

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries  
"To the law and to the testimony; if they speak not according to this word  
it is because there is no light in them."—Isaiah 8:20

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## Is It Possible?

O. C. HARRIS  
Citrus Heights, California

Is it possible that the persecutors—the instigators of the massacre of St. Bartholemew—they who used thumb screws, iron boots, fire and other infamous methods of torture — they who struck a medal and celebrate St. Bartholemew's day, as a holy day—is it possible Baptists fellowship them today?

Is it possible that the Roman Catholic Church has degraded and enslaved humanity, and has by her Bishops and Pope made life worth little to countless thousands, who by the fiendish cruelty of her priests has no parallel in history? Between 1481 A.D. and 1808 A.D., the Inquisition punished 340,000 per-

sons; 30,000 of these were burned. They were murdered because they desired to act, practice and believe individually in their religion. The total is in the millions that have died.

Roman Catholicism is like a narcotic—perverts and destroys. The real principle of Catholic morality is servile obedience. Dispute the Roman Catholic Church where she has majority power and you bring the accumulated power of centuries down on you.

Bigotry and discrimination are twins nourished by the great harlot church. While proclaiming love and freedom as a minority within a nation, she demonstrates the real fiber of her makeup as the majority in other nations. She restricts, coerces, and

bends the minority to her will. Oppose her and she will seek your destruction even today in a Catholic dominated country.

The Roman Catholic Church is the real persecutor. The Roman Catholic Church has burned human beings, built dungeons, founded the Inquisition and trampled upon the liberties of men.

Search the records of the whole world, find out the history of every barbarous nation or people and you will find no crime that has not been exceeded by the Roman Catholic Church at one time or another.

For over 1600 years the robes of the Roman Catholics have been red with the blood of those she has persecuted.

Let it be remembered that the (Continued on page 2, column 4)

## The Body Of Christ Always Is A Local Baptist Church

"Ye are the body of Christ." — 1 Cor. 12:27.

"Head over all things to the church, which is His body." — Eph. 1:22-23.

"There is one body." — Eph. 4:4.

The question as to who composes the "body of Christ" is always a live one. Many earnest people do not know and would like to know. In many quarters there is much discussion and more assumption as to what kind of a church is His body; for all practically agree that some kind of a church is Christ's body. Paul said so and we do not know of anyone that disputes what he said about it.

If the church the Lord Jesus established and promised perpetuity to is a local church, then each local church is a body of Christ. With that interpretation Paul agreed, for he said to the church at Corinth: "Ye are a body of Christ." Mark you, he did not say they were a part of the body of Christ or belonged to the body of Christ or a branch of the body of Christ; but He said plainly that the church at Corinth was a body of Christ. Unless Christ has two kinds of spiritual bodies, one local, the other universal; one visible, the other invisible; one holding the one faith, and the

other composed of the representatives of all the faiths in Christendom; one having the one baptism, the other having all manner of baptisms of God, men and ministers of Satan; one acknowledging only the lordship and leadership of Jesus, the other submitting to all kinds of human heads from the pope down to bishop, presbyteries or ruling elders; the one dating its beginning during the personal ministry of Christ, the other starting with Abel or Abraham or Pentecost or some other guess of men without the sanction of God; if Christ did not have two kinds of bodies, then each local Baptist church is a body of Christ and He has no other kind.

Only four New Testament epistles speak of a body of Christ. All of them were written by Paul. Once in Romans, three times in I Corinthians, six times in Ephesians and five times in Colossians is it mentioned. In Romans 12:5 the whole context shows Paul is speaking of the church at Rome as a body of Christ. In I Cor. 12:27 Paul plainly says that the church at Corinth was a body of Christ. In 10:17 he either says that the local church is the one body, one bread or he lets down the bars completely and removes (Continued on page 2, column 3)

## True Discipleship

ELDER GENE HENSLEY  
Caddo Baptist Church  
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Preached at Calvary's  
1963 Conference

"As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." — John 8:30-32.

It is a fact that many believed on Jesus when He was here in His flesh. They believed on Him, but when the test came — when Jesus said, "If ye continue in my word, then are ye my disciples indeed," that old devil sprang up in them and they began to cry out to excuse themselves. They cried, "We be Abraham's seed."

Many do this today. I have heard a lot about Abraham's seed in the last few years. I have heard a lot about those who profess to know the Lord Jesus Christ as

their Saviour. It is not only the free-willers, brother, but it is even among those who say, "I believe in the mercy, and the greatness, and the sovereignty, and in the predestinating purpose of God, yet when the test comes, like the Pharisees of old, they cry, 'We be Abraham's seed.'"

Jesus, at no time during His ministry, ever proselyted or swayed anyone, by concealing, or evading the future life of the believer. The rich were told in the Bible to "sell what you have and give to the poor." This was their test. The poor were told to "forsake your nets and follow me." The important tax collectors were told to "leave all and follow me." Jesus said, "Strait is the way and narrow is the gate." Jesus said concerning His church, "It is a little flock — it is a way of tribulation — it is a way of baptism that you need to be baptized of," yet when the test comes, both then and now, the cry comes out, "We be Abraham's seed."

How often it happens in the lives of professing brothers who have been traveling this way a long time. Certainly we have tried to do our best in presenting the Gospel of Christ to the world. There are many we know who

embrace this way, who are said to be believers of the Lord Jesus



ELD. GENE HENSLEY

Christ, yet when the test comes, they cry with many excuses, as did the Jews of old and

with the serpent crawling up the side of them, they say, "We be Abraham's seed." How easy it is for those who are said to be believers, when the test comes, to offer some excuse. However, we can't get away from the Word of God. Jesus said, "If ye continue in my word, then are ye my disciples."

I know that often this text has been used, to cause many to say and teach, that if we continue living a good life, we'll be saved, but that is not the purpose of this text. This text is not a condition of salvation. Salvation never was conditioned on man's living. Beloved, this text gives us a test of discipleship. It makes manifest that you are a child of God; that you have been saved by grace; that you have had Christ to die in your stead; that you have been adopted into His family by His grace; that you have been redeemed by His blood. That is what this text has reference to — to make manifest your discipleship.

So it was with the Jews. When the test came, Jesus said: "If you continue in my word, then are ye my disciples indeed."

This sets forth those people who are said to be believers in Christ. We can't deny that, because it says that they believed on Him.

We have in our churches today those who are said to believe on Jesus. As it was, even so it is now, but I believe that this faith they seem to have, consists of only temporary faith. A faith of historic nature, or a faith of traditional nature that they had, and thus they seemed to have believed concerning Christ. It was all temporary, because when the test came it proved who the true disciples were of the Lord.

So we find when the test came, it revealed something. It revealed and it separated those whose faith was of a temporary nature, and it manifested those who had received the faith of God. "With the heart," God said, "man believeth unto righteousness." (Titus 1:1). The Bible speaks of the faith of God's elect. There is the faith spoken of in II Thessalonians 1:11 whereby God can "count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power." If we don't (Continued on page 3, column 1)

### EXHORTATION TO SEED SOWING

By GEORGE MULLER  
(In Mansions Above)

(Notes of an address on Ecclesiastes 11:6, given at Bristol, in his 92nd year.)

"In the morning sow thy seed, and in the evening withhold not thy hand."

That is, "Use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth and that a brief life — a very brief one as compared with eternity; therefore make good use of it." Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere after we have spoken and again in prayer.

When the reaping time comes, and we find ourselves in glory, that child for whom we prayed will be found there! That aged couple whom we met incidentally (Continued on page 5, column 1)

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### PASTORAL CANDIDATING

Candidating is a disgrace to the house of God. Who thinks of God when a candidate is preaching? Not the preacher, because he is thinking of the people; not the people, because they are dissecting the preacher. Nothing is so demoralizing to a Christian church as candidating. It converts public worship into a farce.

Moreover, it is humiliating to the preacher. To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, many of whom do not know what a good sermon is, is an outrage upon clergymen which ought to be abolished forthwith.

The best advice to a church is, Candidate not at all. It is a useless piece of business at the best. What can you tell from one sermon? A shallow man, confident and magnetic, may please you at first hearing, while a worthy man, from humility or physical trepidation, may disappoint you. You must hear a man preach a year before you have a right to judge him. Good preachers are (Continued on page 5, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "WHY I AM A BAPTIST AND NOT A CAMPBELLITE"

When I say Campbellite, I mean to include in that group the Church of Christ in Christian Union, the Disciples of Christ, the Christian Church, and also the Church of Christ — both Organ and Anti-Organ. In the last 150 years, since they first came into existence, I think the Campbellites have gone by at least a dozen different names — Stonites, Sectites, Newlights, Reformers, and so on. All that group is included in the message that I preach to you this morning, "Why I am a Baptist and not a Campbellite."

A lot of people say it doesn't make any difference today what church you are a member of. Well,

if it doesn't, just go join with anybody you wish. About the best thing that I can say is that I think there is a tremendously big difference, and I am going to remain a Baptist. It makes a difference to me — enough of a difference that I want to emphasize the differences.

In the message that I preached on "Why I am a Baptist and not a Romanist," we studied the various teachings of the Roman Catholics, and I said then that the Roman Catholics are farther from Baptists than any other religious denomination. If we would imagine this church bench as being the widest distance possible, then

we could put the Romanists at one end of the bench and the Baptists at the other end, and we could say that they are farther apart than anybody else. But religiously, if you were to take the Campbellites, and put them right next to the Catholics, you could say that they are farther from the Baptists than anybody else except the Catholics. In other words, I put the Baptists and the Romanists the farthest apart, and next to the Romanists, I put the Campbellites.

Somebody may say, "I thought the Campbellites and the Baptists were very much the same, be-



## The Baptist Examiner

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JOHN R. GILPIN ..... Editor

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## OPERATION-SUCCESS

"And upon this program we will build our church, and the masses of the world cannot resist it."

Today, the churches have substituted programs and campaigns for prayer and fasting. We have substituted activity for holiness, fleshly energy for Holy Spirit power, printed invitations for personal witnessing. And we are truly reaping the harvest in lukewarm members who are neither hot nor cold, and the name of Almighty God is heard throughout the land as a by-word. And day by day, sin and iniquity abound more and more. In our desperation we look about and within for remedies. We jump on the same old bandwagon of activity, the "welcome wagon," where we can vie with the numerous other Baptist groups for "new members" from the ranks of the newly arrived.

But still God doesn't bring forth a revival in our midst. Why not? What can be wrong? But of course! It's because we don't have an attractive building with which to entice the world. This is the twentieth century! We owe it to our children, we owe it to ourselves, we owe it to God to build an edifice! We must have a heritage for our children, and a "witness" to the world around that we exist.

And once we get this edifice (a little down, the rest of our lives, terms) we have got to get the people in on Sunday morning to get them saved! Let the preacher do the preaching (isn't that what he's well paid for?) Our job is to invite them to church and get them "under the sound of the Word."

It doesn't make any difference that our lives are no different from the people all around us (except we tithe, and we are more faithful in church attendance). It isn't important that we are not separated from the world (how can we win them if we're too "different"?). It isn't too significant that we don't have any personal testimony about our relationship to the Lord Jesus Christ (after all, we don't want to be "fanatics"). Because we have got the program! We are going to build us a "permanent witness" and get some literature printed, and invite all the "new in town" Baptists to church, and God will see our effort, and He will bless us because we are not sitting around, praying and fasting, and doing nothing.

Of course we have a few legalists (haven't there always been some?) in our midst. These few would shackle us if they could, and take away our "Christian Liberty" if it were possible! Of course, they are really believers in Works, not understanding the

## Available To Preach While Going To And From California



E. G. COOK

Brother E. G. Cook of Birmingham, Alabama who has done a remarkable job answering questions for the Forum over the past several years is planning a trip to the west coast in March and it would certainly be our desire that the brethren along the way keep him busy from night to night.

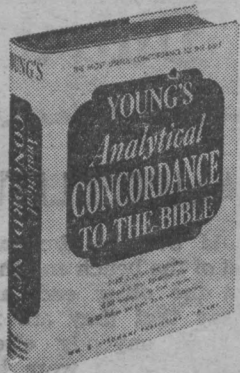
Brother Cook's ultimate destination is Sacramento where he plans to be in the Bible Conference conducted by the Citrus Heights Baptist Church of which Elder O. C. Harris is pastor. This Bible Conference is held March 21-24.

Since Brother Cook will be making this trip by bus and since he has no definite time schedule whereby he has to be back home I would certainly recommend that the brethren along the way avail themselves of him that he might preach from night to night in the various churches. I cannot commend Brother Cook highly enough. In fact, he doesn't need a commendation. His writings in THE BAPTIST EXAMINER for the past several years are sufficient commendation in themselves. May I urge our brethren who say they want fellowship with other preachers, and who live in an isolated area, if you really desire rich fellowship, to write Brother Cook at once.

"freedom" we have in Christ. They would bind our consciences, and put us back under the Law, but not so, for all things are lawful for us!

If we put forth a unified effort, God will see and bless us because we were at least trying. So let the legalists work, and let the dissenters go their way, because we have got the Truth, and if we follow the approved traditional methods, we will be suc-

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## DUSTY KNEES AND REVIVAL

Henry Ward Beecher used to say that when he was a boy, his church knew when a revival of religion was coming by the dust on his father's knees.

cessful. Of course, we don't believe in pledge cards or gimmicks, like the Arminians do, but we expect undivided loyalty to our effort, because it is lawful. Nobody can point out one Scripture that says it is not lawful.

And, ultimately, when we get the numbers, we can vastly expand our missionary endeavors. We can foresee building buildings and establishing churches in many far away lands. Of course the people will come (if we make it convenient for them) because we have the Truth.

What's that you say? Beware of Achan? Who's Achan? You must be one of those legalists. We aren't building a monastery, we're building a church! We've got to come out of the caves. This is the twentieth century. Now when we get our building...

J. H. Wheeler  
Houston, Texas

## The Body of Christ

(Continued from page one)

all restrictions to the Lord's table and admits all believers. That is why in England and the north, "Unitarian" Baptists have become open communionists. If the one body of Christ includes all believers, then every member of that body has a right to come to the Lord's table; but if the one body he spoke of was the church at Corinth then only members of that church had a right to the Lord's supper there.

When men get wrong about the one body they soon get wrong about both ordinances. If the one body of I Cor. 12:13 is the same body as I Cor. 12:27, namely the church at Corinth, then the baptism that puts them into that body was water baptism. Men who differ with Paul as to what the one body is differ with him as to what the one baptism is. If the one body is a universal invisible church then open communion and baptism of the Holy Spirit are the logical and inevitable consequences; and both the ordinances of God's house are mere emblems, as such teachers always say, to be observed or not observed according to the whims of men.

In every passage in 1 Cor. the body of Christ cannot be anything but a local church. In Ephesians 4:12 and 16 the body there referred to is the church at Ephesus; in Colossians 2:24 and 3:15 the body there referred to was the church at Colosse. In the other passages in Ephesians and Colossians, about which those who believe in the invisible church, quibble, if Paul is interpreted in the doubtful passages by his own plain teaching in passages not doubtful, then in each case the Body of Christ is the local church to which the letter was addressed. If in addition to that the word church be used as it is always used by Christ then it must mean in each instance a local church.

Again, unless Paul was guilty of using the word body in two different senses without explaining to his readers, thereby confusing their minds rather than revealing the truth to them, he must have meant by the body of Christ a local church in every use of it, for we know he meant that in a majority of cases. Since Paul said there is one body—and

we know that he called the church at Corinth a body of Christ—we know that Paul meant by the one body of Christ a local church; that the Lord Jesus is the head of each local church; that water baptism admits into membership into the local church; that the Lord's supper is a local church institution; that the only institution in which the Holy Spirit dwells and over which He is the vicegerent is a local church; and that no other institution in this world is a body of Christ except a local church like unto the one He built out of the Baptist material made ready for Him by John the Baptist.

## Is It Possible

(Continued from page one)

Roman Catholics have persecuted those outside of her ranks in proportion to her power at any given time. Toleration is only evident when her power is limited.

Men and women have been burned for believing in the priesthood of the believers, slaughtered for believing that the church was a local body, independent of the Roman hierarchy. Every doctrine that has denied the Roman Catholic Church preeminence has been reason enough to sentence thousands to death for belief in them.

In every land where the Roman Catholic Church has risen

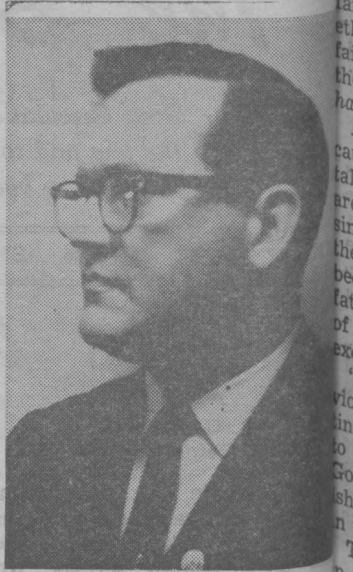


to power, she has with shameful audacity perpetrated every conceivable crime to maintain that power.

With inordinate desire she has sought and acquired material wealth, political power, spiritual overlordship over millions of people.

Her gospel is not the good news of Christ's death, burial and resurrection, nor that man should trust only in Christ's work of redemption, but she has added to and taken away from the Biblical

## Bible Conference Announced In California



O. C. HARRIS

The Missionary Baptist Church of Citrus Heights, California, hold their second annual Bible Conference March 21, 22, 23, 1967.

The general theme is: "God in God's Word."

The speakers this year will include Elders Fred T. Hall, Harry Redman, Wayne Cox, Cook, Eugene Barrow, Law, Crawford, Ralph Doty, Ed Madison, Joe E. Moore, Lonnie Reeves, Harry Morris, R. Berky, John Byrd and others.

Pastor O. C. Harris and his church, Missionary Baptist Church of Citrus Heights, California, extend a very warm, solicitous invitation to the readers of this paper to be in attendance. This was the conclusion that your editor attended last April and from a personal standpoint, he is ready to assure you that you will be blessed indeed by attending this forthcoming conference.

Further announcement concerning this conference will be made at a later date. Just now we urge you to mark your calendar to be in attendance. All are welcome and urged to be in attendance.

presentation of truth with insolence and theological assumptions until all that remains is a thin veneer of religion covering a decadence of fifty generations.

Is it possible that a priest of the church, representing all the corrupt in the christian community, the pope, whose office is repugnant to Baptists, has preached in a Southern Baptist Church. Yes, it is—in Idaho.

Can you take fire to bosom and not be burned? possible, but this is what happens when Baptists forget their heritage. They trot off to the wells of Protestantism where they lose all sense of direction; consequently, they are ecumenical as the rest.

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THE BAPTIST EXAMINER

MARCH 4, 1967

PAGE TWO



## True Discipleship

(Continued from page one)

have that faith of the power of God — if we don't have the faith whereby the heart believeth unto righteousness, then our faith will cry out in the end when the test comes, "We are Abraham's seed."

Are we traditionally good because of our background? I have talked to a number of folk who are members of churches and who sing in the choirs, who thought they were on their way to Heaven because of the heritage of their fathers. It is thus in nearly all of our churches, yet we have excuse, excuse, excuse.

"To continue" refers to a previous working of grace. To continue something, means there had to be a beginning of it. So what God began, God finishes. He finishes His work that He started in the beginning.

True discipleship is referred to in the book of James where it says, "Wherefore lay aside all filthiness and superfluity of laughter, and receive with meekness the engrafted word, which is able to save the souls. But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:21, 22).

Here, we have a verse which tells us that there must be a continuance to be true disciples. Discipleship to me, means true discipleship. It doesn't mean a thing if you are a "free-will" or even a nominal sovereign grace believer. You may say that you believe in election and predestination, but that doesn't concern me. What concerns me is, are you a believer unto the salvation of your soul, and are you continuing in His service?

You say, "Well, everybody that ever saw, that believed in election, seemed to be saved." Not so, brother. I have come to the conclusion from contact with a lot of people that the only religion they have is sovereign grace religion, yet, I don't believe they have an ounce of grace in their souls. So when the test comes, you know what they cry out? "I was elected — I was a son before the world was. I believe in election." In spite of what they believe, they keep on drinking and cursing even while outwardly embracing the doctrines of grace.

We point our finger at the free-world and we bless them with every kind of word we can, because of their ungodly teaching. Yet, as preachers of the word, and pastors, and those who have received the faith to become saints of God, we need to point our finger to those of us who have embraced Christ — who have professionally declared themselves to be disciples and followers of Him, who, when the test comes, are not there. They begin to cry out, "Election! Predestination!" Yet they don't live in the light of their profession. Let's see what the Word of God says about continuance. I believe it could be compared to the kingdom in Matthew 13:33: "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, a picture of some leaven — the meal. After it was put in the vessel, it began to 'work,' and move about, and pretty soon could be made into edible food. So we see that this is a condition of the elect of God. They have received the faith of God, having believed unto righteousness — believed unto the saving of the soul. They are brought to the place, where they cry out at they will never make Heaven themselves — that everything they have — every hope and every imagination, which will someday be a reality — comes from God. All of it is of the

watermelon seed, and drop it into the earth, and it is not long before there is a little sprout. It doesn't lie dormant. It begins to move. The root begins to go down, and move out, and pretty soon you will see the vine stretching out something like 20 feet to meet the others on the other side of it. Pretty soon that little watermelon seed produces enough seed, that if each were to reproduce, they would plaster the state of Kentucky with melons.

Oh, listen, when the seed is dropped into the ground, it doesn't lie dormant. It begins to grow. So we have set before us a continuance, and it is a test. This fills and makes manifest, to us, that we are the children of God — that we have received mercy, grace, and love.

Have you thought about these wonderful, matchless gifts that we have received? And what have you done about them? I wonder what you have done since you came to the place that you know God is sovereign. How long has it been since you have been taught that God is a sovereign God? And what have you done about it? Are you continuing in His Word?

In Tiffin, Ohio, in a little Free-will church, I was preaching all that I knew of the creeds. One day a little old paper came to my house. They called it THE BAPTIST EXAMINER. It came, and it kept coming. I said, "What is this? Where did it come from?" I began to read it week after week. Beloved, the truths that it taught began to make an impression on my soul. How little though I have done since I come to believe in a sovereign God — how little I have done to stir others to enjoy the blessings of grace which I have also enjoyed.

I ask you, how many of you were stirred up of the Lord, to read THE BAPTIST EXAMINER and it brought to you the truth of sovereign grace? Beloved, some of us have graduated from the old EXAMINER in a sense. We have gone to the libraries and dug up various ideas, until we have come to the place where many of us now split hairs with THE BAPTIST EXAMINER and its program. Thus, its mission effort has been slighted by many of us. It shouldn't be thus. There should be a continuance.

Listen to me, I am talking about discipleship indeed. We talk about the Hardshells. We are scared to death we might be called a Hardshell since we believe election, and a lot of us will attach on to our name "Missionary" to take away our reproach. What have we done as preachers and pastors of our churches to promote this that the Lord has given us? I am not plugging for Bro. Gilpin, or the paper, but that is why we are here today. God is using a little paper that goes out in the mail each week to gather us together here for the most wonderful time of fellowship I ever had in my life, yet today it has come to my mind, what have I done? I am pastor of a church, and when I mentioned a little missionary offering in our church last Sunday, they contributed, and I saw only a few coins in the dish. I said, "O Lord, have mercy; what is wrong with us!" We cry out "Missionary." We plead the doctrines of grace. We are willing to be partakers of His suffering, and be baptized as He was. We say we believe in these truths, yet there is nothing but coins in the basket.

I am persuaded to think that we are lord of our own salaries. Lots of us preachers have been traveling a road that has been a little hard, but, brother, I want to tell you, I am not worried about the hard road. I have hardly made expenses where I have been going to preach and that is about all I expect, but I expect my people who sit under my ministry and my teaching to know that we are missionary disciples — that we are disciples indeed. We claim to have these convictions of grace, yet they lie dormant. We are not fit to be baked into a loaf. We need to start moving.

I asked a missionary recently,

"When are you going to leave for your new field of labor?" He said, "I don't know." I didn't ask him the reason why, but I imagine that money is one reason, yet we'll go away from this Conference, blessed of God (thank God for the many blessings we have received), and go back and grease our bellies around our pulpits in our churches. Oh, how we need to study something about true discipleship, stewardship and missionary giving.

There are some marks of true discipleship. He said, "If ye continue in my word, then are ye my disciples. You will know the truth and the 'truth will make you free.'" Beloved, when we have embraced the spirit and the power of God, this faith of God's elect separates the sheep from the goats. Then it is you know Jesus Christ as your Lord and Master. We are then members of His local visible church in this world, which I have learned to love. If it weren't for the truth concerning it, I would have quit the backwoods places of the world where I have been preaching. Brother I'd hook up with the "bigshots." I know though it is better to "continue." It is better to suffer the afflictions of God's people for a season and to have the blessing from God, than to enjoy the wealth of the Modernists and Arminians.

One mark which is set forth by those who have received the spiritual stamp of God's approval on their soul that they be the children of God — that they be true disciples, is they are ready to be taught of the Lord. They are ready to learn. They are not like the Jews of old, for when Jesus said, "If ye continue in my word, then ye are my disciples," they all at once cried out, "We be Abraham's seed."

That is the way it is with us today. When there is some good teaching to be received — something which God reveals — many begin to cry out some excuse. Oh, there must be a yielding, to be taught of God, like those saints in Macedonia. There must be an embracing of the truths of God's grace — embracing His love, His salvation, His mercy, and the truth of His wrath upon those ungodly people, who are set forth as the vessels of wrath fitted for destruction. Beloved, when we come to that truth, it ought to

scare us into mission work. When we come to see the wrath of God upon the damned for ever and ever, how can we be content to lie dormant, and hold on to our purse strings? Yes, we are a little bit concerned — enough to hang on to the doctrine of election and we seem to think everything will be all right. I love the doctrine, and I don't believe there is anyone here that believes it any more than I. At the same time, I believe in true discipleship, and a true discipleship makes manifest to you, thru your continuance.

The Jews thought they were all right. Do you think you are all right? Do you think the test has come? Whenever we see some great truth, it affects us in every way. It affects us in the sense that we see we are not our own; we are bought with a price. It affects your home life; it will split you from your mamma and your daddy. It will cause you to be hated by men. It may cause you preachers to work with your bare hands. You may have to dig a ditch along side some old "tightwad," unspiritual deacon in the church. It may cost you some of the savings you have saved for a long time. These are just some of the things that may test you — that you may know there is a God, and that you are chosen from the foundation of the world, and making manifest your election in Christ Jesus.

Now a last thought, and that is kissing the Son. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." (Psalm 2:12). Have you kissed Him? We need to be brought to the place where we kiss Him, embrace Him, love Him everyday of our life. We kiss Him through believing on Him.

You say, "I believe the law." Listen, I find myself on my knees lots of times renewing the covenant God made with me. My desire in life is to live for God

## "Not a Campbellite"

(Continued from page one)

cause the Campbellites baptize by immersion." Beloved, that is about the only likeness there is between the Campbellites and the Baptists — the fact that they use a lot of water and we use a lot of water too. If I hadn't grown up to a great extent in a Campbellite church, I might not feel so strongly about the matter, but I say to you, so far as I am concerned, the doctrines that are espoused by the Campbellites are the farthest from Baptists with the exception of the Catholics.


I would like to show you that there are at least 24 points of similarity between the Catholics and the Campbellites. Before I tell you why I am a Baptist and not a Campbellite, I would like to show you in 24 cases where the Campbellites and the Catholics are identical.

(1) Campbellites and Catholics both teach baptism for, or in order to, the remission of sins. Catholics say that you have to be baptized to get your sins remitted. (Continued on page 4, column 4)

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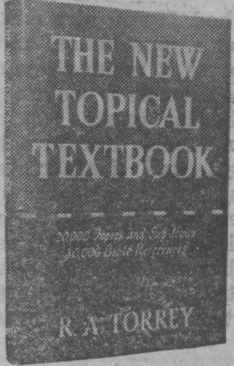
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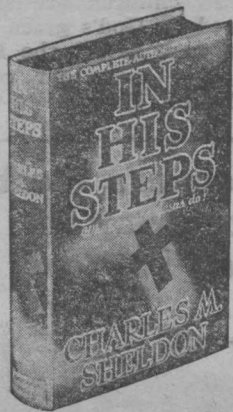
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and to know as I make my journey to that city, whose foundation and whose founder and maker is God, that I am going there, and I want it to be manifest in my soul that I am His. I believe in the Word of God, and I recall Jesus said, "If ye continue in my word, then ye are my disciples indeed." A continuance means that you have kissed Him, believed Him, and yielded to Him. I beg you to cast all your abilities, all of your gifts, and all of your works and talents at His feet.

Oh, how good it is to know that His strength is made perfect in our weakness. There comes the time when your eyes begin to sink into your head and the old hair begins to peel off or turn gray. Eventually, we will get to the place where we will have to be separated from this life. Oh, if we live for Christ, if we have been true disciples for Him, there will be blessings that wait for us there. In that hour, there will be dying grace for God's people.

Have you seen the need for true discipleship indeed? Are you following Him? Are you trusting Him? Do you believe Him? You say, "Yes. I know Him; I believe in Him." Well, let Jesus' test come. That test is to make manifest that if you are saved — "continue in my word."

Think! Are ye "my disciples" indeed? Beloved, Zacchaeus came down. The fishermen left their nets. The tax collectors left all they had, to follow Jesus. If you are holding on to something today, then search yourself, and see if you are truly a disciple indeed, or just like those Jews of old, who said, "We be Abraham's seed."

May God bless you.

THE BAPTIST EXAMINER  
MARCH 4, 1967  
PAGE THREE



## The Baptist Examiner FORUM

"Please explain II Cor. 5:10. Will we be judged in a glorified body or will we be judged here in this life?"

E. G.  
Cook

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church  
Birmingham, Ala.



In 1 Cor. 3:11-15 we see man being judged according to his works. If they are acceptable works (those done in accord with the blue print which is the Word of God), he receives a reward. He has been given eternal life, Rom. 6:23. Now, if he is a faithful servant (true to the instructions that have been given to him), he receives something extra for it. In industry today I believe they call it incentive pay. On the other hand, if he does his works in accord with his own preconceived ideas, that is, he is too busy working for the Lord(?) to take time to look at the blue print to see what the Lord wants done, and how He wants it done, he will have the sad experience of seeing all that he has done go up in smoke when he stands before the judgment seat of Christ. But, since works have absolutely nothing to do with salvation, he will, according to verse 15, be saved so as by, or through fire. None but born again saints of God are under consideration here. The lost stand before the Great White Throne judgment seat of Christ a thousand years later to be judged according to their works in order to determine the amount of suffering they must do. Just as there are degrees of reward for the saved, so there are degrees of suffering for the lost.

As to the time of the judging in II Cor. 5:10, I believe the first 9 verses make it plain that it is not here in this life. Since we are to be judged according to our works, it is only fair that the judging be done after the works are finished. If you hire a man to build you a new house, and you go by to see it when all you can see is that weather proofing that looks like tar paper, you might say, I just won't live in a house like that, and furthermore, I won't pay for such a job as that. But when you go by later when the brick has been laid and the job has been finished, you would say, Isn't it beautiful? Now that's what I wanted all the time. So

it's only fair that our Lord wait until the job is finished. The first 9 verses make it plain that all this takes place after we are with the Lord. You see we are not being judged to see if we are to get a glorified body. The new birth assures us of the glorified body. There are no conditions for us to meet in Phil. 3:21. So our being judged for rewards takes place after we have been caught up to meet the Lord in the air, and therefore, after we have received that glorified body.

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The judgment seat of Christ is an entirely different judgment from the Great White Throne judgment of Revelation 20. Revelation 20 speaks of the judgment of the lost whereas II Cor. 5:10 speaks of the judgment of the saved.

II Corinthians is written to the Church at Corinth and the saints in Achaia. (II Cor. 1:1). In Chapter 5 we find the apostle using the pronoun "we" all the way through to show that he includes himself in what he is saying. Notice verse 8 shows that he would rather be with the Lord.

On studying verse 10, then, it is obvious that he means himself, as well as the saints, must appear in a judgment of his works. I believe we have a description of that judgment in I Cor. 3:10-15. Verse 14 and 15 of this passage says that, "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

As to the question about when this judgment comes, we have the answer in Rev. 22:12.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Obviously the judgment is after we have been glorified. If we are going to be judged as to our works, it stands to reason that the judgment would have to be after we have our work finished.

so far as destiny is concerned, for his sins were all judged in Christ on the cross and paid for forever. Sin therefore does not change one's RELATIONSHIP to God, but sin can and does interfere with FELLOWSHIP with God. It also interferes with the REWARDS that a believer receives. I Cor. 3 speaks of Christ as the foundation, and then reminds us that believers build various kinds of structure on the good foundation, for which they must answer at the judgment seat of Christ. If the structures are flimsy, they shall go up in smoke and flame, but the believer shall "be saved yet so as by fire." (v. 15).

The judgment of works, to determine rewards, does not occur this side of the return of Christ, for Matt. 16:27 says "For the Son of Man shall come in the glory of the Father with his angels, and then shall he reward every man according to his works."

According to the picture given in I Thess. 4:13-18 the judgment of works will not take place while we are in our natural bodies. We shall be caught away, and if as Bible students believe, there shall be an interval of time before the Lord comes WITH his people, it would seem evident that the judgment of works takes place before Jesus returns with his own.

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The Bible reveals that the saints of God must go through 3 different judgments:

(1) Judgment of their sins which is a past judgment, for their sins were judged in Jesus Christ.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

Therefore the saint of God looks back to the cross to see his sin judged in his substitute Jesus Christ. Isa. 53:5-6.

(2) Judgment of the believer's walk. This is a present judgment and takes place in this life, continuing day by day until the time the Lord takes us to be with Him. God's children are saved and secured by God's grace, but when we were saved, the Lord did not take away our sinful nature. Instead, He gave to us a

divine nature to curb and check this sinful nature. Many times though the child of God will follow the flesh, rather than the Spirit. Thus fellowship is broken with the Father and if this fellowship is to be restored, one of two things must come to pass: Confession of that sin to God, or the chastening hand of God must judge us so that we will walk worthy of our calling.

"For if we judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." I Cor. 11:31-32.

(3) Judgment of the believer's works. It is a very solemn fact that each of us must appear before the judgment seat of Christ to give an account of the deeds done in the body. This is a future judgment, and it will not take place until all the works of the

Eat less; breathe more.  
Talk less; think more.  
Ride less; walk more.  
Worry less; work more.  
Waste less; give more.  
Preach less; practice more.

saints are gathered in, whether they be good or bad.

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." I Tim. 4:7-8.

That day mentioned by Paul in verse 8 is the day of the judgment seat of Christ, where the Master will judge our life's work. This judgment will take place shortly after the rapture of the saints.

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

From this verse, it becomes crystal clear that the crown of righteousness, which Paul said was laid up for him, will be given to him when the Lord returns and resurrects the dead saints, and translates the living ones. This view is also substantiated by many of the parables spoken by our Lord. In the parable of the ten virgins and the talents, there is an absent lord, but in each case the lord returns and reckons with his subjects. The reckoning does not take place until the lord returns, so the judgment of our works will not take place until the Lord returns.

In Mark 8:34-38 the Lord reveals that there will be some that He will be ashamed of at this judgment. May I ask each of you this question. Will the Lord be ashamed of you, when your life's works are made manifest? Many of God's children know what the truth is, yet they will not contend for it. When the time of judging comes, the Lord will surely be ashamed of you. May we all be like the Apostle Paul who says:

"Wherefore we labor, that whether present or absent we may be accepted of Him." II Cor. 5:9.

We will be judged in a glorified body, for this judgment takes place after the rapture of the saints. There are many of the saints who have given their lives for the Word of God and to them, God will give a special crown, but they did not receive it in this life. The only conclusion we can come to is that they will receive the crown of life at the judgment seat of Christ in a glorified body.

"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

### "Not a Campbellite"

(Continued from page three)  
The Campbellites say the same thing — that there is no remission of sin apart from water.

(2) Campbellites and Catholics both teach that the sinners are born again in the act of baptism. (3) Campbellites and Catholics both teach that a bodily act, baptism, and not a spiritual act, faith,

puts a sinner into Christ.

(4) Campbellites and Catholics both teach infant purity, and both deny the necessity of grace for the salvation of an infant.

(5) Campbellites and Catholics both teach salvation by works.

(6) Campbellites and Catholics both teach the possibility of apostasy, or losing your salvation.

(7) Campbellites and Catholics both teach open communion.

(8) Campbellites and Catholics both teach that sacramental grace is conferred in the Lord's Supper. As Baptists, we believe that the Lord's Supper is merely a memorial to the death of our Lord, and the Campbellites and the Catholics both teach that grace is conferred savingly upon an individual when he partakes of the Lord's Supper.

(9) Campbellites and Catholics both deny justification by faith apart from works.

(10) Campbellites and Catholics both teach church salvation — that there is no salvation outside the church.

(11) Campbellites and Catholics both teach the heresy of a universal church.

(12) Campbellites and Catholics both teach that the true church of Christ, namely, Baptist Churches — apostatized during the Dark Ages in order to find a footing for their harlot progeny of today. Loved, be sure you fully understand what I am saying: The reason they say Baptist Churches apostatized during the Dark Ages is in order to give them footing for their harlot progeny.

(13) Campbellites and Catholics both teach a one-man reception members. If you want to join Catholic church, the priest takes you in. If you want to join Campbellite church, the preacher "shakes" you in — he gets you the hand and shakes you in. There is no vote on the part of the church. It is a one-man reception of members.

(14) Campbellites and Catholics both assert and teach complete free will. They are the worst willers in all the world. To have about a free will organization, we have it both in the Campbellites and in the Catholics.

(15) Campbellites and Catholics (Continued on page 5, column 2)

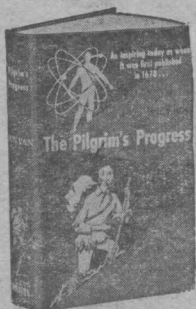
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It must be kept in mind that the judgment mentioned here is not to be confused with the great judgment of the lost mentioned in Rev. 20:11-12. No reference whatsoever to what many term "the general judgment," for the Bible does not teach a "general judgment."

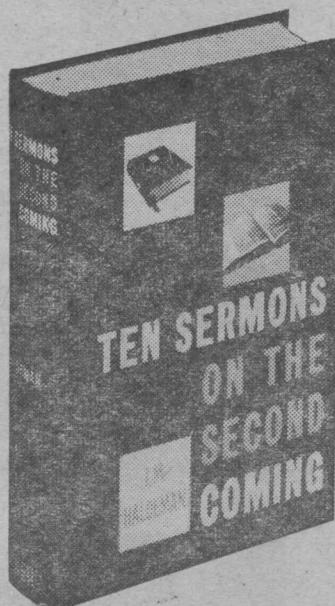
It should also be kept in mind that this is not a judgment that determines destiny, but REWARDS. When one receives Christ as Saviour and atoning sacrifice, his sins are all set to the account of Christ, and the sin question is never again raised between the believer and God. He will never be judged for his sins,

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PAGE FOUR

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## Seed Sowing

life, and this one life is a brief life.

"OR WHETHER THEY BOTH SHALL BE ALIKE GOOD." God may bless, not merely at one time, but both times. In the morning the work may be commenced, in the evening the Holy Ghost may deepen it, and God may bring double blessings out of our poor, feeble service.

Oh, let us seek to attend to this precious exhortation!



## Candidating

(Continued from page one)

better in their twentieth sermon than in their first. Candidating does not tell you enough. A minister is more than a preacher. He does various kinds of work. Fidelity in these other labors is as important as ability in pulpit ministrations. Manhood is the supreme qualification. You cannot judge of manhood in one sermon.

But how shall a church know whom to choose? Let it choose a man on his record. A clergyman is an epistle known and read of all men. He does not do his work in a corner. Fidelity in one field is a better recommendation than a dozen sermons preached on exhibition. If certain brethren feel unable to vote for a man whom they have not seen and handled, let them hear that man in his own church. It is their duty to travel to him, and not his duty to come to them. But suppose the preacher is just out of school? Let him be called on his record as a student and a man. We shall have a new consecration among ministers when it is once fully understood that a man is called on his record. But a church might be disappointed. Of course it might. The chances for disappointment, however, are not so many as under the present system. Many a man who goes up like a rocket in his first sermon, comes down like a stick in his tenth. Hundreds of churches suffer today under the ministry of men who were chosen on the impulse of the first impressions, rather than on the record of faithful work.

This is no new theory. It has been acted on again and again. Many leading pulpits are now filled by men who were called to their places without preaching as candidates. As a rule, it is the little churches which are most fussy and fastidious, and are capable of greatest tyranny and folly. Every church which by its action registers its disapproval of the custom of candidating, not only does an invaluable service to the clergy, but to the entire Christian world.



## "Not a Campbellite"

(Continued from page 4)

both have human heads. Alexander Campbell went to England several years ago carrying a letter signed by Mr. Henry Clay, who was then the outstanding statesman in Kentucky. In this letter, Henry Clay stated that Alexander Campbell was the head and founder of the organization that bore his name. As the Campbellites have a human head in Alexander Campbell, of course you know that the Pope is the human head of the Romanists.

(16) Campbellites and Catholics both deny the direct immediate operation of the Holy Spirit in conversion. As Baptists, we believe that the Holy Spirit has to directly operate upon an individual for his salvation, but the Campbellites and the Catholics both deny the operation of the Holy Spirit inside of you.

Near Grayson, Kentucky, sometime ago, a Campbellite teacher—a man who taught at the Campbellite school in Grayson, went out to one of the Campbellite churches not far from Grayson to preach. While he was preaching, he went over and stuck his head underneath the bench on the right hand side of the church building and yelled out, "I don't see him here." Then he went over to the

## ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM  
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Total Depravity

Total Depravity is one doctrine which I have found to be a "separator" of very friends. I remember the first time I quoted Romans 3:10-12 to a group of people talking about how good man was. It was in a high school literature class. The lady teacher and many of my classmates were quite upset, to put it mildly. At that time I did not know anything about the doctrine of Total Depravity, but I did know that the Bible said "none doeth good, no, not one." It took me a long time to realize that it meant man's will also, but eventually the Word of God made it plain. Experience also verified it. Perhaps one of the most depressing experiences of man's depravity that I have had thus far was that of viewing some actual photographs of a German concentration camp for the Jews. These photographs were snapshots actually taken by one of the members of my former pastorate in Missouri.

There were pictures of the bodies of men and boys lying on the ground. They had either starved or frozen to death. The thighs of some of the men looked no bigger than my wrists. Most of them were stark naked as I remember. There were legs sticking in the air, indicating that they had frozen in that position after drawing up. He had a picture of a truck with bodies piled on it, and another of the incinerators where the Germans had burned the bodies. Those pictures gave me nightmares for two nights afterwards. I TELL YOU THEY SPOKE PLAINLY THAT MEN ARE TOTALLY DEPRAVED, AND THAT ALL THEIR DEPRAVITY NEEDS IS AN OCCASION TO MANIFEST ITSELF.

Jesus put it even more plainly than Paul, when he said: "There is none good but one, that is God." (Mark 10:18) Dear friend, do you subscribe to the Word of God that men are totally depraved?

left hand side and stuck his head underneath the bench and said, "I don't see him here either." Then he went back in the building and stuck his head underneath two or three of the benches, and said again, "I don't see him here either." Then he said, "Do you know what I am looking for? I am looking for that thing the Baptist call the Holy Spirit."

You needn't ask me, beloved, if I think he was saved. The Devil would be ashamed to speak of the Lord in terms that Campbellite preacher did. I say they deny the actual operation of the Holy Spirit. Both Campbellites and Catholics deny the immediate operation of the Holy Spirit in conversion.

(17) Campbellites and Catholics both deny universal hereditary, total depravity. They say that man doesn't have depravity. Don't tell me that man doesn't have depravity from the hour he comes into this world — from the hour that he is conceived in his mother's womb. People are depraved, but the Campbellites deny it, and the Catholics deny it. Both of them say that there is no such thing as depravity.

(18) Campbellites and Catholics both teach proxies in religion — that is, you can have something done for you by somebody else.

(20) Campbellites and Catholics both teach sanctification by the blood of the Lord Jesus Christ.

(21) Campbellites and Catholics both teach that there is more than one way of salvation. If you want to know how many ways of salvation there are, you just ask a Campbellite preacher and he will tell you that Abraham was saved

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in one way, that under the law people were saved in another way, that people were saved in a different way in the days of Jesus, and that they were saved in a different way in the days of the apostles. Catholics say the same thing.

(22) Campbellites and Catholics both deny that the believer has eternal life as a present possession. I believe when the Lord saves a man, he has eternal life, but the Campbellites and Catholics both deny eternal life as a present possession, here and now.

(23) Campbellites and Catholics both deny that the Lord Jesus founded His own church during His personal ministry here on earth. Catholics say that the church was founded in the days of Peter. The Campbellites and their church never came into existence until the days of Alexander Campbell.

(24) Campbellites and Catholics both have lords over what they call God's heritage, and have other masters besides the Lord Jesus Christ.

Now, beloved, I have given you 24 similarities between the Campbellites and the Catholics. I say to you, the Catholics and the Campbellites are closer together than any other two religious organizations in the world.

I repeat what I have already said, if I hadn't been brought up a Campbellite, then I wouldn't know what they taught, and if I didn't realize the heresies of the Campbellites, and if I didn't know that they are growing at the present time faster than any other religious organization in the United States — if I didn't know that, I might not take time to give you these facts and similarities between the Catholics and the Campbellites. But because I was brought up a Campbellite, because I do know what they stand for, and because I do realize that statistics published by the Department of Census show that the Campbellites are growing today faster than any other religious organization — because of these facts, I tell you the Campbellites and the Catholics are two religious organizations to be shunned.

Now let me give you a little of the history of the Campbellites.

Thomas Campbell left Europe on April 8, 1807, and came to this country because of ill health. He was a Presbyterian minister. Thirty-five days from the time he left Europe, he landed safely in Philadelphia. The Presbyterians assigned him a field of labor in Western Pennsylvania. Immediately, it was found that his faith did not correspond with the rigid faith of the Presbyterians, and accordingly he was forced to withdraw from the Presbyterians very, very shortly after he arrived in the United States.

When he was forced out of the Presbyterians, he gathered and banded together a group of saints and sinners under the title, "The Christian Association of Washington, Pennsylvania." Their foundation principle was Christian union of all churches. Now that was the battle-cry of Thomas Campbell, who was the father of Alexander Campbell.

A little over a year later, Alexander Campbell, on September 29, 1809, landed in New York City. Immediately, he, along with his

father, Thomas, got together and denounced all sects, all parties, all partyism, and all religious creeds in a wholesale fashion. They were determined that they were going to end all denominations.

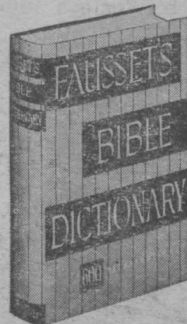
However, there were no denominations in America that would accept them into their fellowship, and so these two, father and son, Thomas and Alexander, organized their own society on May 4, 1811, at Brush Run, Pennsylvania.

Notice that the folk who started out to denounce, and to put an end to partyism and sects, now started a new sect, and a new party for themselves. Isn't that strange? The two people who started out to put an end to partyism, and all religious sects, in a very few months time, organized another party, and another sect for themselves.

On Friday, May 3, 1811, theirs was only a society, but on Saturday, May 4, 1811, they resolved themselves into a church organization. Will you tell me how a thing can be a society on Friday, and a church on Saturday? The Masons could do the same thing. They could organize themselves, and that is exactly how the Campbellite church came into existence. They were a society on May 3, 1811, so their historian says, and on May 4, 1811, they had organized themselves into a church.

Under protest, this new church that was founded by Thomas and Alexander Campbell, father and son, was received into the Redstone Association of Missionary Baptists. This was shortly after their organization as a church on May 4, 1811. It wasn't long after that until Campbell preached his (Continued on page 6, column 1)

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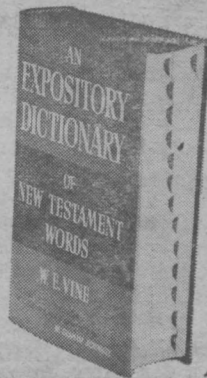


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## A Call To Prayer Relative To Brother Lloyd Wyrick

Brother Lloyd Wyrick, pastor of Macedonia Baptist Church, has been ill for the last nine months with a very rare and unusual disease, which has affected his liver, spleen, and eyes, and we are calling upon all of our friends to remember Brother Wyrick very definitely in prayer.

Brother Wyrick was ill for considerably over six months before they were able to find the cause of the trouble, but on going through Illinois Research Hospital, and as a result of considerable tests that were run, the cause of the trouble was finally detected. His eyes have now improved as a result of medication, but the other conditions remain unchanged, and it may be that an operation will have to be performed.

Brother Wyrick, in spite of the fact that he is pastor of the Macedonia Baptist Church and has worked long hours at his business besides, has taken care of the offerings made in behalf of Brother Halliman by various churches.

We appreciate Brother Wyrick very much for his faithfulness to God, for his sincerity as to the truth of God's Word, his loyalty to the mission program, and

his personal love and affection in behalf of this paper and its editor.

It is because of these facts that



Eld. Lloyd Wyrick

we tell you his condition today, and we ask that you remember him very, very definitely in prayer.

### "Not A Campbellite"

(Continued from page five)  
great sermon on "The Law." In this, he denounced every organization in America, and he specifically charged the Baptists that his own church was associated with, as being heretics. As a result of that sermon, the association planned to exclude Thomas and Alexander Campbell, and withdraw fellowship not only from them, but from the church. I say they would have been excluded, but they withdrew from Redstone Association, and along with 30 others they organized a new church at Wellsburg, Ohio, near the Pennsylvania line.

Now notice this: If Thomas and Alexander in organizing their church, acted in harmony with the Word of God, then no man should open his mouth in opposition. If they did not act in harmony with the Word of God, then theirs is only a man-made organization. It is not a true church, and it should be known and regarded as a Campbellite church.

These Campbellites were known as "Reformers." So was Luther known as a reformer. So was Calvin known as a reformer. So were the Wesleys known as reformers. Each of these individuals state that God called him for the work that he did. If God called Campbell, and Calvin, and Luther, and the Wesleys, then God contradicted himself in every instance. If they were called of God, all of these four men, all of of which claimed that they were His followers — if they were called of God, then God contradicted Himself in every instance. Listen:

"For God is not the AUTHOR OF CONFUSION, but of peace, as in all churches of the saints." — I Cor. 14:33.

Beloved, God is not the author of confusion. He is not the author of the teachings, nor the existence, of the Campbells, Calvin, Luther, and the Wesleys.

Thomas Campbell, the father, led the way. He was considered the outstanding individual after the baptism of himself, following the baptism of his son. I think it would be very interesting for you to notice how these individuals were baptized, his son-in-law, a man by the name of Richardson, in his memoirs of Alexander Campbell said, "To him were the eyes of all now directed." Up to the time Alexander Campbell was baptized, Thomas Campbell had been the leading figure, but now that Alexander Campbell has been baptized by immersion, his own son-in-law writes to say that the eyes of all were now directed to him.

When John Jr. was a baby, we lived in a house that had an upstairs, and when he wanted somebody to come upstairs to him, he would start crying his loudest. You would think somebody was killing him. You say, "How do you remember that? That was a long time ago." Listen, brother, if it had been you, you would have remembered it. I walked up and down those stairs many a time, and as I would go up the stairs, he would quit crying, to see if anybody were coming. If nobody hurried up to him, he would cry a little louder, and a little harder. He made out like something was definitely going wrong so far as he was concerned — maybe being stuck with a pin. There wasn't a thing wrong, beloved, but a depraved nature manifesting itself.

I tell you, beloved, children are born with a depraved, sinful nature, for God's Word tells us that they are.

Listen again:

"In the day that God created man, IN THE LIKENESS OF GOD MADE HE HIM. And Adam lived an hundred and thirty years, and begat a son in HIS OWN LIKENESS, after his image." — Gen. 5:1,3.

Notice, when God made man, God made Adam in the likeness of God, but when the child was born, the child was born in the likeness and after the image of Adam, his own father. What happened in the meantime was that the human race had fallen into sin. When Adam was created, he was created in the likeness of God, but when Adam's child was born, after the third chapter of Genesis became a reality, and sin had become a part of the human race, then Adam's child was born in the likeness of Adam himself. Men were originally as pure as God, but as a result of sin, men became depraved.

Notice another Scripture:

"Who can bring a clean thing out of an unclean? not one." — Job 14:4.

Talk about a child being born perfect. Talk about a child being born clean. Talk about a child be-

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ing born without depravity. The Word of God says that no one can bring a clean thing out of an unclean one.

All my life as a boy, I heard Campbellite preachers talk over and over again about the purity of the human infant. Whereas the Campbellites deny depravity and talk about infant purity, I am a Baptist because Baptists believe what David said, and Baptists believe what Job said, and Baptists believe all the rest of the writers of the Word of God and what they said about human depravity.

I ask you who are fathers and mothers, would you tell me that you believe your children were born pure, and perfect, and without depravity? Did you ever see any depravity in your children, or do you believe they were born pure and perfect? The Word of God says:

"The heart is deceitful above all things, and DESPERATELY WICKED: who can know it?" — Jer. 17:9.

"So then they that are in the flesh CANNOT PLEASE GOD." — Rom. 8:8.

Don't talk to me about infant purity. Don't tell me that infants are born pure, perfect, and without any sin. I tell you I am a Baptist and not a Campbellite because the Campbellites deny depravity, while Baptists believe that everybody is born with a sinful nature and a sinful disposition.

### II

I AM A BAPTIST AND NOT A CAMPBELLITE BECAUSE CAMPBELLITES REVERSE THE ORDER OF REPENTANCE AND FAITH.

Let's go back to that day long ago when I was a little boy in a Campbellite church. I see a Campbellite preacher as he stepped across the rostrum about 20 or 30 feet, and all of a sudden he turned right about face and said, "I have repented." Then he said, "Do you know what repentance is? It is a turning around about face. I did that after I had believed. That is the order. Faith first, and then repentance." As I say, I was a little boy in those days, but I can remember the dramatics of that Campbellite preacher, and I can close my eyes and see him as he stepped across the rostrum and all of a sudden stopped and said, "I have believed and now I have repented."

But, beloved, what does the Bible say? Listen:

"For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, THAT YE MIGHT BELIEVE HIM." — Mt. 21:32.

"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." — Mark 1:15.

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." — Acts 20:21.

Beloved, I have read to you three Scriptures all of which tell us that we have repentance before we can believe. The Campbellites reverse the order of repentance and faith, while Baptists follow the Scriptural order.

### III

I AM A BAPTIST AND NOT A CAMPBELLITE BECAUSE CAMPBELLITES BAPTIZE IN ORDER TO SAVE, WHILE BAPTISTS BAPTIZE BECAUSE SINNERS ARE SAVED.

There are three texts of Scriptures that the Campbellites use to prove that you have to be baptized to be saved. The first one is Acts 2:38, which says:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

They said the word "for" means "in order to" — that you repent and are baptized in order that you might be saved — in order that you might have remission

of sins.

I was reading in the paper sometime ago, of a man who had been hung for horse thievery. Now did they hang that man in order that he might become a horse thief, or did they hang him because he was a horse thief? I think anybody who has any common sense would know that they hung him because he was a horse thief.

I ask you, when the Apostle Peter said, "Repent, and be baptized for the remission of sins," did he mean in order that you might have your sins removed, because your sins have been moved? If they hung a man because he was a horse thief, surely people are to be baptized because their sins have been remitted.

I see a little boy who is crying. He has dirty streaks running down his cheeks from where he has wiped his eyes with his dirty hands. I say to him, "Son, what are you crying for?" He says, "In order that I might stomp my toe." Now doesn't that make good sense? No — nonsense. He doesn't say, "In order that I might stomp my toe, but he says, 'Because I have stomped my toe.'"

Beloved, that word "for" does not always mean "in order to," and so far as Acts 2:38 is concerned, when Peter said, "Repent for the remission of sins," he did not mean in order that you might have your sins remitted, but because your sins have been remitted.

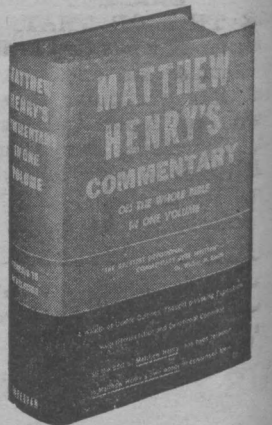
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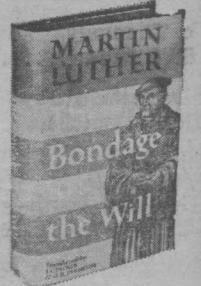
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THE BAPTIST EXAMINER

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PAGE SIX

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# Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND  
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ELDER JOSEPH M. WILSON

Grace Baptist Church, Winston-Salem, N. C.

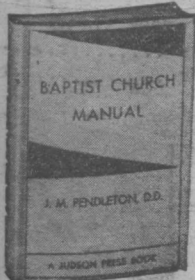


I consider the Calvary Baptist Church Bible Conference at Ashland, Ky. to be the greatest event in the United States during the year. I announce it as such in our church and over the radio. It is the spiritual high-light of the year to me. All year I preach to a few people who believe as I do, and fellowship a small handful who stand for these truths. It therefore is a wonderful privilege, and a tremendous encouragement once a year to meet a large crowd, and fellowship with a multitude, who believe and stand for these glorious truths for which The Baptist Examiner stands.

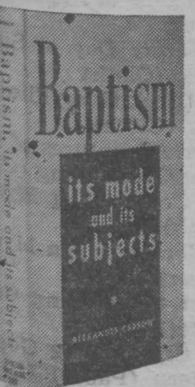
I consider the preachers who meet there each year to be the very greatest men of God living

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today. Before my sovereign God, I feel it to be a great honor and privilege to meet these men, to fellowship them, to be one of this group, and to be privileged to speak before them. I don't know how to express what I feel, but I feel it is deeply humbling and yet highly exalting to be one of this group.

I can hardly wait to see some of my dear friends again, and have sweet fellowship with brethren of like faith. I almost started to name some whom I greatly desire to see there in September, but as I thought the list grew too large for this paper.

Then I greatly enjoy the tremendous preaching heard there each year — preaching the like of which I can only hear at this conference each year.

Well, friends please, if Jesus tarries and lets us live, please meet me at the Bible Conference in 1967. And, Oh yes, please be saving some money so I can sell you some books.\*

(\*Bro. Joe handles the book store for CBC during the conference.)

## "Not a Campbellite"

(Continued from page 6)

Another Scripture which the Campbellites fall back on particularly is Mark 16:16. Listen:

**"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."**

I ask you, if a lack of faith damns a man, then what is it that saves him? You'll have to say this: that he is saved because he believes.

I read, "He that believeth and is baptized shall be saved." I might add to it, "He that believeth and eats his breakfast shall be saved," but eating his breakfast hasn't a thing to do with his salvation. I also say, "He that believeth and takes a walk after breakfast will be saved," but taking a walk after breakfast hasn't a thing to do with your salvation. When it says, "He that believeth and is baptized shall be saved," baptism hasn't a thing to do with his salvation, because the last part of the verse says, "But he that believeth not shall be damned." Beloved, this shows that the thing that damns is a lack of faith, and if it is a lack of faith that damns, then it is the presence of faith that saves.

A third Scripture the Campbellites often quote is Galatians 3:26, 27. Listen:

**"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."**

The Campbellites say that a man is saved when he has been baptized. Let me show you how ridiculous this is. A man joins the Navy. He signs his name on the dotted line, and from that day, he is a member of the Navy of the United States. Now it may be four or five weeks before he puts on a uniform and goes into service, but from the time he signs his name on the dotted line, he is in the Navy. When he puts on the uniform, he says to the world, "I am in the Navy," but he was in the Navy weeks before,

when he signed his name on the dotted line.

A man is saved when he believes on the Son of God as his Saviour. When he is baptized, he puts on the uniform of Christ by being baptized.

I was out to Grayson, Kentucky, several years ago and I saw a young lawyer whom I knew real well, walking down the street with a Navy uniform on. I said to a friend of mine, "When did he join the Navy?" He said, "He joined a few weeks ago, but he just put on his uniform a while ago to show everybody." In other words, nobody knew that he had joined the Navy three weeks ago, because three weeks ago he wasn't wearing the uniform.

Beloved, the day a man is baptized, he puts on the uniform of Jesus Christ, and he says to the world, "I am a child of God now." That is what this verse says: "For as many of you as have been baptized into Christ have put on Christ." When you have been baptized, you have put on Christ in the eyes of the world. The world knows now that you are a child of the living God.

Now these are the three verses that the Campbellites fall back on. They used to use John 3:5, but in the main they quit using that. There are other verses that they have used in the past, but these are the three that they have mainly depended upon to preach baptismal regeneration. I say to you, if these three verses are read and understood correctly, they prove that baptism follows and does not precede salvation. In contrast, there are plenty of verses that tell us that you are saved without baptism. Listen:

**"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."**—John 3:18.

**"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him."**—John 3:36.

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

Notice, these verses do not say a thing about baptism. I don't point to a man waist deep in water and say to you, "There is my Saviour," but rather, I point to Jesus Christ on the cross of Calvary and like John the Baptist of old, I say:

**"Behold, the Lamb of God, which taketh away the sin of the world."**—John 1:29.

I am not pointing to a man who stands in the water, but I am pointing to the Christ that hangs upon the cross.

I do not sing:

"There is a fountain filled with water  
Drawn from the city's main;  
And sinners, plunged beneath  
that flood,  
Lose all their guilty stains."

But rather, I sing:

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

## IV

**I AM A BAPTIST AND NOT A CAMPBELLITE BECAUSE CAMPBELLITES TEACH THAT GOD - DISHONORING DOCTRINE OF APOSTASY, WHILE BAPTISTS TEACH THE CHRIST - MAGNIFYING DOCTRINE OF THE SECURITY OF THE BELIEVER.**

I am a Baptist because of this. That is enough in itself. If a man talks about being saved today and lost tomorrow, I ask, how could he magnify the Lord Jesus Christ?

I remember a Campbellite preacher years ago who talked about a Hardshell Baptist back in the mountains of Kentucky that used to get drunk and fall off his horse. He said, "That is proof

to me that a man can fall from grace." Beloved, the only way I could figure that, was that his horse was named "Grace." I have no reason besides that to believe he was fallen from grace.

I say to you, Baptists believe that Christ - magnifying doctrine of security — that a man can be saved once and can never be lost after having been saved.

You say, "Is it possible to apostatize at all?" Listen to God's Word:

**"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation: but is passed from death unto life."**—John 5:24.

**"My sheep hear my voice, and I know them, and they follow me: 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 10:27-29.

**"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."**—Rom. 8:38,39.

Beloved, all the devils inside and outside of Hell can't take a man out of the hand of God, once that man has become a child of God.

I was brought up on this idea of falling from grace. I was brought up hearing Campbellite preachers talk about how a man can be saved and then lose his salvation. If I had Campbellite religion, I would want to lose it before tomorrow, and I would be better off if I did lose it before tomorrow. But I will tell you this, the man who has been saved by grace, the man who is saved by the Lord Jesus Christ, that man is kept forever. As the song says:

"I 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."

Thank God, if you are saved once, you are saved forever.

## V

**I AM A BAPTIST AND NOT A CAMPBELLITE BECAUSE THE CAMPBELLITE CHURCH WAS FOUNDED AT THE WRONG TIME (after 1800) IN THE WRONG PLACE (America), AND BY THE WRONG PERSON (Alexander Campbell), WHILE BAPTIST CHURCHES WERE FOUNDED BY THE RIGHT PERSON (Jesus Christ), IN THE RIGHT PLACE (Palestine), AND AT THE RIGHT TIME (30 A.D.).**

I tell you, beloved, I want to be a member of the church which Jesus built. Thomas and Alexander Campbell brought Campbellism into existence, in America, 1800 years too late to be called the church that Jesus built. Jesus said:

**"Upon this rock I will build my church; and the gates of hell shall not prevail against it."**—Mt. 16:18.

Jesus made this statement in Palestine. What year was it? About 30 A.D. Who was it that said it? The Lord Jesus Christ. The church of the first century was built by Jesus; it was built in Palestine; and it was built by the year 30 A.D. The Campbellites came into existence 1800 years too late to be called the church that Jesus built. It came into existence in America — not in Palestine, and was brought into existence by Thomas and Alexander Campbell rather than by the Lord Jesus Christ.

It is a fact that all of these man-made churches are going to be rooted up. Listen:

**"Every plant, which my heavenly Father hath not planted, shall be rooted up."**—Mt. 15:13.

I say to you, I am a Baptist and not a Campbellite because the Campbellites were founded at the wrong time, in the wrong place, and by the wrong man to be called the church that Jesus built, and someday all of them shall be rooted up.

## VI

**I AM A BAPTIST AND NOT A CAMPBELLITE BECAUSE CAMPBELLITES DENY THE EXPERIENCE OF GRACE IN THE HEART WHILE BAPTISTS BELIEVE IN HEART-FELT RELIGION.**

Baptists believe in the religion that you feel in your heart, and, beloved, if you don't believe in that kind, then you have no business being a member of a Baptist Church. Campbellites deny the experience of grace in a man's heart. I say to you, the only kind of religion worth having is the kind you feel in your heart.

I go back to the Old Testament, and I hear Naaman, after he had his leprosy washed away, say:

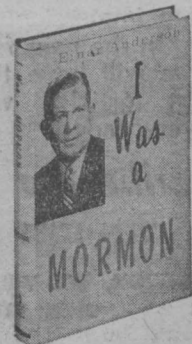
**"Behold, now I KNOW that there is no God in all the earth, but in Israel."**—II Kings 5:15.

There was no doubting, and no guessing on the part of Naaman. He said, "I know there is no God save the God of Israel."

I turn to the New Testament and I hear the Apostle Paul say: (Continued on page 8, column 3)

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## Bro. Halliman Blesses Hearts And Melts Souls At Calvary

Calvary Baptist Church was immeasurably blessed by the presence and messages of Elder Fred T. Halliman on Sunday, Feb. 19, and we take pleasure in telling everyone of our readers as to the great blessings received through this ministry of Brother Halliman.

Brother Halliman will be available for speaking engagements after May 1. It is his intention to visit a great number of churches throughout the entirety of the North American continent.

As you will note elsewhere in this issue, Brother Wyrick, who is pastor of the Macedonia Baptist Church (the church that sent out Brother Halliman) is quite



Eld. Fred T. Halliman

seriously ill and in order to take

the burden off him, I am attempting to arrange an itinerary for Brother Halliman.

As I say, I am going to arrange his itinerary, and I will appreciate it if you will write me and tell me the date that would be preferable to you to have him to visit with you. I am not saying that we can arrange it exactly as to time you wish him to visit you, but we will make arrangements to the nearest possible date to that which you request.

May I ask that you please let me hear from you just as early as possible about this matter.

Since Brother Wyrick is ill, and since Brother Halliman will be traveling, please do not write to them, but rather send the correspondence to us, so that we will be able to arrange for your visit when he is going to be in your area. You may rest assured that he wants to visit all the churches that have been interested in his ministry, and with your cooperation, we will be glad to arrange for him to do so.

## Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND

SEPTEMBER 1-2-3-4)



ELDER CHARLES BUFORD

Philadelphia Baptist Church, Birmingham, Alabama

I am looking forward to your next Bible Conference there with you and your fine people.

I used to think I appreciated what God had done for me, but the greatest blessing this side of my salvation came to me when I found out what He had really done for me.

I learned by God's grace that He had done much more than I had ever given Him credit for. In fact it seems that there were two completely different gods manifested in these two views. I used to think that God was a God of effort, but I found out that He is a God of accomplishment. I thought He was a God of defeat but I learned that He is a God of victory. I thought He was a God of failure but praise God, He is a God of success. When I looked around at the evil powers in this world it seemed like God was a God of weakness, but I learned that He was a God of power. And in the act of salvation I thought He was an offering God but I found out that He was a giving God.

I used to picture God as a fainting, failing, puny little god in a nervous sweat, wearing out the floors of Heaven walking back and forth, and nervously rubbing off the varnish from the arms of His heavenly seat because He was suffering defeat at the hands of the devil here on earth, and was unable to effectively put the

knows he has had an experience of grace with the Lord.

### CONCLUSION

Beloved, I am a Baptist, and I am going to stay a Baptist. I am not going to become a Campbellite. The fact of the matter is, I am planning to stay a Baptist as long as I live, and I am going to contend for the things which I have preached to you today. I have gone through a little bit of fire in the days gone by, and I know a few things that the Bible teaches, and I will continue to stand for them, and all Hell will not convince me to change my position so far as the Word of God is concerned.

I have been standing for Him for a long, long time. I don't know how much longer He is going to let me live, but I know one thing -- as long as He lets me live, I am going to continue preaching just like I am preaching to you this morning. I am a Baptist all the way from the top of my head to the sole of my feet, and when you look down in my casket, you can say, "There is a Baptist."

May God help you to take your stand this morning, and stand with me until Jesus comes again.

I am glad for Calvary Baptist Church. I am glad we have an opportunity here in Calvary Baptist Church to present a message that is not presented by another church in this town. There is not another church in this town that presents the message of grace and of the church that we present. Some people believe in the local church. Some people believe in grace. We are the only church in town that teaches both salvation by grace, and that Jesus Christ established a Baptist Church in the days of His flesh. We invite you to come with us and be one of us!

Gospel in lost men's ears.

I found out by the grace of God, that He is not a God of appointment but a satisfied God. And that my preaching the Gospel of salvation here in the church will not, finally reveal a degree of failure wherein God has fallen short of His original plan but will reveal the immutability of His covenant of redemption.

Bro. Gilpin, this big God the one we hear about at the conference in Ashland. That's why I pray that God may give me the opportunity to be with my wife and all three of our children.

We love you Bro. Gilpin the truth preached and published in The Baptist Examiner.

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## TOP MAN ON THE TOTEM POLE

There is no religious paper that emphasizes the great truths of the Bible like TBE. Some — a very few — emphasize Sovereign grace. Still again a very few emphasize the truth as to the church that Jesus built.

THE BAPTIST EXAMINER not only contends for the doctrines of grace, but insists that the church that Jesus built was the Baptist Church, and that it has had an unbroken continuity and succession from the days of Jesus to the present. In addition, we contend against Arminianism, feminism, lodgism, modernism, universal churchism, alien immersion, and open communion. In the next few issues we will have the strongest articles we have ever carried.

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## THE BAPTIST EXAMINER

### "Not a Campbellite"

(Continued from page seven)

"For I KNOW whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Tim. 1:12.

I say to you, the man who is saved, like Naaman of old and like the Apostle Paul, he knows that he has a religion that he can feel in the heart.

When I was a youngster in my teens, I remember hearing a Campbellite preacher say, "No one will ever know he is saved until he gets to Heaven and the doors are all closed." He said, "It is like a foot race between you and the Devil. It is whichever one gets to Heaven first. If the Devil gets there first, you have just lost out; but if you get there first, you just walk in, and He'll save you."

To me, that is absolutely foreign to the Word of God. Listen:

"Beloved, NOW are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is."—I John 3:2.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—I John 3:14.

I tell you, beloved, when a man is saved, he has had the experience of grace in his heart. I am a Baptist because Baptists believe in a heart-felt religion while the Campbellites deny the experience of grace within the soul.

Years ago, I held a revival meeting in the Bluegrass section of Kentucky. The man, in whose home I spent the two weeks, told me about his father who was a Campbellite preacher. His father was a slave owner, and before the Civil War, he was talking one day and he said, "There is no such thing as a heart-felt religion." In the church they still had the slave balcony where the slaves used to sit in church. After services were over, this man said to one of his slaves that attended the services, "What did you think of my sermon? What did you think of all I had to say?" He said, "What part was you talking about?" The Campbellite preacher said, "The thing I was emphasizing is that there is no such thing as heart-felt religion." The old slave said, "Now, Massa, don't say there ain't no such thing as heart-felt religion; say, not as you know of."

I want to tell you, the man who says that there is no such thing as heart-felt religion should say, "Not that I know of," because he just doesn't know about it. The man who is genuinely saved

THE BAPTIST EXAMINER

MARCH 4, 1967

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