

# Subscription Special For Month Of August

10 SUBSCRIPTIONS FOR \$10.00 — USE SUBSCRIPTION FORM ON PAGE 8 — HELP US SPREAD THE TRUTH!

## THE BIOGRAPHY OF COL. D'ANVERS

Gov. Henry D'Anvers is supposed to have been a very near relative of the Earl of Danby, who died in 1643. He was a soldier, who distinguished himself in wars in Holland, France, and Ireland. Henry D'Anvers was a colonel in the Parliamentary army.

He was for a time governor of Stafford. He had such a reputation for integrity among the people over whom he exercised authority, that he was noted as one who would not take bribes. While governor of Stafford he adopted the sentiments of the Baptists, and notwithstanding his position, and the prejudices his baptism would stir up against him, he was immersed by Henry Hagger, the minister at Stafford at that time.

After the return of Charles II, his situation was very critical; he was a man of prominence by his family connections, by the respectable estate which he owned, and by his military services. A proclamation was issued offering 100 pounds sterling for his arrest; he was seized at length and sent a prisoner to the Tower of London;

but his wife had great influence in the court of King Charles, and he was released on bail.

He was one of the ministers of a Baptist church near Aldgate, London. In this position he maintained a character so spotless that he greatly commended the truth which he proclaimed.

Mr. D'Anvers was the author of a work which he called "Theopolis, or City of God," treating of the coming and personal reign of Christ in His millennial glory and triumphs.

He also wrote a work on baptism, which was the ablest on the subject published by any Baptist till that time. It stirred up Richard Baxter most uncomfortably; and many others most slanderously. David Russen abused Mr. D'Anvers in his book with a vehemence which shows how powerfully he had been moved by it. He says that Mr. D'Anvers' book "is calculated for the meridian of ignorance; that it is full of plagiarism, prevarication, impertinencies, and manifold falsehoods; that no man (Continued on page 8, column 1)

## CALVARY BAPTIST CHURCH'S

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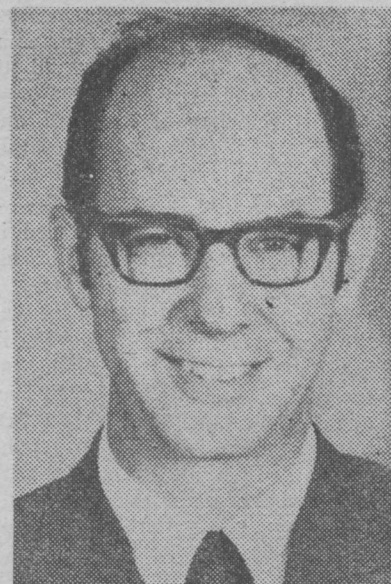
MONTH AWAY

## We Cannot Live Without A Supply Of God's Grace

ELDER WILLARD WILLIS  
Monroe, Ohio

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7,8).

Our Lord has been setting before us a superior righteousness. It, in



WILLARD WILLIS

fact, is a righteousness which requires that one be a member of His church. I say this because one cannot lay up treasures in Heaven if he or she ignores the Lord's church. Baptism is the very first act of obedience after one is born again, therefore, those who bypass Scriptural baptism will suffer great loss at the judgment seat of Christ. They will find that they have not laid up treasures in Heaven. They, if they have been born again, will be saved "yet so as by fire."

We cannot live as we should without an ample supply of God's grace. This is why our Lord, in the text before us, asks that we seek and knock for that which is needed so as to exercise the superior righteousness. We must always be aware of the fact that without Him we can do nothing (John 15:5). We, therefore, are to seek grace from Him so that we can "deny self," "strive against sin," "fight the good fight of faith" and "take unto us the whole armor of God."

Our Lord, in Matthew 5:48, admonishes us to be perfect even as our Father in Heaven is perfect. We, of course, cannot attain to such a high standard. We, however, are to "ask," "seek," and "knock" in an effort to find more grace so that we can be conformed more and more to His likeness. It is not that we can better the flesh, but it is that we can be filled with the Spirit so that we can conform more and more to His Word.

Our Lord, in the Scriptures we have been considering, has admonished us to love our enemies. He asks that we bless those who curse us and do good to those who hate us. He has asked that we pray for those who spitefully use and persecute us. It becomes very obvious that we need to "ask," (Continued on page 6, column 3)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

## The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 2082

## THE BIOGRAPHY OF JOHN GRIME

By JOSEPH HALL GRIME  
Lebanon, Tenn.

Elder John Harvey Grime was born July 29, 1851, three miles southwest of Cookeville, Putnam County, Tennessee, the youngest of a family of nine children, seven girls and two boys. His parents were John Grime and Lois (Smith) Grime. When he was two years of age, the family moved by means of wagon drawn by oxen into a



ELDER JOHN HARVEY GRIME

large section of undeveloped territory about ten miles southwest of Cookeville. This territory was uninhabited, and men with axes had to go in front of the wagon to cut out a road. In those pioneer surroundings, young Grime grew to manhood.

His early education consisted of only a few brief sessions in the log cabin schoolhouses, where he learned to read and write, and calculate in simple figures.

At the age of 17, during a meeting held in Boiling Spring Baptist Church, near his home, in December, 1868, he was converted, and was baptized into the church

on January 10, 1869, in Cane Creek, the weather being so cold that the clothes were frozen on the candidates almost as soon as they came from the water. From this time forward, he became an active church member, and was soon elected clerk of his church. It might be mentioned that as a boy he had driven the oxen which hauled the logs to erect the Boiling Spring Church house on his father's farm. In the meantime, having become a member of Pistole Baptist Church in White County, Tenn., he was ordained a deacon in said church in the spring of 1875. He was licensed to preach by the same church July 17, 1875, and was ordained to preach by the Pistole Church March 27, 1876.

Feeling the need of more education, Bro. Grime with his wife and 8-year-old daughter moved to Watertown, Wilson County, Tenn., and on New Year's Day 1883 he and his daughter entered "Round Lick Male and Female Academy,"

which was established by Round Lick Baptist Church of Watertown, and located near the village of Cherry Valley. In this school, operated by Eld. T. J. Eastes, principal, and Prof. John Bryan, Jr., he studied Latin, Greek, rhetoric, mathematics, and the sciences for a period of two years. This concluded his formal education, but he continued to be a student for his entire lifetime, securing a good library, and continuing his studies at home. (Continued on page 7, column 4).

TUNE IN TO  
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EACH SUNDAY

WCM! Ashland, Ky.  
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WFTO Fulton, Miss.  
1:00 - 1:30 p.m.

## ONE TAKEN AND THE OTHER LEFT

Mr. Herbert Taylor recently closed an address on the Lord's coming with the following touching story:

"A short time ago there were two sisters in the neighborhood of London. One lived for God, and the other for the world. The Christian had been at a meeting where she had been hearing about the coming of the Lord. She told her unconverted sister what she had been hearing, and remarked: 'I felt like this: I thought if the Lord should come, what a fearful thing it would be for you! I should be taken up to be forever with Him, and you would be left for judgment; and I could not bear to think of it.' The sister made no reply. They slept in the same bed; and in the night the Chris- (Continued on page 8, column 2)

## "SINNING AWAY" ONE'S DAY OF GRACE

By ROY MASON  
Aripeka, Florida

Recently a friend told of an evangelist who while holding a meeting in a community consigned two different persons to eternal perdition. According to him, these two persons had rejected Christ until they could no longer be saved, no matter how much they might want to do so. He further warned others to look out lest they get in the same condition. Such a doctrine coming from anyone IS DEVILISH! Preachers have been known to try to scare people into



ROY MASON

making a profession of faith, with the threat that they were just about ready to cross "the dead line" where it would henceforth be impossible for them to be saved. Such men were either plain religious quacks, or else grossly ignorant of the Scriptures, one or the other.

IT IS A PLAIN UNSCRIPTURAL LIE that people reach the place WHERE THEY WANT TO BE SAVED AND CAN'T BE SAVED.

The only way of "sinning away one's day of grace" is to defer (Continued on page 6, column 2)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE HEROES OF FAITH

This is the fourth article based upon the 11th chapter of Hebrews. This study has been a great blessing to me, and I hope that it has been profitable to you.

ALL SUFFICIENCY OF FAITH  
"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets" (Heb. 11:32).

The writer felt that time and space were too limited to give details of victory through faith, so he begins to summarize. This portion refers to an innumerable host of the heroes of faith.

First, there is mention of Gideon. He is put before Barak, because he was a more notable example of faith. This man was the son of Joash, of the tribe of Manasseh, and resided at Ophrah in Gilead beyond Jordan. During his lifetime his country was oppressed

by the Midianites. His faith was demonstrated when he attacked the Midianite army which numbered 135,000 (Jud. 8:10) with 300 Israelites. God blessed his faith by overthrowing his enemies.

Second, there is a reference to Barak as a man of faith. He was the son of Abinoam of Kadesh, a city of refuge in the tribe of Naphtali (Jud. 4:6). The prophetess Deborah summoned him to fight against the army of (Continued on page 2, column 2)



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The Baptist Paper for the  
Baptist People

MILBURN COCKRELL — Editor

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## NEW TAMPA, FLA. CHURCH ISSUES STATEMENT

The Sovereign Grace Baptist  
Church at Tampa, Fla., would like  
for the readers of TBE to know  
that they believe and preach the  
following:

1. The local Baptist church's  
perpetuity from the personal min-  
istry of Christ, as opposed to the  
universal invisible theory.
2. Her communion is restricted  
to her own members and ferment-



ELDER BILL MAYES  
Pastor of New Church  
Recently Organized

ed wine with unleavened bread  
are the elements.

3. We believe such a church is  
all that has authority or approval  
of the Lord to carry out the great  
commission. We do NOT embrace  
the priesthood of the church  
theory.
4. We affirm the five points of  
grace, or T. U. L. I. P. doctrines  
as well as the God-honoring doc-  
trine of reprobation. We also af-  
firm total and absolute predestina-  
tion which we believe makes all  
men responsible to be obedient to  
the commission in every respect  
of its awesome instructions. God  
chose the foolishness of preaching

to save those who believe and  
NONE are quickened apart from  
the preaching of the gospel under  
the commission as given to the  
church. We reject the hardshell  
theory of quickening apart from  
the preaching of the gospel.

5. We are pre-millennial as op-  
posed to a-millennial and post-  
millennial.

We are small in number, but  
we feel mighty in the Lord and  
invite our brethren to visit us  
when in Tampa. Call either 813-  
986-2221 or 813-621-8391 or 813-  
961-0050 to contact us. We are  
meeting at present at 2020 62nd  
St., Tampa, 33619, but we hope  
soon to be in a building of our  
own.

—Elder Bill Mayes

## The Heroes Of Faith

(Continued from page one)

the Canaanitish king, Jabin, com-  
manded by Sisera. Barak did at-  
tack his enemy with 10,000 men  
from the tribes of Naphtali and  
Zebulun His faith was strength-  
ened by having the propheticess to  
accompany him to the battle.

Third, Samson is considered in  
this honor roll. In spite of his  
many foolish actions, he was a  
man of magnificent faith. He was  
the son of Manoah, of Zorah, in  
the tribe of Dan. His birth was  
foretold to his parents by an  
angel of the Lord (Jud. 13:2-5, 24).  
Samson showed his faith when he  
fought against the Philistines with  
the jawbone of an ass and smote  
1,000 men. His faith was again  
manifested when he brought down  
the temple of Dagon, killing 3,000  
Philistines and himself. The su-  
pernatural strength of Sampson the  
Nazirite was not due to his hair,  
but his faith in Jehovah.

Fourth, the writer focuses our  
attention on Jephthah, the ninth  
judge of Israel. His faith was dis-  
closed by his victories over the  
Ammonites.

Fifth, we see among the heroes  
of faith David. He was born in  
Bethlehem as the youngest son of  
Jesse (I Sam. 16:1; II Sam. 5:4).  
In his boyhood days his faith in  
God surpassed that of many oth-  
ers. By faith in God he slew a  
bear and a lion in defense of his  
father's flocks (I Sam. 17:34-36).  
Again he proved his confidence in  
Jehovah by slaying the giant-  
champion, Goliath, with a shep-  
herd's sling.

Sixth, there is presented to us  
Samuel. He was the son of Elka-  
nah, the Levite, and Hannah (I  
Chron. 6:1-28, 33-38). The whole  
life of this prophet declared his  
piety, patriotism, and great faith  
in his God. In all his acts and  
decisions he was guided by the  
Word of Jehovah. Few prophets  
in Israel ever out-stripped faithful  
Samuel.

"Who through faith subdued  
kingdoms, wrought righteousness,  
obtained promises, stopped the  
mouth of lions, quenched the vio-  
lence of fire, escaped the edge of  
the sword, out of weakness were  
made strong, waxed valiant in  
fight, turned to flight the armies  
of the aliens" (Heb. 11:33-34)

Each of these expressions de-  
serve our attention. The writer  
said: "Who through faith subdued  
kingdoms . . ." This is what David,  
Joshua, and many other of the  
judges did. Gideon overcame the  
Midianites; Barak conquered the  
North Canaanites. Samson put  
down the Philistines. Jephthah  
subdued the Ammonites.

"Wrought righteousness . . ." These heroes of faith lived a right-  
eous life in the world as seen in  
their personal conduct. Then as  
kings, judges, and prophets they  
executed righteousness and judg-  
ment upon the people of their day.  
They turned many from idolatry  
to the way of righteousness. These  
walked and acted from righteous  
principles.

Oh, it is better to have faith  
that will cause us to work right-  
eousness than for us to bring  
fire down from Heaven! Every

"When a few years are come,  
then I shall go the way whence  
I shall not return"—Job 16:22.

This message grows out of an  
invitation to come to a far west-  
ern state to preach. Growing out  
of my contemplation of this trip  
to California, I have thought about  
the various ways that I have trav-  
eled in the past in order to preach.

For my first preaching, I trav-  
eled by foot. I used to walk two  
miles every Sunday morning out  
in the country from Williamsburg,  
Ky., where I was in college, to a  
little schoolhouse, high on a hill-  
side, where I could preach to the  
miners and their families that  
gathered for the services each  
Lord's Day. So I began preaching  
on foot.

Then I graduated to a horse and  
buggy. I have ridden a mule, and  
I had a horse and saddle once. I  
have gone by boat to make preach-  
ing appointments. I have traveled  
considerably by automobile and by

person with great faith will follow  
after righteousness all the days of  
his life.

" . . . obtained promises . . ." This means they witnessed the  
fulfillment of both special and  
general promises. Faith causes  
one to wait for God's fulfillment  
of His promises.

This was doubtless true of many  
earlier heroes. God promised  
them success, and bestowed it in  
response to their faith. It is true  
of many later ones. Joel obtained  
the promise of the removal of the  
locusts and drought; Isaiah the  
deliverance of Jerusalem by anni-  
hilation of the host of Assyria;  
Daniel the end of the Chaldean  
captivity.

" . . . stopped the mouths of  
lions . . ." Samson (Jud. 14:6),  
David (I Sam. 17:34-36) and Dan-

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reasons why I believe in the pre-trib  
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phetic Word will want to read this  
book.

TBE has been pre-millennial and  
pre-tribulational since its beginning.  
While we constantly seek more light  
on old doctrines, we have little desire  
for "new life."

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iel (Ch. 6:18) all did this. Faith  
helps us to overcome brute beast  
and brutish men.

"Quenched the violence of fire . . ." Moses by the prayer of  
faith quenched the fire of God's  
wrath, kindled against Israel. The  
faith of the three Hebrews enabled  
them to quench the violence of the  
fire of Nebuchadnezzar's furnace.  
Never was the grace of faith more  
severely tried, never more nobly  
exerted, nor ever more gloriously  
rewarded, than in the case of  
these young Hebrews.

" . . . escaped the edge of the  
sword . . ." David escaped the  
sword of Saul and Goliath. Elijah

plane. I haven't gone by space yet  
to do any preaching, but I think  
I have tried out and experimented  
with most all kinds of travel other  
than that of space in order to  
carry on my ministry for over  
forty years.

I am thankful and grateful to  
God for His goodness. In fact, I  
am thankful for considerably more  
than a million miles that I have  
traveled in the service of my Lord.  
Several years ago I put a picture  
of an old suitcase in the paper —  
one that I had used considerably  
through the years gone by — and  
I made mention of the fact that  
when I had to throw that suitcase  
away because it was worn out,  
that the Lord had given me about  
a million miles of safe travel in  
His service. I am truly thankful  
and grateful to God for His good-  
ness to me in all the travels that  
I have had in His service.

There is one thing about all these  
trips that I have made in the past,

escaped the sword of Jezebel.  
Elisha the sword of the encom-  
passing hosts of Syria. Likewise did  
Jeremiah, Baruch, Ebedmelech,  
and Gedaliah in Chaldean times.  
Mordecai and the Jews by faith  
avoided the sword of Haman.  
Faith holds us to the hand which  
has hold of the swords of men.

" . . . out of weakness they were  
made strong . . ." Israel, because  
of unbelief, often were weak na-  
tionally. Upon a revival of their  
faith their nation flourished and  
was made strong. Faith makes  
spiritual weak men strong in the  
Lord and in the power of His  
might.

Samson was restored from his  
helplessness by his faith. David  
often was brought up from the  
depths of despair by faith. Heze-  
kiah, near the grave, had his life  
lengthened fifteen years by his  
faith and prayers to God.

" . . . grew valiant in fight . . ." That is, they proved themselves  
mighty men of war. Joshua, the  
judges, David, and many others  
were victorious heroes in the times  
of the kings. True faith always  
gives courage and patience.

" . . . turned to flight the armies  
of the aliens." This may be a  
reference to the time of the  
Maccabees. The writer may be  
pointing to the victories of Judas  
Maccabeus over Apollonius, Seron,  
and the formal victorious wars of  
the Hasmonaeans with the  
Syrians and neighboring nations.  
The prophecy in Daniel seems to  
indicate the faith of a holy people  
struggling against wicked rulers  
in the Maccabean times.

"Women receive their dead  
raised to life again" (Heb. 11:35).  
This points to the woman of  
Sarepta (I Kings 17:17) whose  
son was restored to life by Elijah.  
Then it included the Shunamite's  
son by Elisha the prophet (II King  
4:17).

**THE SUFFERINGS OF FAITH**  
" . . . and others were tortured,  
not accepting deliverance; that  
they might obtain a better resur-  
rection" (Heb. 11:35).

This probably refers to the Mac-  
cabean martyrs. The two women  
already mentioned had faith to  
enable them to receive their sons  
to earthly life by resurrection.  
The heroes of the Maccabees had  
faith which enables them, when  
their earthly life was offered them  
at the expense of truth, to die a  
martyr's death for the better  
resurrection. Freedom might have

and that is that they have all been  
round trips. I have gone, and I  
have returned. I have made many  
trips in the years gone by all over  
the country — north, south, east,  
and west — and I have traveled  
considerably in every direction,  
and as I say, all the trips that I  
have made in the past forty-odd  
years in the ministry have all been  
round trips.

However, there is one trip that  
I have planned that is only one  
way. I am going some of these  
days on another trip. It is just a  
one-way trip, and I am not com-  
ing back. When I go on that trip,  
you can be certain of one thing —  
that it is a one-way trip so far as  
I am concerned. That is what my  
text says, when it declares, "I  
shall go the way whence I shall  
not return."

I am not the only one that is  
going to make this trip. I am not  
the only one that is going on a  
(Continued on page 3, column 1)

been granted them if they had  
renounced their faith, but their  
faith held them fast. They would  
give up their lives, but they would  
never give up their faith in  
Jehovah!

One of the Maccabees told King  
Antiochus: "To be put to death by  
men, is to be chosen to look on-  
ward for the hopes which are of  
God, to be raised up again by  
Him, But for thee there is no  
resurrection to life." The King of  
the world," said the second of the  
sons (II Mac. 7:9), "will awaken  
us, dying on behalf of His laws  
to life eternal."

"And others had trial of cruel  
mockings, and scourgings, year,  
moreover of bonds and imprison-  
ment" (Heb. 11:36). Hanani was  
imprisoned by Asa, and Micaiah  
by Ahab. Joseph was put in pris-  
on (Gen. 39:20). Jeremiah the  
prophet was put in the dungeon  
(Jer. 38:6). These were deprived  
of their liberty, but their faith  
could not be bound.

Verse 38 reads: "They were  
stoned . . ." Zechariah, son of  
Jehoiada (II Chron. 24:20-22) was  
stoned. Tradition says Jeremiah  
was stoned to death.

" . . . they were sawn asunder  
 . . ." It is believed this is a re-  
ference to the prophet Isaiah being  
sawn asunder by Manasseh.

" . . . were tempted, they were  
slain with the sword . . ." Liter-  
ally, they died by slaughter of the  
sword. The martyrdom of prophets  
was not uncommon in Israel (I  
Kings 19:10). Of Jerusalem Christ  
(Continued on page 6, column 1)

## BRIEF NOTES

We are able to offer a pre-pub-  
lication special on the John Gill  
Commentary to our readers. When  
the set comes off the press it will  
sell for \$180 in our book store. If  
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be about 120 days before the sets  
will be shipped.

This is a reprint of the 1809 edi-  
tion. It consists of nine volumes,  
averaging more than 800 pages per  
volume, more than 7,400 pages  
total. The binding is heavy  
Grade library Buckram with gold  
lettering and decorating at the  
spine. The print is good and easy  
to read.



## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory

## "LIFE'S LAST JOURNEY"



## "Life's Last Journey"

(Continued from Page Two)  
one-way journey. Rather, every one of us, sooner or later, unless Jesus comes in the air for us, are all going to make this one-way trip that Job speaks about in this text.

I  
**THIS IS A TRIP THAT IS CERTAIN.**

Now I am planning this trip to this western state, and from the standpoint of the pastor who has invited me, and his church that has extended to me the invitation, and from my standpoint, that trip is certain. But we are only human, and that trip could be called off. It could be cancelled by the church in California, or a plane might crash before I got there. So, that trip isn't absolutely certain. Beloved, there is a one-way trip that I am going to take some of these days though, that is positively certain. Listen:

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

Sometimes we make appointments and are not able to keep them. We make them with good intentions, but we are not always physically able to keep the appointment. Or it could be that we change our mind, and wouldn't want to keep it. But here is one appointment that is absolutely certain because God made it. God has made an appointment for you and me to take a one-way trip, and it is positively certain to come to pass. As God's Word says, "It is appointed unto men once to die."

Notice again:  
"For I KNOW that thou wilt bring me to death, and to the house appointed for all living."—Job 30:23.

He doesn't say, "I think it is going to happen." He doesn't say, "I am guessing it will take place." Rather, He says, "I know that thou wilt bring me to death, and to the house appointed for all living." Beloved, it is a certainty.

The Psalmist says:  
"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah"—Psa. 89:48.

This is a good question for us this morning. What individual is there who is alive today that shall not see death? It is certain to come to pass. It is going to come to pass, because it is God's appointment. It has to come to pass.

We read:  
"As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand"—

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## IS "THAT" IN THE BIBLE?



Question:  
"WHAT SOLDIERS WERE SCARED OF AN ANGEL?"

Answer:  
The guards at the tomb of Jesus, Matt. 28:2-4:

"... the angel of the Lord descended from heaven, ... And for fear of him the keepers did shake, and became as dead men." Also Cornelius, Acts 10:1-4: "There was a certain man in Caesarea called Cornelius, a centurion ... He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid ..."

Eccl. 5:15.

I have seen a lot of people born, and I have seen a lot of people die. I have been in the hospital many times when babies were born, and I have seen lots of births as well as lots of deaths. Every little squirming, wiggling baby that has ever come into this world, including you and me, came here absolutely naked, and positively destitute of anything in this world. Some of these days, every one of us who were born naked and destitute, are going to leave this world, just exactly like we came. We came from our mother's womb naked and destitute, and we are going thus out of this world, back to God. It is just as certain that we are going back like we came, as it is that we came.

People talk today about the uncertainties of life — that lots of things are so uncertain. I grant you, from a human point of view, that nothing is certain. You are living in a world where everything is definitely uncertain. Beloved, here is one thing that is certain and that is the fact that we are going to die. We are going to take a one-way trip some of these days out to meet God. Listen:

"For THE LIVING KNOW that they shall die"—Eccl. 9:5.

You and I who are alive, know beyond a shadow of a doubt from experience, from observation, and from the reading of the Word of God, that, unless Jesus Christ comes, we are going to die.

We read:  
"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, WHITHER THOU GOEST"—Eccl. 9:10.

Do you have anything to do? If so, you had better get busy and do it, because some of these days, you are going to be in a place where there is not going to be any work for you to do.

Beloved, there isn't any doubt about the fact that you and I are going to come down to the end of the way. Some of these days we are going to leave this world. As I say, we are going to take a one-way trip — a trip where we are not coming back.

We read:

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not"—Job 14:12.

Can you imagine a beautiful bed of flowers — roses, tulips — regardless of what they may be, can you imagine a beautiful bed of flowers? Then somebody cuts them down. Or can you imagine your own shadow as you walk along? You see that shadow, and suddenly a cloud comes over the sky, and the sun is hidden, and the shadow — where has it gone? Just as the flowers are cut down, and just as the shadow continueth not, so it is

with life. Every man that has been born of woman, is going to disappear just like the flowers and just like the shadows.

Notice again:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord"—Job 1:21.

Notice he says, "Naked shall I return thither."

I often think of the old Norsemen when they were having a banquet. The man who was acting as the master of ceremonies, had just picked up his glass to drink a toast when suddenly a bird flew from the darkness through an open window, circled around the light inside for a moment or two, and out the window on the other side, into the darkness. The master of ceremonies put his glass back on the table, without drinking it and said, "Such is life. We come out of the darkness, we circle about in the light for a little while, and we go out into darkness again."

Beloved, just as surely as we came from the darkness, we are going to the darkness. I say to you, it is a positively certain fact that we are going to take a one-way trip some of these days.

"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that"—James 4:13-15.

You and I are always talking about what we are going to do tomorrow. If I would ask you today what your plans are for tomorrow, everybody would have something planned to do. Some of you are going to school. Some of you are going to teach school. Some of you are going about your work of various types. At least, that is your plan for tomorrow. However, James says that you ought to say, "If the Lord will, we shall live, and do thus" as if to say, it could be that it is not the Lord's will for us to see tomorrow. It could be that it is not the Lord's will that we should live for tomorrow. It could be that we will be the one taking that one-way trip before tomorrow.

So I say concerning this one-way trip — life's last journey — it is a certainty and it is a positive fact, that we are going to travel it.

## II GOD KNOWS WHEN I'LL TAKE THIS JOURNEY.

I have some other journeys planned and if it is the Lord's will I'll make them. I know I am going to make this one-way trip, but I don't know the time. God knows when I am going to make this trip. It isn't always the strongest man, the most healthy, that lives the longest. Sometimes the individual is cut down at a time when it would appear there was no reason physically, or humanly speaking, for his demise. Why? God knows when we are going to die. If God cared to reveal to us, He would tell every one of us exactly when and where this journey is going to be made, for God knows the time of the death of each of us. Listen:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and HATH DETERMINED the times before appointed, and the bounds of their habitation"—Acts 17:26.

Most of you adults who are here are married. You know when you got married but you don't know when you are going to die, so God has already determined the time when you are going to be separated from one another. God has "determined the times" (Continued on page 4, column 3)

THE BAPTIST EXAMINER  
AUGUST 7, 1976  
PAGE THREE

## A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II  
Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise  
"THE DOCTRINE OF THE CHURCH"

### CONCLUSION

Now, I will follow on and do something which I would not do otherwise, than I am following Brother T. I will reply to Brother T's comparison between Landmark Baptists and Roman Catholics by giving him one between Universal Church Baptists and Catholics and Campbellites.

Remember, I care little for comparisons, but I will follow Brother T. This type of presentation is just like the improperly adjusted parents who would always compare one child with or against another.

I am indebted to Brother Wendell H. Rone, Sr. for the following comparison from his book *Southern Baptists and the Concept of a Catholic (Universal) Church*. This table is taken from pages 78-80.

"CAMPBELLISM"	"BAPTO-CATHOLICISM"
1. The Church is the Body of Christ. <sup>52</sup>	1. The Church is the Body of Christ. <sup>53</sup>
2. This Body, or Church, consists of all Christians. <sup>54</sup>	2. This Body, or Church, consists of all Christians. <sup>55</sup>
3. The Church is the household, or family of God. <sup>56</sup>	3. The Church is the household, or family of God. <sup>57</sup>
4. To be in Christ is to be in the Church. Therefore, outside of the Church there is no salvation. <sup>58</sup>	4. To be in Christ is to be in the Church. Therefore, outside of the Church there is no salvation. <sup>59</sup>
5. Men enter into the Church by regeneration or being born again. <sup>60</sup>	5. Men enter into the Church by regeneration or being born again. <sup>61</sup>
6. The Church was established at Pentecost. <sup>62</sup>	6. The Church was established at Pentecost. <sup>63</sup>
7. The Kingdom of God is the One Body, the Church. <sup>64</sup>	7. The Church is the "core" of God's Kingdom being realized in history. <sup>65</sup>
8. The Church, the Body of Christ, is the extension of the Incarnation, and is that through which He now functions in the world. <sup>66</sup>	8. The Church, the Body of Christ, is the continuing Incarnation of the Christ, and is that through which He now functions in the world. <sup>67</sup>
9. The Church is the "new Israel" in continuation of the "old Israel." <sup>68</sup>	9. The Church is the "new Israel" in continuation of the "old Israel." <sup>69</sup>
10. "Campbellism" was and is an "Ecumenical Movement" seeking the union of all denominations. <sup>70</sup>	10. "Bapto-Catholicism" was and is an "Ecumenical Movement" seeking the union of all denominations. <sup>71</sup>
11. There is but One Church, or Body of Christ. <sup>72</sup>	11. There is but One Church, or Body of Christ. <sup>73</sup>
12. The Church is manifested and embodied in particular Churches. <sup>74</sup>	12. The Church is manifested and embodied in particular Churches. <sup>75</sup>
13. "Campbellism" admits that it holds a "High Doctrine" of the Church. <sup>76</sup>	13. "Bapto-Catholicism" admits that it holds a "High Doctrine" of the Church. <sup>77</sup>
14. "Campbellism" distinguishes between John's baptism and Christian baptism. <sup>78</sup>	14. "Bapto-Catholicism" distinguishes between John's baptism and Christian baptism. <sup>79</sup>
15. "Campbellism" calls the Body of Christ "The Christian Church." <sup>80</sup>	15. "Bapto-Catholicism" calls the Body of Christ "The Christian Church." <sup>81</sup>
16. "Campbellism" generally favors the practice of "Open Communion." <sup>82</sup>	16. "Bapto-Catholicism" generally favors the practice of "Open Communion." <sup>83</sup>
17. The Church, the Body of Christ, functions in worship, proclaims the Word, and serves God through particular Churches. <sup>84</sup>	17. The Church, the Body of Christ, functions in worship, proclaims the Word, and serves God through particular Churches. <sup>85</sup>

52. F. D. Shrygley, in Shrygley-Hall Discussion, "What Is The New Testament Church," (Nashville: Gospel Advocate Company, 1914), p. 6.  
53. William O. Carver, in "What Is The Church?" p. 13; Dale Moody in "What Is the Church?" pp. 21-24; William O. Carver, "Glory of God, Etc.," pp. 31, 51; Theron D. Price, "Southern Baptist Encyclopedia," I, p. 274.  
54. F. D. Shrygley, op. cit., pp. 6-7, 31, 61-63.  
55. William O. Carver, "What Is The Church?" pp. 7-8; Dale Moody, op. cit., pp. 17-18; Theron D. Price, op. cit., p. 274.  
56. F. D. Shrygley, op. cit., pp. 7-8.  
57. William O. Carver, op. cit., p. 8 Theron D. Price, op. cit., p. 274.  
58. F. D. Shrygley, op. cit., pp. 6, 7, 35, 61-63; William Robinson, "The Churches of Christ," in "The Nature of the Church," p. 217.  
59. William O. Carver, op. cit., p. 8 (Top).  
60. F. D. Shrygley, op. cit., p. 17.  
61. William O. Carver, op. cit., p. 7; William O. Carver, "Glory of God, Etc.," p. 33; Dale Moody, op. cit., p. 18.  
62. Winfred Garrison, "The Disciples," in "The Nature of the Church," p. 283.

(Continued on Page Five)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Is the house mentioned in Hebrews 3:6 the Church?"

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The Scripture referred to reads as follows: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

I can only give my own opinion on this. That opinion is that the house mentioned here is the church, considered here as an institution. Reference, however, is not to some sort of universal, invisible church. The universal church theory is becoming more and more widespread, and it is a fake church, born out of a heretical imagination. This man-invented, universal church theory furnishes the foundation for the ecumenical movement of this day, which I fully believe will eventually aid in the rise of Anti-Christ to power.

JAMES  
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South Shore, Ky.



This is a very interesting question, one that is misunderstood by many. Some take the house as mentioned here to be the church. Certainly, there are passages that speak of the church as the house of God. "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:14, 15). Obviously, we see that Paul is speaking of the church as the house of God.

However, we must understand that sometimes the house is referring to our own body. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens" (II Cor. 5:11). The remaining verses in this chapter show us clearly that it is talking about our body.

Let us examine this passage and see how the writer is using it. Note verse 6 says, **whose house are we . . .** When Paul was talking about another church in I Cor. 12:27, he used the personal pronoun "ye." "Now ye are the body of Christ, and members in particular." In our passage here in Hebrews the pronoun "we" is used tying the writer with the reader in a special way. While we are not all members of the same church we are all, as individuals, partakers of Christ. "For we are made partakers of Christ" (Heb. 3:14).

This passage is dealing with individual blessings and responsibilities. We, as children of God, can each be considered as the house of habitation of God. We are to have faith and are not to harden our hearts. The rest spoken of in this chapter is not a churchly rest but a rest for His people individually.

This passage is similar to I Peter 2:5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Peter is writing to the elect of God, not to the church. All the way through he is dealing with individuals and their responsibilities. Verse 7 shows that he is speaking to believers. "Unto you therefore which believe he is precious . . ."

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
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9272 Euclid-Chardon  
Road  
Kirkland, Ohio



Yes, I think the church is in view here. If one sees Israel as typical of the church, then he must see the church in the verse in question: notice — Moses was faithful in all his house (Israel), see verse 5, and Christ as a Son over his own house (church) in verse 6.

The Apostle's letter to the Church at Ephesus bears out such a conclusion. He first speaks of being outside the commonwealth of Israel (Eph. 2:12), but reconciled into one body (Eph. 2:16), becoming a citizen of the household of God (Eph. 2:19) and builded together for an habitation of God through the Spirit (Eph. 2:22).

It all adds up to the house of Christ being His Church.

TO HIM BE GLORY IN THE CHURCH!

E. G.  
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Birmingham, Ala.



The Greek word OIKOS which means a house or a dwelling place is used in different ways in the New Testament. In Matthew 9:6 it is used in a literal sense to denote the home of the one who was healed of his palsy. In Hebrews 3:2, 5 it is used in a metaphorical way to denote the offspring of Jacob, or Israel. They are called the house of Israel because they are the seed of Jacob whom God called Israel. But upon the dispersing of the house of Israel another house came on the scene.

We might illustrate this by the rulers of England. During the last half of the fifteenth and all the sixteenth century England was ruled by the house of Tudor. But

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upon the death of Queen Elizabeth I, the last of the Tudor rulers, another house took over. Upon her death in 1603 James Stuart became the ruler as James I. So the house of Stuart succeeded the house of Tudor.

For some fifteen hundred years the house of Israel made up the Lord's people here on the earth. But during our Lord's earthly ministry another house succeeded the house of Israel. In I Timothy 3:15 we read, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The church as the house of God succeeded the house of Israel. So, as I see it, Christ's house in Hebrew 3:6 is none other than the "church of the living God."

## "Life's Last Journey"

(Continued from page three)

before appointed." Everything is appointed of the Lord.

Beloved, I believe in a sovereign God — a God who does all things after the counsel of His own will, and it helps me, and encourages me, and blesses my soul when I remember or think about death. It is a blessing to me just to know that everything is done according to God's plan and according to that which He has determined in my behalf.

We read: "Seeing his DAYS ARE DETERMINED, the NUMBER OF HIS MONTHS are with thee, thou hast APPOINTED HIS BOUNDS THAT HE CANNOT Pass" — Job 14:5.

Some people are born, and live one hour. Some don't even live that long. Some live a day. Some live three score and ten years. Some live beyond that. Beloved, there is one thing certain — God has determined the number of days in your life.

Not only that, but He knows the number of months. How many of you know how many months you have out in the future before you are going to make this last journey? Not one of us. But there is one thing certain — our days are determined of God, and the number of months are definitely determined by God, and we are going to live out those days and we are going to live out those months until God's time when He calls us home.

I'll go further and say that the doctors and hospitals and medical science may be able to give you a little relief from your pains, but they don't add one day's length, nor one second, to your life. You are going to live just exactly the length of time that God has appointed for you to live. If you never go to a doctor's office, and if you have never had anything at all by way of medical science applied to your life, you are going to live out your days here in this world that God has appointed to you.

You say, "Brother Gilpin, that is foolish. We are living in a wonderful day when medical science can do so much." I know the great White Father over there on the banks of the Potomac said he was going to extend the length of life from three score and ten to 200, but I think God laughed when our President made that statement. I tell you truly, I think God actually laughed at his ignorance.

I say to you, God has already determined the months of your life, and the days of your life, and furthermore, He has put up a boundary and you can't get beyond it, for God's Word says,

"Thou hast appointed his bounds that he cannot pass."

You are driving along the highway and there is a blockade across the road and you can't go beyond. The highway department has stopped you dead still in your tracks, and you can't move one step further so far as that road is concerned.

Beloved, God has put a boundary in my highway, and when I come to that place, I am going to stop. My journey is going to be ended then. Life's last journey is going to take place in God's appointed time. I don't know when it is, but He knows.

We have a glorious example of this in the case of Simon Peter. Listen:

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whether thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what DEATH he should glorify God. And when he had spoken this, he saith unto me, Follow me" — John 21:18, 19.

Here is the only man in the Bible who knew he was going to live to be an old man, for God had made such a revelation to him. The Lord Jesus said, "Simon Peter, when you were a young man, you put on your clothes and went any place you wanted to. But when you get old, somebody is going to gird you, and carry you where you don't want to go. You are going to stretch forth your hands."

What death was signified by the stretching out of the hands? Crucifixion. How was Simon Peter going to die? He was going to die by crucifixion. When was he going to die? When he got old. The Lord knew the time of Simon Peter's death. He knew the manner of Simon Peter's death. I contend if he knew the time and manner of the death of Simon Peter, He knows the time and the manner of the death of every one of us today.

Beloved, I am glad that I am serving a God who knows everything about me — a God who knows when I am going to take life's last journey.

## III THIS TRIP IS THE OPENING OF GREATER THINGS.

We don't usually think of death as being the opening up of greater things. The undertakers and the funeral tradesmen have all done their best to ease the pain so far as death is concerned — beautiful furnishings in the funeral home, beautiful caskets, beautiful flowers, and even at the cemetery, artificial grass to cover over the cruel, cold looking ground that might stare at you if it were not

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for the grass there to hide the upturned fresh earth. They have done their best to make death easy, but they haven't succeeded. Death is still death, and death is still a monster to be grappled with so far as you and I are concerned. Humanly speaking, we'll still sorrow and grieve over the death of our loved ones here within this world, but thanks be to God, this life's last journey is the opening up of greater things for every one of us. Listen:

"For to me to live is Christ and to DIE IS GAIN. But if I live in the flesh, this is the fruit of my labour, yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is FAR BETTER" — Phil. 1:21-23.

Don't you like this world? Don't you like nearly everything there is in it? Don't you get lots of happiness so far as your physical body is concerned? Of course we do. We are only human. In spite of all the five senses can bring to us by way of joy so far as our flesh is concerned, there is one thing to remember — what is on the other side of death is far better than what is on this side.

The man who tells us this, is the only man who knew it from a personal standpoint. He had been on the other side and came back, and he was in a position to tell it. The Apostle Paul said he had been to Heaven himself, and had heard things, and seen things, which were not lawful for him to utter.

Listen: "And I knew such a man (whether in the body or out of the body, I can not tell: God knoweth). How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" — II Cor. 12:3, 4.

Now he didn't mean that there was any law against it. What he meant was that it was so much beyond us that we couldn't comprehend it, and therefore it wasn't expedient to try to describe it to us. That individual who had lived, who had died and gone to Heaven, and come back to this world — he is the individual that says "to die is gain." He is the individual that says to be with Christ is "far better."

Yes, I say this one-way journey, life's last journey, is just the opening up of greater things for every one of us.

The Apostle John, in writing Revelation, says:

"And I heard a voice from Heaven saying unto me, Write, BLESSED ARE THE DEAD which die in the Lord from henceforth; Yea, saith the Spirit that they may rest from their labours; and their works do follow them" — Rev. 14:13.

What is he saying? He says that blessed, or happy, is the state of that man who dies in the Lord.

Listen again: "Precious in the sight of the Lord is the death of his saints" — Psa. 116:15.

I stood beside a casket some time ago in which lay the body of an old saint — an individual who had stood for the things of the Lord, who had lived his life — who had plowed out to the end of his row — who had taken off the harness for the last time, and who had gone out into eternity. Others in the room who were close bemoaned the fact of his death and I am sure that was only the human reaction from their standpoint. As I stood there beside his casket I thought of this truth — how that God says, "Precious in the sight of the Lord is the death of his saints."

I tell you, there is something better on this one-way journey we are going to take. It is going to bring us into a state that is far better, and ultimately it is going to bring us into a position that even our old bodies are going to be resurrected.

(Continued on page 5, column 2)



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "LABORING FOR THE LORD"

"Salute Tryphena and Tryphosa, who labor in the Lord" (Rom. 16:12).

The two women mentioned above were faithful members of the church at Rome. Some writers believe them to be twin sisters since their names are so similar and come from the same root word. Their names are pagan so they were probably Greek. This name was found frequently in an early Christian cemetery believed to be that of the servants of the Emperor. Perhaps these ladies were part of the group Paul was speaking of in Philippians 4:22: "All the saints salute you, chiefly they that are of Caesar's household."

Their name means "dainty or delicate." If they were twins in the flesh they might indeed be dainty and delicate. But whatever their physical condition, they labored in the Lord. Sometimes we rush right past a sentence like this without any thought to the implications. These women labored.

Sometimes we think we labor hard in the Lord. And we do. But let's compare some of our laboring with theirs. Let's say our church is having special meetings. We clean the church building, do our shopping, cook the roast for the preacher's supper and bake a cake for the fellowship after the service. We must bathe and dress the children and clean up after the meal. We fall into bed exhausted.

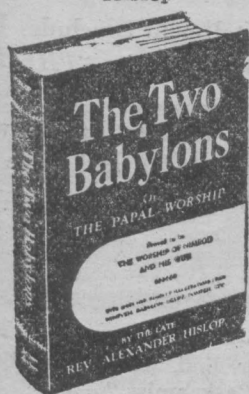
Suppose these delicate women did the same thing. Paul is the visiting preacher. They too must

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clean the church building which may well have been their own home. In order to cook a roast for Paul's supper they must first kill and dress the lamb. If there is to be a cake after the evening service the grain must be winnowed, sifted, bleached, and ground especially fine. This involves several days of hard labor. And if you are sickly or delicate, each task is harder still. The secret of the honor these women received from Paul was they labored "in the Lord." It was not noteworthy if they were sickly and still worked hard. Many ungodly women have done that. It was not that they gave up their time and money and energy to do the job. Others have done more. No, they were saluted, honored, remembered because they labored "in the Lord." May it please the Lord to give us this same grace to joyfully labor in Him.

## "Life's Last Journey"

(Continued from page 4)

Job said:

"If a man die, shall he live again? all the days of my appointed time will I wait, TILL MY CHANGE COME"—Job 14:14.

A little later we find Job saying:

"For I know that my redeemer liveth, and he shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God"—Job 19:25, 26.

Even though our flesh goes back to the mother soil from whence it came, some of these days even our flesh is going to be caught up before the Lord — a complete physical resurrection.

I am thinking this morning of a man who in World War I was in a trench one night when the artillery fire was bursting all about him. He turned to one of the men that was near him and said, "I am going to get out of this place. We are all going to be killed if we don't." The other fellows said, "No, this is the safest place, here in the trench." This man said, "You can stay here if you want to, but I am leaving." He got 20 feet away and a shell dropped in that trench and every man in that trench was blown to bits. This man himself had his leg horribly mutilated, and it was months before he was ever able to walk on his leg again. He lost a lot of blood, a lot of his flesh, and part of his leg bones there in France. He came back to this country and later on had a leg amputated. What does the doctor do with what he cuts out, and cuts off, and throws away? I don't know, but that leg was disposed of. Still later, this man had an arm that had to be amputated, as a result of that experience in the trench in France, in 1917. I saw him sometime ago limping, with one leg and one arm and I thought to myself, how is there ever going to be a resurrection of that body? Who knows where that flesh is that is lost, and the bones that he lost in France? Who knows what the doctor did with that leg and that arm? I don't know, but I know one thing—God has said that we are going to stand in our flesh one day before Him.

Oh, don't tell me that we don't serve a God of power, and a God of might, and a God of strength—a God that is able to resurrect these bodies and put them back together so that in our flesh we shall see God. Don't tell me it isn't better over here when we are serving a God that can pick up our bodies and put them back together, and make them whole again.

Likewise, what is over yonder is bound to be better because the Lord Jesus Christ Himself took all the sting out of death.

Listen:

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to

pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us THE VICTORY through our Lord Jesus Christ"—I Cor. 15: 54-57.

Don't tell me there isn't a sting of death, but the Lord Jesus Christ took that sting out, so far as you and I are concerned. If it weren't for Christ, there would be a sting that we couldn't endure.

Every time I think of this I go back to my boyhood, to the only infidel that I ever led to Jesus. Before he was saved, while he was still in his infidelity, I visited him one afternoon. He was a keeper of bees and one of those bees had done what he ordinarily didn't do — it stung him. Usually he could work around the bees, and wipe them off his face with his hands, and they would never bother him. Well, one afternoon I visited him just a little while after one had stung him on the cheek and the whole side of his face was swollen beyond recognition. Frankly, I had a hard time even recognizing him when I drove up in his barnyard. He was suffering greatly from the pain of this bee sting, and do you know how he consoled himself? He said a bee just has one stinger, and it put that stinger in him, and though it may light on a million people again in the future, it will never sting anybody else, because he lost his stinger in him.

Beloved, that is what death did. Death lighted upon Jesus Christ,

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and Jesus pulled the sting out of death. Death will light on you, and it will light on me, unless Jesus comes in the air before we might die. But there is one thing certain — though death may light upon us, death has no sting, because Jesus Christ took the sting out of death.

Yes, life's last journey is certain. God knows when it is coming and it is going to open up better things for us.

## CONCLUSION

I ask you, are you ready for life's last journey? Everybody makes arrangements and plans for what he is going to do. If you are getting ready to go on a trip you make plans for it. Have you made any plans for this one?

An old Negro man said, "When my boss was getting ready to go to New Orleans, I heard him talk about it for days before he went. Every time we were together he would tell me about what he wanted to do while he was gone." He said, "When he was getting ready to go to Philadelphia, he told me about it, and made plans for it for days before he left. When he was getting ready to go to Florida, he told me all about what he wanted to do. He talked about that trip." He said, "I don't know what to think about him. He is getting ready to go on another trip, and he hasn't made any plans for it at all." Isn't that true of most folk?

Solomon said:

"The prudent man looketh well to his going"—Prov. 14:15.

I ask you, are you ready for this last journey? I thank God that I am ready, and I thank God that you can be ready on the same basis.

Lots of times when I have trav-

(Continued on page 6, column 1)

## THE BAPTIST EXAMINER

AUGUST 7, 1976

PAGE FIVE

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

63. R. W. Kicklighter, in "What Is The Church?" p. 42.
64. F. D. Shrygley, op. cit., p. 17; Alexander Campbell, "The Christian System," pp. 77-78.
65. William O. Carver, "What Is The Church?" p. 13.
66. William Robinson, op. cit., p. 219.
67. William O. Carver, "What Is The Church?" pp. 7-8, 13; William O. Carver, "Glory of God, Etc.," pp. 48, 43-61.
68. William Robinson, op. cit., p. 219.
69. William O. Carver, "What Is The Church?" pp. 6, 11; Dale Moody, op. cit., pp. 18-19; Theron D. Price, op. cit., p. 273.
70. William Robinson, op. cit., pp. 217-218.
71. William O. Carver, "What Is The Church?" pp. 2, 9, 13-14.
72. William Robinson, op. cit., p. 216; F. D. Shrygley, op. cit., pp. 61-63; Alexander Campbell, op. cit., pp. 77-78.
73. William O. Carver, "What Is The Church?" pp. 6, 7, 12; Theron D. Price, op. cit., p. 274, 276; Dale Moody, op. cit., pp. 16-17.
74. William Robinson, op. cit., p. 217; F. D. Shrygley, op. cit., p. 64; Alexander Campbell, op. cit., pp. 77-78.
75. William O. Carver, op. cit., pp. 7, 12, 13; Theron D. Price, op. cit., p. 276; Dale Moody, op. cit., pp. 17-18.
76. William Robinson, op. cit., pp. 216-217.
77. Theron D. Price, op. cit., p. 276; Ernest A. Payne, "The Fellowship of Believers," p. 29.
78. D. B. Ray, "Textbook On Campbellism," (Cincinnati: G. E. Stevens, 1873), pp. 72-79.
79. Dale Moody, op. cit., pp. 25-26; T. C. Smith, in "What Is The Church?" pp. 64-65; T. C. Smith, Article "Baptism," "Southern Baptist Encyclopedia," I, pp. 107-108.
80. Winfred E. Garrison, op. cit., p. 283.
81. William O. Carver, op. cit., p. 10; William O. Carver, "Glory of God, Etc." pp. 56, 70; Theron D. Price, op. cit., p. 273.
82. D. B. Ray, op. cit., pp. 350-352; Frank S. Mead, "Handbook of Denominations," (Nashville: Abington Press, Rev. and Enl. Ed., 1956), Article "Churches of Christ," p. 68; Article "Disciples of Christ," p. 80.
83. Ernest Payne, op. cit., p. 70. It is considered as a prerequisite to Ecumenism (Church-Union) by all advocates of the Ecumenical Movement. It is practiced in England, Canada, and by American (Northern) Baptists. However, no Southern Baptist writer, who favors it, has written anything to that effect. Perhaps the reason is obvious. Some Southern Baptist Churches practice it.
84. F. D. Shrygley, op. cit., pp. 20, 64; Alexander Campbell, op. cit., pp. 77-78.
85. Theron D. Price, op. cit., pp. 274-276; William O. Carver, "Glory of God, Etc." pp. 56-61. Price says: "The Church functions naturally through the Churches." It is true that the "idea" of the Divine institution "the church" finds its tangible and literal manifestation in the churches; but the "idea" of the "church" is not the same as the literalized concepts of the "Mystical Living Organism" and the metaphorical expression "Body of Christ" of Bapto-catholicism.

The Condemnation of the Reformed Churches in the 1600's by the Particular Baptists in the works of John Spilsbury condemning the Roman Catholic Church as the church of Anti-Christ, stated:

"Arise, therefore, and obey the Lord, and think not within yourselves, we are baptized already, and that by Antichrist, for I tell you, that you are never able to prove yourselves to be under the Lord's holy ordinance of baptism, by all the light in Scripture, and are in nature, in that way you go, namely, to deny the state as false and anti-christian, and yet retain your baptism there administered by the same power as the Lord's ordinance, and assume a church to yourselves upon the same baptism. I speak in subjection, I think the last church or churches, that is, all the reformed churches, still retaining infant's baptism, are as much against the rules of the New Testament as the former; for certainly, where there is a false state, constituted by a false power, all that stative ordinances essential to the same, and constituted by the same power, must be also of the same nature together with the rest, which is all alike false; therefore, if you take hence a corner stone to lay in your foundation, and build you a resting place upon the same, know this, that it will not lay firm, but ever be rolling under you, that you shall not rest upon it, therefore, arise and depart, for this is not your rest, because it is polluted, it will destroy you, even with a sore destruction; look betimes, the higher you build, the greater the fall will be, if it be not right upon the true foundation (Ibid. p. 61)."

This was taken from *A Treatise Concerning the Lawful Subject of Baptism*, 1652; page 61, cited by *The Baptist Examiner*, May 1, 1976.

## A FAIR PROMISE

In the course of these letters, if I have misrepresented history or the facts involved or Brother T. and his work, then please do let me know. I ask for my Landmark Baptist brethren to correct me of any errors which I might have placed in these letters. I call for the Reformed Baptists to correct me of any injustice I have given them or any of the Reformed writings. I ask for all readers to correct me of any historical blunders or misrepresentations. It was not done except through misunderstanding. If you will but write me I will correct it. I will wait for a few months to see if there are any corrections before I start on the reprinting of the book. If there are no corrections, then it will be a sign that I have not blundered or misrepresented anyone in any matter by interpretations and historical presentations. I have tried to guard strongly against falsehood and lying in this work. I hope that I have done so! If any reader has found occasion in which I have presented a falsehood or a lie then please do call it to my attention as this is the last thing I want.

## A FAIR CHALLENGE TO ALL

I will offer the following challenge to any Reformed Baptist who is a worthy opponent. We will not consider those who have split churches. Here is our challenge and propositions for any Baptist who is a universal, invisible church Baptist. TERMS . . . I, or my representative, will meet in OPEN, PUBLIC DEBATE, any one who will represent the universal, invisible church concept under the conditions stated above, at any time and any place. We will bear our own expenses for the debate,

(Continued on Page Six)



## "Life's Last Journey"

(Continued from page five)

eled, I have noticed that some people travel first class, and some travel tourist, and some travel even cheaper. I have noticed that some children travel half fare, and some don't have to pay any fare at all, while their parents pay full fare.

I tell you, there is just one way that any boy, girl, man, woman, sinner of the vilest type, or sinner of the most moral type can be ready to make this trip, and that is through the blood of the Lord Jesus Christ.

Might it please God to help you to realize that some of these days it is certain that we are going to take a journey, and when we do, we need to be ready beforehand; we need to plan for it in advance; and the only way that you can be ready to make this journey is by faith in the Lord Jesus Christ as your personal Saviour.

May God bless you, may God save you, and may God give you grace day by day, as you look forward to life's last journey, to know that when that time comes, you'll be making it safely because Jesus Christ is your Saviour.

May God bless you!

## The Heroes of Faith

(Continued from Page Two)

cried: "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee" (Matt. 23:37).

"... they wandered about in sheepskins... "Elijah did this. "... being destitute, afflicted, tormented." The life of the man of faith was a perpetual succession of destitution, persecution, and outrage.

"Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11:38).

We might have expected the writer to have said these were deemed unworthy by the world; that is, the world rejected them. Instead, he says the world was not worthy of them. The world repudiated as unworthy of it those of whom itself was not worthy. These dear brethren would not have lived the lives they did for what the world had to offer. Faith raises men above the world and makes them sit in heavenly places.

Since they were persons of whom the world was not worthy, God withdrew them from the world to solitary places. Elijah fled from the rage of Jezebel into the cave of Mount Horeb. Elisha frequented the solitudes of Carmel. Obadiah concealed fifty prophets of God in two caves. In the Maccabean times God's faithful followers hid in caves, mountains, and deserts.

These faithful ones were poverty stricken and homeless; they lacked the barest necessities of life; they lived a fugitive life in the remote areas of earth. But faith enabled these to bear up under such human cruelties. The world did not deserve such people; they did not know how to treat them; they did not know how to value them!

All of these dear ones obtained an honorable record. They had trust in invisible realities; they declared the veracity of God. They lived in different ages and occupied different stations in this world, but they all rose above the domain of sense into that of the spirit. They all possessed clear perception and firm conviction of spiritual realities.

The writer concludes by saying: "And these all, having obtained a good report through faith, received not the promise" (Heb. 11:39). These certainly did believe God's promise, but their faith was not rewarded with pos-

session. They only caught a glimpse of the glorious inheritance, but they did not enter into it. They went down to the grave in faith. They lived and died in hope of the day of the Messiah and the better covenant.

The final remarks are seen in verse 40: "God having provided some better thing for us, that they without us should not be made perfect."

God's eternal purpose developed gradually. What a privilege it is to live under our dispensation, the time when God's richest gifts are given to His people. We have the manifested Saviour, the outpoured Spirit, and the full revelation. Old Testament saints had the shadow; we have the image.

Many of these blessings are yet future to us as well as to them. The Sabbath rest of the Millennium is still the hope of all believers. One day Old and New Testament saints will jointly enter the kingdom and sit down at the Marriage Supper of the Lamb. When all the elect are called out, these with us will receive the completion of our salvation at the coming of Jesus Christ.

Have faith in God when your pathway is lonely.

He sees and knows all the way you have trod;

Never alone are the least of His children,

Have faith in God.

Have faith in God when your prayers are unanswered,

Your earnest plea He will never forget,

Wait on the Lord, trust His Word and be patient;

Have faith in God, He'll answer yet.

Have faith in God in your pain and your sorrow,

His heart is touched with your grief and despair;

Cast all your cares and your burdens upon Him,

And leave them there, oh, leave them there.

Have faith in God though all else fail about you;

Have faith in God, He provides for His own;

He cannot fail though all kingdoms shall perish,

He rules, He reigns upon His throne.

## "Sinning Away" ...

(Continued from page one)

turning to Christ until death strikes one down. When death cuts one off, then be sure "the day of grace" is over.

The doctrine of "sinning away one's day of grace" belongs in the theology of those who believe in "falling from grace." The two doctrines are twins, rocked in the

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same cradle. The Scripture most often quoted to bolster up this doctrine is one lifted out of its setting — lifted out of its particular context, and pressed into use. The Scripture is Gen. 6:3. Reference there is to one thing — the coming of the flood. The Lord says that He is not going to indefinitely strive with sinful men, but that He will in 120 years send the flood. That Scripture does not concern this day of grace and the matter of salvation. The Holy Spirit is in the world in a different sense today than He was back there in the days of Noah, else there would have been no need for Pentecost. He came on Pentecost not only to indwell believers, but to convict men of "sin, righteousness and judgment."

Jesus said, "And when he is come (He had not come then) he will reprove the world of sin, and of righteousness and of judgment: Of sin, because they believe not in me (John 16:8, 9).

The Doctrine Of "Sinning Away One's Day of Grace" Is False For The Following Reasons:

1. IT DENIES "IRRESISTIBLE GRACE." It denies that the Holy Spirit is irresistible in His power. The truth is, when the Holy Spirit goes after a person, He "gets him." "For who hath resisted his will?" (Rom. 9:19). Men successfully "resist the Spirit in the sense of resisting the Word of God which was inspired by the Spirit, but men do not successfully resist the DIRECT ACTION of the Holy Spirit. We say "successfully." There may be struggling, but the Spirit wins out. If this were not true, no one would be saved.

2. IT DENIES THE DOCTRINE OF ELECTION. God chose certain ones in eternity before the world was, and He ordained at that time all the means necessary to lead them to salvation. (See Ephes. 1:4-5,13). Are God's eternal plans ever nullified by some stubborn person holding out in defeat of the Holy Spirit's power? Of course not. This would upset the eternal plans of God. If such were true, then every person might successfully resist, hence none be saved.

3. IF SUCH A DOCTRINE WERE TRUE, THEN WHERE WOULD THE "DEAD LINE" BE CROSSED? Adherents of the doctrine can not tell you. We have heard some preach about people crossing this line and getting to the place where they couldn't have "that feeling" any more. What feeling? One is not saved by feeling. The truth is, we have known people who wickedly, viciously, held out against God, and who rejected Christ for years — then at last surrendered to him and were saved.

4. THIS UNSCRIPTURAL DOCTRINE CONTRADICTS CHRIST'S OWN WORDS. Jesus said in John 6:37, "Him that cometh unto me I will in no wise cast out." Adherents of this unscriptural doctrine hold that people "sin away their day of grace" after which they perhaps come to want to be saved, but when they come to Christ HE CASTS THEM OUT AS DOOMED.

The Scriptures make plain that ALL THAT THE FATHER HAS GIVEN TO THE SON IN THE ETERNAL COVENANT OF REDEMPTION WILL COME TO HIM. John 6:37 says, "All that the Father giveth me shall come unto me." God's plan will prove a 100 per cent success. Every one given unto Christ will show up in the fold, without the loss of a single one. None will surprise God by refusing the invitation and by defeating the Holy Spirit's power to draw to Christ.

## Supply of ... Grace

(Continued from page one)

"seek" and "knock" for grace to help in time of need; yea, we need grace so as to exercise proper judgment of ourselves and others and the ability to "give not that which is holy unto the dogs." We, in other words, are traveling on a

## A Review of Baptist Ecclesiology

(Continued From Page Five)

to discuss the following propositions:

FIRST: I Affirm that the regular Baptists of the Philadelphia Confession of Faith and Association from 1708 to 1808 were Landmark type of Baptists and this may be demonstrated by their isolation from other denominations and their high-church doctrines regarding their Baptist churches and Ordinances;

SECOND: I Affirm that the regular Baptists of the English and Welsh order during the 1600's who drew up the 1642 through the 1689 confessions of faith were one with Landmark Baptists and this may be demonstrated by their conduct toward the Reformed Churches and their own ideas concerning their Baptist Churches and Ordinances.

I hold that these propositions and statements are open and fair. Will there be any response? I predict that they will never be accepted.

A COMPARISON BETWEEN THE PHILADELPHIA BAPTIST CONFESSION AND THE WESTMINSTER REFORMED CONFESSION OF FAITH ON THE CHURCH:

### THE PHILADELPHIA CONFESSION

#### Chapter XXVI — Of The Church

1. The catholic, or universal church, which (with respect to the internal work of the Spirit, and truth of grace) may be called invisible, consists of the whole (Heb. xii. 23; Col. i. 18; Eph. i. 10,22,23; Eph. v. 23,27,32) number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors perverting the foundation, or unholiness of conversation, (I Cor. i. 2; Acts xi. 26) are and may be called visible saints; and of such (Rom. i. 7; Eph. i. 20,21,22) ought all particular congregations to be constituted.

### THE WESTMINSTER CONFESSION

#### Chapter XXV — Of The Church

Section I—The catholic or universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.

Section II—The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the Law), consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

Section III—Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life to the end of the world; and doth by His own presence and Spirit, according to His promise, make them effectual thereunto.

EDITOR'S NOTE: This week's installment concludes Elder R. E. Pound's answer to John Thornbury's treatise "THE DOCTRINE OF THE CHURCH."

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narrow road and need Him to keep us from the ditch on either side.

"Ask and it shall be given you."

It should be pointed out that our Lord is speaking to His disciples (Matt. 5:1). He was not and is not promising regeneration to those who ask for it. The lost, in fact, must believe on Him before praying to Him. One cannot possibly pray to one in whom he does not believe. This kind of action would be a flat contradiction.

"How then shall they call on Him in whom they have not believed" (Rom. 10:14).

"Ask and it shall be given you."

Many have considered this statement by our Lord to be a blank check which they can fill in and cash whenever they please. Let it be remembered, however, that our Father honors only those prayers which are seasoned with faith. This fact is made obvious by:

"Ye ask, and receive not, because you ask amiss, that ye may consume it upon your lusts" (Jas. 4:3).

God has only promised to supply our needs. Those, therefore, who

ask for that which they do not need, "ask amiss."

Our Lord, in the Scriptures which have preceded our text, has laid down certain rules which we are to live by. He has asked that we not be angry with our brother without a cause; that we forgive others before we ask Him to forgive us; that we not commit adultery; that we pluck out the eye or cut off the hand if they offend us; that we take not His name in vain; that our communication be yea in the promise and yea in the performance; that we turn the other cheek, give our cloak and go the extra mile; that we give to the one who asks for a loan; that we love our enemies; that we do good to those who hate us; that we speak to our enemy; that we be perfect even as our Father in Heaven is perfect; that we do not our alms (righteous acts) before men; that we lay up treasures in Heaven; that we have a single eye; that we have only one Master; that we take no thought for our life; that we seek the kingdom of God first. (Continued on page 7, column 3)



## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

WASHINGTON, D. C. (EP) — The U. S. Supreme Court, more than three years after its landmark ruling that struck down most state laws prohibiting abortion, ruled on July 1 that a woman does not need the consent of her husband to have an abortion and that young women under 18 do not require the consent of their parents.

In acting on a 1974 Missouri state law, the court did uphold provisions requiring the woman to give her written consent before an abortion can be performed and reporting and record-keeping requirements imposed by the state. But it struck down a part of the Missouri law barring abortions through injection of saline solutions into the uterus.

In a majority opinion by Justice Harry Blackburn, the Court said the state does not have the constitutional authority "to give the spouse (husband) unilaterally the ability to prohibit the wife from terminating her pregnancy, when the state itself lacks that right."

SEATTLE (EP) — The Annual Conference of the General Association of Regular Baptist Churches (GARBC) unanimously condemned the Equal Rights Amendment, "shabby dress, immodest garments, hippy hair-styles," and "the compromising new-evangelicalism of the National Association of Evangelicals and its constituency."

Delegates also unanimously reaffirmed association positions that "the rapture of the church" into Heaven will precede "the seven years of awful trial which are yet to come upon the earth," that "children of God . . . should refuse to participate in activities, amusements, and recreational events which are dishonoring to our Lord, or which subject us to special temptations," and that the Bible "is divinely, verbally and plenary inspired, each and every word in the original languages in which they were authored being the word that God desired to be used."

A resolution on "God's Order of the Sexes" charged that at the Evangelical Women's Caucus which met in Washington, D. C., on Thanksgiving, 1975, "some challenged Biblical standards of order and authority." The delegates warned "against the humanistic mentality which degrades the place of wife and mother in godly homes and fallaciously promotes masculine dress and habits which destroy Biblical femininity and modesty."

A resolution on "Personal Sep-

aration" said that a "general looseness of conduct which has developed in some quarters of evangelicalism in our day . . . is evidenced by a much more tolerant view toward certain worldly practices than historically has characterized Regular Baptists and other fundamental Bible-believers."

The GARBC voted to buy a new headquarters building in Schaumburg, Ill. Association offices are now in Des Plaines, Ill.

The association of 1,528 congregations reports almost 2,000 missionaries overseas. It has seven approved colleges and graduate schools with a total student body of nearly 4,000.

DALLAS (EP) — The U. S. Supreme Court's recent decision allowing direct aid to sectarian colleges is "a license for church schools to raid the public treasury," Southern Baptist leaders charged here.

James Harris, president of the Convention; members of the Christian Life Commission; and James H. Landes, executive director of the Baptist General Convention of Texas, issued a strongly-worded statement on the eve of July 4.

"Citizens will again suffer taxation without representation," the statement charged. "Institutions with the strongest sort of sectarian special interests will totally escape public control over the tax dollars they receive."

The Court's approval of the use of public funds for "nonreligious purposes" is meaningless, a thin veil that does not hide the inevitable purposes, Harris stated.

WASHINGTON, D. C. (EP) — A "hymn" written in 1915, charging God in the death of Jesus Christ, has been included in a book of worship for the U. S. Armed Forces personnel and a Congressman is fighting to have it removed. Most objectionable, Congressman William Hughes (D-N.J.) noted, is the phrase, "To h . . . with Jehovah."

The refrain of the Sydney Carter song states: "It's God they ought to crucify instead of you and me, I said to the carpenter a hanging on the tree."

HOUSTON (EP) — The charismatic movement is among the "real and vital dangers in this hour," delegates to the annual meeting of the American Baptist Association (ABA) were told.

"Although many saved people have evidently gotten caught up in it," said Elder Ken Ashlock of New Liberty Baptist Church, Gar-

land, Texas, in the annual sermon, "this movement is not of God."

He faulted it for emphasizing "the doctrine of subjectivism" and "speaking in tongues" and minimizing "the authority of the Word of God," "justification by faith," and "the local church."

Mr. Ashlock summed up the movement as "idiotic, heretical and a women's movement." He also urged Christians to be "awakened to the dangers of recognizing and endorsing homosexuals and women as clergymen."

ATLANTA (EP) — Mayor Maynard Jackson should "resign or repent" for issuing a proclamation observing "Gay Pride Day" in Georgia's capital city, Baptist Pastor William L. Self told his congregation June 26.

Some 500 people gathered at the altar to pray for Mayor Jackson, who caused a public furor earlier by issuing a proclamation supporting homosexuals and their right to hold public parades and other activities.

"Atlanta is the laughing stock of the nation," Self told his people,

### FINANCIAL REPORT OF TBE

Balance, June 1	\$1,701.59
Receipts	\$6,103.00
Expenditures	\$5,353.33

Balance, June 30	\$2,451.26
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although the city was not the only one honoring gays. Los Angeles Mayor Tom Bradley also issued a similar proclamation for "Gay Pride" the first week of July, causing consternation among the evangelical community.

NEW YORK (EP) — Moments before Dr. Maurice Sage, president of the Jewish National Fund, was to present a Bible to Betty Ford he collapsed and later died.

Calmly taking the microphone, Mrs. Ford said, "We must all pray in our way. It is up to God what will happen. We should all have faith."

Some 3,200 people had gathered for the dinner in New York, including many of the top Jewish leaders of various organizations at the Jewish National Fund of America dinner.

### Supply of . . . Grace

(Continued from Page Six)

that we judge not; that we cast the beam from our eye before endeavoring to pull a mote from our brother's eye and that we give not that which is holy unto the dogs or cast our pearls before swine.

It is obvious that all of these requirements our Lord has laid before us are beyond our ability to perform. The standard is much too high for sinful flesh to attain to. It is for this reason that our Lord now states:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

Those who apply this Scripture (Matt. 7:7) to the lost person praying for salvation, have missed the meaning entirely. They are giving to the lost that which belongs to God's children and only to God's children.

It is obvious that the asking referred to in our text, is an admonition from our Lord for the believer to ask for more and more grace so that we can be conformed more and more to His likeness.

We all need Divine power to subdue our raging lusts. We need His strength, His wisdom, His grace, His faith, His love. This is why we are to "ask," "seek" and "knock." It is as stated in James 1:5:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and

tossed. For let not that man think that he shall receive any thing of the Lord" (Jas. 1:5-7).

Our Lord, in the text before us, admonishes us to "ask" and it shall be given. He, however, in James 1:6, advises that we must ask in "faith." We see, then, that our asking must rest upon the promises in God's Word, since faith cometh by hearing and hearing by the Word of God. Where then is the Bible basis for our expecting a reply when we ask of God? It follows immediately after the word "ask" in our text; that is, "and it shall be given you." We need no more than this promise to rest faith solidly upon. God, our Father, the Creator of Heaven and earth, has said, "It shall be given you." What more do we need? God has spoken and it shall be done.

There may be some, however, who have asked and asked, but have not received an answer. There are several reasons for our Father not hearing and answering our prayers. One of these is found in Psalm 66:18:

"If I regard iniquity in my heart, the Lord will not hear me."

We will also fail to obtain an answer from Him if we fail to pray according to His will.

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us" (I John 5:14).

We may also cite John 3:22 and observe that only commandment keepers, that is, those who hear and heed His Word, will receive answers to their prayers.

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

I also desire to point out that our Father does not always answer our prayers as we think He should. He, in fact, answers according to our need and not according to our desires. We may ask for more grace, but He may give more humility or we may ask for more knowledge and He may give more compassion for others. May we, however, always be pleased that His will is being done.

### John Harvey Grime

(Continued from page one)

During his ministerial career of 66 years, he was pastor of at least 52 different churches. However he returned the second, third, or fourth time to pastor some of the churches bringing his total number of pastorates to at least 67. These included pastorates in Middle and West Tennessee, Kentucky, and Texas, some in cities, others in villages and rural sections. Some were full-time, others half-time or quarter-time. Often he would be pastoring from four to six churches at the same time, and traveling to these appointments over the years by foot, horseback, buggy, bus or train. He continued to be active in the pastorate until the age of 80, and continued to conduct many funeral services and preach on special occasions until near the end of life.

In addition to his pastoral work, the life of Bro. Grime was a busy one. He was moderator of the organizational meeting of the Wilson County Baptist Association, held in the Lebanon Baptist Church on May 28, 1921, and also moderator of the first two annual sessions, held at Shop Spring Church in September, 1921, and Fall Creek Church in September, 1922. He preached the annual sermon before the Wilson County Association three times, Fall Creek in 1922, Mt. Olivet in 1925, and Ramah in 1929. The subject of the 1925 sermon was "The Right And Wrong Way," Prov. 14:12, Isa. 55:8-9, and Psalm 119:104, which was requested to be published by the association. He also wrote the original constitution of the Wilson County Association.

On October 30, 1888, he took part in the organization of New Salem

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Association. He was moderator of this body in 1892, and clerk in 1893. He preached the annual sermon before New Salem Association in 1891 and 1911. He delivered the annual sermon before Salem Association in 1885 and 1887. He wrote the constitution of Wiseman Association, which was organized on November 18, 1891, and preached the sermon before this body in 1891 and 1902. He delivered the doctrinal sermon on the subject of "The Church" before the Enon Association in 1913, that body requesting it to be published.

For two years he was assistant moderator of Concord Association, 1911 and 1912, and delivered the annual sermon before this body on three occasions, 1909, 1911, and 1930. On August 5, 1910, when the Concord Association convened with the Salem Church in Wilson County, Bro. Grime prepared and read a "History of Concord Association" in connection with the One Hundredth Anniversary Celebration of the organization of the association. The history was ordered published in the minutes of the association, and also in the BAPTIST & REFLECTOR. When the Concord Association convened with Powell's Chapel Church, July 29-30, 1936, Bro. Grime was called upon to deliver the closing address. He responded with a summary of the history of Concord Association, and Baptist history in general, including an account of the establishment of the Church by Jesus while on earth, and the perpetuity of the Church to the present time. A summary of this address was included in the minutes of the association.

Bro. Grime participated in the organization of a number of churches, and several new houses of worship were constructed under his ministry. He lectured in doctrinal courses in a number of Bible schools held in churches, and appeared on the program of many school commencement exercises, and gave addresses on other special occasions. He served on many special committees, and wrote reports for many associations, as well as the State Convention. For two years he was on

(Continued on page 8, column 3)

THE BAPTIST EXAMINER

AUGUST 7, 1976

PAGE SEVEN

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## Col. D'Anvers

(Continued from page one)

of learning, but one who designedly (for an evil design) carries on a cause, will ever defile his fingers with such pitch; and that he should be ashamed to produce a book of that nature in a matter of controversy." But poor Mr. Russen defiled his own fingers with the work, and shows by his angry and slanderous words that Mr. D'Anvers had given him and other Pedobaptist sacramental warriors very heavy blows.

The book, even in our own times, has been so highly esteemed that the Hanserd Knollys Society, a body representing the intelligence and learning of our English Baptist brethren, had resolved to publish it; and Elder William Henry Black was performing editorial labor upon it for that end, and only lack of funds hindered the publication. The same misfortune stopped the entire labors of the society.

Mr. D'Anvers believed that it would be a blessing if James II was relieved of the royalty of England. There could not be a worse king in a country where the monarch was limited in powers. He was a tyrannical Catholic, bent on overthrowing the Prot-

estant religion of England; he was a mean tyrant, determined to destroy her liberties; he had ungracious manners, an unattractive appearance, a fountain of selfishness in his heart, and an abundance of cowardice.

A son of Lucy Walters and Charles II, the Duke of Monmouth, a Protestant, a brave, generous young man, was encouraged to rebel against his uncle. His troops were routed at Sedgemore. Two days later he was captured, and soon after executed. Mr. D'Anvers was concerned in some meetings held to help the unfortunate duke. After the fight at Sedgemore he fled to Holland, where he died in 1686. (BAPTIST ENCYCLOPEDIA, vol. 1, pp. 307).

## One Taken . . .

(Continued from Page One)  
tian lay awake, thinking, 'If the Lord should come! — oh my poor sister!' She could not lie there longer, but rose, and quietly stole away to a corner of the room, and kneeling down there, poured out her soul in prayer. Presently, the other awoke; she felt for her sister, but could not find her. She did not know what had happened, and in an agony of mind thought

to herself, 'Can it be that the Lord has come?' She got up and searched about the room, until at last she found her. She knelt by her side; and before she rose from her knees she trusted in Jesus, and was ready to meet him."

Reader, take this story to heart. The day hastens when Christ shall take His own to Himself. "Two shall be sleeping in one bed: one shall be taken and the other left." Would you be left? — The Watchword, Oct., 1881.

## John Harvey Grime

(Continued from page seven)  
the committee of the Baptist Historical Society of the Tennessee Baptist Convention, and served as chairman in 1928.

He was chairman of the special committee appointed by the State Convention to consider the reception of Stone Association into the convention, this committee serving 1918-19, and he was appointed by the convention to notify the Stone Association of their reception.

He was in great demand at ordination services, and a number of men answered the call to preach under his ministry. On August 16, 1906, as a result of a revival meeting in the church at Frost, Texas, where he was pastor, he baptized 76 at one time, in a lake, in 37 minutes, and he gleaned enough at other times as a result of this meeting to go beyond 100. About three-fourths of these converts were grown men.

Bro. Grimes participated in a number of religious debates or public discussions, some written, and some oral. Some of these discussions were printed in tract form, and others published in various denominational papers. Some were with representatives of other religious denominations, and some with Baptists. With the Apostle Paul he could say: "I am set for the defense of the gospel" (Phil. 1:17).

As an author, Elder Grime wrote and had published many books and tracts, on various religious subjects, a number of them after he was past 80 years of age. The largest was the History of Middle Tennessee Baptists, a work of 565 pages, containing much information that is no where else in print. These writings, with dates of publication include:

History of Middle Tennessee Baptist, 1902; Catechism of Ecclesiastical History, 1905; Hereditary Depravity, 1886; Close Communion and Baptists; History of Round Lick Baptist Church (in manuscript), 1898; History of Concord Association (printed in the Concord Association Minutes, Tenn.), 1910; History of Alien Immersion and Valid Baptism, May 14, 1909; Recollections of a Long Life, June 30, 1930;

Time of the Crucifixion and Resurrection of Jesus Christ; The Time Christ Lay in the Grave; Some Facts and Truths (manuscript), 1938; New Birth vs. Regeneration (manuscript); The Right and Wrong Way (annual sermon, Wilson County Baptist Association), Sept. 24, 1925; The Church (sermon before Enon Association), 1913; Blood Before Water, and Christ Before The Church (on Campbellism), November 11, 1926; Hitting The Mark (on Campbellism), May 24, 1927; A Discussion, Between J. H. Grime, Baptist, and James A. Allen, editor of Gospel Advocate (Campbellite); Why Am I A Baptist?, January 30, 1932; The Final Home of God's Children as Revealed in The Bible, September 14, 1935; Russellism Exposed, January 15, 1934; What is an Orthodox Baptist?, July 8, 1935; The Bible and History on The Tithe System, 1934 or 35; Second Booklet on Tithing, Modern System of Tithing Made Plain, 1936; Third Booklet on Tithing, June 5, 1936; The Tithe, Middle Link Between Church and State, 1936; The Two Dispensations as Recorded in the Bible,

1936; A Discussion on Alien Immersion, Between W. J. McGlothlin and J. H. Grime, between October 1908 and August 1909, reprint 1937; Salvation Through Jesus Christ Our Lord and Redeemer, 1938; Why Am I A Baptist?; The Bible on The Final Destiny of the Human Race; Rightly Dividing The Word, That Each May Learn and Know The Truth; The Observance of Religious Days, Sunday-Easter-Christmas, 1939 or 40; The Relation of Man and Salvation, Sept. 12, 1938; A Brief Review of the Sermons of N. B. Hardeman delivered in Ryman Auditorium, Nashville, Tenn., March 18 to April 1, 1928 (Campbellite) May 9, 1928; Separate Baptists (manuscript), February 17, 1934; Roman Catholicism, May 20, 1929; The Companionship of The Bible and Baptists, August 7, 1939.

Throughout his ministry, Bro. Grime wrote profusely for the press, being editor, associate editor, or special contributor for a number of Baptist periodicals in Tennessee, Kentucky, Texas, Arkansas, and other states, as well as writing special articles for county and state newspapers. Using the foundation of Rhetoric, Latin, and Greek that he acquired in his brief school opportunities when past the age of 30, he developed an excellent command of the English language, and became

weak churches, and preaching the gospel to the poor and neglected without thought of remuneration. He was often heard to say that his greatest joy in the ministry was that he could say, like his Saviour, "The poor have the gospel preached to them" (Matt. 11:5). He did much mission work, preaching in school houses, abandoned buildings, dwelling houses, etc. often on Sunday afternoons on his way home from his regular appointment as he traveled by horse and buggy. He believed in being punctual at every appointment, and never hesitated to face the severest weather conditions. Often he would return home on a Sunday evening after dark from a distant appointment sometimes as far away as 25 or more miles in his buggy, drenched with rain or covered with snow and ice. He was always generous in his contributions and support of the Lord's work where he found the need. He made the motion before the Tennessee State Convention which led to the establishment of the first Orphans Home under the Convention auspices. It is estimated that he probably preached more than 8,000 sermons, witnessed at least 4,000 conversions, and baptized at least 2,500 persons in addition to the many funerals conducted, and marriages performed.

In the way of recreation, Elder Grime enjoyed fishing, and hunting fox, squirrel, and coon. Throughout his life he maintained an interest in agriculture and rural activities and life, but he never allowed any diversion or other work to interfere with his religious obligations. The Lord's work always came first. Practically all of the summer and fall seasons were given over to revival meetings, either in the churches that he pastored, or helping in other meetings.

Elder Grime was married to Miss Eliza A. Vickers Feb. 8, 1881. To this union was born one daughter, Sarah Lois, who devoted her life to the teaching profession, having inherited the studious type of mind like her father. Her work included teaching in Elementary and High Schools, Colleges and Universities, some private schools, and other state institutions, Tennessee, Missouri, and Texas. Some of the schools were Baptist institutions. After the death of his first wife, Bro. Grime was married to Miss Sarah Lassiphon Young, September 27, 1893. To this union was born one son, Elder Joseph Hall Grime, a Baptist minister.

Bro. Grime's last public service was in a funeral service with fifteen months of his death. At the age of 87, he administered the ordinance of baptism for the first time, baptizing his only grandson, Harvey Hall Grime, age 9, in a creek on his farm on August 19, 1938, into the fellowship of the Lebanon Baptist Church.

After a busy and dedicated life in his Master's service, the Lord called him Home at the age of 90 years and ten days, on August 8, 1941, at his home two miles north of Lebanon, Tenn. Funeral services were held on August 11 in the Round Lick Baptist Church at Watertown, Tenn., by Elder Hoyte Huddleston and H. Burns, with several other ministers and laymen participating. His body was laid to rest in the Jordan Hill Cemetery, one mile south of the church, to await the resurrection when the Saviour returns to call His own.

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a very clear and forceful speaker and writer, being able to clinch his arguments in a very decisive manner. He edited and published his own paper, the **Baptist Freeman**, a monthly periodical, for the period of one year at Watertown, Tenn., during 1894-95. He was field editor of the **Baptist & Reflector** for a period of two years, 1891-92, traveling, preaching, and reporting over a large portion of Tennessee and neighboring states. He served as associate editor of the **Baptist Helper**, 1895-97, and also the **Liberty Baptist**. He was a special contributor to the **American Baptist Flag**, 1897 — also **The Missionary**, **The Baptist Gleaner**, **The Baptist**, and a number of other denominational papers. He also wrote many articles for the secular press, of a historical nature or personal experiences, many of them published in **The Lebanon Democrat**, **The Lebanon Banner**, **The Nashville Banner**, and other papers.

Wherever he was known, Bro. Grime was considered an authority on Baptist doctrine and history. His life was devoted to a study of The Bible and the history of Baptists. And he was also well informed on the belief and practice of other religious groups. He always depended upon "Thus saith the Lord" to settle all questions, and always dug to bedrock principles upon which to found his convictions. He was also well informed on history in general. In his preaching he avoided the offensive, while he did not shun to fearlessly declare the whole counsel of God.

Although Bro. Grime pastored a number of prominent churches, the most of his efforts were devoted to helping and encouraging

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**AUGUST 7, 1976**

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