

AN OPEN LETTER TO THE PRESIDENT OF CAMPBELLVILLE COLLEGE

Mr. W. R. Davenport, President
Campbellville College
Campbellville, Kentucky

My Dear Randy:

I want to thank you in a very special way for your courtesy by way of telephone conversations and the exchange of letters which we have had over the past several months. I appreciated you in a very definite way when you were first chosen for your present position, but our conversations and correspondence have definitely deepened my appreciation of you.

In the bulletin you put out on March 30, 1970, among other things, you said:

"Specifically, we will base our operation upon the premise that the Bible is the divinely inspired, infallible and inerrant Word of God."

You say in this same release that you are taking this position being convinced of God that you should stand firmly.

When I read this statement, I said, "Thank the Lord." I am always glad for any man who has convictions, and who expresses them as you have in this instance. Of course, in view of your connection with the Gideon organization, I would certainly have expected you to take this position. Then in that same release (March 30, 1970) you say:

"If necessary, we will exclude from the privilege of being a student, any person who in our judgment fails to satisfactorily accept and comply with these basic concepts."

Again, I echoed, "Thank the Lord," and I am sure that my reaction was the reaction of many

Baptists throughout the state.

One year and a few days later, your paper, "The Campbellville College Echo," on April 15, 1971 published a sarcastic and blasphemous article written by Kent Cooper bearing this headline, "Alice in Wonderland More Important than Criswell's Treatise."

In view of the fact that this

was published nine months ago, and since no discipline has been meted out to Mr. Cooper, nor has anyone heard of him being expelled from the school, I am tempted to ask, "Did you mean what you said, or were you writing to impress the public?" Baptists all over Kentucky have been forced to assume that you were

merely writing to make an impression, and that you did not mean what you said. What else could Baptists believe in view of the fact that you did not discipline Mr. Cooper in any wise.

When I talked with you personally, you attributed his statement to "the rashness of youth" and expressed a hope, that like

John Mark, he might develop to the place that he would be of definite service to Baptists.

It is my understanding that Mr. Cooper is still in school and that he still attends a Sunday School Class of the Presbyterian Church, and that the pastor of this Presbyterian Church has two daughters who date Negroes. It is my further understanding that this Presbyterian pastor has made the statement that he would rather that his daughters date Negroes than the Kentucky "hillbillies" they would have to date in Campbellville. I am told by people who live in your town that the Presbyterian pastor is so ignorant of the Word, he doesn't even know Adam has been dispossessed from the Garden of Eden. I have been told that the Sunday School Class of this Presbyterian Church your Mr. Cooper attends is in actuality a smoker, and that Mr. Cooper smokes cigars while the Sunday School Class is in progress.

I cite this that you and others might realize that Kent Cooper is not a Baptist other than in name. The fact that he attends this modernistic Presbyterian Church is a distinct revelation that he is definitely given over to the modernism and liberalism of the ecumenical movement.

In spite of all this, Mr. Cooper is still a student in the school that you are president of, and I and other Kentucky Baptists are wondering when you plan to exclude him.

I have read with a great deal of interest Mr. Cooper's article relative to Mr. W. A. Criswell's book, "Why I Preach that the Bible is Literally True." I am not defending Mr. Criswell, but I (Continued on page 2, column 1)

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WHOLE NUMBER 1724

F. T. H.'s ANNUAL MISSION REPORT

FRED T. HALLIMAN
New Guinea Missionary

Beloved Pastor and Church:

This is a summary of the progress of the mission work here in New Guinea which is authorized and sponsored by our church, ending December 31, 1971. I am sorry for the delay in this report. However, all the information that I needed to complete it was received only yesterday.

The year (1971) got started off for us here in New Guinea in a very bad way as myself and Peter entered the hospital in Mount Hagen for surgery on January 15. Due to this, I was unable to do hardly anything for three months, and no patrol work

at all for nearly the first six months.



FRED T. HALLIMAN

Then in early March my wife and children left for America.

Needless to say this has been a general set back to me throughout the entire year. I have not only had to carry on my usual duties, but due to their absence, there have been the added duties of cooking and at least a minimum of household duties.

I have been my own barber since my family has been gone with the exception of getting one haircut while out on the trip to Bougainville. It is not always easy to perform jobs like this but with enough determination most any job can be accomplished. Of course the easy way out of this task would have been to follow the modern trend of the long- (Continued on page 7, column 3)

"Little Kent Cooper, Come Toot Your Horn"

GUY GOODALL
St. John's Baptist Church
Frankfort, Kentucky

Well, it is finished. I mean, of course, my reading of Little Kent Cooper's personal verbal evisceration of the scholarship of Dr. W. A. Criswell in the article entitled "Alice in Wonderland more important than Criswell's Treatise" (sic). Mr. Cooper stated: *If this book is representative of Dr. Criswell as a scholar, then I present him with a theologically thumb-nosed . . . another sixteenth century proclaimer of a "paper pope."*

Anytime a writer resorts more to personal attack rather than to scholarship, it is usually evidence of the absence of the latter. I realize that the same argument might be leveled against me, and I should hope to make it clear

that I am attacking the weakness of Mr. Cooper's arguments and the spirit of his article in the main. When I read Mr. Cooper's article, I was strongly reminded of a passage from Alexander Pope's "An Essay on Criticism":

Of all the causes which conspire to blind Man's erring judgment, and misguide the mind, What the weak head with strongest bias rules, Is pride, the never-failing vice of fools.

Whatever nature has in worth denied, She gives in large recruits of needful pride; For as in bodies, thus in souls, we find

What wants in blood and spirits, swelled with wind: Pride, where wit fails, steps in to our defense;

And fills up all the mighty void of sense.

If once right reason drives that cloud away,

Truth breaks upon us with resistless day.

Trust not yourself; but your defects to know, Make use of every friend and every foe.

A little learning is a dangerous thing; Drink deep, or taste not the Pierian Spring: There shallow draughts intoxicate the brain, And drinking largely sobers us again.

I can only hope that this article of Mr. Cooper's is not an ex-

SEE
PAGE THREE
FOR MORE ON
KENT COOPER

ample of scholarship intended to surpass Dr. Criswell's: the approach seems to fall more under Pope's expression of his surveillance of human nature when he

says, "In fearless youth we tempt the heights of arts."

One of Kent Cooper's attacks against Dr. Criswell's scholarship went like this:

Some of Criswell's logic is farcical. His claim that Scripture is inspired because it says it is inspired is an asinine a point as is Nationalist China's cry that the true China is located on Formosa. This comparison reveals a lack of in-depth knowledge about internal evidence and the part it plays in the support of a logical thesis. Further, Mr. Cooper's analogy breaks down rapidly as a classic bit of logic itself, the same charge he has leveled against Dr. Criswell.

Mr. Cooper continues his personal attacks against Dr. Criswell by stating that Dr. Criswell's insistence that the Bible is equally inspired throughout automatically attributes mass murders and sexual promiscuity to God. In the first place, the passage Kent Cooper quotes from is lifted from its context, a very unscholar-

ly thing to do. It is a charge which most liberal scholars level against Bible believers, but which those liberal students themselves practice. I was told by graduate professors of the University of Tennessee never to support an argument by lifting a phrase out of its context from any organized body of literature. This is called academic dishonesty.

In the second place, Mr. Cooper reveals a total lack of understanding of Biblical inspiration as most born-again Bible students accept it. Biblical inspiration does not mean that God condones or supports the words or actions recorded. If this were the case, then the lies of Satan and the hypocrisies of the Pharisees would be stamped with God's approval. Rather, inspiration means (Continued on page 2, column 4)

THREE CROSSES AND THREE MOUNTAINS

By MEDFORD CAUDILL
Hanover, Michigan

Read Luke 23:27-49.

Here we have one of the richest portions of Scripture we could look into. Here we are presented with the crucifixion of our Lord and Saviour Jesus Christ. Here we see Jesus in all His humanity, compassion and suffering. Here we see Jesus in all His diety redeeming His elect.

We want you to notice that we are presented here with three crosses and three mountains. In verse 39 we see the first cross and hanging thereon a reprobate thief. This cross sat on the first mountain, that is Mt. Sinai. In (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT WILL THE HARVEST BE?"

"For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up."—Hosea 8:7.

This is the season of the year that I like most of all. It is the harvest season. It is the time when we see the results of what we have been doing all the preceding months of the year.

In the spring, we plow and sow; in the summer, we cultivate; in the fall, we harvest. As I say,

this is the season that I like best of all — the harvest time.

However, there are some harvests that I don't like. Life is a seedtime, and it can be said of all of us that we have sown, but there are some harvests that we get that I don't like.

On my farm, I like the harvest season, because I can see the result of what I have been doing all during the spring and summer, and the months preceding. I enjoy that harvest. But looking at life as a seedtime, and realiz-

ing that we have all sown, and knowing that there is going to be a harvest, I ask the question, what will the harvest be?

As I say, there are some harvests that I do not like. By God's grace, I want to take this text of Scripture and show you some harvests that certainly none of us would appreciate.

THE RESULTS OF CERTAIN SOWINGS WILL BE TERRIBLE.

My text says, "For they have (Continued on page 5, column 5)

By Arminius Evangelicus

For many years this old world system has been making fun of Bible believing Christians, but during the past forty years a new kind of Christianity has appeared on the scene called "fundamentalism." It has reduced doctrine into about ten or less statements leaving all our theological beliefs and history in the ashcan. Even though the ungodly world still does not like the few essentials that are left, yet we have found a man in our midst that is helping us to get recognition. That man is Billy Graham.

During the past forty years we fundamentalists have been iso- (Continued on page 8, column 3)

A SATIRE: WHY WE NEED BILLY GRAHAM

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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An Open Letter

(Continued from page one)
certainly most whole-heartedly agree with him in his position that the Bible is literally true. Of course, you too have said that you believe that "the Bible" is:

"The divinely inspired, infallible and inerrant Word of God."

I want to go on record as agreeing with you rather than with Kent Cooper. I want it understood in every respect that I believe the Bible is literally true from Genesis 1:1 to Revelation 22:21, and I resent wholeheartedly every blasphemous and irreverent statement that "little" Mr. Cooper has made in his attack upon a man of God, just because that man of God believes the Bible is still God's Word.

On April 6, 1971, just nine days before "Alice in Wonderland" was printed in your college paper, another brochure went out whereby you stated:

"Campbellsville College seeks

to be a Christ-centered, co-educational senior college... guided by a Christian faculty... seeking to bring the whole range of life and study under the Lordship of Jesus."

Greater words than these were never spoken, but, Randy, did you mean what you said? Surely a college is not Christ-centered when it allows its school paper to refer to the Bible as a "paper Pope" and which teaches "progressive revelation".

Nor could you possibly say that you have a Christian faculty. Mr. Cooper merely represents the teaching and philosophy of a portion of your Bible Department. He has received his liberal and modernistic philosophy from your Mr. H. R. Coker who teaches in your Bible Department. Unlike you, when I asked Mr. Coker for a "yes" or "no" answer as to whether he believed what Mr. Cooper has written, he ignored my letter. If I were he, I would have done the same, as he is the source of teachings from which Mr. Cooper had imbibed. Mr. Coker, as you well know, is a graduate of Mercer University of Macon, Georgia. You further know that he embraces the liberal and modernistic philosophy that is being advocated by Mr. Cooper. I'm not saying that Mr. Coker is not educated. His epiglottis surely goes to work with his vocal laryngeal utterances relating to matters and conclusions whenever he begins to speak. However, to a saint who loves the Book, it is about as edifying as listening to a leak dropping in a tin dish pan at the head of the bed when you are trying to go to sleep.

On April 6, 1971 you talk about a "Christian faculty", yet on April 15 your college paper publishes a blasphemous denial of the infallibility of the Bible which is nothing but the out-growth of the philosophy of Mr. Coker of your Bible Department.

Randy, could you say in any sense of the word, that as long as you retain Mr. Coker as a teacher and Mr. Cooper as a student, that you are seeking to bring everything "under the integrating principle of the Lordship of Christ". Could you say in any wise at all that the Lordship of Jesus was in any sense manifested through this portion of your Bible Department and Mr. Cooper.

The Old Russell Creek Baptist Academy has come a long way since 1900 and all through the years the Russell Baptist Association has been very much concerned about what is now known as Campbellsville College. I am sure that you will agree that they have been the main supporter through the years.

You have as an Associational Missionary in the Russell Creek Baptist Association, Boyd W. Manion, who lives at Greensburg, Kentucky. Of course, you well know that the Methodists have their presiding elders (District Superintendents and Bishops) and Baptists have resented and repudiated their dictatorial ecclesiastical system that forces their pastors and churches to support their liberal and modernistic teachings. On the other hand many Baptist associations have let their Convention leaders talk them into hiring an associational program-booster with the title of associational missionary! These "associational program boosters" so-called "associational missionaries" are charged with the sole responsibility of promoting the Program and brow-beating and undermining any or all pastors who will not toe-the-mark for the desired trends, teachings, and programs of the Convention system. In other words, these so-called associational missionaries are placed at the grass-roots level in as many associations as possible for the expressed pur-

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pose of being an associational

sheriff for the Convention system!

Boyd W. Manion surely ranks

high as an associational sheriff

in this mythical organization. At

least one good and outstanding

Bible preacher in the Russell

Creek Baptist Association, and

one good and outstanding Bible

preacher in the Monroe Baptist

Association have been undermin-

ed and have lost their position

as pastor because of the secret

and lying work of this trouble

maker, Mr. Manion. After learn-

ing that one of the pastors in the

Russell Creek Baptist Associa-

tion, would not swallow and toe-

the-line for the liberal and mod-

ernistic teachings of the Conven-

tion, he deliberately visited that

pastor's church field and stirred

the people with propaganda until

he found the situation so undesir-

able that he left. Not being satis-

fied he returned to the Monroe

Baptist Association, where he

formerly served as an associational

sheriff, and visited several of

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the leading church members on a certain church field without the knowledge and consent of the pastor for the one purpose of getting him fired! The only reason that he wanted him fired was because he would not embrace and promote the Program that has become the god of many liberal-minded deceived Baptists! Mr. Manion was successful in both endeavors, and the last man that he succeeded in ousting had a large family, and for some time they had to go without the necessary food and raiment until the God of Grace called him to a large Bible-believing church in Western Kentucky.

It would appear from a quotation made by Mr. Manion, that he is a strong friend of yours and the college. He says that the Convention has only a few liberals and modernists, which he knows is an outright lie. In view of such a statement, he ought to sleep well, for he lies easily. He further says that everything is going to be alright in the Convention, and says that your college, "is the place for young Baptist people to go for a sound Bible education."

Now, I would ask, do you agree with this associational sheriff? Would you want your child to grow up to believe the things that Kent Cooper apparently believes, and that which he was taught in the College Bible Department by Mr. Coker? In all sincerity, I can't believe that you in any wise would want your child taught by Mr. Coker. I ask you a simple question, why would you want anyone else's child to be taught by him?

Randy, I think it is time for you to either resign your position as college president, or clean house. I would ask that you show Kentucky Baptists that you mean exactly what you say in your printed releases. If I were you, I would expel Kent Cooper from the College, and I would fire Mr. Coker from the faculty, and I would do so post-haste. If I did not do this, then if I were you I would resign from my post as president of the school. In other words, you ought to take a stand one way or the other.

To go on as you are in a compromising, middle-of-the-road, fence-straddling, pussy-footing manner is hypocrisy of the worst type. If you continue as you are, then I would suggest that you do a little "moonlighting"—get you another job on the side—a job collecting garbage. It wouldn't smell any worse than Mr. Coker's part of the Bible Department of your school. If you can put up with Mr. Coker and Mr. Cooper, then you ought to be able to put up with handling the rottenest garbage in Campbellsville.

Randy, Kentucky Baptists are waiting to see if you mean what you say in the releases that you have made, or if you have merely been talking for the financial support that comes from your friends. May God help you to definitely take a stand for the truth, or rather I should say, May God help you to stand firm as to your already expressed convictions.

Very respectfully,
JOHN R. GILPIN

"Little Kent"

(Continued from page one)
that God supervised the accuracy of the recording through the chosen human agents, so that in the original language we are closest to what actually happened. Now if God cannot protect this accuracy through translations which seek to abide in the spirit of the original text, then I suppose we all should seek to find another God (or, as is the case of some people, we could worship our own minds and personal pride). Perhaps Mr. Cooper has fostered this attack in an attempt to fill the void left by his own lack of understanding of Biblical inspiration.

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Regarding Dr. Criswell's statements about inerrancy and infallibility, Mr. Cooper clearly expresses his own lack of understanding about literal inspiration when he summarizes the literal position this way:

I, personally, can no longer picture God bending down from heaven to whisper in Moses' ear, "Now Moses, take this down — In the Beginning..."

I don't know of any intelligent, serious Bible student who accepts this view of literal inspiration. In addition, it is a human restriction, placed upon God by a carnal mind, that says this is the way God inspires Scripture.

I am admitting now what I think every Bible student ought to admit. I do not fully understand how God inspired the Bible, but when I personally trusted Jesus as my Savior, the Bible took on a new meaning and I placed a trust in it which I believe is founded upon its literal inspiration. God's Spirit unfolds it to me as God's Word, and I believe it as such.

Mr. Cooper refers to the Salem witch trials as an example of what a literal acceptance of the Bible will produce. Saying that (Continued on page 5, column 2)

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THE BAPTIST EXAMINER

JANUARY 29, 1972

PAGE TWO

"Alice In Wonderland" Is More Important Than Criswell's Treatsie

By KENT COOPER

Well, it is finished. I mean, of course, my reading of former SBC President W. A. Criswell's treatise, or perhaps I should say treatise, entitled: "Why I Preach That the Bible is Literally True."

I know nothing about Dr. Criswell as a pastor except that thousands flock to his church, First

This is a reprint from The Campbellsville College Echo Campbellsville, Kentucky, Thursday, April 15, 1971.

Baptist, in Dallas, Texas. Incidentally, he claims this is due to his Biblical stance.

If this book is representative of Dr. Criswell as a scholar, then I present him with a theologically thumbed nose. Here is another sixteenth century proclaimer of a "paper pope."

Some of Criswell's logic is farcical. His claim that Scripture is inspired because it says it is inspired is as asinine a point as is Nationalist China's cry that the true China is located on Formosa. It is a waste of time to argue for or against the Bible's inspiration from within its covers . . .

Criswell widens his arguments to plenary inspiration, or inspiration of all parts of the Bible equally. Thus he attributes to God various mass murders and prejudicial laws of the Old Testament. For example, such an outlook encompasses the fact that in the 31st chapter of Numbers, God commands Israel to kill all of the Midianites except the virgin women which they were told to "keep alive for yourselves."

Criswell devotes one whole

chapter to verbal inspiration, whereby he presents God as inspiring each individual word in the Bible and says such communication is infallible and inerrant. He asserts that if the words were not perfect, the communication is faulty, and we cannot understand God's message.

I, personally, can no longer picture God bending down from heaven to whisper in Moses' ear, "Now Moses, take this down —

In the Beginning . . ."

Secondly, if the Bible has perfect words, it certainly does have imperfect communication. By the Bible, just Scripture is considered Scripture is mentioned.

Again Criswell points to Christ's literal interpretation of Scripture. Sure Jesus accepted the Scriptures literally. Didn't everybody? Wasn't He a man of his own time? He wasn't a scientist or a literary critic. He was the Son of God

and tried to relate men to something beyond the realm of this world, and He used the knowledge they had to convey His message . . .

I've heard the arguments of those who claim that man's interpretations have twisted God's Word. If those words are so perfect why are they so easily twisted?

Also, in Deuteronomy 23, God is the Giver of laws that forbid

castrated men or bastards (the word is in the Bible) from entering into His congregation. If this is literal truth, I'd like to know who will devise a check system for our churches. And if these actions are of God, then I most certainly admit the truth of the old adage, "The Lord works in mysterious ways."

Progressive revelation is a term utilized to mean God's morals got better with time. Such a view also holds truth to be transitory and mutable. I've always understood God to be unchangeable.

When the Bible speaks commanding the highest virtues of men such as love, selflessness, understanding, and compassion, then I see inspiration. Where it conflicts with the portrait it draws of Jesus Christ who is the fullness of God, I lay it aside as contaminated by all too human men.

In this respect I fall into the lost category drawn by Criswell. He says that "Any rejections of the Bible is a rejection of Jesus our Lord."

If he believes the Bible will save him then I say let him nail it to a cross and see if it bleeds or suffers in anguish. My Lord did. Let him see if the Bible will be laid in a tomb and rise up the third day. My Lord did.

The Bible points to the risen Lord, and in that respect commands our necessary attention. But as that great Christian song writer Fanny Crosby wrote, "Beyond the sacred page I seek thee, Lord."

My suggestion is that men of intelligence read something of more importance in the world than Criswell's book. Try "Alice in Wonderland."

Origin Of Baptist Churches

WHERE DID BAPTISTS COME FROM ANYWAY?

W. A. CRISWELL ANSWERS—

I BELIEVE THAT — We (Baptist Churches) came from the pierced hands of Christ; and the gates of hell have not, nor ever shall prevail against it. At times its witness has been almost drowned in blood. Days without end its life seemed about to perish in the flames. Its scattered flock suffered no less than its martyred pastors. But it lived. It lives today. It will always live, this loved church of the Lord Jesus Christ, these people called Baptists.

I will build my Church and the gates of hell shall not prevail against it. (Matt. 16:18).

I will be with you always, even unto the end of the age. (Matt. 28:21).

By W. A. CRISWELL, Pastor
First Baptist Church, Dallas, Texas

If you stop this side of John the Baptist, you stop too soon.

The question as to the origin of the Baptists has risen within the ranks of our denomination. One has contended that our churches cannot be traced further back than 300 years. This is approximately the time of Roger Williams and would imply that he founded the "Baptist church."

In nowise would I seek to dim the luster of the name of our glorious Baptist preacher, Roger Williams, but to link his name with such a thought as this is impossible. This is the story, briefly, of

ROGER WILLIAMS

In October of 1635 he was banished from the Massachusetts Bay Colony on account of his religious opinions. Driven from white men, he became a missionary to the Indians from whom he bought the land that made up the Providence Plantation.

Friends joined him on the new colony, and they organized a church after the pattern of the New Testament. There was no Baptist minister in the group to whom they could repair for baptism, so Roger Williams was baptized by one of their number, Ezekiel Holliman; and in turn Williams baptized Holliman, and some ten others. Both the General and Particular Baptists in England held that in case no administrator could be had, it was lawful for two brothers to begin baptism; and they quoted the Scriptural authority of John the Baptist.

Be that as it may, the case had no his'orical repercussions as far as our Baptist Churches, our Baptist pastors, and our Baptist policy are concerned. John T. Christian in "A History of the Baptists," Vol. II, p. 40, writes, "This baptism of Williams has been the occasion of much heat and strife; but it is difficult for me to understand what significance it has in Baptist history. So far as is known, not one Baptist church or minister came out of the Providence church of this period or was anywhere affected by the baptism of Williams."

JOHN CLARKE

The real beginning of our Baptist work in Rhode Island came from Dr. John Clarke, pastor of the First Baptist Church of Newport, organized about the same time that Roger Williams began his work in Providence. John Clarke was a Baptist minister before he came to America. He was a "Particular" or Calvinistic Baptist educated at the University of Leyden in Holland.

To him more even than to Roger Williams . . . It was certainly at an early period, possibly in the second century. The historian Cook, in his volume entitled "The Story of the Baptists," p. 72, quoting

from an English historian says, "In England there can be no doubt that Baptist churches existed early in the third century. We are warranted in saying that the early British Christians held the distinctive principles of Baptists. Austin, in the sixth century, had a great deal of trouble with a colony of Baptists in Wales and used such repressive measures against them as to load his name with infamy."

SPURGEON

Cook then quotes Charles Hadden Spurgeon, "It would not be impossible to show that the first Christians who dwelt in this land were of the same faith and order as the churches now called Baptists. All along our history from Henry II to Henry VIII there are traces of the Ana-Baptists. There must have been a great hive of them on the continent for, despite their being doomed to die almost as soon as they landed, they continued to invade the country to the annoyance of the priesthood and the hierarchy."

About 30 years ago, George W. McDaniel, pastor of First Church, Richmond, Va., and sometimes president of the Southern Baptist Convention, published a little

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book entitled "The People Called Baptists." I read that book as a boy. It left an indelible impression on my mind. The first page is the following:

"The name 'Christian' was first applied, in derision, to the followers of Christ by enemies at Antioch. The name 'Baptist' was first given, in ridicule, by Pedo-Baptist opponents of the people who rejected the baptism of babies. Both names, like the cross, have been changed from marks of shame to badges of honor.

"To be well born is to enter life with advantages. Baptists are justly proud of their parentage—the New Testament. They have an ancient and scriptural origin. Certain characters in history are named as founders of various denominations: the Disciples began with Alexander Campbell; the Methodists with John Wesley, though Wesley never left the Church of England; the Presbyterians with John Calvin; the Lutherans with Martin Luther; and the Church of England with Henry VIII and Cramer's Book of Common Prayer in the Reign of Edward VI.

"Not so with the Baptists. There is no personality this side of Jesus Christ who is satisfactory explanation of their origin. The New Testament churches were independent, self-governing bodies like the Baptist Churches of today. We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the Apostles; but our marching orders are the Commission, and the first Baptist church was the first church of Jerusalem. Our principles are as old as Christianity and we acknowledge no founder but Christ."

BRO. CRISWELL SAYS:

I BELIEVE THAT — WE (Baptist churches) came from the pierced hands of Christ; and the gates of hell have not, nor ever shall prevail against it. At times its witnesses has been almost drowned in blood. Days without end its life seemed about to perish in the flames. Its scattered flock suffered no less than its martyred pastors. But it lived. It lives today. It will always live, this loved church of the Lord Jesus Christ, these people called Baptists.

EDITOR'S NOTE:

The above comes from the pen of Brother Criswell — the man who has been slandered by Kent Cooper. As long as Baptist colleges allow young modernists of this type to grow up in their schools, we can expect a decline as to the truth of God's Word. Kent Cooper is not to be fully blamed, though, as his teacher, Mr. Coker, is directly responsible for Cooper's modernism.

Campbellsville College does not deserve one cent's support until they dismiss Coker from the Bible Department and Cooper as a student. If Pres. Randy Davenport does not ask the Board of Directors to do so, he might as well admit that all that he has said was for the purpose of gaining support for his school, that his statements amount to nothing, and that he has acted entirely with hypocrisy since becoming president of the school.

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The Baptist Examiner FORUM

"What is the meaning of Christ preaching to the spirits in prison as recorded in Peter?"

AUSTIN
FIELDS

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Ohio



To understand this portion of God's Word, one must comprehend by what method Christ preached to the spirits in prison, and at what time this transpired. I realize many teach that it was the spirit of Christ which went into the bowels of the earth, during the three days and nights he was in the tomb, thus releasing a great number of prisoners. But that is not the meaning or teaching of I Pet. 3:18-20 for the Comforter tells by what method Christ preached to those souls, and the time He did this.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Pet. 3:18).

I would that you pay particular attention to the latter part of this verse which reveals the power in the resurrection of Christ. This power of quickening (resurrection) was the Holy Spirit. Having assured us that the body of Christ was quickened by the spirit, the Lord says in Verse 19 these words:

"By which also he went and preached unto the spirits in prison." (I Pet. 3:19).

Notice by what method Christ used to preach to the souls in prison: "By which," and I might ask, "By what?" Brother, it was by the spirit, or by and through the same spirit who brought Him from the grave that Christ preached to souls in prison. Even as it is now, so it was when Christ preached to souls in prison. At this present time, Christ is not on earth in his physical body, yet He preaches to us through the Comforter, or Holy Spirit who takes of the Lord and teaches us.

"He shall glorify me; for he shall receive of mine, and shall shew it unto you." (John 16:14).

Having established the method by which Christ preached unto souls in prison, let us now determine the time in which he did this preaching through the spirit. The time of this event is revealed in I Pet. 3:20. Here we find it to be in the days of Noah, and not during the three days and nights he was in the tomb.

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I Pet. 3:20).

The meaning of Christ's preaching to spirits in prison is that He by the spirit in the days of Noah,

who was a preacher of righteousness at the time of the building of the ark, spake to those who were held in bondage or under false doctrine, which was prevalent in those days and came about as the result of the sons of God (truth) marrying (unionizing) with daughters of men (false doctrine). Read Gen. 6:1-3. After this union, God pronounced judgment upon that generation, but in His (God's) long suffering, He waited 120 years ere the judgment was enacted. While the 120 years were passing, He (Jesus Christ) the eternal Son of God, preaches to these compromisers through and by the Spirit. The Lord told us:

"But as the days of Noah were, so shall also the coming of the Son of man be." (Matt. 24:37).

Brethren, we are in an age where truth is being compromised on every side, and the only truth God will honor is in His church, and when the church with the saints are lifted out, the whole earth will be leavened with false doctrine, and then God will once more judge the earth and her inhabitants because of sin, and again the Lord will preach to souls in prison by and through the Holy Spirit as He did in the time of Noah.



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Since the Bible teaches that there is no hope after death, we must conclude that this passage does not so teach. "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. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16:25,26).

"And it is appointed unto men once to die, but after this the judgment." (Hebrews 9:27).

When we have the Scriptures that teach a definite truth such as Luke 16:26 we know that the Bible will not teach the opposite in any other portion.

In order to get the full significance of the lesson in I Peter let us read the entire sentence:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison: which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I Peter 3:18-20).

The words "which sometimes were disobedient" would be better translated "while formerly they were disobedient." Christ, who was quickened by the Spirit, preached to the spirits who are now in prison while they were disobedient. In other words, Christ in Spirit preached to these people through Noah and others while they were disobedient, or

while they were still alive.

Paul was using this same principle of thought in Ephesians 2:14-17. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them which were nigh." We know that Christ Himself did not come and preach but others preached Christ in spirit. This is the same way that Christ preached to the spirits in prison — not after they went to their prison but while they were living.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



Speaking for myself, I do not know any more about this question than is revealed to us here in the Scriptures. Anything else, on my part would be in the nature of speculation and conjecture. Let us take notice of what is said. In the King James version these are the words:

"For Christ hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah..." (I Pet. 3:18-20).

Note the Amplified Version of the New Testament.

"For Christ the Messiah, (Himself) died for sins once for all, the Righteous for the unrighteous — the Just for the unjust, the Innocent for the guilty — that he might bring us to God. In his human body he was put to death but he was made alive in the Spirit. In which he went and preached to the spirits in prison, the souls of those who long before in the days of Noah had been dis-

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obedient..."

I have before me several translations of the New Testament, and they all seem to be in agreement that after Christ's death His spirit went into the unseen realm of the dead, and that while there, He spoke to the inmates. As to the nature of His speaking I have no way of knowing. There is however a very interesting passage in Ephes. 4:8-10 which seems to link up with the passage in Peter (I Pet. 3). It reads like this:

"When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that he might fill all things."

What is revealed in the above mentioned Scriptures? Let us note:

1 — That while the body of Christ lay in the tomb, He in spirit, went into the realm of the dead. (Remember, He said to the penitent thief, "This day shalt thou be with me in Paradise").

2 — That while in the realm of the dead, He addressed those who were there.

3 — That when He ascended from the realm of the dead — the Paradise of the saved. — He took with Him the spirits of the saved on into Heaven. And it is to be assumed that from then on, the spirits of the saved go — not to Paradise — but into Heaven itself at death. That idea is in accord with Paul's words, "Having a desire to depart and be with Christ, which is far better."

I wish I could tell you more about Christ's preaching in the realm of the departed, but I can't. I am going to ask some questions about that myself, when I cross over into the Beyond.

E. G.
COOK

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BIBLE TEACHER

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Baptist Church
Birmingham, Ala.



If we read verse 18 along with this verse 19 we should see that this preaching took place during the time our Lord's body was in Joseph's new tomb. Then we should search to see who these prisoners were, where they were, and why they were there.

In the Old Testament we find the Hebrew word SHEOL. This SHEOL was the place where the spirits of the dead, both the saved and the lost, went. This does not mean, however, that these spirits of the saved and the lost were intermingled. In Ps. 9:17 David says, "The wicked shall be turned into hell." This word "hell" is the Hebrew word SHEOL, and is so translated in practically all other translations. In Num. 16:30-33 we see the earth open up underneath Korah, Dathan and Abiram along with their families and possessions and they go down to SHEOL alive. So we see that the wicked went to SHEOL. In Gen. 37:35 Jacob said he would go down into SHEOL mourning for Joseph. And in Gen. 42:3 he said that if mischief should befall Benjamin, it would bring him down to SHEOL. The King James version renders the word SHEOL here in both of these verses as "the grave," but SHEOL is not the grave by any means. Nothing goes into the grave except that which is dead, and nothing that is dead goes into SHEOL. The spirits there are very much alive whether they be of the saved or of the lost. In Job 14:13 Job desired to be hid in SHEOL. He was not speaking of his body that the skin worms were to devour, but of his spirit which would still be alive and conscious.

In Ps. 139:8 David said, "If I make my bed in SHEOL (not hell), thou art there." So David tells us that his Lord was in SHEOL. In Ps. 16:10 we read

our Lord's prophetic words, "Thou wilt not leave my soul in SHEOL; neither wilt thou suffer thine Holy One to see corruption." So our Lord was not to be left in SHEOL, neither was His body to remain in the grave long enough for Him to see corruption in that body. In Acts 2:27 we find a repetition of Ps. 16:10 except that in the place of SHEOL Peter uses the Greek word HADES. SHEOL in the Hebrew and HADES in the Greek are the same identical place.

Now that we see that the spirits of both saved and lost went to SHEOL, or HADES, let us look for a division in this place. In Deut. 32:22 we read, "For a fire" (Continued on page 5, column 1)

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2
Put thy husband before thy mother, thy father, thy daughter and thy son, for he is thy lifelong companion.

3
Thou shalt not nag.

4
Permit no one to tell thee that thou art having a hard time of it; neither thy mother, thy sister, nor thy neighbor, for the judge will not hold her guiltless who letteth another disparage her husband.

5
Thou shalt not withhold affection from thy husband for every man loveth to be loved.

6
Forget not the virtue of cleanliness and modest attire.

7
Forgive with grace, for who among us does not need forgiveness?

8
Remember that the frank approval of thy husband is worth more to thee than the admiring glances of a hundred strangers.

9
Keep thy home in good order, for out of it cometh the joys of thy old age.

10
Honor the Lord thy God all the days of thy life, and thy children will rise up and call thee blessed.

The Forum

(Continued from page 4)

is kindled mine anger, and burneth unto lowest SHEOL." (A.S.V.) I understand the expression "unto lowest SHEOL" can also be correctly rendered "in lower SHEOL." If there is a lower, or lowest SHEOL it goes without saying that there is an upper SHEOL. In Lk. 16:23 we are told that the rich man being in HADES (not hell) lifted up his eyes and saw Lazarus in Abraham's bosom. He looked up and saw Lazarus. So I contend that the rich man was in lower SHEOL, or HADES and Lazarus was in upper SHEOL, or HADES. We have already seen a fire kindled in lower SHEOL (Deut. 32:22) and here we see the rich man being tormented in the flame. When I read this Scripture to a man several years ago he said this was a parable. But when I showed him that our Lord always told us when He was speaking in parables and that here He said, "There was a certain rich man," he became very angry, and pointing his finger at this wonderful passage of God's precious Word he said, "That is a lie, and anyone who reads it knows it is a lie." But, when he had finished his angry, blasphemous remark,

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I could still see the flame of fire there in his own Bible. He could get angry and rave, but he could not extinguish the flame that was tormenting the rich man in HADES. But praises be unto our God, Abraham told the rich man that Lazarus was comforted. There was no flame where Lazarus was.

This wonderful place where Lazarus was later came to be called Paradise. Our Lord told the saved thief, "This day you will be with me in Paradise." Lk. 23:43. I know the Campbellites try to make a question out of this clear statement, but most translations give it as a clear statement as it should be. I also know that some Bible scholars say our Lord was talking about heaven here. But I cannot accept that kind of teaching because He said to Mary Magdalene some four days later, "Touch me not; for I am not yet ascended to my Father," Jno. 20:17. How could the thief be with Him in Heaven if He had not yet ascended to heaven? Jesus Christ and the thief went to the place where we saw Abraham and Lazarus in Lk. 16. And while He was there during the time His body was in Joseph's tomb He preached to the spirits there. Those spirits of His people from Abel to the last one who had died had never heard the good news that Christ died for their sins. They had been saved on the credit, that is, on the promise that One would come and redeem them. Now our Lord preaches this good news to them that their sin debt has been paid in full. When He arose they had their receipt, and when He ascended back to the Father He carried these spirits with Him. In Eph. 4:8-9 we read, "When He ascended up on high, He led captivity captive."

So there is no longer any Paradise in connection with HADES. When a saint dies today he is carried by the angels into the immediate presence of the Lord. But HADES is still the place of the spirits of the wicked dead and will continue to be until Rev. 20:13. HADES is to hell what the county jail is to the penitentiary. There is no hell (lake of fire, Rev. 20:15) in operation today. The wicked have been condemned, but not sentenced. This will take place at the great white throne judgment. After that they suffer in the lake of fire (a burning hell if you please) throughout eternity.

"Little Kent"

(Continued from page two)
a literal acceptance of God's Word produces spiritual anomalies similar to those of the Salem trials is even more farcical logic than Mr. Cooper accuses W. A. Criswell of using. It might be compared to blaming a perfect surgical knife for the surgeon's clumsy operating procedures.

Another grand irregularity in reason obtains in this statement by Mr. Cooper:

Also, in Deuteronomy 23, God is the Giver of laws that forbid castrated men or bastards . . . from entering into His congregation. If this is literal truth, I'd like to know who will devise a check system for our churches.

There are two basic problems in this reasoning (I have already mentioned them once); first, the verse is taken out of context and stretched to prove (?) a point. Second, the observer does not follow the scholarly pattern of distinguishing between literal observation of the passage and literal interpretation as they relate to the application of the truth to the individual's life. There is, after all, the possibility of a difference between what the passage teaches in context and what application can be made to the Christian's personal life.

Any well-trained student of literature (this includes the Biblical literature) knows the three basic steps in study which lead to an honest evaluation of a literary text:

First step—observation—answers

the question, "What does it say?"

Second step—interpretation — "What does it plainly mean in context?"

Third step—application — answers the question, "What does it mean to me now?"

This approach allows for symbols (which can express literal truth), personal human interpolations by the author; some allegory (where it is clearly stated), metonymy, synecuche, personification, and almost any other literary device used to convey truth.

As an English instructor, I am definitely interested in accurate communication. Now, in answer to Mr. Cooper's mental registration of a "tilt" when any one reports to believe in verbal inspiration, let me speak professionally (as somewhat of an authority on communication); first, letters make up an alphabet; letters from the alphabet form words; words properly related make clauses and sentences; sentences express thoughts — that's one way God

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reveals truth to my life. He would be a poor God if He could not guard His communication from error; He would be a colossal too, if He could not use human personalities, guided by His Holy Spirit, to record that communication.

There is another area in which Kent Cooper's reasoning sounds much like the utterances of the Mad Hatter. He tries to summarize the system of progressive revelation in a few short lines, saying:

Progressive revelation is a term utilized to mean God's morals got better with time. Such a view also holds truth to be transitory and mutable. I've always understood God to be unchangeable.

In the first place, progressive revelation does not necessarily pre-suppose that truth changes. The main advocates of the concept after whom I have read, usually emphasize that the degree of truth revealed is increased with man's ability to understand it. Some representatives also try to clearly point out that it is the method of revelation which undergoes change, not the truth itself. An intelligent student must recognize that we see past, present, and future times. We say that actions which have occurred are past time, those events or truths we are now relating to are present time; what we cannot say with certainty we assign to the realm of possibility or probability (more commonly called future time). No such limitations exist with God, so He limits His revelation in some ways because of us. No thinking proponent of progressive revelation would say that God changes, but he would say that God varies His methods of revealing truth, and the degree to which He reveals truth.

When I read Kent Cooper's article I was disappointed at the lack of intellectual honesty, and the lack of sound logic in his total presentation. But I never expected to see what the last two or three paragraphs revealed, the old circular argument. Notice the following:

When the Bible speaks commanding (sic) the highest virtues of men such as love, selflessness, understanding, and compassion, then I see inspiration. Where it conflicts with the portrait it draws of Jesus Christ who is the fullness of God, I lay it aside as contaminated by all too human men.

Mr. Cooper strongly attacks Dr. Criswell, and he strongly attacks the view of verbal inspiration. But notice that Mr. Cooper calls upon the Bible in support of his own personal prejudice. Two problems arise here; first, who really cares what Kent Cooper thinks? He says that if certain ideas appear, then "I see inspiration." When certain other ideas appear then "I lay it aside as contaminated by all too human men." Obviously, Mr. Cooper feels that his mind, with its pride "the never-failing vice of fools," is a sufficient judge of what part of the Bible can be accepted, and thus what portion may be rejected. Suppose we all felt that way? You and I could write our own Bibles. Just tear out what you don't want, and leave what you can and will accept.

Second, Mr. Cooper has used the very fallacious circular argument in attempt to support his idea. He says that when the Bible "conflicts with the portrait it draws of Jesus Christ" then he lays it aside. This is a neat trick, Mr. Cooper. You use something you do not believe to support something you do believe, in order to refute something you don't believe. I thought this went out with the defeated evolutionists.

It is certain that Fanny Crosby would turn over in her grave if she were able to respond in her flesh to being used to support a so foreign and so ungentle evaluation of Biblical inspiration. When she said, "Beyond the sacred page I seek thee, Lord," I hardly think she was attempt-

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ing to deny Biblical inspiration — notice that she did say "sacred page."

In response to Mr. Cooper's last paragraph, in which he recommends that men of intelligence read *Alice in Wonderland* as opposed to Criswell's book on inspiration, I should like to say this. I have seen hundreds of people come to Christ because of the inspired testimony of Scripture, and I have seen hundreds come to Christ through the Bible-based preaching of W. A. Criswell, but I have heard of no one's being saved because of Kent Cooper's witness or because he read *Alice in Wonderland*.

"The Harvest"

(Continued from Page One)
sown the wind, and they shall reap the whirlwind."

There are certain sowings that we are going to have a terrible result so far as harvest is concerned.

There are other texts in the Word of God that would indicate the same. For example, Job makes a similar statement when he says:

"Even as I have seen, they that PLOW INIQUITY, and SOW WICKEDNESS, reap the same." — Job 4:8.

Notice again:
"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit

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shall of the Spirit reap life everlasting." — Gal. 6:7,8.

Also, Solomon said:
"He that soweth INIQUITY shall REAP VANITY." — Prov. 22:8.

Here are verses that coincide with my text, which says, "For they have sown the wind, and they shall reap the whirlwind." I tell you, beloved, the results of certain sowings will surely be terrible.

Let me give you some illustrations out of the Word of God.

God told the Jews that the land was to lie fallow every seventh year. They were allowed, in the light of the Levitical laws, to plow and sow and cultivate their land for six years, and then the seventh year they were not to cultivate it. They were to live off what had been grown the preceding year. Up until the time of King Saul, the Jews followed this instruction of God implicitly. (Continued on page 6, column 1)

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PAGE FIVE

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"The Harvest"

(Continued from page five)

I imagine some of those Jews in the days of King Saul began to reason the matter and said to themselves, "We are wasting one-seventh of the time. Instead of allowing this land to lie fallow every seventh year, we had better cultivate it."

I am sure they felt that they knew better than God did, so beginning in the days of King Saul, they started ignoring what God had said in the Book of Leviticus and they cultivated their ground year after year for 100, 200, 300, 400, 490 years. In other words, for 490 years, they forgot all about what God had said. They ignored it. They by-passed it.

Then God saw to it at the end of that 490 years that the children of Israel were led into captivity, and they went to Babylon where they stayed for 70 years.

If you will divide 490 by 7, you will find that they had stolen 70 Sabbatic years from the Lord. They reaped 70 years' captivity in the land of Babylon. God got His years back.

Notice this: they had reaped as they had sown. They stole 70 years from God, in the land of Palestine, God got His 70 years back, in the land of Babylon.

Here is another illustration: I am sure that you remember how Pharaoh became anxious, even overly-anxious, as he saw the growing population of the Israelites within the land of Egypt. Pharaoh realized that the nation of Israel, living there in the land of Goshen to themselves, was a threatening menace so far as his nation was concerned.

They had come there a number of years before, just 70 in all. Now they had nearly three million descendants. Those 70 had multiplied into approximately three million. Pharaoh realized that they could become quite a menace to his country, so he decided that the best thing he could

do would be to get rid of them.

He started in the shrewdest way possible, with the midwives. He told them that whenever a boy baby was born, they were to destroy that baby. The girls were to be allowed to live, but the boys were all to be drowned. The edict went out from King Pharaoh that every boy that was born of a Jewish woman was to be drowned in the river.

How many they drowned, I don't know. Indications are that the midwives feared God more than they feared Pharaoh, but I am satisfied some of them were drowned. I would be a bit surprised but what Pharaoh thought that he was getting along pretty well in his process of exterminating the Jewish race by getting rid of the boy babies, by drowning them in the Nile River.

A few years pass by, and the Word of God tells us how Pharaoh, in following the children of Israel with his armed chariots, came to the Red Sea. When he saw those Jews plunge into the water that wasn't there, to go safely across, dry-shod, to the other side of the stream, I am sure that Pharaoh thought, "Well, if they can do it, I can too," and he started across the Red Sea. The Word of God tells us how the ground that had been solid to the Jews, became a bog to him, and that the wheels came off his chariots, and the water returned and covered him over. Pharaoh had drowned the boy babies in the Nile River. He himself was drowned in the Red Sea.

I tell you, beloved, a man reaps as he sows. Hosea says, "You sow the wind, and you'll reap the whirlwind."

Here is another illustration: There was a man in the Old Testament by the name of Ahab, who had a wife by the name of Jezebel. They were two wicked people. Ahab was wicked and weak. Jezebel was his counterpart; she was wicked and strong.

The Word of God tells us of the time when Ahab and Jezebel wanted the property that belonged to Naboth. The Jew was not allowed to sell his land perpetually, but only for a period of a few years; and at the year of Jubilee, or, in other words, every fifty years, the land reverted back to its former owner.

At best, to have sold his land, Naboth could only have sold it for the remaining portion of the period of time until the year of Jubilee came. But he wouldn't even do that. He wouldn't sell his land at all, and especially on the basis whereby Ahab wanted to buy it, for Ahab wanted it as a perpetual possession.

When Ahab couldn't get what he wanted, he went home and pouted. As I say, he was wicked and weak. He went home pouting, and his wife, Jezebel, said, "You just leave it to me. I'll take care of it."

The Word of God tells how she plotted and planned, and had false witnesses to testify against Naboth; and without giving him even time for a reply, he was stoned to death. Jezebel said to her husband, "Ahab, go take possession. It is yours now. See? I have taken care of the situation. You go take possession of the land."

Ahab went out to visit the erstwhile farm that belonged to Naboth. When he got out there and was looking about, I guess he felt pretty smug and complacent about what had happened. But as he walked across the land, the prophet of God came to meet him from the other direction. Ahab said, "Hast thou found me, O mine enemy?" The prophet of God said, "Ahab, you killed, and you are taking possession. In the place where the dogs have licked up the blood of Naboth, they likewise are going to lick up yours." There was nothing further from the truth that day. Ahab was strong. He was the king. Nobody could make him doubt as to the longevity of his life. Nobody could scare him. It was true that the dogs had licked up the blood of Naboth when Naboth had been stoned by Ahab. I am sure that Ahab realized that, but he was not worried. He was not expecting to become dog bait in any wise at all.

The Word of God tells us, though, that a few days later Ahab went into battle, and the opposing force said, "Don't fight with the little folk. Fight only with the big ones. Fight only to kill the king."

Nobody could tell who Ahab was, because Ahab had changed

ground, the dogs chewed her body completely, and all they could find were the palms of her hands. The rest of her body became dog meat.

I tell you, beloved, the result of certain sowings is terrible. Ahab and Jezebel killed Naboth. They sowed blood when the dogs licked up the blood of Naboth. They reaped it, because their own bodies, the blood and the flesh, were destroyed by dogs.

Let's take another illustration. Do you remember Jacob, how that he had a desire for an inheritance? It is true God had said that everything that his father Isaac had was to be his, but he was not willing to wait for God to work it out. Jacob takes it upon himself to work it out.

One day, the Word of God says that he took goatskins and put them over the backs of his hands and the small of his neck, and he went in to his father and said, "Father, I am your eldest son, Esau; bless me before you die."

The father said, "That sounds like Jacob — that is the voice of Jacob." Jacob said, "Oh, no, feel me. I am a hairy man, a man of the fields." The father put his hands and felt the small of Jacob's neck and the backs of his hands that were covered with goatskins, and he said, "It is the hands of Esau, but it is the voice of Jacob. I guess it is all right. I'll give you the blessing."

So the father gave the blessing that was supposed to go to Esau, unto Jacob. Jacob had deceived his father with goatskins.

Later on, Jacob's ten sons came in and spread out a coat of many colors that was bloody and torn, and they said, "Father, we were out hunting today and found this coat. Do you know whether or not it is your son's coat?" Jacob picked it up and looked at it. There wasn't but one coat like it in all the land. He said, "It is my son's coat, an evil beast hath no doubt devoured him." Jacob mourned for years and years over Joseph, thinking that Joseph had died as a result of being destroyed by the evil beast, whereas in reality, Joseph had been sold as a slave to the Midianites, who in turn had carried him down into Egypt and resold him there, and the boys had killed a goat and had dipped the coat in the goat's blood.

Notice: Jacob had deceived his father with goatskins. His boys deceived him with goat's blood. I say, the result of certain sowings will be terrible. In this case, that lie came home to Jacob, multiplied ten times. He had just told one lie, but his ten sons came and stood in his presence and lied to him in the case of Joseph's coat.

Then there is the man by the name of Adoni-bezek. Adoni-bezek is an unusual character. The Word of God tells us how the king of Israel captured him and cut off his thumbs and his great toes, and made Adoni-bezek hop around under the table like a dog, for his food, and they would throw him a crumb as they wished. Adoni-bezek said, "Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table as I have done, so God hath required me."

I say, beloved, the result of certain sowings is terrible.

Look at Haman. You remember how Haman planned to hang Mordecai. He spent one long evening building a gallows so that he could hang his hated enemy, this Jew Mordecai, on this gallows, and he expected to do it the next day.

He thinks surely that the king will grant his request, but the next day the king heard Haman as he came in, and he said, "Who is in the outer room?" Haman said, "It is your servant, Haman." The king said, "Bring him in."

I guess Haman thought, "Now is my opportunity. I'll ask for the privilege of destroying Mordecai on this gallows." But before he had an opportunity to say anything, the king said, "Haman, what should be done for the man

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whom the king delights to honor?"

I am sure that Haman thought, "I am the man he delights to honor. I'll spread it on big. He is getting ready to give me some honor. I'll be certain I get a big one." So he said, "I'll tell you what ought to be done, O King. Have one of your most noble princes take your horse and lead that horse through the streets. Let your favorite noble prince become a lackey — a stableboy. Let him lead the horse through the streets, and as he goes along, let him shout, 'This is the way the king delights to honor the man whom he wishes to honor,' and let there be on that horse the man that you wish to honor." No sooner had he said it than the king said, "All right; you take old Dobbin and lead him through the streets and put Mordecai in the saddle, and let Mordecai be honored. This is Mordecai Day here in Shushan."

The Word of God goes on to tell us how that Haman who had begun to fall early that morning, was hanged on his own gallows that he planned to hang Mordecai on that very day.

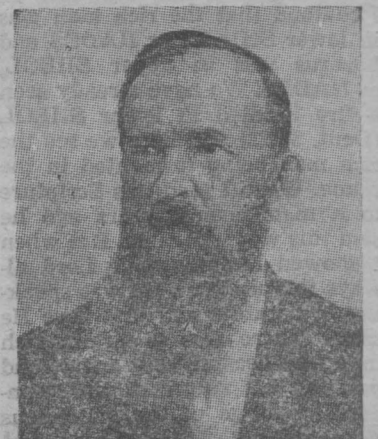
Beloved, I say to you, the result of certain sowings will be terrible.

Let me tell you a personal experience of like nature.

There was a lad in World War II who was stationed at Pearl Harbor. When that sneak attack on the part of the Japs occurred, he was sleeping in a bunk near the boiler room, and apparently a bomb went down the pipe and exploded in the boiler, and he was killed. When the body was taken out (as much as remained), they found that in that body was a screwdriver which had become a part of the bomb, and on that screwdriver were the words: "Singer Sewing Machine Co."

(Continued on page 7, column 1)

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PAGE SIX

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"The Harvest"

(Continued from page 6)

Let's go back a little. There was a non-aggression pact existing for years between China and the United States. For years, the United States stood by their pact and said, "We'll stand by you if anybody attacks you." For years and years, China was defended by the United States.

Then the depression came, which some of you can remember. I can remember it all too well. Everybody was hard-up. If you don't believe it, I'll tell you some stories about the depression sometime, if you think people weren't hard-up in those days. I can tell you how I have even preached with shoes from two different pairs on my feet, and was glad to preach thus. I can tell you lots of things about hard times during the depression.

As I say, the depression came. Japan wanted to buy scrap iron. The United States wanted to get out of the depression. The women of the United States wanted silk stockings. "What are we going to do? We'll trade scrap iron for silk stockings."

"Oh, yes, we have a non-aggression pact with China. We are not supposed to sell anything to any of China's enemies (Japan was killing off the Chinese right and left). We are not supposed to sell anything to Japan, but it is our

chance to get out of the depression. It is our chance to get silk stockings. We can get silk stockings in exchange for tons and tons and shiploads and shiploads of scrap iron. What's a few Chinks, anyway? Everybody knows the Chinks have always been the underdog so far as the United States is concerned. Everybody knows the Chinks have never been wanted or liked in the United States, so what's a few Chinks — even if they are being killed off?"

The result was that we got out of the depression, and women of the United States got lots of silk stockings from Japan. Japan got its scrap iron. They killed off Chinks — thousands and thousands and thousands of them.

Then came the sneak attack at Pearl Harbor. That boy that was killed, about all that was left of him was a leg that was identified, and in that leg was that screw-driver on which was written, "Singer Sewing Machine Company."

We got our scrap iron back. We sowed, and we reaped exactly like we sowed.

I say, beloved, in the light of this text, which says, "For they have sown the wind, and they shall reap the whirlwind," we can say that the result of certain sowings will be terrible, and there will be a reaping for every sowing.

II

THE RESULTS OF SOME SOWINGS IS MANIFEST FAILURE.

If it is true that the result of certain sowings will be terrible, it is also true that the results of some sowings is manifest failure, for it says in the second portion of this text, "it hath no stalk."

I am sure that if you have ever tried to raise even a garden, that you had some seed that produced well, and some just feebly tried to grow, but couldn't. It came to nothing.

This past year has been an exceedingly rainy year — the rainiest year, this summer of 1971, that I can remember. Much of the seed has drowned out, and there has been lots of planting that never produced a thing.

That is what this text says: "It hath not stalk." The seed feebly, most feebly — tries to grow, but comes to nothing.

Beloved, the result of some sowings is nothing but a manifest failure.

Self-righteousness is unsuccessful in an effort to obtain salvation. It comes to nothing. A man tries, by his own self-righteousness, to obtain salvation, but God's Word says:

"And all our righteousnesses are as filthy rags."—Isa. 64:6.

Our self-righteousnesses never do bring salvation.

I say to you, beloved, the result of some sowings is a manifest failure. It never comes to anything. A man who spends his life without the Lord Jesus Christ may dream of a happy future, but he will be deceived. The text says, "It hath no stalk."

III

THE RESULT OF MANY SOWINGS IS UNSATISFACTORY.

My text further says, "The bud shall yield no meal." In other words, nothing good comes from it. It grows, but it doesn't produce anything. It stands there as a good plant, but it doesn't produce anything.

A man lives for pleasure, but he is never satisfied. A man lives for self, but he gathers nothing but misery. A man lives by his own righteousness. He gets no peace of mind, and no salvation. Without Jesus Christ, nothing is right, and nothing is worth doing. I am saying to you, the result of some sowings is unsatisfactory. The bud yields no meal.

You try to save yourself. You try to live for yourself in this world. You trust that your going to church and your own religiousness will be enough. But what is the result? It yields no meal.

So I look at this passage of Scripture, and I say that this is a marvelous text. It tells us about

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some sowings. The result of certain sowings will be terrible. The result of some sowings will be manifest failure — not even a stalk. The result of many sowings will be most unsatisfactory, for they will yield no meal.

IV

NO HOPE IS OFFERED.

My text says, "If so be it yield, the strangers shall swallow it up."

I think there is many an individual who will come to the end of the way and will find that everything that he has hoped for in life is swallowed up completely, and there is absolutely nothing gained by the life he has lived.

I have seen men come down to die who have lived for themselves, lived for this world, and seemingly they had prospered. They were buried in solid-oak caskets; their body was placed in a concrete vault; the relatives fought over the estate. It looked like the man himself had been successful, but what did it amount to? Strangers swallowed it up. Even his estate was swallowed up by strangers.

When I think of it, beloved, I come to this fact, that there is only one sowing that is going to be worthwhile, and that is for the man to sow to the Spirit, for we read:

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:8.

May God help you to realize that there is going to be a harvest one of these days.

My subject is, "What Will the Harvest Be?" Beloved, I don't know what it is going to be so far as you are concerned. However, I know one thing: If you get to Heaven, it will be because Jesus Christ died for your sins. My prayer is that you might turn to the Lord Jesus Christ, and trust Him and be saved, ere you leave this service tonight.

May God bless you!

Fred T. Halliman

(Continued from page one)

haired, shaggy-dog mob. However, being a believer in ALL the Word of God I am firmly convinced that it is a shame for a man to have long hair. Therefore about every two or three weeks I give myself a haircut.

We have a few cattle on the Mission Station that require some attention, and especially the one

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cow that I milk. When the family was here the children did most of this for me, and many other chores, but somehow by the grace of God I have managed to keep up with all these things fairly well. I think one of the answers lies in the fact that I have been putting, up to 18 hours a day, almost the entire time they have been gone. I don't feel any of the worse for these long hours as it only takes about four to five hours sleep for me in 24, so I just keep myself busy, and have had less time to think on my being alone.

Once that I did get able to start out on patrol work again though I have kept quite busy. Since I began my first patrol of the year in June, until the end of December, 214 days have elapsed, and of that time I have spent 100 days away from the Mission Station. Eighty-four days have been spent on patrol work and 16 days attending to various business aspects of the Mission.

The past seven months has been, by far, the busiest seven months insofar as patrol work of any time of like duration since I have been in New Guinea. By using a portable typewriter and setting up a workshop out in the bush while on these patrols at night time, I have been able to do a fair job at keeping up with my correspondence and reports on the work.

In spite of the fact that I was unable to get out into the outlying areas for the last few months in 1970 and nearly six months in the first part of 1971, the work has had a tremendous growth. This should be sufficient proof that these indigenous churches that have been established have begun to realize their responsibility, and are shouldering the burden, insofar as they are capable of doing so, with or without the white missionary. This has been my one goal and I rejoice no little in seeing these churches doing such a marvelous job. It will be seen later on in this report that without their help I would be at a total loss with a work this size.

In order that you might be able to see the progress of the work from a numerical point of view I will set down a few figures for you.

In all, this year I have made 4 mission patrols and spent most of a month on a trip to Bougainville. There has been 84 days spent on these mission trips. There has been a total of 174 baptized this year. Nine new churches have been organized. There have been 5 new preachers called into the service of the Lord here this year.

As of this writing after nearly 12 years of mission work here in New Guinea, by your prayers and financial support, my feeble efforts, and under the leadership of a sovereign God there are a total of 29 Baptist Churches here on the island of New Guinea and 2 on the island of Bougainville — 31 in all. A conservative figure for the entire membership of these 31 churches would be about 3,000.

Besides myself there are 28 other preachers helping me to carry on the ministry among this network of churches and mission points. Now you can begin to understand that without the churches shouldering their part of this work, I would be completely unable to carry all of it myself. As has been mentioned, previously, this work is like the grace of God — there just isn't any end to it.

There used to be a time when I was constantly concerned about not being able to carry the work on for the lack of help by way of other missionaries. However, that is about my least worry now. Sometimes the Lord has to bring you right to the very end of the rope before you will completely

THE BAPTIST EXAMINER

JANUARY 29, 1972

PAGE SEVEN

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mendi Territory, Papua, New Guinea

trust Him. For a while I was crying out like Moses, when he was chosen to lead the children of Israel through the wilderness. Moses kept begging the Lord until he got some help. However, I firmly believe that if he had trusted the Lord more, he would have been able to do the job without this help. The Lord finally showed me that either with or without help from other missionaries that this work not only could, but would continue on, and continue to grow even in the face of what looked like certain defeat. Thus, I have quit begging the Lord for help and started trusting Him more to enable me and these black brethren to better utilize our own resources so that we can carry on the work to His glory.

I do not find it always easy to carry on with such a responsible task, and do not mean to imply that I am doing a better job than I could with the right kind of help. However, I believe I am doing a better job than I would with the wrong kind of help, and until such time as the Lord sees fit to put someone here that would continue the work as it is now, I would prefer to go on as I am.

I lay no claims to being infallible and there could no doubt be much improvement upon the work here. I do not hesitate to say that insofar as I am able to (Continued on page 8, column 1)

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Cruden's Unabridged Concordance	6.95

Fred T. Halliman

(Continued from page seven) discern the Lord's Word, this work is as near to the mission work in the days of the early church as you will find anywhere on the earth today.

Over the years we have asked the Lord for guidance, and have tried various systems, many of which have been discarded, and some improved upon. We believe now that we have a fairly efficient and effective system worked out for the work.

At various times during the

year we get letters from churches and individuals that range from mild to fairly severe rebuffs for not sending out a monthly financial statement. Occasionally a church drops out when they do not get a positive response to their demands. No question is asked when this happens as we recognize the sovereignty of every one of the Lord's churches. However, we feel that the system we have been following for the past four years has been most effective, and God has been honored above any system that we have used. Previously a great majority of churches and individuals used the offerings as listed in The Baptist Examiner as a guide whether or not they should send another offering, rather than depending upon being led by the Holy Spirit. I know this to be a fact for several told me so.

Therefore by listing the offerings each month in TBE we felt that this was not only causing churches to rob God, but we also felt that we were indirectly, if not directly, the cause of many missing out on blessings which they would have otherwise received. We never make any spec-

ial pulls, drives, or appeals for special offerings for special purposes. We feel that every phase of the work is equally important and we daily ask our Lord to supply the needs for the work in the way that will honor Him most — we believe this is being done.

Here are the figures for the income and operating cost for the Mission for the twelve months of 1971.

Total offerings received for the year were \$22,354.48
Total expenditures for the year \$24,330.16
Total operating loss for the Mission \$ 1,975.32

Due to the sale of some cattle owned by the Mission, and some profit made from a store owned by the Mission, which could be listed as Mission offerings, the Mission has in the expense checking account at present \$1,963.13.

As it cost a tremendous amount for transportation to and from America, some time after becoming a member of Calvary Baptist Church, we decided to start an emergency fund for just such an occasion, or to meet any other emergency. Therefore each month we held back some of the money sent for offerings to build up this emergency fund. In 1970 and early 1971 several people wrote to me asking about giving money for some special purpose. I wrote and told Brother Gilpin about those requests, and in due time a notice appeared in TBE stating that the Calvary Baptist Church had deposited \$1,000.00 to start a traveling or emergency fund back there for us. Since that time there has been \$26.00 added to the \$1,000, and no more request as to how one could help out with special offerings.

Our emergency fund here in New Guinea stands at \$2,490.90 and in America it is \$1,026.00 or a total of \$3,516.90 in the emergency fund. A one way ticket for the entire family from here to Amerca, or vice versa, is just a little short of \$5,000.00.

The ground plans have already begun to be laid for another Mission Station at Lake Kopiago, which will add to our operating cost. However, we do not worry about the outcome of this. Recently the American dollar has become even less almighty. Since the devaluation, the American dollar is worth only 82.75 cents to the Australian dollar. This makes our operating cost rise by about 8% automatically.

Calvary Baptist Church holds a record of every check written and if anyone has any questions about how the money is being spent, either myself or someone there, will be happy to enlighten you. May the Lord bless each of you. Give as the Lord leads you and I will seek the Lord's wisdom in using what you send.



Billy Graham

(Continued from page one) lated, ignored, and socially ostracized. No one has wanted to associate with us. Our Bible colleges have not been able to gain academic accreditation so as to give degrees unless we change our curriculum so as to include Christian psychology and a host of other paradoxical subjects. But now we are getting recognition. The celebrity, Billy Graham, has been coming to our rescue. He has been proving to this old world that fundamentalism is not bad as they thought. Ever so often we find our hero, Billy Graham, on some dirty talk show like Woody Allen, Johnny Carson, the Laugh-In, or you name it. Between the vile jokes and the dancing mini-skirted girls our evangelist tells the people watching that if they want to get to Heaven plus solve the problem of crime and political corruption,

then make a commitment. Yes sir, Billy Graham is so popular that the TV ratings by the Nielson pollsters rate him fairly high.

When the Graham evangelistic meetings are on TV we are fortunate to get even the Hollywood stars as well as the sports heroes to appear and give fundamental Christianity a big boost. We surely need this boost. For too many years people have had the idea Bible Christianity is different with discipline and self-denial. The idea that we are utterly dependent upon the free grace of God to save those whom He will is likewise gone. Today salvation is dependent upon man's freewill and commitment. The result is that more people are getting saved and making commitments today than during our past forty years of fundamentalism.

Some of our fundamentalist brethren do not like Billy Graham. They say that he associates with liberals and religious apostates. It is true that Billy has had liberals like the late Bishop Pike and Gerald Kennedy help in crusades, but what is the difference, weren't some souls saved? Did not even D. L.

WATCHMAN'S WARNING

Several years ago I read of a terrible accident in which several youth were killed when their car was struck by a train. At the trial the watchman was questioned: "Were you at the crossing the night of the accident?"

"Yes, your Honor."

"Were you waving your lantern to warn of the danger?"

"Yes, your Honor," the man told the judge.

But after the trial had ended, the watchman walked away mumbling to himself, "I'm glad they didn't ask me about the light in the lantern, because the light had gone out."

How many of us are waving empty lanterns. We cannot warn the wicked if our lives bear no light. Like Ezekiel, we must digest the Word for ourselves and make it a part of our own lives before we can effectively bear warning to others.—Selected.

law to obtain salvation do not understand its severity. The law condemns all who come into contact with it for "if so much as a beast touch the mountain it shall be stoned."

In verse 42 we move on to the second cross and see there one of God's elect children. This cross stood on the second mountain, Mt. Sion. In Hebrews 12:22,23 we find that, "Ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

The joy we find in this mountain. On Sinai we saw nothing but death and misery. On Sion we see peace, comfort and safety. Sion is as far from Sinai as the east is from the west. Mount Sion, the eternal home of those chosen ones and of the God who has chosen them.

Now we come to the question of the ages. How is it possible to travel from Sinai on over to Sion? There are many false roads leading from Sinai. Some have tried baptism avenue but alas, its pathway ends at the river and goes no farther. Some have tried church membership street but it is a dead end although many hypocrites tread its path daily. Some take good works drive or decision alley but those two roads run in circles bringing the traveler back to his starting point.

There is only one way from Sinai to Sion and that is the third cross and the third mountain — the cross of Jesus and Mt. Calvary. In Hebrews 12:24 we read of, "Jesus the mediator of the new covenant." Jesus takes us from Sinai to Sion. He takes us by way of Calvary and the sacrifice He made there." "And she shall bring forth a son, and thou shalt call his name JESUS for he shall save his people from their sin." (Matt. 1:21).

BOOKS ABOUT BAPTIST HISTORY

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Moody do the same thing? Do not these fundamentalists use the same type of Hollywood showmanship evangelistic crusades do themselves?

CONCLUSION: This brief article is a bit of satire to remind the reader that fundamentalism is not Biblical Christianity. The evangelistic methods (which are real issue is not separation and important), but basic theology. Arminianism will lead to a compromising man-centered gospel. The doctrines of grace (Calvinism) are founded on the Biblical acceptance that salvation is wholly of God. Therefore, we must preach the gospel God's way, by His power, and for His glory. If we must endure the results that Noah had, then to God we will be true.

Three Crosses

(Continued from page one) Hebrews 12:1-21 we read, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness and tempest, and the sound of a trumpet and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more; for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart: and so terrible was the sight that Moses said I exceedingly fear and quake." Mt. Sinai was the mountain of law and the mountain of death.

In II Corinthians 3:7 we find that the law is "the ministration of death." The modern day Pharisees who teach a keeping of the

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