

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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

Mailing Address: Box 910, Ashland, Kentucky

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WHOLE NUMBER 1112

## THE LORD'S SUPPER

By Pastor Austin Fields, Coal Grove, Ohio—

Sermon Preached At The Recent Bible Conference In Ashland, Ky.

"Now I praise you, brethren, therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, my

brethren, when you COME TOGETHER to eat, tarry one for another and if any man hunger, let (Continued on page 5, column 3)

the Lord gave two ordinances at ye remember me in all things, and keep the ordinances, as I delivered them to you."—I Cor. 11:2.

The Lord gave two ordinances His church, which is a local church—baptism and the Lord's Supper. He gave these not a universal, invisible organization for no such organization has ever existed. It is impossible to have an invisible, universal assembly. The Lord's church was able to assemble, as we read in I Cor. 11:17-22 and 33, 34:

"Now in this that I declare unto you I praise you not, that ye COME TOGETHER not for the better, but for the worse. For first of all, when ye COME TOGETHER in the church, I hear that there be divisions among you; I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye COME TOGETHER

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ELD. AUSTIN FIELDS

## "HELL" - "SHEOL" - "HADES" - "GEHENNA" - "TARTARUS" -

IS THERE A PLACE OF LITERAL FIRE WHERE LOST SINNERS WILL BE CONFINED THROUGHOUT ETERNITY?

By BOB L. ROSS

The Bible was written in three languages: Hebrew, Chaldee, and Greek. The Bible that we have today is a translation of the Hebrew, Chaldee, and Greek writings into our language. There are many translations of the Bible, the most popular being the King James Version, which you probably own. The King James overshadowed most all of the versions of the Bible in accuracy, beauty, and readableness.

### The Word "Hell" in the King James Version

There are four words in the KJV (King James Version) translated "Hell." Of these four words, only one of them is used in the Old Testament. That word is the Hebrew word "Sheol." In the New Testament, the three words translated "Hell" are "Hades," "Gehenna," and "Tartarus;" all, of course, Greek words.

### What Do These Words Mean?

We have to go to the Hebrew and Greek for the meaning of these words translated "Hell." The English background of the word

"Hell" will not give us the Hebrew and Greek meanings.

(1) The Hebrew word "SHEOL" in the Old Testament (KJV) is translated as follows:

"Hell" 31 times. (Deuteronomy 32:22; 11 Samuel 22:6; Job 11:8, 26:6; Psalm 9:17, 16:10, 18:5, 55:15, 86:13, 116:3, 139:8; Proverbs 5:5, 7:27, 9:18, 15:11, 15:24, 23:14, 27:20; Isaiah 5:14, 14:9, 14:15, 28:15, 28:18, 57:9; Ezekiel 31:16, 31:17, 32:21, 32:27; Amos 9:2, Jonah 2:2; Habakkuk 2:5).

"Grave" — 31 times. (Genesis 37:35, 42:38, 44:29, 44:31; 1 Samuel 2:6; 1 Kings 2:6, 2:9; Job 7:9, 14:13, 17:13, 21:13, 24:19; Psalm 6:5, 30:3, 31:17, 49:14, 49:15, 88:3, 88:48, 141:7; Proverbs 1:12, 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Isaiah 14:11, 38:10, 38:18; Ezekiel 31:15; Hosea 13:14, 13:14).

"Pit" — 3 times. (Numbers 16:30, 16:33; Job 17:16).

But actually, the Hebrew word "Sheol" does not mean either "Hell," "grave," or "pit." What does it mean?

Strong's Hebrew and Chaldee Dictionary says that "Sheol" is "the world of the dead." (Continued on page eight)

## The Baptist Examiner Pulpit

### "HOW LONG WILL JESUS LOVE US?"

Sermon Preached by Pastor John R. Gilpin

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."—John 13:1.

The feast of the passover was soon to take place. As you well know, the Lord Jesus Christ was the fulfillment of the passover. We read:

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."—I Cor. 5:7.

The passover feast, which was

soon to take place, was to find its perfect fulfillment in the Lord Jesus Christ. I suspect the Son of God knew more as to the meaning of it than anyone else in all the city of Jerusalem. In fact, I am satisfied that there was nobody in all of the city of Jerusalem who knew the meaning of the passover like Jesus. Now then in just a little while this memorable passover is to be observed, and it will find its perfect fulfillment in the Lord Jesus Christ. As the passover was approaching, we read how it says that Jesus knew that His hour was come that He should depart out of this world.

### JESUS' KNOWLEDGE

Jesus knew that His hour was come. I am glad that the Lord Jesus Christ was omniscient—that He knew all things. I am glad that the Son of God knew everything that was going to take place. I have often said that the Lord Jesus was never taken by surprise. He was never at any time astonished. At no time was the Son of God ever disappointed. I have many times said to you that an astonished God, or a dis-

(Continued on page 6, column 5)

## LIFE, TIMES and TEACHINGS of J. R. GRAVES

By His Son-In-Law, O. L. HAILEY

### His Birth And Early Years

In the quiet retreats among the foothills of the Green Mountains of Vermont, in the early years of the nineteenth century, there stood a quiet village called Chester. Following the massacre of Saint Bartholomew, some valiant men of Huguenot blood, having escaped the horrors of that awful tragedy, found asylum in the rural retreats near this village.

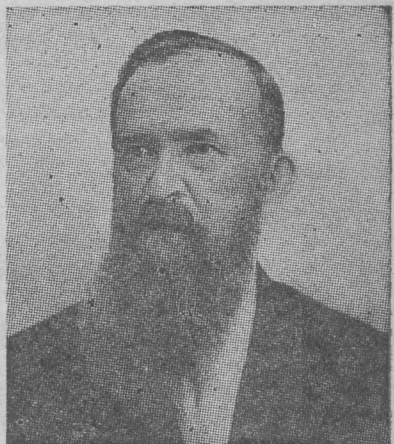
Among these one Zuinglius Calvin Graves, the youngest of three brothers, established a modest home and entered the mercantile business. Into that humble Christian home were born three children. The oldest of these was Z. C. Graves, afterwards the distinguished president of Mary Sharp College of Winchester, Tenn. The next was a daughter, Louisa Maria, who afterwards became the wife of Prof. W. P. Marks, at one time mayor of Edgefield, Tenn., before it was incorporated into the city of Nashville. Later, both Prof. Marks and his wife joined the faculty of Mary Sharp College. The third child of the family was James Robinson Graves, the subject of this biography, who was born on April 10, 1820.

When the child was but two weeks old, a great calamity befell the family in the sudden death of the father. Then it was discovered that the business had been so manipulated by an unworthy partner, that it left the widow and the three children with but a small farm of unproductive land. It is not our purpose to linger over the sorrowful years of this brave wo-

man, but let this reed of praise be laid at the worthy feet of the one who kept the household together and made it Christian: "Give her of the fruit of her hands and let her own works praise her in the gates."

### His Home Life

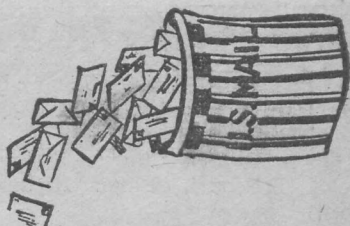
Young Graves, left fatherless in his infancy, was the youngest of three children. A mother of en-



JAMES ROBINSON GRAVES  
(Born 1820, Died 1893)

ergy, piety, and integrity, with an unswerving faith, gave character to the boy. At the age of fifteen the light dawned upon his inmost soul and disclosed to him his guilt and helplessness. His conviction was deep, his struggle was intense, and his surrender and trust in the atoning work of Christ was full and complete and joyful. He was baptized and joined the North Springfield Baptist (Continued on page 2, column 2)

## Letters



"We have been reading TBE for about 3 years and it seems a must in this house. I can hardly wait from one week to the next to read your wonderful sermons. It is good food for my hungry soul from cover to cover. It has helped me more than words can express to understand more clearly the Holy Word of God. I thank God for men like you and my daily prayers are that our loving, merciful, Heavenly Father will see fit to warm the hearts and open the eyes of all who read TBE to such an extent that your debts will all be paid and you will be able to send out the messages we will need so badly until Jesus returns to this old world."

Mr. and Mrs. W. L. Sumner  
Michigan

★ ★ ★

"I am truly enjoying the printed word as you publish it each week, so much so because you stand so firmly upon the truths of a sovereign God."

James W. Bryant, Texas

★ ★ ★

"Thank you very much for The Baptist Examiner. I sure do get a big lift reading this paper. May the good Lord bless and keep you on the job as I think you are doing a wonderful work."

S. King Campbell, Michigan

★ ★ ★

"I am enclosing an offering. I do wish I could send much more, but maybe this will help a little. Please remember my prayers are with you and I get much help from the pages of TBE."

Ellen Coxon, Indiana

## Our Readers' Rite

"Enclosed is a small check. Only wish that I could enlarge it enough to take care of all outstanding expenses, but while the check is small, the prayers that come with it are very many, and the poster very earnest. Your paper, which comes to me regularly, and for which I am greatly indebted to a wonderful friend, passes through at least six hands that I am sure I read it and send it to a dear Christian lady who in turn reads it and sends it on to another—and so on and so on. I only do not know exactly how far it travels, but I do know that these wonderful people enjoy it and send it along to someone to whom the real, true Word of God means a great deal. Where it finally ends, I know not, but do continue to pray that as each person reads it, their strength and wisdom and confidence in our great God will be strengthened and blessed. Thank you for your confidence in Him, and through Him, who play such a minute role in God's scheme of things. Can only say again that I wish I could send more."

Thirma M. Dombert, New York

★ ★ ★

"I don't know what I would do without this paper since it is the only means of the truth that I have now. This check is only a small way of trying to show how much I appreciate your paper. Wish I could fill it out to the amount that the paper really means to me, but can't."

Mrs. Gene Comer, Oklahoma

★ ★ ★

"I appreciate the publication (TBE) above any weekly paper I have ever seen. In fact, I think it one of the very few that even pretend to remain true to the Word of God."

E. W. Parks, West Virginia



# The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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## SUBSCRIPTION RATES

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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

## It Is The Regular Offerings That TBE Definitely Needs

In view of the fact that about four times a year it becomes necessary that we appeal for special financial assistance, it is obvious that what we need is more regular monthly contributors and contributions.

There are several individuals and a few churches who regularly support us.

Among the churches that do so are the following:

Calvary Baptist Church, Richmond, Ky., Eld. Raymond Kays, pastor.

Mt. Zion Baptist Church, Buchanan, Ky., Elder Austin Fields, pastor.

Bethel Baptist Church, Phillipsburg, Kansas (no pastor at present).

Melbourne Baptist Mission, Melbourne, Florida (no pastor at present).

New Testament Baptist Church, Hamilton, Ohio, Elder Eddie Garrett, pastor.

Emmanuel Baptist Church, Garrison, Kentucky, Elder Raymond Willis, pastor.

Grace Baptist Church, Springfield, Missouri, Elder Richard Smith, pastor.

Katy Baptist Church, Fairmont, West Virginia, Elder Scott Richardson, pastor.

Calvary Baptist Church, McLeansboro, Illinois, Elder Murrell Combs, pastor.

West Side Baptist Church, Emporia, Kansas, Elder Neal Brillhart, pastor.

Bethany Baptist Church, Rushtown, Ohio, Elder William Smith, pastor.

Valles Mines Missionary Baptist Church, Bonne Terre, Mo., Elder C. C. McKinnom, pastor.

Missionary Baptist Church, Gallagher, West Virginia, Elder C. W. Shafer, pastor.

New Testament Baptist Mission, Decatur, Illinois, Elder Charles Stobaugh, pastor.

A group of Baptist friends of Port Norris, New Jersey.

These 15 groups send us regular monthly offerings for which we thank God and take courage.

Calvary Baptist Church, Richmond, Kentucky and the group of friends from Port Norris, N. J., have sent offerings regularly month by month for years. In our ledger, we are now on our fourth page in recording the offerings from these faithful friends in New Jersey.

From Valles Mines Missionary Baptist Church of Bonne Terre, Missouri, came the following letter of encouragement today:

Please find enclosed \$15.00 for TBE. May God lay it on the hearts of others to do likewise. We would certainly miss TBE if we had to do without it, and we do pray that there will be many to support it and send their offerings. May God's grace give you richer blessings in your untiring labor for His cause!

W. P. Billington,  
Church Treasurer

This is but a sample of the inspiring letters we receive from the churches that support us.

Other churches in the past have supported our written ministry with regular offerings, who for one reason or another do not do so at present. Still others have sent offerings of an irregular nature. We can not guarantee that this list of 15 churches is a complete list of those now regularly supporting us in view of the fact that some offerings do not state whether they come from a church or individual.

In addition to these churches, there are a number of individuals who once each month or more often send us their contribution.

How we do thank God for each of these churches and individuals! May the tribe of each increase, for we realize that humanly speaking, this is our only hope of survival.

Might it please God for us to hear from other churches who may by this article be encouraged to make TBE a regular monthly offering. It would be a blessing to lots of churches and individuals to discontinue some of the unscriptural mission objects they are now supporting and take on the support of the only paper of general circulation, that to our knowledge contends for the whole counsel of God.

## J. R. Graves

(Continued from page 1)  
Church, Vermont.

He had to make his own way and earn his own living from his early youth. Perceiving that it was impossible for him to take a college course, he began teaching. He was then but eighteen years of age, an age when boys are usually undecided as to their future, and in need of paternal direction and support, but this fatherless youth struck out for himself, and, with the aid of an older brother, Z. C. Graves, supported his mother and gained character as a promising school teacher.

## His Start West

That brother, Z. C. Graves, with the enterprise which marked the family, had gone West and was teaching a little school on the

## Fine Offering Reaches Us From Faraway Alaska

Major and Mrs. Larue Thompson who are in the service of Uncle Sam, and stationed in Alaska, sent us an offering of \$100 this week. This was deeply appreciated but the note they added was even more appreciated. They said:

Thank you for your letter of 21 October in which you cite the need in regard to TBE. Contrary to those who have criticized your deep concern for

## An Appreciated Letter From Our Bro. Fred Halliman

Calvary Baptist Church  
Ashland, Kentucky

Dear Folk:

It gives me great joy to be able to write this letter to express my appreciation for what you have done recently to help me in preaching the gospel.

First, I want to thank you for the \$20.00 received in money from you.

Secondly, I wish to thank you for the fine supply of tools you gave—the value of which would well exceed \$100.00\*. These tools will be worth far more to me on the mission field than could ever be imagined.

Thirdly, I wish to thank you for sharing with us here at the Macedonia Baptist Church, Bro. Bob Ross. Our people enjoyed his ministry, and I especially, enjoyed his preaching and the fellowship. I know of no church anywhere that is blessed as you folk at Calvary Baptist Church in Ashland, by having two such great men of God as Brothers Gilpin and Ross.

May the Lord bless you folk as you labor for Him!

Yours, Most Sincerely,  
Fred T. Halliman

\*These were a gift of garden and carpenter tools given Bro. Halliman for his work in New Guinea.

shore of Lake Erie near Ashtabul, Ohio. Nearby was a town named Kingsville with an academy in it. Through the influence and upon the recommendation of his brother and some friends at home, J. R. Graves was elected principal of this academy, and with his mother and sister he left his Vermont home for the distant West. This was when he was nineteen years old.

His nightly studies after his day's teaching, in order to keep ahead of his classes, impaired his health. He abandoned the school, after two years, and went to Kentucky seeking a milder climate. He located near Nicholasville in Jessamine County and took charge of a country school called Clear Creek Academy. The school was begun in a small house, but the attendance grew so rapidly and so large that they had to fit up a tobacco barn in order to accommodate the throngs of pupils who waited upon his teaching.

Here took place a new era in his life which changed its character and current. When he went there he was a shy, reticent youth with little religious knowledge and scarcely any acquaintance with Baptists or their distinguishing principles. His mother was a member of the Congregational Church. He was not aware of the latent abilities within him. He had never taken a prominent part in social meetings and never had a religious periodical to read. There was a small but active Baptist church nearby called Mt. Freedom. Ryland D. Dillard was pastor. There were honest, earnest men in it. He joined the little church and came by and by to take part in its prayer meetings and in the Sunday School activities.

the paper Mrs. Thompson and I consider it a full privilege to help in this matter. Since through TBE, God has enabled us to see and understand his deeper truths, we know that through it's continuance others may also receive this blessing.

How we thank God for this offering and for this fine encouraging letter that accompanied it!

## "I Should Like to Know"

### 1. What is the meaning of I Corinthians 14:2?

In this chapter Paul is discussing the gift of speaking in a foreign language, which some at Corinth professed to have, and, if they truly had this gift, were abusing it through incorrect use. In the verse in question, he points out that an incorrect use of this gift would be of no profit to anyone, since no one but the Lord, ordinarily, would understand. Such speaking would be "not unto men" in any sense except in sound; they would not understand and be edified. Though a man so speaking would be declaring truth, it would only be a mystery to the ordinary hearer. Paul goes on in the chapter to explain how this gift was to be used.

### 2. Is the Baptist Church a denomination?

In answering this question, these things need to be understood: (1) There is no such thing as "The Baptist Church," if this expression is used in the same sense as expressions such as "The

Methodist Church," "The Presbyterian Church," "The Roman Catholic Church," etc. If the expression, "The Baptist Church," is used generically or abstractly, then it is perfectly all right; in the same sense we speak of "The American Home." But there is no such thing as all Baptists and Baptist churches collectively forming "The Baptist Church." Each church is a complete church. (2) The word "denomination" has come to be understood as meaning that all the churches of a certain faith form the one church of that faith. This is the sense of the word when people speak of the Methodist Church. But the word also has reference to the name applied to people who are distinguished for certain beliefs and practices. In this sense, Baptists are a denomination. The term "Baptist" denominates us as holding to certain truths and practices. Likewise, all other religious people are or may be designated in this sense.

### 3. Do you believe in dealing personally with the lost regarding personal salvation?

The only kind of salvation we know anything about is personal salvation. We never knew of God's saving any other way. People talk of Christ as a "personal Saviour;" pray tell us what other kind of a Saviour could He be? Certainly, we believe in preaching the truth to the lost personally. As for "dealing" with them, you will have to define that term before we could say yea or nay. We certainly do not try to "deal" with them in that realm which belongs to the Holy Spirit. Our realm is giving them the Word of God in love and humility and compassion, with prayer to God for His blessing; it is the Holy Spirit's realm of operation to shed this truth abroad in the heart of the sinner, creating faith in Christ.

### 4. How does one know when he is called of God to preach?

God has His own way of impressing the heart and mind in this matter, sometimes through this means and sometimes through another. We know of no cut and dried answer to this question except to say that the Lord gives to the one He is calling a burden for preaching the truth to others. Some men have been called of God and they did not even know before that God calls men to His service. They just felt the urgent need of preaching God's Word and knew from the Lord that it was His will for them to preach. But we cannot think that one man's experience is THE way, for the experiences of the preachers we have heard refer to this matter differ in one way or another. All, however, knew God was impressing them to preach.

## An Exposition of the Epistle to the Romans

By ROBERT HALDANE

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What a distinguished French minister, Reuben Saillens, says of what became known as "Haldane's Revival" can be applied with equal truth to this commentary: "The three main characteristics of Haldane's Revival, as it has sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was blended with love and life."

God grant that it may produce that same "love and life" in all who read it.

Order From:

The Baptist Examiner Book Shop

Ashland, Kentucky



# GOD - OUR ROCK!

"He only is my rock and my salvation."—Psalm 62:2.

By C. H. SPURGEON

[Continued—No. 3]

II. And now, beloved, we come to THE GREAT EXPERIENCE. The greatest of all experiences, I take it, is to know that "he only is our rock and our salvation." We have been insisting upon a doctrine; but doctrine is nothing unless proved in our experience. Most of God's doctrines are only to be learned by practice—by taking them out into the world, and letting them bear the wear and tear of life. If I ask any Christian in this place whether this doctrine is true, if he has had any deep experience, he will reply, "True! I say, that it is; not one word in God's Bible is more true than that, for indeed salvation is of God alone." "He only is my rock and my salvation." But, beloved, it is very hard to have such an experimental knowledge of the doctrine that we never depart from it. It is very hard to believe that "salvation is of the Lord." There are times when we put our confidence in something else but God, and sin by linking hand-in-hand with God—something besides him. Let me now dwell a little upon the experience which will bring us to know that salvation is of God alone.

The true Christian will confess that salvation is of God alone effectively; that is, that "he works in him to will and to do of his own pleasure." Looking back on my past life, I can see that the dawning of it all was of God; of God effectively. I took no torch with which to light the sun; but the sun did light me. I did not commence my spiritual life—no, I rather kicked and struggled against the things of the Spirit; when he drew me, for a time, I did not run after him: there was a natural hatred in my soul of everything holy and good. Warnings were lost upon me—warnings were cast to the wind—thunders were despised, and as for the whispers of his love, they were rejected as being less than nothing and vanity. But, sure I am, I can say now, speaking on behalf of myself, and of all who know the Lord, "He only is my salvation, and your salvation too." It was he who turned your heart, and brought you down on your knees. You can say in very deed, then—

"Grace taught my soul to pray, Grace made my eyes overflow." And coming to this moment, you can say,—

"Tis grace has kept me to this day, And will not let me go."

I remember, when I was coming to the Lord, I thought I was doing it all myself, and though I sought the Lord earnestly, I had no idea the Lord was seeking me. I do not think the young convert is at first aware of this. One day when I was sitting in the house of God, I was not thinking much about the man's sermon, for I did not believe it. The thought struck me, "How did you come to be a Christian?" I sought the Lord. "But how did you come to seek the Lord?" The thought flashed across my mind in a moment—I should not have sought him unless there had been some previous influence in my mind to make me seek him. I am sure you will not be many weeks a Christian, certainly not many months, before you will say, "I ascribe my change wholly to God." I desire to make this my constant confession.

I know there are some who preach one gospel in the morning, and another at night—who preach a good sound gospel in the

morning, because they are preaching to saints, but preach falsehood in the evening, because they are preaching to sinners. But there is no necessity to preach truth at one time and falsehood at another. "The word of the Lord is perfect, converting the soul." There is no need to put anything else in it, in order to bring sinners to the Saviour. But, my brother, you must confess that "Salvation is of the Lord." When you turn back to the past, you must say, "My Lord, whatever I have, thou gavest it me. Have I the wings of faith? I was a wingless creature once. Have I the eyes of faith? I was a blind creature once; I was dead, till thou madest me alive; blind, till thou openedst my eyes; my heart was a loathsome dunghill, but thou puttest pearls there, if pearls there be, for pearls are not the produce of dunghills; thou hast given me all I have;" And so, if you look at the present, if your experience be that of a child of God, you will trace all to him; not only all you have had in the past, but all you have now.

Here you are, sitting this morning; now, I just want you to review where you stand. Beloved, do you think you would be where you are now if it were not for divine grace? Only think what a strong temptation you had yesterday; they did "consult to cast you down from your excellency," perhaps you were served like I am sometimes. The devil sometimes seems to drag me right to the edge of a precipice of sin by a kind of enchantment, making me forget the danger by the sweetness which surrounds it; and just when he would push me down, I see the yawning gulf beneath me, and some strong hand put out, and I hear a voice, saying, "I will preserve him from going down into the pit; I have found a ransom." Do you not feel, that ere this sun goes down you will be damned, if grace does not keep you? Have you anything good in your heart that grace did not give you? If I thought I had a grace that did not come from God, I would trample it beneath my feet, as not being a godly virtue; I would guess it to be but a counterfeit, for it could not be right if it did not come from the mint of glory. It may look ever so much like the right thing; but it is certainly bad unless it came from God. Christian! canst thou say, of all things past and present, "He only is my rock and my salvation?"

And now look forward to the future. Man! think how many enemies thou hast; how many rivers thou hast to cross, how many mountains to climb, how many dragons to fight, how many lions' teeth to escape, how many fires to pass through, how many floods to wade. What thinkest thou, man? Can thy salvation be of anything except of God? Oh! if I had not that everlasting arm to lean upon, I would cry, "Death! hurl me anywhere; anywhere out of the world." If I had not that one hope, that one trust, bury me ten thousand fathoms deep beneath creation, where my being might be forgotten! Oh! put me far away, for I am miserable if I have not God to help me all my journey through. Are you strong enough to fight with one of your enemies without your God? I trow not. A little silly maid may cast a Peter down, and cast you down too, if God do not keep you. I beseech you, remember this; I hope you know it by experience in the past; but try to remember it in the future, wherever you go, "Salvation is of the Lord." Do not get looking at your heart, do not get examining to see whether you have anything to recommend you, but remember, "Salvation is of the Lord." "He only is my rock and my salvation."

Effectively, it all comes of God; and I am sure we must add, meritoriously. We have experienced that salvation is wholly of him. What merits have I? If I were to

scrape together all I ever had, and then come to you and beg all you have got, I should not collect the value of a farthing among you all. We have heard of some Catholic, who said that there was a balance struck in his favour between his good works and his bad ones, and therefore he went to heaven. But there is nothing of the sort here; I have seen many people, many kinds of Christians, and many odd Christians, but I never yet met with one who said he had any merits of his own when he came to close quarters. We have heard of perfect men, and we have heard of men perfectly foolish, and we have thought the characters perfectly alike. Have we any merits of our own? I am sure we have not, if we have been taught of God. Once we thought we had; but there came a man called Conviction into our house one night, and took away our glorying. Ah! we are vile still. I don't know whether Cowper said quite right, when he said—

"Since the dear hour that brought me to thy foot,  
And cut up all my follies by the root,  
I never trusted in an arm but thine—  
Nor hoped but in thy righteousness divine!"

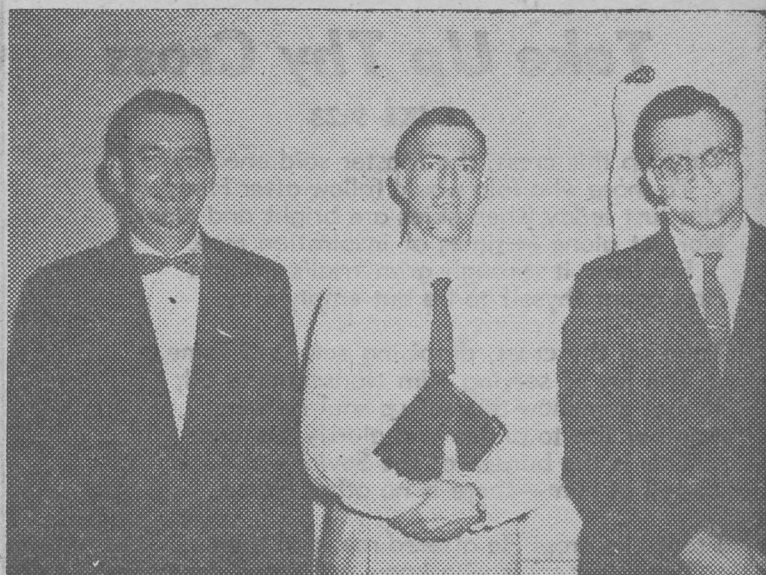
I think he made a mistake, for most Christians get trusting in self at times, but we are forced to own that "salvation is of the Lord," if we consider it meritoriously.

My dear friends, have you experienced this in your own hearts? Can you say "amen" to that, as it goes round? Can you say, "I know that God is my helper?" I dare say you can, most of you; but you will not say it so well as you will by-and-bye, if God teach you. We believe it, when we commence the Christian life; we know it afterwards; and the longer we live, the more we find it to be the truth—"Cursed is he that trusteth in man and maketh flesh his arm, but blessed is he who trusteth in the Lord, and whose hope the Lord is." In fact, the crown of Christian experience is to be delivered from all trust in self or man, and to be brought to rely wholly and simply on Jesus Christ. I say, Christian, thy highest and noblest experience is not to be groaning about thy corruption, is not to be crying about thy wanderings, but is to say—

"With all my sin, and care, and woe,  
His Spirit will not let me go."  
"Lord, I believe, help thou mine unbelief." I like what Luther says: "I would run into Christ's arm if he had a drawn sword in his hands." That is called venturesome believing; but as an old divine says, there is no such thing as venturesome believing; we cannot venture on Christ; it is no venture at all; there is no hazard in the least degree. It is a holy and heavenly experience, when we can go to Christ, amid the storm, and say, "Oh! Jesus, I believe I am covered by thy blood;" when we can feel ourselves to be all over rags, and yet can say, "Lord, I believe that through Christ Jesus, ragged though I am, I am fully absolved." A saint's faith is little faith when he believes as a saint;

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## ACCOMPANIED EDITOR-IN-CHIEF TO FLORIDA



These three preacher brethren, Fred Halliman, Gerald Price, and James Crace, along with the editor-in-chief, journeyed in the same car to Florida for the Bible Conference at the Melbourne Mission. (Brother Crace and Brother Bob met with Brother Halliman and Brother Price at Bristol, Tenn.). We had a good conference at Melbourne, though the organization of the mission into a church was postponed.

but a sinner's faith is true faith when he believes as a sinner. The faith, not of a sinless being, but the faith of a sinful creature—that is the faith which delights God. Go, then, Christian; ask that this may be thy experience, to learn each day, "He only is my rock and my salvation."

[No. 4 Next Week]

### J. R. Graves

(Continued from page 2)

this, as we have often heard him say. His idea of a minister was so high and his estimate of his own powers as a speaker was so small that he sought to avoid the responsible position. He pleaded that Jesus waited until he was thirty years old before He began His public ministry and so he would do. It was a trying time.

Those who knew Graves intimately will appreciate this representation of him by a friend of many years, S. H. Ford, who says: "With all the heroic fearlessness which distinguished his after life, he was always bashful, sometimes to awkwardness, when he arose to speak. He would hesitate. He seemed to lack for vocabulary. He has been likened to some large bird, especially a water fowl, which seems to rise from the earth with great effort, flapping its wings and struggling to slowly rise, but once risen and the body in the air, it moves with graceful curves, darting with unimpeded swiftness or floating in the air without effort. He toiled at the start but when once entered into his subject there was a mastery of all his powers and a command of all the elements of oratory equalled by few. He was, owing to this peculiarity, unable to make a short telling speech in a convention and consequently, rarely took part in one. It was in a two hours' address or sermon that his great powers appeared and the latent fires within him burned."

His bashfulness, often the sign of greatness, made him shrink from becoming a preacher, although in his soul was the belief that God had called him to that work. In the end he consented and was ordained to the Gospel ministry. Elder Dillard was chairman of the presbytery, as pastor of Mt. Freedom Church, of which Graves was a member. He preached the ordination sermon and gave counsel and encouragement, which young Graves never forgot. Who can estimate the influence of one wise, genuine, Gospel man when exerted over a young minister like he? Dillard relived in Graves as Graves still lives in many others.

### Change in His Life's Purpose

Hitherto, his life was what may be termed undefined. His purpose was to make a living, improve his mind, and support his mother; but there comes a period in every man's history which affects the course and color of its life-stream. The current rushes on headlong until some obstruction, some op-

ening, some opposition meets it. It dashes over the rocks or flows around them and becomes a brilliant cascade or quiet rivulet, perchance a stagnant pool; or with gathered accession and impetus, a widely sweeping current. It is an epoch—a crisis—in the individual's history. It may be ambition or love or business or bereavement or temptation, or the voiceless breath of God's Spirit upon the inmost soul. Thought is awakened, the mind is directed in upon itself, and life in all its stern realities is disclosed as never before. Life is before him, a lone sea to be navigated for himself, a lone voyage, and he must choose his course.

Carlyle has with facile pen described this soul crisis in his "Sartor Resartus," but in this book is not voiceful expression from the living Word; no inspiring breath from the Holy Spirit; no smile of love from the Lord Jesus; no cloudless dawn upon the soul, wrapping the whole being in light and clothing every natural gift and power with a beauty and a radiance not of earth. God's call to the ministry of His own blessed Word and Spirit is, indeed, a crisis whose record will endure when sun and stars have gone out. Blessed is he who has received and heard and obeyed and fulfilled that call, who has met God alone, and goes forth with a message given him.

Young Graves had met God and joyfully surrendered to Him, and God gave him His life message to his own generation.

He resigned his school and re-

(Continued on page 4, col. 1)

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## Take Up Thy Cross

LUKE 9:23

Take up this cross, the Master said one day  
To those who fain would follow after Him;  
Not just today when skies are bright and clear,  
Nor yet alone in times of inspiration rare,  
But bear it through grim trial's interim  
And count thyself to be but empty clay.

Take up thy cross, despising self and fame,  
The joy of serving Him transcending all;  
If that somehow a precious soul be won,  
Another life to praise and glorify the Son:  
This is the burden of the Savior's call,  
To tell of Him—there is no other Name.

I took the cross He offered me, and then  
I saw lost souls who knew not Jesus' love;  
I walked and talked with them and knew no rest,  
No peace of mind, until the sinfulest  
Found refuge in the heavenly courts above  
Took up their cross to win their fellowmen.

Thank God for crosses I can daily bear  
For Him who drained the bitter cup for me;  
O God, may my world-blinded eyes find sight  
To guide some other soul from sin's dark night.  
Each minute of life's brief hour for Thee—  
May this, dear Master, be my humble prayer.

CHARLES C. KISER, Oklahoma City, Okla.

### J. R. Graves

(Continued from page 3)

turned to his mother's home in Ohio. He gave his time to thought, to study and to prayer. For some months, which he said were the happiest of his life and the most important, he studied for the ministry, "making the Bible the man of his counsel and Paul his instructor in theology and logic."

#### An Incident of His Home-Going

An incident occurred during this visit to his mother's family which was so characteristic and so sets forth the young crusader, that it is deemed worth while to mention it here. To appreciate it all, it is important for the reader to remember that he was small of stature, some five feet eight inches tall, of slight build, and being a blonde, was quite youthful in appearance, looking for all the world like a schoolboy, in fact.

In the town whither he went there were not many church buildings, but in one of these a brilliant and blatant young man had been protraying his infidelity in such a fluent and eloquent fashion that the people who believed in God were greatly disturbed and humiliated. When Sunday arrived, the brother-in-law, Prof. W. P. Marks, who, until that time, had never seen the young man, took him to hear this brilliant infidel, and introduced him as "a young Baptist preacher." At the close of the discourse, the speaker asked this boy student for the ministry to lead in prayer. That was an interesting situation, indeed. If this blatant speaker could succeed in capturing

this young man and steal him away from the Christian ministry, it would be quite a "feather in his cap;" and, indeed, if he could have seen down the coming years he would have regarded it as a whole plume.

Young Graves prayed, and such a prayer! Anyone who ever heard him pray after some other brother had preached a sermon can readily imagine what happened, for he was a most remarkable man in prayer. He would take up the truth in the message and clothe it with life and magnify it and hold it up before the throne of God in exaltation until the preacher himself would be asking whether or not he had preached such a sermon; or if there were error in that discourse, woe to the man that had spoken it. That, too, was matched with the truth and answered, for Graves clothed his prayers with the truth as with a garment, even with the habiliments of worship. That hapless young infidel preacher was driven to cover, seeking some refuge for his smitten soul.

The people of Ashtabula came to Professor Marks and asked if that young stripling would preach from the pulpit what he had prayed from the pew, because that was the truth they wanted to hear. Professor Marks had never heard the young man preach and he did not know whether he had the courage or the ability, but he asked and let him answer. Young Graves was not a lad to shun an issue, and when asked if he would preach according to the things he had said in his prayer, he said he would. Enough said.

The appointment was made; the report ran through the town like

wildfire. The thronging crowds could not get into the house on the next Sunday. For two hours there poured forth from that young man a stream of eloquence, wisdom, and truth and fiery denunciation such as they had never heard and such as had never been spoken there before. The whole town was aroused. Infidelity was overthrown, the champion unhorsed and put into retreat. The Baptists were cheered and strengthened, the church confirmed and the field cleared for their progress.

This experience was doubtless largely a result of Graves' connection with Dillard, in regard to Alexander Campbell and his "current reformation." Campbell had risen into sudden fame and acquired controlling influence among Baptists first in Kentucky. His debate with MacCalla, during which Jeremiah Vardeman, the most popular Baptist minister in the state, was one of the moderators, made Campbell "a conquering hero." He passed triumphantly through the central and northern portions of Kentucky preaching his "ancient gospel," and led in his train many of the leading Baptist ministers, such as Creath, Vardeman, Noel, Smith, Fall, of Nashville, and others. He became emboldened by success and preached "the gospel of water"—baptismal remission. A reaction followed. Nearly all of those leading Baptists who had followed him thus far revolted and antagonized his unscriptural views. None took a more decided stand in this than Dillard. The issue possessed his soul; and none more than he boldly stamped the sweeping current of Campbellism. He impressed his thoughts and spirit on young Graves, and a fearless, persistent opposition to that system marked the ministry of J. R. Graves throughout his life.

There was no fitting field there for the young minister and thus partly through the agency of John L. Waller, Graves was invited to Nashville, Tenn. Here he again engaged in teaching for some years, but was soon called to the pastorate of the Second Baptist Church, which afterwards became the Central Baptist Church of Nashville.

#### Nashville and the Second Church

R. B. C. Howell was then in the zenith of his power and usefulness. He had already written and published his great work on Communion, which had already passed through several editions. He was a man of culture and eloquence and of great literary ability, a tremendous worker, and at that time the most influential man among the Baptists of the South. In addition to his pastoral labors in connection with the First Baptist Church of Nashville he also was editor of *The Baptist*. In that paper of November, 1845, he wrote this commendatory word concerning Graves: "He has lately come from Kentucky and, although quite young, is thoroughly educated, exemplary in piety, ardently devoted to his work, and not without ministerial experience."

A year of indefatigable and successful labor followed, during which time young Graves was brought into conflict with the almost supreme influence of Methodism in that city. The influence of such a man as Howell on him must have been very great. Some one has said: "A man is the sum of his antecedents." As we shall see, young Graves imbibed much of this great man's spirit and adopted many of his ecclesiastical views. Here, in fact, began to operate those influences and reactions which in later years led to his writing *The Great Iron Wheel*.

#### Becomes Editor of The Baptist

And now opened before young Graves a new and untold field of labor, and his real life work began. It came about in this way: In 1835 R. B. C. Howell started a small quarto paper in Nashville called *The Baptist*. It continued for three years and was then merged into the *Banner and Pio-*

neer, which was published in Louisville, Ky. Howell retained the position of associate editor, or Tennessee editor. Five years later, in 1842, *The Baptist* was resuscitated under the ownership of the General Association of Middle Tennessee and Northern Ala., with Howell again as editor. The paper did not pay expenses and its circulation ran a little more than one thousand. Young Graves, while pastor of the Second Baptist Church, wrote stirring articles for *The Baptist*, often controversial, which made a most favorable impression. At the General Association of 1846, Howell resigned the editorship and the Association elected J. R. Graves his successor. He at first declined because, in becoming editor, he would have to assume somewhat heavy responsibilities. It was characteristic of Graves that he sought to avoid heavy responsibilities, especially in the denominational life, but he at length accepted and his real life work was already begun.

#### Religious Environment

A bird's-eye view of religious conditions in Nashville and Tennessee, and in surrounding states, will enable one to better appreciate the young man's perilous position and thus to look into his inner life and estimate, to some extent at least, the influences of his environment which, unconsciously, were shaping his future career.

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ciate the young man's perilous position and thus to look into his inner life and estimate, to some extent at least, the influences of his environment which, unconsciously, were shaping his future career.

#### Methodism in Tennessee

Nashville was then and, indeed, is still the center and stronghold of Methodism in the South. They had there their great book concern in which every Methodist preacher was said to have a pecuniary as well as a denominational interest. Their one paper published in the Southwest was there. They had other important and thriving business establishments. They outnumbered the Baptists in Nashville at that time five to one and they really claimed this territory as peculiarly belonging to them, resenting the activities of the Baptists as invading a territory which should have been left alone. Above all, they had as the editor of their paper, *The Christian Advocate*, a man of varied attainments, one of surpassing ability and fierce prejudices. He was regarded as unscrupulous as he was talented; and he was a cordial hater of all the peculiarities that distinguish Baptists. That this practical polemic should at once turn his guns on the young editor was to be expected, and the manner in which he would do so might have been foreseen by his attacks on the dignified Howell. As exemplifying his manner, we insert here one of two examples of his attacks on Howell:

"The inflated bird of Nashville, bigoted, presumptuous enough for anything; lacking only the power to become a pope; in a state of putridity, i. e., that in morals we understand that Brother Howell is in a state of putridity."

This reflection was passed upon Howell just after he had delivered a masterly address at the annual commencement of the Nashville University in which he greatly enhanced his already growing popularity.

#### Again:

"We (McFerrin) understood him (Howell) to say that he does not consider it a matter of im-

portance always to state the plain truth."

Once more:

"To deny that Baptists have asserted that they believe that there are children in hell is more than madness, if lying is worse."

We here give only one response from Howell, to show his estimate of the man and also his manner of making reply:

"What we have said is enough to prove beyond question all that we propose, and that is that Mr. McFerrin will and does adopt any expedient, however repugnant to moral principles, if he thinks he can by such means do any injury to the Baptist denomination."

#### Graves Getting His Stride

In the course of his editorial work, Graves, having become editor of *The Baptist*, set forth the Baptist view of baptism, insisting upon its meaning in the original Greek. In order to enforce his argument, he quoted from many authors. Among these were John Wesley and Adam Clark.

The editor of *The Christian Advocate* upbraided him as ignorant and as publishing "lies" in order to mislead his readers concerning "well known and fully accepted teaching." Then the doughty editor of the Methodist organ challenged the editor of *The Baptist* to show his authority, and added: "If he failed, he would denounce him as an ignoramus and a liar and prosecute him for libel."

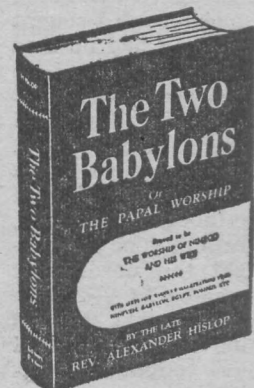
Many people have been led to believe that Graves deliberately and wantonly attacked other denominations, thus seeking to draw them into debate, either oral or written. This was far from the truth and the above experience indicates the ordinary course. But a challenge like that, followed by such a threat, was not the sort of dare that Graves would decline to accept. He replied, giving from Mr. Wesley's writings and from Clark's Commentaries their own language, making the statements which he had credited to them. He gave the volume and page from the authentic works of these great Methodist leaders and copied the quotations accurately. It was thus that the conflict with Methodism began. Graves was not the aggressor, but responded to the most vicious attacks. The same is practically true concerning Graves' decision with respect to all denominational leaders.

(Continued on page 5, col. 1)

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GREAT MAN OF GOD ENJOYS TBE

The Lord's Supper

(Continued from page 1)

him eat at home; that ye COME NOT TOGETHER unto condemnation. And the rest will I set in order when I come."

This is only a portion of this eleventh chapter of I Corinthians which has to do with the Lord's Supper, which we have already stated belongs to a local New Testament church and not a universal, invisible organization. It is restricted to a church that is able to assemble.

I.

It is not merely a "Christian" ordinance. If it were, any Christian anywhere under any circumstances could partake of the bread and wine and call it the Lord's Supper.

A lot of Baptists are interpreting the Lord's Supper as being given as a Christian ordinance rather than a church ordinance. Now, beloved, it isn't given to individuals; it is given to the Lord's church just as the ordinance of baptism was given to the church. Not only does it belong to the church of Jesus Christ, a local body, but of necessity it must be restricted to the members of that local body. Therefore, the members of other churches are not invited.

In order to take the Lord's Supper, that local church must be in harmony or in unity. There cannot be divisions or factions in the church, and hope to take it. That is, they may go through the form of taking it, but God is not honored and neither is He pleased with a church's trying to observe the Lord's Supper with divisions and heresies among them.

We know from the study of God's Word that the church at Corinth was divided at this time, and Paul was writing this letter to Corinth to instruct them concerning the right approach to the Lord's Supper. Therefore he told them that they couldn't take it with divisions or heresies among them. A church in such a condition might just as well come together and eat corn and beans or any other such dish as to try to observe the Lord's Supper with divisions and heresies among them. I Cor. 11:20, "When you come together therefore into one place this is not to eat the Lord's supper."

Brother Gilpin was my pastor for a great number of years. He taught me one thing with an illustration, which was impressed

THE ORIGIN AND PERPETUITY OF THE BAPTISTS

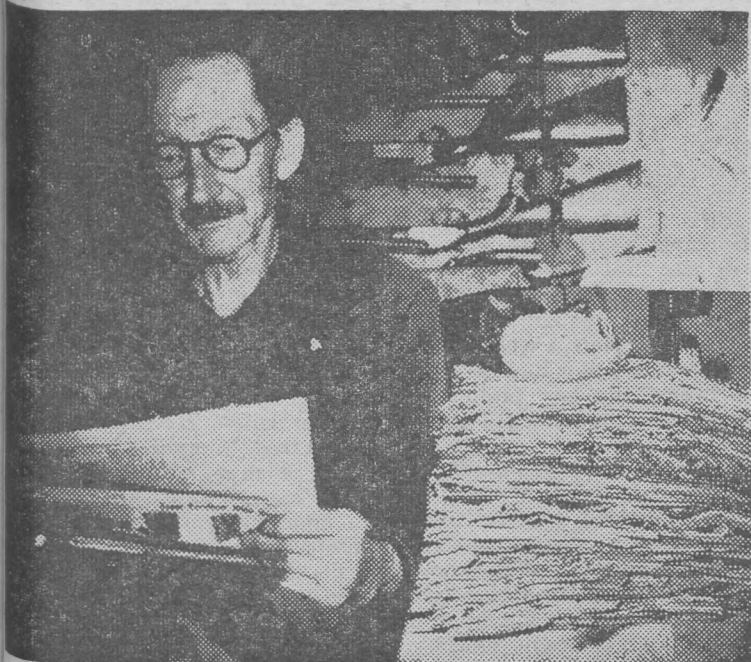
By Bob L. Ross

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Brother M. D. Goodson of Abingdon, Va., sits beside an ever growing pile of this paper to read and enjoy it as his favorite reading next to his Bible. He has been receiving this paper for years and declares it is the best in print. Brother Goodson is an old-time Baptist preacher, a singer, and songwriter. Both of your editors have visited in his home at different times and to say the very least, it has been indeed a blessing, encouragement and inspiration to have fellowship with him. We are sorry to say that men of his caliber are few and far between today.

J. R. Graves

(Continued from page 4)

Baptists and others, who complained so loudly at him.

McFerrin's Lieutenants

Then there was in the state the notorious Parson Brownlow, of whom little need to be said here, desperado in politics as in religion. This turbulent man was a heart foe of Baptists and their principles. He attacked them constantly in his political organ, *The Knoxville Whig*. Then throughout Tennessee and Mississippi went two traveling lecturers and distillers whose main work was to attack and misrepresent Baptists. One of them was named Chapman, an Irishman, who was the bitterest and most unscrupulous man who at that time wore the ministerial garb. These were the men whom Graves, the newly elected editor, had to meet in the defense of himself and the principles which he intensely loved,

and he had to meet them almost alone, as his was the only Baptist paper being published in the Southwest, for John L. Waller of Kentucky had retired from the *Baptist Banner and Pioneer* and its publication was then suspended. *The Christian Advocate* had been transferred by Mercer to the Georgia State Convention and was merely a medium of denominational news. *The Biblical Recorder* of North Carolina had been suspended for want of patronage and was struggling to renew its existence. It will help to understand the situation if it is remembered that there was no Baptist paper being published at that time in Mississippi, Louisiana, Arkansas, or Texas. The whole Southwest was dependent upon *The Baptist* as a denominational exponent.

Next Week:  
Chapter II

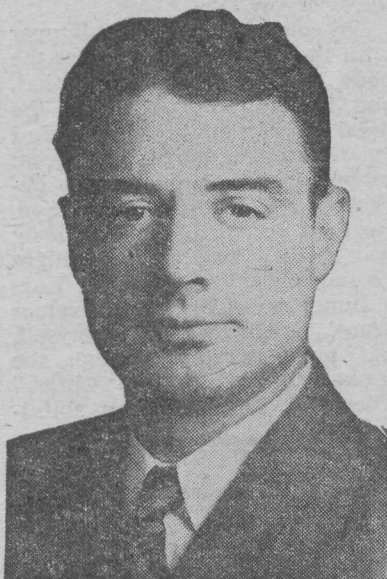
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upon my mind, and I'll never forget it as long as I live. With his permission, I want to use it this morning to show you that it is impossible for you and me to observe the Lord's Supper with other denominations or with individuals believing heresies or where there be divisions among the church. I want to take four chairs, representing four different denominations. Suppose I even recognize the Lord. So to represent the Baptists, and we will put a Holiness in one chair, a Campbellite in another chair, and a Methodist in a fourth chair, and we all meet together to observe the Lord's Supper. Let's just see if we can take the Lord's Supper with other denominations.

I say to them, "Brethren, before we take the Lord's Supper, there are some things that I want to read to you. I want you to understand that I want to follow what God has to say about this. I'm not caring what you have to say about it, but I am more interested in what the Lord has to say." I read to them I Cor. 11:18, 19, which says:

"For first of all, when ye come together in the church, I hear that there be DIVISIONS among you; and I partly believe it. For there must be also HERESIES among you, that they which are approved may be made manifest among you."

I ask this Holiness friend what he believes about the way of salvation, and he says, "I believe the way of salvation is like this: An individual goes to the mourner's bench, and prays through. After he prays through, he goes back a second time and he gets sanctified—living above sin. Then if he holds out faithful to the end and confesses his sins just before he dies, that individual will make it to Heaven." I remind him that the Word of God says in Eph. 2:8, 9:

"For by grace are ye saved through faith; and that NOT OF YOURSELVES: it is the gift of God: NOT OF WORKS, lest any man should boast."

Also it says in John 9:31:

"Now we know that GOD HEARETH NOT SINNERS but if any man be a worshipper of God, and doeth his will, him he heareth."

Therefore, I say to this Holiness friend, "What you are trying to teach me is what the Apostle Peter calls damnable heresies. I can't eat supper with you. I'll have to ask you to leave."

Then I say to my Campbellite friend, "What do you believe about the way of salvation?"

He says, "I believe salvation is like this: a man has to be dipped or be damned. Either he has to be baptized in order to receive the remission of sins, or he goes to Hell. Then after he is baptized, if he doesn't do what the Lord commanded him to do, he will fall from grace."

Then I speak to him concerning the Apostle Paul, how Paul thanked God that he baptized none of them. "I thank God that I baptized none of you, but Crispus and Gaius." I Cor. 1:14. This Campbellite friend says that

baptism is essential to salvation, but the Apostle Paul is thanking God that he "baptized none of you." Furthermore, in the saving of the man at the pool of Bethesda, Jesus Christ sought out one man—one of His elect. Christ took the initiative. He asked him—John 5:6—"Wilt thou be made whole?" The man didn't even know who Jesus was. He didn't even recognize the Lord. So to totally depraved is the sinner that he didn't even recognize the Lord of Glory as He walked among them. The Lord didn't say to him, "Let's go down to the pool and be baptized." Instead, He said, "Arise, pick up thy bed and walk." If baptism is essential to salvation, why didn't He baptize him here in this pool? I tell this Campbellite friend that the Scriptures clearly tell us that we are saved by faith and not by baptism. Gal. 3:26—"For ye are all the children of God by faith in Christ Jesus." So, brother, I'll have to ask you to leave, too. I can't eat supper with you."

I say to my Methodist friend, "What do you believe about the way of salvation?" He says, "Well, I believe almost like these two—both of them together. I believe an individual must be baptized to be saved. He must be sprinkled when he is a baby. Not only has he got to hold out faithful to the end and do the very best that he can, but he has to keep the law."

I say to him, "No man is justified by the law. The law was not given to save a man's soul. The law was given to show just how filthy we are in the sight of God. Brother, I'll have to ask you to leave, too."

Beloved, that leaves only one here and he is the Baptist. God gave the ordinance to a local church and to the members of that one church, and no one else.

II.

You say, "Now, preacher, I am not going to police the Lord's Table. It is the Lord's Table and I don't have any right to tell a Christian to come, or not to come." We will agree with part of that. We will agree that it is the Lord's Table. Therefore we must add this, that we dare not invite a man whom the Lord Himself did not invite. You might ask, "Now where did you get the Scripture that tells us that we are to judge at the Lord's Table?" In I Cor. 5:12 we read:

"For what have I to do to judge them also that are without? do not ye judge them that are within?"

(Continued on page 6, col. 1)

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MISSIONARIES TO JAPAN



From San Antonio, Texas, came the Picketts to visit and worship with us just before our Bible Conference in September. It was indeed a pleasure to have them as our guests and especially to have Brother Pickett stay over for our Bible Conference. After his return to Texas, he wrote his impressions of the Conference, as follows:

Rest and change, a cordial atmosphere, meeting members of God's choice saints, receiving at last again spiritual food from others—of course it has been a blessing to our souls. The Conference has been extremely well planned and well executed. Much has gone into it and much more has come out of it, supplied by the miraculous hand of the Lord. As a missionary I suppose my impressions have all been governed by my life work. Having been appalled by the opportunities everywhere for a strong home mission work—for new churches of the Lord's establishment and for greater effort in the responsibilities of church membership and missions, I was thrilled to discover that a few people actually are doing something in that capacity, having been so led of God and inspired by a vision. I should have liked to have heard more of missions, more of the glory of our wonderful Christ and more of the power of His death and resurrection and the hope of His coming. But I thank God with all my soul that I have been close to Heaven for a few days and trust I shall continue in the glory of it. Someone said to me, "I wish we could have more conferences like these." That would be fine, but the task we all have is to receive, retain and apply this experience that we have had.—CLYDE PICKETT.

Brother Pickett has been sent to Japan under the authority of the church in San Antonio, pastored by my old friend, R. E. White. May God bless Brother White and the Picketts as they labor together for God.

The Lord's Supper

(Continued from page 5)  
God Almighty gave the authority to the church to judge those that are within her. Therefore, the church is to police the Lord's Table, on the authority of God's Word.

You say, "Now surely, preacher, you are not going to hurt somebody's feelings?" Beloved, that is about all the open communionists have — sympathy. "I won't get to eat the Lord's Supper with my family, my wife, my mother, and my father. Therefore, I just wouldn't join a Baptist church for any amount of money because they believe in restricted communion." Beloved, if you are going to base your conduct at the Lord's Table on sympathy and you care nothing about what God has to say about the issue, you had better practice open communion, but if you believe in God's Word, then you had better close it, for God Himself has given us the word that it is closed communion, restricted communion, not communion that is wide open.

III.

The way in which the Lord's Supper is observed today in the majority of Baptist churches is a wicked, abominable thing, and that is in using grape juice and crackers. Beloved, if you come with grape juice and crackers, you are saying that the body of Jesus Christ was a sinful body and that His blood was tainted by sin, for crackers as well as grape juice have leavening, and leavening is a type of sin. Therefore, let me repeat, it is a wicked, abominable thing for you and me to use grape juice and crackers to represent the sinless body and blood of Jesus Christ. How dare we do such a thing, and yet professing Christians today, by the thousands, come to church thinking they are observing the Lord's Supper with wafers, crackers, grape juice and other like things which have leavening, which is a

type of sin. God deliver us who are true to God's Word from ever using that which has leavening to symbolize the Lord's body.

We read:

**"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, NOT DISCERNING THE LORD'S BODY."**

In I Cor. 11:29 Apostle Paul shows that the sin in observing the Lord's Supper is not discerning His body. Now if you have crackers and grape juice, you are not discerning the Lord's body. His body was sinless, and His blood was not tainted by sin. Therefore, you cannot in any sense use crackers and grape juice to discern the Lord's body. To me this is a serious sin to take grape juice and crackers to observe the Lord's Supper.

Some will say, "Now, preacher, I've made a vow that I'd never take intoxicating drinks." Well, beloved, God's Word comes before any vow. We are commanded to follow God's Word. Therefore, your obedience to God and His Word comes before any vows of your own. Furthermore, if you aren't going to take any intoxicating drinks, you had better not take any kind of liquid medicine, for you might get drunk on it as well.

You say, "Now, preacher, they didn't use wine." Beloved, they got drunk here in this eleventh chapter of I Corinthians. I Cor. 11:21—"For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken." I never did get drunk. I never did drink any intoxicating liquors, but I've drunk lots of grape juice. I've drunk it by the gallons, and I never even got dizzy on that. Beloved, you take too much wine and it will make you drunk. The Lord Himself used wine at the Lord's Supper during His personal ministry, and, beloved, you and I are to use the same ingredients. We are to use wine

and unleavened bread.

IV.

Now this bread was brought to the Lord's Table in one loaf, as well as the wine in one cup. I only read of one cup. I never have read where it is broken. If some of your preachers can show me by the Scriptures where this cup was broken, I'll follow it, but until you give me Scriptural proof that this cup was ever broken, then I am going to observe it with one cup. We are all to drink of the one cup. Mark 14:23—"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it."

In I Cor. 10:16 we read:

**"The CUP of blessing which we bless."**

This is still the one cup. It is not cups. Nowhere is it mentioned cups. Therefore we are to observe it with one cup. You say, "Preacher, what if they have a big congregation?" Well, that is your problem. The Lord said, "One cup." This one cup symbolizes that Christ shed His blood one time for many.

In Matt. 26:27, 28 we read:

**"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the new testament which is shed for MANY for the remission of sins."**

Beloved, it says that when we observe the Lord's Supper, we are to come to the supper with one cup. This is teaching a limited atonement. He died for many. He did not die for all. Many will say that the Lord Jesus died for the whole world and most of them will quote John 3:16 which says:

**"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."**

The world is Jew and Gentile. He died for all without distinction but not all without exception.



Is just around the corner. November 26 will be here soon. Don't forget to plan now to be with us for this great day's service. Full announcement next week (D. V.).

He died only for a certain number. You say, "Now the Bible says, 'Whosoever will.'" Even the "whosoever" are limited. It is limited to the number the Father sees fit to draw.

In John 6:44 we read:

**"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."**

The will to come is the fruit of the Father's drawing and the number of "whosoever wills" is therefore limited to those whom it pleases the Father to draw.

You say, "Whosoever will may come." Well, that is true, providing you level yourself up and say within yourself that no man can come unto God except the Father first draw him. The will to come is the result of the work of grace in his heart. Therefore, whosoever will may come, but the will to come is God-given, and is only given to a certain number of people.

In John 6:37 we read:

**"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."**

We read also in Philippians 1:6:

**"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."**

Now permit me to use an illustration. Suppose the Lord died for me. Of course, I was a sinner. God sent the Holy Spirit to my heart and He would say, "Christ died for you." I say, "I'm not coming." The Holy Spirit, as some of them picture it, keeps knocking. "Let me in! Let me in! I

want in!" He begs and pleads, "I want to save your soul." I say, "No. I want nothing to do with you."

The Holy Spirit must report back to the throne of God and say, "I tried and I failed." But, beloved, that can never be. God never tries. God always does. Therefore, when God starts to work in a sinner's heart, that sinner comes to Him. It is an evident fact that not all are saved. If all are not saved, then we can only come to one conclusion, that God did not start a work of grace in their hearts, for had He started the work, He has promised to perform that work until the day of Jesus Christ.

When I come to the Lord's Supper with the cup, it always comes to my mind that it symbolizes the blood of Jesus Christ which was shed for many, and I bow my head and praise God because He chose me in Jesus Christ before the foundation of the world.

Some of them want to defeat God's will or purpose. You can't defeat my Lord. He is a sovereign, supreme God. He is absolutely sovereign and none can stay His hand. Beloved, if the sinner can't stay His hand, then how is he going to resist the effectual call that comes to him? He just can't do it.

Daniel 4:35:

**"All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and NONE can stay his hand or say unto him, what doest thou?"**

This Supper is given as a memorial of the death of Jesus Christ. In I Cor. 11:26 we read:

**"For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come."**

This Supper was given for use, from the time that He instituted it, until the time that He comes. Then, beloved, it will cease. We will go to the marriage supper of the Lamb then.

The Lord's Supper isn't for a righteous man. I'm speaking of self-righteousness. Some individuals say, "Now, preacher, I am not worthy to eat the Lord's Supper," and we will say "Amen" to it. You are not worthy to eat the Lord's Supper if you are considering your own, personal worthiness. No man is worthy to eat it if he comes in his own righteousness.

Some would say, "I come to the Lord's Supper, and I partake of it. I keep the law. I do the best I can. I am holding out faithful to the end. I am doing all the work I know to do." Beloved, you show me a man like that and I'll show you the biggest hypocrite in this building. The Lord's Supper is a confession of sinfulness of God's children. Now let me prove that point to you.

We come to the Lord's Supper with the bread which typifies the body of Christ. We break that, and I am simply saying by the breaking of that bread, "Lord, I am unworthy, unable to redeem myself. I was a sinner totally depraved. Thou didst send thy Son. He died on the Cross. His body was literally broken that I might be redeemed from my sins. I am a sinner saved by thy marvelous grace, unworthy within myself, but made worthy through the broken body of Jesus Christ." Therefore I confess my sinful-

ness, my inability to redeem myself when I break this loaf of bread. It is a confession of our dependence on Jesus Christ, the only hope of salvation. When we come with the bread and break it, we are to come as a memorial of the broken body of Jesus Christ.

It is a privilege to eat of the Lord's Supper. It really is. It is a privilege to come and partake of it. Some say, "O, I dare not. I'll eat and drink damnation to my soul. Beloved, you will if you don't come and discern the Lord's body in coming. If you come and say, 'I'm just coming to eat with my parents,' it is a dreadful sin to do that. You will come and say, 'Let a man examine himself.'" Now some would say, "I'm going to examine myself whether or not there is any sin in my life." That isn't what he is speaking of. But let a man examine himself whether or not there be divisions or heresies among you.

If you come to the Lord's Supper with grape juice and unleavened bread, it is to take it in an unworthy manner. You are not discerning the Lord's body. You are simply stating that He is a sinner. How dare we do it!

V.

The Lord's Supper was given to the church of Jesus Christ. He commanded, "This do." He didn't leave it up to you whether you do or don't. He commanded, "This do." Some say, "Now I'll just get up and walk out." Brother, you are breaking a command of the Lord. He said, "This do." Others say, "I'm not worthy." Then why aren't you worthy? You say, "Well, I am not doing the right thing." If you are not doing the right thing, you ought to do the right thing. Confess it and make it right in the sight of God. Then observe the Lord's Supper. It is a privilege to do so.

May God's blessings rest upon you. May God apply this message to our hearts and make us to realize the seriousness of taking the Lord's Supper and also the seriousness to refrain from taking it. May God bless us in the message of the hour.

"Jesus' Love"

(Continued from page 1)

appointed God, or a surprised God would be no god at all. If Jesus Christ had been taken by surprise, if He had been astonished, if He had been disappointed, He wouldn't have been our God. This verse says that He knew that His hour was come that He should depart out of the world.

Doesn't it bless your heart just to know that the Lord Jesus Christ knows all things in advance? Well, it blesses my heart. It makes me happy to know that there isn't anything that takes place that would ever upset the Son of God. There isn't anything that takes place that would take Him unaware, and would cause Him to pause and reflect and ponder, to decide what to do. He knows all things in advance. Listen:

**"KNOWN unto God are all his works from the beginning of the world."**—Acts 15:18.

Somebody may object and say that that is speaking about the Father, but may I remind you that the God of the Old Testament is the Jesus Christ of the New Testament. When it says, "Known unto God are all his works from the beginning of the world," it means that the Lord Jesus Christ Himself knew all things from the very beginning.

I say then that He knew that the hour was come that He was going to depart out of this world. It didn't take Him by surprise. It didn't come as a shock. He had learned it just of recent date. He wasn't startled by it. He knew it in advance.

That reminds me of the song: "God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea And rides upon the storm."

"Deep in unfathomable mines (Continued on page 7, column 1)

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## "Jesus' Love"

(Continued from page 6)

never-failing skill, treasures up His bright designs, and works His sov'reign will.

fearful saints, fresh courage take; the clouds ye so much dread big with mercy, and shall break blessings on your head.

judge not the Lord by feeble sense, but trust Him for His grace; behind a frowning providence hides a smiling face.

His purposes will ripen fast, unfolding every hour; the bud may have a bitter taste, but sweet will be the flow'r.

Blind unbelief is sure to err and scan His works in vain; God is His own interpreter, and He will make it plain."

When I come to this Scripture which says that Jesus knew that His hour was come that He should depart out of the world, I know that God is working all things after the counsel of His own will. I know that God knows what is best and that He is directing not only in the life of Jesus relative to His departure from this world, but in your life, and in my life. In every event that comes in our lives, there is something that comes to pass by His grace.

## II.

### JESUS' DEPARTURE.

Notice that He knew that His hour was come that He should depart out of this world. He is leaving this world behind. This world was a terrible place in the mind of the Lord Jesus Christ. If you will notice carefully, you will see that He often referred to this world, and in doing so you will note that it was a terrible place in His mind. We read: "And Jesus said, For JUDGMENT, I AM COME INTO THIS WORLD, that they which see not might see; and that they which see might be made blind."—John 9:39.

"He that loveth his life shall lose it; and he that HATETH HIS LIFE IN THIS WORLD shall keep it unto life eternal."—John 12:25.

"Now is the JUDGMENT OF THIS WORLD: now shall the prince of this world be cast out."—John 12:31.

I have taken time to read you these three verses that you might see that this world was a terrible place in the mind of the Lord Jesus Christ.

Now it is true that He made this world. Listen:

"He was in the world, and the world was made by him, and the world knew him not."—John 1:10. The Lord Jesus Christ made this world, but sin made this

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world what it is today. The world today is not what it was originally when it was made by the Lord Jesus Christ.

Sometime ago I was in Cincinnati and I saw an armored truck drive up in front of a bank. I saw a half dozen men with sawed off shotguns and long barreled pistols get out and stand alongside of that truck to form a line from the truck to the bank. I saw two individuals pick up heavy sacks, supposedly filled with money, and carry them from that trunk into the bank. I saw them make several trips into the bank carrying that money. As I stood and looked at it, I thought to myself, now that is efficiency but that is not Christianity.

Sometime ago I read in a paper of a big depot that was being built in one of our modern cities. I don't recall where it was, but in the proposal that was being made, in the preliminary sketch, it was suggested that they erect a post office in connection with the depot so that the mail wouldn't have to be taken through the city from the depot to the post office, but rather it could be taken from the depot underground to the post office, so that there would be no possibility of the mail being robbed. I read it and I said that the world at large will applaud this as a good idea, and say that this is efficiency, but, beloved, it certainly isn't Christianity.

I tell you, beloved, we have armored trucks and we have armed guards guarding those trucks and we have proposals that the mail not be carried through the city but be carried underground from the depot into the post office—we have such as that just because of what sin has done to this world.

I say, the Lord Jesus Christ was getting ready to leave this world. This world held no joy for Him. This world was a terrible place in the mind of our Lord. Even though He had made the world, it wasn't when He made it, and it isn't today what it was when He made it. The world has been made as it is today as a result of sin.

I am afraid that you and I can't conceive in any wise at all how awful this world must have been to the Lord Jesus Christ. Suppose you take someone today who has been shielded and sheltered and never lived in the presence of sin, and has never heard blasphemous, vulgar statements—suppose you take that individual that has been thus shielded in life and put that one in a place where sin abounds—where that individual will be forced to associate with the lowest and the vilest of characters, and to be compelled to hear the ribald songs and the language of lust and obscenity and vulgarity. Beloved, you can imagine how that one would suffer. However, that individual's suffering would not in any wise at all begin to compare with the sufferings of Jesus Christ in coming to this world, because Jesus Christ was God Himself—absolutely pure and perfect in every respect, and for the Son of God to come to this world meant that the Lord Jesus Christ came to live in a place that was positively repulsive in every respect. But now the hour is come that He is going to depart out of this world.

## III.

### JESUS' DESTINATION.

The Word of God says that He knew His hour was come that He should depart out of the world unto the Father. His destination was to be back in the presence of the Father. It doesn't say that He was going to Heaven. To be sure that was where He was going, but it says that He was going into the presence of the Father. In other words, it was the Father's presence that His heart desired.

For about thirty-three years the Lord Jesus Christ had been separated from the Father. Now that His earthly ministry was finished, He was going to depart from this place that held a terrible sway over Him. It was a terrible place in His mind, and He is

going back to the Father.

It has always been interesting for me to notice how the Lord Jesus Christ spoke of His Father. In fact, I doubt seriously if there is any word that is used in the Bible that is more expressive than the word that Jesus used when He spoke of His Father. We read:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of MY FATHER which is in heaven."—Matt. 7:21.

"And he said unto them, How is it that ye sought me? wist ye not that I must be about MY FATHER'S business?"—Luke 2:49.

"All that THE FATHER giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

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"Jesus answered, I have not a devil; but I honour MY FATHER, and ye do dishonour me."—John 8:49.

"These words spake Jesus, and lifted up his eyes to heaven, and said, FATHER, the hour is come; glorify thy Son, that thy Son may glorify thee."—John 17:1.

"Then said Jesus, FATHER, FORGIVE THEM; for they know not what they do. And they parted his raiment, and cast lots."—Luke 23:34.

"And when Jesus had cried with a loud voice, he said, FATHER, into thy hands I commend my spirit; and having said thus, he gave up the ghost."—Luke 23:46.

In a little while Jesus' body is going into the grave, and then it will rejoin the Spirit, but now His spirit is leaving, His spirit is

departing, and as the time comes for the separation of the body and spirit He looks up into the face of the Father and says, "Into thy hands I commend my spirit."

Beloved, as you read these verses, you can see what the Father meant to the Lord Jesus Christ. In the light of the fact that He was leaving this world, which was a horrible place in the mind of the Son of God, and going back to the Father, you naturally see the anticipation within his life as the Son of God knows His ministry on earth is finished. What a joy it must have been to Him to know that His hour was come that He should depart out of the world unto the Father.

## IV.

### JESUS' LOVE.

My text says, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, He loved them unto the end."

Notice, He comforts His heart by lavishing His love upon the few who despised Him not. We read:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are NOT YOUR OWN."—I Cor. 6:19.

Notice, we are not our own; we belong to Him.

I would remind you that we are His own from three standpoints. We are His own, first of all, because of the Father's elective purposes. God the Father elected us and chose us in Christ Jesus before the foundation of the world. Listen:

"According as he hath CHOSEN US IN HIM before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

If we are saved, we are not our own. We belong to the Father.

In the second place, we are not

our own because the Son Himself has died to redeem us. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Peter 1:18, 19.

Thank God, you and I have redemption. We have been redeemed. We have been brought back to God and the price of our redemption was the blood shedding of Jesus Christ. We are His own because God the Father chose us and secondly because God the Son died to redeem us.

Then, beloved, we are not our own because we have been effectually called by the Holy Spirit. If you are saved, God has dealt with you as He has never dealt with any unsaved individual. You have had a calling from the Lord. We read:

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:14.

"Wherefore, holy brethren, PARTAKERS OF THE HEAVENLY CALLING, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1.

If you are a saved person, then you have partaken of a Heavenly calling. The Holy Spirit has effectually called you unto Himself.

I say then, beloved, in view of the fact that God the Father has elected us and God the Son has died to redeem us and God the Holy Spirit has effectually called us—in view of the work of all three persons of the Trinity, in view of the fact that the triune God has been concerned about us and has done thus in our behalf—in view of this fact, we are not our own. Rather, we are His own.

The Word of God says that now that Jesus is leaving this world, which was such a horrible place to Him, and going back to the pres-

(Continued on page 8, column 1)

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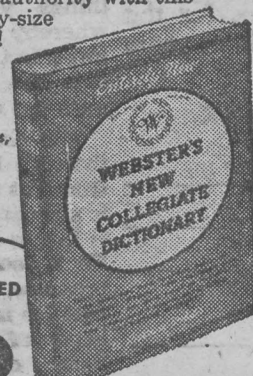
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# "Hell"

(Continued from page one)

Young's **Analytical Concordance** says that "Sheol" is "the unseen state."

Smith's **Bible Dictionary** says that "Sheol" is always the abode of departed spirits."

Fausset's **Bible Dictionary and Encyclopedia** says that "Sheol" is "the common receptacle of the dead."

So it is clear that Sheol is not Hell, but the place of departed spirits, irrespective of whether saved or lost. Sheol is simply a term "meaning the state of the dead in general, without any restriction of happiness or misery." (Smith). In many instances where the word is used, however, the reference is clearly to that compartment of Sheol where the wicked are punished. (Psalm 9:17).

(2) "HADES" is the Greek word in the New Testament, which is translated as follows in the KJV:

"Hell" 10 times. (Matthew 11:23, 16:18; Luke 10:15, 16:23; Acts 2:27, 2:31; Revelation 1:18, 6:8, 20:13, 20:14).

"Grave" — 1 time. (I Corinthians 15:55). But "Hades," like Sheol, is not referring to the final Hell. Actually, "Hades" is the corresponding Greek word to the Hebrew word "Sheol," and both have the same meaning.

Strong's **Greek Dictionary of the New Testament**, says that "Hades" is "the place (state) of departed souls."

Young's **Concordance**: "the unseen world." A. T. Robertson, world-renowned as a Greek scholar: "Hades is technically the unseen world, the Hebrew Sheol, the land of the departed." (Word Pictures).

The reader is urged to read Luke 16:19-31 where a perfect illustration of Sheol ((Hades) is given. This passage draws back the curtain and lets us have a look into "the land of the departed."

(3) "GEHENNA" or "The Gehenna of fire," is the Greek word that actually means Hell. It is never translated by any other word but "Hell," and eleven of the twelve times the word is used, it is used by the Lord Jesus Christ, Himself. Here are a list of the passages in which the word "Gehenna" appears: (Matthew 5:22, 5:29, 30, 10:28, 18:9, 23:15, 23:33; Mark 9:43, 9:45, 9:47; Luke 12:5; James 3:6.)

The word "Gehenna" is of Hebrew origin, from "valley" and "Hinnom." "Gehenna is the Valley of Hinnom where the fire burned continually" (A. T. Robertson).

The Valley of Hinnom was a place near

Jerusalem where Ahaz introduced the worship of fire gods, the sun, Baal and Moloch. The Jews, under ungodly Manasseh, offered their children as burnt offerings in this idolatrous worship. (Jeremiah 7:31). This cruel worship was finally abolished, and later, Josiah made the place a receptacle of dead carcasses and the bodies of malefactors (criminals) in which worms were continually gendering. A perpetual fire was kept to consume the putrifying matter. The place was still in existence at the time of Christ, and the Saviour illustrated somewhat the conditions of "Hell," "the Gehenna of fire," by reference to this valley.

Jesus referred to Hell as the "Gehenna of fire," into which "both body and soul" will be cast. He said that it is "unquenchable fire" and that "the worm (man) dieth not" in the flame, just as the three Hebrew children of Daniel's day did not die when cast into the fiery furnace (Daniel 3).

Hell is no myth as infidels, Russellites, Universalists, and Modernists would have you believe. Christ did not warn of Hell simply to scare men. He warned of Hell because it is a reality!

(4) "TARTARUS," the fourth word translated "Hell," is used only once in the Greek New Testament (II Peter 2:4).

Strong's **Greek Dictionary of the New Testament** says that "Tartarus" is "the deepest abyss of Hades," and that the word means "to incarcerate (imprison) in eternal torment."

A. T. Robertson "The dark and doleful abode of the wicked dead like the Gehenna of the Jews."

Fausset's **Dictionary**: "The 'deep' or 'abyss' or 'bottomless pit.'"

## Fire In Hell

Leaving the passages that contain these four words that are translated "Hell," let us notice some passages that will teach us of Hell with words which we all can easily understand.

Matthew 13:49, 50 — "So shall it be at the end of the world the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Revelation 9:2 — "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

Revelation 14:10, 11 — "The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup

of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Revelation 20:10 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

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

Revelation 19:20 — "And the beast was taken, and with him the false prophet . . . These both were cast alive into a lake of fire burning with brimstone."

Be not deceived by the deniers of Hellfire. Such false teachers are enemies of your soul. Read these passages for yourself, and cast into the fire the heretical literature that tries to explain away plain statements of God's Word.

## "Everlasting Fire"

I have a Watchtower (Russellite or so-called "Jehovah's Witness") book that tries to do away with the fact that the Bible means what it says in such passages as the following:

Matthew 18:8 — "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

The Greek word for "everlasting" is *aionios*. The word means ageless; without beginning, without ending, or both. It is used in Romans 16:26 of God — "the everlasting (*aionios*) God." This use of the word should clearly show us the meaning of the word "everlasting." Both God and Hell are said to be "*aionios*" (everlasting).

A. T. Robertson says of the word: "It comes as near to the idea of eternal as the Greek can put it in one word. It is a difficult idea to put into language."

The very same word (*aionios*) is used to describe the future life of the righteous and the future punishment of the wicked in Matthew 25:46 — "And these shall go away in to everlasting punishment: but the righteous into life eternal." If the punishment of the wicked is limited, we may likewise limit the life of the righteous! But such can not be done.

## "For Ever And Ever"

This phrase, "for ever and ever" (*eis tous*

*aionas aionon*), occurs 20 times in the New Testament:

of God — 16 times  
of saints' future blessedness — 1 time  
of punishment of the wicked and Satan — 3 times  
Is it likely that the phrase means absolute eternity 17 times, and only a limited period the other three times? Nonsense!

## Death

Death is never an annihilation. It is always a separation.

Adam's death was a separation from God (Genesis 2:17, 3:23, 24).

Christ's death was a separation from God (Matthew 27:46).

Physical death is a separation of the soul from the body (Luke 16:22, 23).

The second death is the final and eternal separation of the unsaved in the "lake of fire." (Revelation 20:11-15. That the second death is not annihilation, see Revelation 19:20 and Revelation 20:10).

Neither does "destruction" mean annihilation. Something can be destroyed without being annihilated. There is much destruction of property, goods, buildings, etc., in war, but such things are not annihilated.

It will certainly be destruction for the unsaved in Hell — destruction of peace, joy, happiness, pleasure, rest; destruction from all that the saints of God have in Heaven; but no annihilation.

If you are lost, reader, then you are doomed to eternal separation from God in the Gehenna of fire, unless you look to Him who was separated that sinners might have life. If you realize your guilt before Him, and are aware that you deserve nothing but Hell because of your sins against the Holy and Righteous God, there is hope for you. Listen:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." (Romans 5:8, 9).

Christ suffered the Hell — separation from God — for all who will depend wholly upon Him.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Peter 3:18).

"For God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Corinthians 5:21).

[This article has been available in tract form but is now out of print. With some financial aid we can soon have it in print again.]

## "Jesus' Love"

(Continued from page 7)

ence of the Father where His heart was, and where He desired to be, in spite of the fact that He is leaving the world, He does not forget His own. He is leaving a world that He wanted to get away from and He is going to a world that He wanted to be in. He is leaving a world that meant nothing to Him and He is going to a world that meant everything because it put him back in the presence of His own Heavenly Father, yet He doesn't forget His

own. Having loved His own, He loved them unto the end.

How long does He love us, beloved? Unto the end of our earthly wilderness. We do not need assurance of God's love when we stand face to face with Him. When I shuffle off the mortal coil of this life, and go yonder into the presence of the Lord Jesus Christ to be eternally and everlastingly in His presence, I won't need then any assurance of the love of God. As long as I am here within the wilderness of this world, this world that Jesus

hated, I need assurance of God's love in my behalf, and I thank God for my text which says, "Having loved his own which were in the world, he loved them unto the end."

What a blessing to know that He still loves us. He loved those apostles even though they were not perfect. He knew that Philip was going to misunderstand Him. He knew that three of them were going to take a nap just when He needed them most. He knew that Thomas was going to doubt Him, and would come down through history to be spoken of as a "Doubting Thomas." He knew that Simon Peter was going to deny Him and punctuate the denial with profanity in order to make it emphatic. He knew that all of those apostles were going to forsake Him and going to turn their back and flee away in cowardice. He knew all that, and yet He loved them unto the end.

Though the Lord Jesus knows all about us, aren't you glad that He loves us unto the end? Isn't it a blessing just to remember this truth. He knows all about us just as He knew about those apostles. He knows the weaknesses of our flesh just like He knew the weaknesses of these men whom He had chosen to be His apostles. He knows the times you are going to doubt Him. He knows the sin of your life. He knows all the things you are going to do whereby your life will be just as imperfect as the lives of the apostles. Yet, thank God, He loves us unto the end.

The Lord Jesus Christ is glad that He is dismissing the world from His mind. He is glad that He is able to leave this world and He is happy in view of the fact that He is soon to be in His Father's presence, yet neither the world that He is leaving behind nor the hope of soon being with the Father can cause the Lord Jesus Christ to forget His own.

If you were getting away from a place that you did not want to be and going to a place where your heart was set, you would

in all probability be so engulfed and engrossed with the idea that you are leaving where you don't want to be, and going where you do want to be, that you would forget about everything and everybody. Beloved, the Lord Jesus Christ was leaving a world that meant nothing to Him, and going to the Father which meant everything to Him, yet in spite of that fact, it didn't cause Him to forget His own. What a blessing that it did not cause Him to forget His own. He loved them with an everlasting love.

"Jesus Christ the same yesterday, and to day, and for ever." — Heb. 13:8.

Beloved, if He is the same today as He was yesterday, and if He is the same forever that He has been in the past, then He will love us to the end just the same as He loved these apostles. In spite of their weaknesses and their failures and their imperfections and in spite of everything that they did that was wrong, the Lord Jesus Christ loved them unto the end.

We read: "And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" — Rom. 8:35.

Nine agents and agencies — infernal, internal, and external — are named and he says that none of these nor any other shall be able to separate us from the love of God which is in Christ Jesus our Lord. Not a one of them could take a saved man out of the hand of Almighty God because He loves us unto the end.

I think of this and I am reminded of the song which says

"I've found a Friend; O such a Friend!

He loved me ere I knew Him;

He drew me with the cords of love,  
And thus He bound me to Him.  
And round my heart still closely twine  
Those ties which naught can sever;  
For I am His, and He is mine,  
Forever and forever."

Beloved, you and I are just as imperfect as these apostles, but we thanks be unto God, we are just as secure as they were, because having loved His own, which were in the world, He loved them unto the end. Aren't you glad that you are serving a Saviour who not only loved you enough to give Himself to die for you, but loved you enough to keep you saved from day to day?

May God bless you!

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