has sealed us unto the day of redemption — put away all bitterness, wrath, evil speaking, malice, and be kind one to another. Be tenderhearted, forgiving even as God has for Christ's sake forgiven us. That's pretty plain, isn't it?

First we must be aware of the truth of the fact that our mind needs renewing. Conviction must

come first. Our Lord must grant to us an overwhelming awareness of our need. This will drive us to the closet of prayer in confession which in turn will guide us to the word where we gain our strength for the daily process of renewing our mind.

Phil. 4:6-8: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and MINDS through Christ Jesus. Finally, brethren, whatsoever things are true (Christ is the Truth), whatsoever things are honest (There was no guile in Him), whatsoever things are just (He is the Just and the Justifier), whatsoever things are pure (He, Who knew no sin), whatsoever things are lovely (He is altogether lovely), whatsoever things are of good report (they could find none to give a witness against Him); if there be any virtue (Truly He was virtue personified), and if there be any praise (He, only, is praise worthy), think on these things."

We are told that those who are the friend of the world are the enemy of God. Surely we don't want to be God's enemy. Who, then, would be our friend? Every carnal Christian will have a multitude of excuses why she is not as spiritual as someone else she might know. And yet, the Word gives no room for excuses. We are told rather, that for every trial the Lord brings to us, He has provided a way of escape. His grace is sufficient.

May it please our Lord to grant to us a renewing of our mind. Let us lay up treasures in heaven. If we strive to be rich, let it be rich in faith and good works. If we want pleasure, let us sing psalms and make melody in our hearts to the Lord. If we want love, let us love the brethren for by this shall all men know that we are His disciples.



## Burket's Report

(Continued from page one)

spirit. And I truly hoped for a while that I had met someone with whom I would be able to work. The Indians are naturally prejudiced towards the white man except as God works sovereignly in our behalf. It would seem that the logical thing to do would be to find a Navajo in which there is a real work of grace. And after teaching him the truths of God's word, he in turn would be able to minister to his people better than the white man could.

This Navajo preacher claimed that he had been with the Presbyterians for several years, but after he couldn't stand their ways any longer, he had actually become a Baptist, even receiving their baptism. We attended his services a few times about 12 miles from where we live. I liked his preaching, and as a matter of fact, he asked me to preach for him about the third time we went

to his meeting. I preached a gospel message on "Christ and Him Crucified" and it seemed to be well accepted and it was interpreted in Navajo by him. It is his custom to preach in both English and Navajo as some of the people cannot understand English and some cannot understand Navajo. At the next mid-week service, I was asked to give a testimony after a couple of women had done the same. I was about to decline whenever I thought that that would be the time to find out how far I could go with this preacher, or how far did he want to go with the Lord and the truth of His word. In my testimony, I mentioned how I was always ready to say a word for my God but as I grew in grace and knowledge, I wouldn't think of doing some things that I thought were all right as a young Christian. I mentioned how that I believed that testimony meetings might not be in order, particularly with regards to the women as they were to be silent, and not to speak in church meetings. I said that it might be in order in Pentecostal meetings, but certainly not in Baptist meetings. I might as well have said nothing, as the preacher asked two women to close the meeting by leading in prayer.

Two Sundays later, I was asked again to preach to this group. As they were supposed to have had the gospel preached to them

## Mabel Clement

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This is an old Baptist book that has lived for many, many years, telling the story of a young girl who was converted from Campbellism. The book has been instrumental in leading a number of people from Campbellism to Christ. It gives a thorough and convincing refutation of Campbellite errors and distortions of Scripture.

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for some time now, and even had a name, being known as the Navajo Rainbow Church, I thought that it would be good to test the foundation or even to try to build upon it. Accordingly, I chose as my subject, "True Worship," using John 4:19-24 as a text and emphasizing the words "true worshippers" in verse 23.

For an introduction, it was stated how certain truth had been preached there relative to discipleship, stewardship, and salvation. Had it become part of the peoples' hearts and lives? Or had Satan snatched it away from them as soon as they had heard it with their ears?

First point. John 6:66-69. The truth relative to discipleship. How many are there whenever the truth of God's Word comes to them are as these in verse 66. "From that time many of his disciples went back, and walked no more with him."

Second point. Mt. 28:17-20. True worship and the great commission. Not given to just any organization.

Third point. Eph. 3:21. True worship can be only in the Lord's true churches (Baptist). 1. Don't go ahead of the Lord and call a group of people a church. He must build His church. 2. Catholic, Protestant, Jew, and Baptist cannot be the one faith and have the one baptism. 3. Baptists are not Protestants. 4. Baptism is a prerequisite to church membership. 5. The Lord receives glory only in true Baptist churches.

Fourth point. I Tim. 2:8,12; I Cor. 14:34,35. True worship, as to a woman and a man's place in the church. Bonus: I Cor. 11. Women are to have long hair and have a covering upon their head in the church. Men are not to have long hair or have their heads covered during worship.

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JUNE 10, 1972

PAGE FIVE

Conclusion. I will ask the question as Paul did in Gal. 4:16, "Am I therefore become your enemy, because I tell you the truth?"

I didn't expect this type of a message to make friends or influence people, and I soon found this to be a fact. Brother(?) Jimmy faithfully interpreted the message but he had no sooner finished whenever his anger gave way and he went into quite a tirade castigating "yours truly" for bringing such a message as this. He said that he had met only one white man with whom he could agree. (A Baptist(?) missionary who has come lately to the Navajo reservation, who wants to be known as an undenominationalist. He is ashamed of the name Baptist. And says that "The Trail of Blood" has nothing to say about the church but is just a book on theology).

This Navajo preacher said further that they didn't need the white man to tell them what to believe, but that they were to take the responsibility and do it themselves.

All this digression was to say the following: Seeing that the Navajo are quit following the white missionaries for the loaves and fishes that he might receive from there (?). And now that they are on their own, so to speak, regarding Christianity, I decided to attend the Navajo Pentecostal meeting and get it straight from the horse's mouth. Don't misunderstand me. I didn't expect to enjoy or be blessed at this meeting any more than at the baccalaureate services in which my son John was to be honored recently — in which Catholic priests, Mormons, and Protestants, brought invocations, spoke, and prayed benedictions. I did learn one thing from the Catholic priest who brought the baccalaureate address. If I am ever called upon to take such a part, to be popular, I shall read three beautiful verses of Scripture, such as I Cor. 13:1-3, and then for the next fifteen minutes I will use many words and say absolutely nothing.

And lest I be accused of doing just that, I will quickly come to the point. On the night of May 17, 1972 I prayed that our God would protect me from the demons and then at eight p.m. I went into the Navajo Pentecostal meeting at Lukachukai. The meeting lasted about three hours or until 11 p.m. The meeting started with the three men who were present besides me, crying out mightily to their god. At this time, the women who were present, were not entirely silent, I am sure. After this, one of the men led in lively singing for quite an extended period of time. The singing was punctuated with much hand clapping. But, then, as they didn't have a piano, I suppose they needed some kind of an accompaniment. The hymn singing was more to her than to Him, as a lot of it had to do with

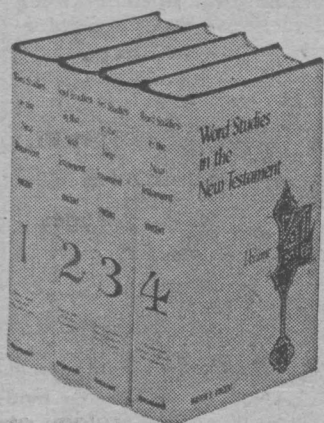
meeting mother over there.

I sometimes wonder if Heaven wouldn't be Heaven if people did not meet their mothers over there? All the singing was in English except for one song which was in Navajo. I don't know whether or not this was for my benefit, or to make an impression on me. By this time enough enthusiasm was whipped up I am sure, that their gods heard them unless they were in a sound sleep or had gone on a long walk. After this, the three men became preachers. I don't recall that any of the women became preachers. This would be quite a switch. On second thought, I believe that a woman did preach (testify), the polite or acceptable word for it. There was a young lady that had quite an "amen corner" going full blast all the while.

There was a special announcement made regarding special meetings for the next three nights and twice on Sunday. I believe this was for the benefit of the bilagaana or white man who was present. They were going to see that I got the baptism of the Holy Ghost. Most of the preaching was in Navajo except for a few tid-bits thrown my way as "We don't need denominations or churches. The Lord is the church." At one time the main preacher, who was to be the power of God, let out a statement as, "We have a great God." I let out with an involuntary, "Amen." I am sure that I was thinking about my God, and not the god who he represented, or such an expression would not have come from my lips.

Last but not least, one of the men ran out of the building and returned with a bottle of olive oil and the healing (or should I say, chilling) part of the show began. My buddy quoted from James 5 and they didn't need to call the elders because "the power of god" was there and he was going to do his thing. The first woman who was prayed for, or enchanted over, stood there with her head popping backward and forward and she looked like a chicken with its head cut off. Next, a young girl hobbled up to be healed; and after the power of the olive oil and the "thing" had taken hold of her, she hobbled back to her seat at a very rapid pace. By this time the power was really being released and the old Navajo woman who had been prayed over went straight back on her head. She fell like someone would who had been hit with a pole ax or as a tree would fall whenever it was chopped down with nothing around to stop it. It is a good thing that the building had a dirt floor, or the cure would have been worse than the cause. Some modest person in the meeting came up and covered up the bare midriff of the poor old woman as she lay there on the floor. (The old Navajo women still wear the blouse and a full, long skirt

(Continued on page 6, column 1)



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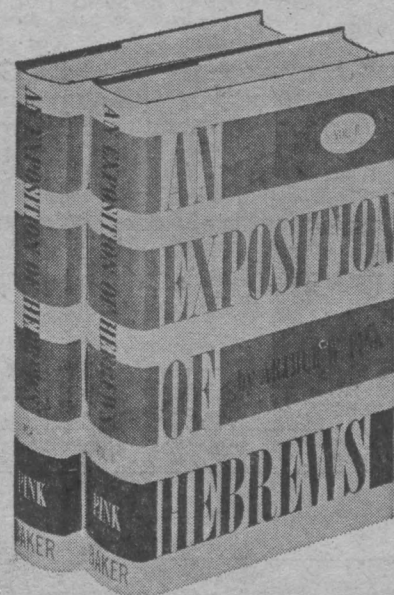
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## Burket's Report

(Continued from page five)  
combination with little or nothing underneath).

At the end I was asked to say something. I declined until the audience insisted that I avail myself of the opportunity. I preached the gospel of the Lord Jesus Christ and told of One who is powerful to save from sin and give everlasting life. But the way they stared at me, I wonder if they didn't consider me as one who "bringest certain strange things to our ears." Acts 17:20.

After the meeting, my friend asked me if I were coming to the special meetings as I along with him might receive the baptism as he hadn't received it yet. I told him, "No, I will explain it all later." I told him that I would spend the night in the back of my pickup beside his hogan rather than going up the mountain because of the lateness of the hour. He asked me if I wasn't afraid of the skin walkers. I said, "No." I thought to myself that if some demon possessed Navajo were to come around that night dressed in the skins of an animal with a wolf's head, it would be mild compared to what I had just been exposed to. All the same, I locked my camper shell and did not open my windows too wide.



## Fred T. Halliman

(Continued from page one)

which we rested only briefly at the top and then started the descent to Yeddo. Two and a half hours later we were at Yeddo. There were quite a large group of people on hand upon our arrival. Held one service this afternoon, end D.Q."

I had much to rejoice over as I walked along the trail this morning. As mentioned in the first paragraph above, I had prayed off and on most of the previous day for strength, if not a complete recovery. Today I found occasion to thank God often for hearing and answering my prayer. I slept a couple of hours that night, and since about ten a.m. the previous day I had started to feeling better, and as I arose on this morning I felt assured that I would have no more than the problems of a normal day's walk. Beloved, I believe in this kind of Divine healing. I will never be made to believe any different than that God touched my body with His Divine power on that

day and night and brought about a miraculous cure of my ailment, and this in direct answer to my prayers. Do you believe in a God that not only hears and answers prayer but has the power to perform miracles in this twentieth century? If not, why not? If God was able and did do these things in the first century, it is a simple matter of trusting and believing in a God that is the same yesterday, today and forever. This is sovereignty in its simplest form.

Although I had made a marvelous recovery, the climb to the top of Mt. Kedlo was no easy task. I have never found it easy even when I was at my physical best, but four hours from the time we set out that morning we were resting on the very summit of the mountain. The top of the mountain sits in the sky at just under two miles above sea level and the air is quite cool at that altitude, and the atmosphere is quite thin, so we never stop more than a few minutes on top of this mountain. The descent down to Yeddo is steep and slippery and the trail strewn with large rocks and slick tree roots. More care has to be exercised going down than climbing the mountain.

About 2:30 that afternoon we came to Yeddo and something like 100 people were there to greet us. Somehow they always find out we are coming long before we actually arrive and seldom if ever do we arrive there without a large group of people to meet us. Usually we can buy all the food we need at Yeddo, but at this time, food was very scarce and we could only buy a very small amount.

Since being there the last time which was in November last year they had put up a new church building. This was much needed as the old one had been standing for quite some time and was about ready to fall down. We held a service that afternoon in the new church building. Our plans were to go on to Haiuwi the next day so we only got out the necessary things for a one night's stop at Yeddo.

April 7. "D.Q. Left Yeddo this morning about 7:30. The climb out of Yeddo for the time it lasts is fully as hard as the same length of time spent on Mt. Kedlo. However, the track was familiar and knowing that we would soon be over the hard walking seemed to give us new zeal to press on. By about half past one that afternoon we were resting at Haiuwi. One service was held here

this afternoon, end D.Q."

Due to the fact that we could not buy any food for the carriers, and plus the fact that we only had enough of our original supplies to last for one more day we were forced to spend only one night at Yeddo. We left on the morning of the seventh and went on to Haiuwi, but left one of our evangelists to hold services that day and he was to join us at Haiuwi the next morning sometime. It had rained during the night and much of the track from Yeddo to Haiuwi was lined on each side with tall saw grass. This was hanging full of water and made traveling quite uncomfortable but in spite of all the discomforts we made good time over that track and in a little better than average time we had reached our Mission Station at Haiuwi.

Somehow the word had not reached Haiuwi that we were coming, and they did not know about it until we walked up. They knew that we were on patrol for one of the fellows from Haiuwi had come to serve as a carrier, so when we walked up they were taken by surprise. Luke was in the process of building a new church building at Haiuwi, and had it near completion, but not quite finished so we held services that afternoon in the old church building.

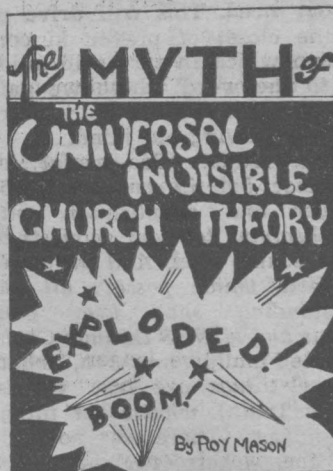
April 8, 9. "D.Q. On Saturday morning, April 8, we held a preaching service after attending to a few other matters and about noon we left Haiuwi on our way to the Mission Station. We reached a place called Haginda about mid-afternoon and decided to spend the night there. On Sunday morning we left Haginda about seven, starting out on the last thirty miles of our long hike. At eleven a.m. we stopped at a shady spot along the road and held a preaching service for those in our patrol. After the service was over we resumed our journey. About four p.m. the rain slackened up. It was nearly six p.m. before we were able to get under way again but at seven o'clock that night we walked into the Mission Station. A tired group of men ready for an overdue rest, end D.Q."

I was undecided when we arrived at Haiuwi on Friday whether we would stay until Sunday or leave on Saturday. I had decided on Friday night that we would attend to a few business matters there at the Mission Station and have a morning service and then leave about noon and sleep at Haginda, so this is what happened. At Haginda there are houses to sleep in, so we did not have to stretch the tent. We have a church near by there and one of our pastors that was with us, went over to the church and held a late afternoon preaching service, and then the pastor of the church, and some others came over and brought some food and spent the night with us.

On Sunday morning we had prayer as we do every morning before setting out, and then bid the people goodbye and set out on the last 30 miles of our long walk. When we left that morning we thought that we would probably walk about 20 miles that day and then sleep and go on into the Mission Station on Monday. At eleven a.m. that morning, which is the usual time of our Sunday morning services, we came to a nice shady spot along the road and I told the fellows that we would stop and have our Sunday morning preaching service.

The preaching service over we felt greatly revived, and started our walk once more. It seemed that with a minimum of effort we were making excellent time and by the time we had walked the first 20 miles we were in no mood to make camp for the night. We sat down for a while and I discussed with the group whether

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or not they wanted to stop for the night or walk on in home, to the man they all wanted to go on. We had been out now for 24 days and everyone was just as anxious as I was to get home. So after a good rest we resumed our journey only to have it broken again about an hour later due to a heavy rain. By now we were about four miles from home but decided to wait until the rain had stopped or at least slackened up. It was nearly six p.m. before we were able to start out again. We stepped off the last four miles in an hour's time and came to the Mission Station at seven o'clock that night just as it was getting good dark. We had completed a 30-mile walk that day and our 24th day on patrol. The cargo was placed in a large shed for the night and all the carriers soon disappeared into the night going to their grass shacks, and I was soon resting in my comfortable home and about nine o'clock that night I sat down to a pot of coffee and a plate filled with some good meat and fried potatoes.

### A Summary Of The Patrol

As has already been mentioned the time of the patrol from the day we left until we got back was exactly 24 days. Of this 24 days we spent one week in a completely new area. While in this new area we contacted 47 new people some of which had never had contact either from a missionary or government officer before, and we contacted three new people at Palalasi.

In all we held 25 regular preaching services. When I speak of regular preaching services this does not include the numerous hours that is usually spent doing

personal witnessing in between these services. In all these new areas where we made contact with these new people we established good relationship with the people and have standing invitations to come back at anytime we want to, and can.

A conservative figure for the total miles we walked based upon the number of hours spent on the track, we walked in excess of 250 miles, our longest walk being on the last day where we walked 30 miles. While this was the longest distance of any single day that we walked it was by no means the hardest.

An estimated cost of the patrol from the time we left until we got back was \$250.00. This would no doubt sound like a lot to some but we feel that it is a very conservative figure for a 24-day preaching tour. For instance what American evangelist could you get to preach for 24 days for \$250.00. Some pastors that I know receive that much for a week and only preach three times. Most evangelists would receive up to \$30.00 for a week's revival meeting. Please bear in mind that we are not complaining what our brethren receive for their services back there, but neither do we want anyone to think that we are throwing the Lord's money away when we spend \$250.00 for a 24-day preaching tour here in New Guinea.

Only eternity will reveal what if anything worthwhile was accomplished, but our own personal feelings about the matter is that we contacted some of God's elect while out on this patrol. Never have we been received any better especially by those new folk that we contacted on any patrol that we have made here in New Guinea. They seemed as if they had been expecting us and therefore waiting for us to come. They seemed very sad when we had to leave them. We do not believe this was due to their being lonely in those jungles for this was just as much home to them as our modern cities back in America are to many of you who will be reading this.

We believe as has already been stated that God had them prepared and ready to receive us, and we trust His Word as well.

I have suffered much physical difficulties since being back home from the patrol but not one time have I regretted making the patrol. As usual while in those jungles I half-heartedly promised myself that if I ever got back from this patrol it would be the last I would ever make in country as rough as this was. However, I was home less than a week until visions of another patrol (Continued on page 8, column 5)

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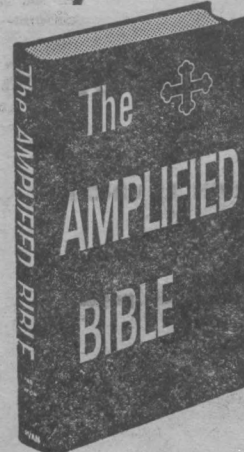
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## Bible Story

(Continued from page 4)

longer than he lived. And, boys and girls, it is much more important where Methuselah has been those 4320 years, and will be forever, than it is how long he lived. I don't know where Methuselah lived — in a shack or a mansion. I don't know if he were very rich or very poor. I do know that he has been with the Lord these 4320 years and will be forever. Oh, boys and girls, it doesn't make a lot of difference how long we live, or whether we are rich or poor, but it makes all the difference where we go when we die. Remember, there is a Heaven and a Hell — that's all there is — there ain't no more. And you will go to Hell unless you know Jesus as your Saviour.

On the day that Methuselah died, God opened up the fountains of the earth, and opened up the windows of Heaven and it began to rain. This was probably the first time in the history of the world that it had rained. It rained forty days and forty nights. A

great flood came, and everyone and everything on earth that had breath in its nostrils died. That is, all except Noah and those with Him in the ark. The judgment predicted by Enoch came on the earth and God punished men for their sins. God provided a refuge for Noah and his family in the ark. This ark is a picture of Jesus Christ, and all who are in Him will be saved from the coming judgment of God.

Now, boys and girls, we can understand why Methuselah died, so God let him live longer than anyone else to show the mercy and long-suffering of God. Oh, the mercy of God. We see the awful sin of the world today. Never have we known a time like today. Sin flourishes as never before. The world is so wicked and so rebellious against God. Oftentimes, we who are saved, wonder that God does not destroy the earth. We look on some exceedingly wicked people, and wonder that God lets them live another minute. Sometimes, we almost feel, that if we were God, we would punish wicked sinners immediately. But our God is so patient. He is so merciful. He is so long-suffering. And all this should lead the unsaved to repentance and faith. They should appreciate that God has put up with them for so long, and should immediately turn to Him in repentance and faith. They won't, but they should. And, boys and girls, God would have us to know how merciful He is — by the fact, that when he said of a little baby, "when he is gone, it will come," God let that person live longer than anyone else ever has.

Now, boys and girls, I want to tell you a wonderful thing. I want to tell you how to live longer than Methuselah. He lived a long time — 969 years, but I can tell you how to live longer than that. Let me tell you a brief story. Once there was a man named Ponce DeLeon. He heard that there was a fountain, and that if he would find that fountain and either bathe in it or drink of it, that he would have his youth restored, and be able to live forever. This man spent many long years searching for this fountain but he never found it. Boys and girls, let me tell you something. I have found that fountain. Yes, I have found the fountain that gives everlasting life. Boys and girls, do you know the song, "There is a fountain filled with blood, drawn from Immanuel's veins?" Boys and girls, that is it. That is the fountain of youth. Every one who bathes in that precious blood of the Lord Jesus Christ will live forever.

"He that believeth on the Son hath everlasting life." (John 3:36)

Boys and girls, Jesus Christ is the Divine and virgin born Son of God. Jesus died on the cross for our sins, and He was raised from the dead. Everyone who believes on this risen Lord Jesus

Christ will live forever, and that is a lot longer than 969 years. So boys and girls, think about my story now. Remember that how long you live is not the important thing. The important thing is where you go when you leave this life and move into eternity. And remember that those who do not believe on Jesus Christ will suffer the wrath of God in an eternal Hell. But those who trust Him as their own Saviour will live forever in God's wonderful Heaven. God bless you boys and girls.

## The Beatitudes

(Continued from page one)  
for they shall be comforted." (Matthew 5:4).

We mourn because of the fact that we are poor in spirit. There are millions who mourn over the loss of loved ones, loss of health and finances and other reverses in this world; however, our text does not have reference to this kind of mourning. The mourning that our text refers to is that which springs from the fact that we are "poor in spirit." We mourn, because we, like the Prodigal, have squandered our substance with riotous living. We will find an excellent example of poverty of spirit and mourning in Romans 7:18 and 24.

"For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

"O wretched man that I am! Who shall deliver me from the body of this death?"

We, in these verses, observe both poverty of spirit and mourning.

It should be pointed out, however, that we are not to go around seeing how badly we can make ourselves feel because of our sins. Once we have observed our poverty and mourned because of it, we should then look to the Lord Jesus and rejoice, because He has carried our sins far away. We will find from Romans 7:25 that this is exactly the example which Paul has set before us.

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."

"For they shall be comforted."

We have a similar passage to this one in Matthew 11:28:

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

We see that the expression, "for they shall be comforted," is the same as, "I will give you rest."

Our comfort lies in the Lord Jesus Christ. We mourn when we observe our poverty of spirit, but we rejoice when we observe the riches that are ours in the Lord Jesus.

"Blessed are the meek: for they shall inherit the earth." (Matthew 5:5).

One will find that meekness always follows after poverty of spirit and mourning. The meek know that they are empty of any goodness of their own. They observe that their own well of righteousness is dry and they look away from themselves to Christ to be filled with His righteousness. They are like the baby bird in the nest who depends upon its mother for livelihood. The mouth of the baby bird is opened wide when mother arrives with the worm. The ears and heart of the meek are in like manner opened wide to receive the words of Christ. We may say, then, that the meek are teachable.

"The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings to the meek . . ." (Isaiah 61:1).

Listen also to Psalm 25:9:

"The meek will He guide in judgment: and the meek will He teach His way."

Some one has said, "The meek are those who quietly submit themselves before God, to His Word, to His rod, who follow His directions and comply with His designs and are gentle toward men."

We must never confuse meekness with weakness. The difference between the meek and the weak is that the weak will compromise, but the meek will not. God-given meekness will always stand up for God-given rights. The Apostles were very meek men, yet we learn from Acts 16:35-37 that they were also very bold and courageous. Our Lord was the meekest of them all, yet He drove the desecrators from the temple.

Our text states regarding the meek that "they shall inherit the earth."

We may say, first of all, that the meek inherit the earth now in that they are content with their lot among men. They are happy in a small cottage while the wicked are not happy in a palace. This fact is stated clearly in Psalm 37:11:

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

Meekness delivers us from a greedy disposition and thus enables us to be content with our earthly lot.

"A little that a righteous man hath is better than riches of many wicked." (Psalm 37:16).

The meek will also inherit the earth literally. There is to be a new heaven and a new earth where only the meek are to dwell. The unregenerate are to be cast out into everlasting fire.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matthew 5:6).

This is the obvious result of those who have experienced poverty of spirit, mourning and meekness. He who "hunger and thirsts after righteousness" is like a person who discovers that his cupboards are bare and he hunger and thirsts after that which he can only obtain at the grocery store. We see that our cupboards are bare of any self-goodness and we hunger and thirst after that which only God can give. We see that our cupboards are bare when it comes to wisdom, righteousness, sanctification and grace. The result is that we, by grace, run to God's storehouse where all these things are in great abundance.

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Corinthians 1:30).

Our Lord, when He said, "Blessed are they which do hunger and thirst after righteousness," was saying, in essence, blessed are they which yearn after God's favor and image. It is as stated in Matthew 6:33:

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Our text continues by declaring, "... for they shall be filled." They shall be filled with the peace of God, praise and thanks-

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giving. They shall be filled with the goodness of God; yea, they shall be filled with that which the world did not give and cannot take away.

"Blessed are the merciful: for they shall obtain mercy." (Matthew 5:7).

Those who have experienced poverty of spirit, mourning, meekness, and have hungered and been filled, will be merciful to others. Their cupboard, which was once bare, has been filled. They now have plenty of God's blessings and are now ready and willing to share with the less fortunate. They, in other words, are merciful to others.

"The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth." (Psalm 37:21).

Mercy is the very opposite of that old song which says, "Friends passed me day by day, but to their shame I'm sad to say, no one seemed to care for my soul."

Many have thought that our text means that we are to be merciful to criminals and not mete out the punishment due them, but we know, on the basis of the verses that precede this one, that this is not what our text has reference to.

We may say that a church is merciful when she goes into all the world preaching the Gospel. She is merciful when she preaches the doctrines of grace to her own and all who will give an ear to her voice. She has been filled and now she desires that others be filled. The "Baptist Examiner" is truly a fulfilling of our text. The well that Brother Gilpin draws his messages from is certainly one that has been filled. I have drunk from this well many times and I can say from experience that the well is very deep and refreshing.

"For they shall obtain mercy."

The meaning is not that we are saved by being merciful, but it is as recorded in Proverbs 11:17:

"The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh."

Listen also to Psalm 18:25 and Matthew 7:2:

"With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright." (Continued on page 8, column 1)

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PAGE SEVEN

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## The Beatitudes

(Continued from page seven)  
self upright."

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

"Blessed are the pure in heart: for they shall see God." (Matthew 5:8).

Those who advocate the perfection of the flesh appeal to this passage as one of the basis for their doctrine. It is argued by the "sinless perfectionists" that they have received the "second definite work of grace" and are perfect in the flesh. It appears to me that those who hold to this doctrine, would forsake it, if they would only read and heed I John 1:8:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

The pronouns "we" and "us" are to be carefully noted in this verse. The reason being that they include John, the writer. John is saying, in essence, "If I say that I have no sin, I am deceiving myself, and the truth is not in me."

We are sure, that "Blessed are the pure in heart," does not refer to a sinless life, since all the great men of the Bible, except our Lord, were sinners. We read how that Noah got drunk, Moses disobeyed God, Job cursed the day of his birth, Elijah fled in terror before Jezebel and Peter denied his Lord. Paul said, regarding himself:

"I find then a law, that, when I would do good, evil is present with me." (Romans 7:21).

Augustus Toplady, author of that blessed hymn, "Rock Of Ages," wrote the following in his

private diary on December 31, 1767: "Upon a review of the past year, I desire to confess that my unfaithfulness has been exceedingly great; my sins still greater; God's mercy greater than both. And again my shortcomings and my mis-doings, my unbelief and my want of love, would sink me into the lowest hell, was not Jesus my righteousness and my Redeemer."

Charles Haddon Spurgeon wrote, "I have to lie humbly at the foot of Christ's cross, and marvel that I am saved at all, for I know I am saved. I have to wonder that I do not believe Christ more, and equally wonder that I am privileged to believe in Him at all — to wonder that I do not love Him more; and equally wonder that I love Him at all."

John Newton, the writer of that precious hymn, "Amazing Grace," when referring to the expectations which he cherished at the outset of his Christian life, said, "But alas! these my golden expectations have been like South Sea dreams. I have lived hitherto a poor sinner, and I believe I shall die one. Have I then, gained nothing? Yes, I have gained that which I once would rather have been without! Such accumulated proof of the deceitfulness and desperate wickedness of my heart, as I hope by the Lord's blessing has, in some measure, taught me to know what I mean when I say, behold, I am vile . . . I was ashamed of myself when I began to seek it, I am more ashamed now."

"Blessed are the pure in heart." Those men that I have just quoted were pure in heart, because they saw things as they were. They didn't gloss over, or see things in a distorted sense,

but they saw themselves as vile sinners and Jesus Christ as their great Saviour. They saw their deep need of teaching and their great lack of personal ability. They saw God and His Word as a great ocean, and themselves as only having a small cup to dip with.

One writer said regarding the pure in heart: "The believers understanding is in part purified from darkness, his judgment from error, his will from rebellion, his affections from enmity, avarice, pride, sensuality."

"For they shall see God." (Matthew 5:8).

We can be sure that the men of the Bible saw God. It is also true that Mr. Toplady, Mr. Spurgeon and Mr. Newton saw God. God, through His Word, was brought nigh to them so that they could behold His greatness. They saw His great love and mercy. They saw that His grace was greater than all their sins. Mr. Newton, in fact, in his song, called God's grace, "Amazing Grace." This is the manner in which the pure in heart see God. It is also true that the "pure in heart" will one day see Him face to face.

"Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9).

Our Lord Jesus is the prince of peace. He, in fact, has made peace between me and God to the extent that God is no longer angry with me. I, through the Lord Jesus Christ, now call God, Father. We are "peacemakers" through the Son and by the power of God the Spirit. It is our privilege to preach the "Gospel of peace."

" . . . how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Romans 10:15).

The Lord, before He said, "Blessed are the peacemakers," said, "Blessed are the pure in heart," and this is very important to take note of. The message to us is that peace can only come through purity. It is as stated in James 3:17:

"But the wisdom that is from above is first pure, then peaceable . . ."

We must never seek peace at the expense of righteousness or seek to have peace at any price. We, in other words, are never to compromise the Word of God so that we can have peace in our churches. A peace that is obtained at the expense of sound doctrine is a false peace. It is like a big red apple that is full of worms. Let there first be purity in doctrine and then peace. It is not possible to have peace with some people because they will not hear and heed God's precious Word; however, we are to always, through the Word, work for peace.

"If it be possible, as much as lieth in you, live peaceably with all men." (Romans 12:18).

It becomes obvious from the above that being a peacemaker is not an easy task. I consider Bro. Gilpin to be one of the greatest "peacemakers" of our day and yet many hate him. They hate him because he insists on purity in doctrine before peace. Our Lord was the greatest peacemaker of all, yea, He was the prince of peace; yet He insisted on purity in doctrine before peace.

"For they shall be called the children of God." (Matthew 5:9).

To be "called the children of God" is to be regarded as His children. It is not that we are made His children because of our being peacemakers. We, when we go about making peace through the faithful preaching of the Word, are following the example of our Lord. Our action resembles His action. We, to the degree that we follow Him, look like Him; therefore, we are called His children, or "the children of God."

"Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven." (Matthew 5:10).

Those who insist on purity in doctrine before peace are bound to be persecuted.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Timothy 3:12).

The peacemakers are great people. They are the cream of the milk. They are like those great Americans who will not surrender one star of our flag or allow a foreign power to take any portion of our great land. They are like unto these and even much greater, because they will not surrender one star of the flag of truth. These men, and I consider Brother Gilpin to be one of the greatest, should be considered heroes of the faith; yet many consider them to be bigots and fanatics.

"Blessed are they which are persecuted for righteousness sake."

It is important to note that the blessing is only to those who are persecuted for "righteousness sake." Let us not be persecuted because of our own sins.

"For their's is the kingdom of heaven."

The reference here is to the kingdom privileges and blessings. This fact is confirmed by Romans 14:17.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matthew 5:11,12).

The Lord, in the previous verse said, "Blessed are they," but here it is, "Blessed are ye." His message here is to the shepherds of the flock, for they, as a rule, receive the worst persecution at the hands of the world. This fact is not only true today, but it has always been true. Moses was reviled again and again. Samuel was rejected. Elijah was despised. Nehemiah was oppressed and defamed. Our Lord was nailed to the cross. Stephen was stoned to death. James, Paul and John the Baptist were beheaded. We could go on and on, but it is evident that the world hates those who insist on purity before peace.

It is to be noted very carefully that our text pronounces a blessing only upon those who have all manner of evil spoken against them "falsely." Let us not, then, as C. H. Spurgeon said, "talk cream and live skim milk."

## Preachers

(Continued from page one)  
good deal. We need more preachers who are sent from God. Men who stand when a stand needs to be taken. Men who will like Paul, "give no offence in any thing that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." Brethren, we ought to praise God for the preachers we do have. Granted, they don't receive the praise, the recognition and the honor of men that the heresies of John R. Rice and Billy Graham receive, but someday they will receive a far greater reward in Glory for the service they have rendered to the Lord in this life. A pastor needs to be a man sent from God.

A pastor also needs to have a message sent from God. Paul told Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." (II Timothy 4:2).

The cry today is for a gospel of social reform. Instead of the death, burial, and resurrection, the crowds wish to hear of marijuana, amnesty, and abortion. What they wish to hear and what they need are two different things. The gospel is not an old hat.

Jesus Christ is still a Saviour. We serve not a God who can save

men but a God who does save men. Our preaching is not of the world and its worries but of the Christ of Calvary. Spurgeon said at the opening of the Metropolitan Tabernacle, "I would propose that the subject of the ministry in this house, as long as this platform shall stand, and as long as this house shall be frequented by worshippers, shall be the person of Jesus Christ. I am never ashamed to avow myself a Calvinist; I do not hesitate to take the name of Baptist; but if I am asked what is my creed, I reply, 'It is Jesus Christ.' My venerated predecessor Dr. Gill has left a body of divinity, admirable and excellent in its way; but the body of divinity to which I would pin and bind myself forever, God helping me, is not his system or any other human treatise; but Jesus Christ who is the sum and substance of the Gospel, who is in Himself all theology, the incarnation of every precious truth, the all glorious personal embodiment of the way, the truth, and the life." A pastor needs to be a man sent from God, preaching God's message.

Finally, a pastor deserves respect. In this day and age we have gotten away from much of the respect that was earlier accorded a man of God. I'm not saying we ought to venerate our pastors as the Catholics do their priests, but I am saying you ought to love your pastor. Pray for him. You know not the heartaches and the troubles he has as an undershepherd caring for the Lord's flock. Support him in every way possible. If a man is doing the Lord's work in the Lord's way he deserves your respect and help.



## Fred T. Halliman

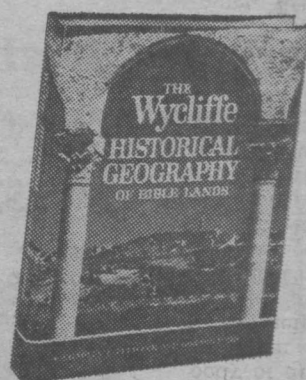
(Continued from page 6)  
even deeper into that unknown jungle country had already begun to take shape in my mind. I do not know if this will ever materialize or not but if our Lord delays His coming for a while it is most likely that one day I will be roaming those jungles again in search of God's elect.

I trust that you have received a small portion of the blessings that I received, while making this patrol, by reading about it. Please remember to pray for me as I do each of you every day.

Unless the Lord directs otherwise I will have been home with my family in Paducah, Kentucky for at least a couple of weeks and probably more by the time you read this last article.

May the God of all grace bless each of you, and if He so wills, to give many of us some time to fellowship together sometime within the next few months.

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