

If God sends us stormy paths He will provide strong shoes.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

# The Baptist Examiner

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

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## The Heresy Of Interdenominationalism

By PASTOR R. F. HALLFORD  
New Ellenton, S.C.

The term "inter-denominationalist" has been used long enough and widely enough for most of us to become somewhat familiar with it. The majority of people probably recognize it as referring to those who believe in and advocate the minimizing of denominational differences and working together as if all of us believed practically the same thing. The writer, being a graduate of two inter-denominational schools; cherishing the friendship of a goodly number of these people; and having spoken and taught in conferences and classrooms for them; feels that he is thereby in a rather good position to understand and speak authoritatively concerning their ideas and practices.

Due to the emphasis of most inter-denominationalists on "fundamentals of the faith," some may be astonished that we should accuse them of heresy, thinking that such a word is too strong. However, if someone should be shocked at the use of the word, let us ask that the primary definition of the word "heresy," as given by Webster, be considered anew: "Religious opinion opposed to the authorized doctrinal standards of any particular church and tending to promote schisms." As must be perfectly obvious to any fairly careful student of the matter, interdenominationalists do believe and teach things which are "opposed to the authorized doctrinal standards" of the average church, and such teachings do have a tendency "to promote schism"! If such is not the case, then why do we have so many members of our orthodox churches pulling out of them, under the leadership of these inter-denominationalists, and starting what is nothing more or less than a new denomination which claims to be "inter-denominational" or "non-denominational"?

That some of their doctrines are heresy, according to Webster's definition, and as would be admitted quite readily by practically any authority on the matter in most of the denominations, is very easily seen. Let us take a brief look at four of these inter-denominational "heresies."

First, confusing the "church"

and the "Kingdom of God." Inter-denominationalists reiterate, to the point of weariness, the idea

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that all born-again people compose "the true church," "the body of Christ," "the bride of Christ," "the universal, invisible church," and other kindred terms which they use in referring to it. They insist that the "church" and the "Kingdom of God" are one and the same — that if a person is saved he is not only a citizen of the Kingdom of God; he is also a member of the true church.

If this reasoning be true, then there is no such thing as a church on earth! According to clear Biblical teaching, one enters the Kingdom of God only through the new birth. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John 3:3-5). A saved person voluntarily asks for fellowship in a local church, and is baptized into that fellowship. There is not a case on record, in the New Testament, where anyone was ever received into church fellowship apart from water baptism.

Second, teaching a present-day "baptism of the Holy Spirit." Their teaching along this line is to the effect that each believer is baptized by the Holy Spirit into the body of Christ, which is the true church, and that each one must experience this "baptism" in order to be a member of the body of Christ.

If there be any present-day

"baptism of the Holy Spirit," it is a flat contradiction of Eph. 4:5, which says: "One Lord, one faith, one baptism." This passage must refer to water baptism and our Lord Jesus Christ made clear to His disciples in the Great Commission that they were to continue making disciples and baptizing them until the consummation of the age. The "baptism of the Holy Spirit" was something which was accomplished once for all for the Jewish believers on Pentecost, and for the Gentile believers in the house of Cornelius. Believers now are not baptized with the Holy Spirit; they receive Him in the experience of salvation.

This so-called "baptism of the Holy Spirit" is based almost exclusively upon a faulty translation and a definite misinterpretation of I Cor. 12:13: "For by one Spirit are we all baptized into one body." The argument of the inter-denominationalists, based upon this message, is that each believer is baptized by the Holy Spirit into the body, or true church, at his conversion. It sounds good and conclusive, doesn't it? However, a more careful study of the Greek will lead to a different conclusion. The preposition "en" would be more properly translated "in," and not "by." Too, the "Spirit" referred to in the verse does not necessarily refer to the Holy Spirit, notwithstanding the use of the capital "S." As all Greek students know, there are no distinctions in capital and small letters in the original; that had to be decided by the translators. It is this writer's firm conviction that the verse would be translated better as follows: "For in one spirit (the spirit of unity) are we all baptized into one body." As is shown conclusively by the context, the "body" in this chapter can refer only to a local church and it is by means of water baptism that a believer is received into the fellowship of a local church, or body of Christ.

Third, accepting Roman Catholic "baptism." When these inter-denominational "churches" accept into their membership people who have been "baptized" by sprinkling and pouring, they are accepting Roman Catholic "baptism!" As every intelligent student of church history knows, immersion

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## The Baptist Examiner FORUM

"Can the church that Jesus built be traced from Jesus' time until now? Is there such a thing as an invisible church that all the saved belong to?"

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
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Birmingham, Ala.



So far as I know there is no authentic history book that traces the succession of individual churches. For something like a thousand years the part of the world in which our Lord's churches were located was under the sway of Roman Catholicism. His churches were forced to hide out in dens and caves during that awful time. We have some history dealing with the terrible perse-

We regret that for the last two months, we have had to bring our paper to you in an abbreviated form due to the illness of our pressman, who operates our newspaper press.

He is improving after an operation, and we anticipate that by the first of May, or thereabout, we will be back on our usual schedule and ordinary routine with an eight-page paper.

We thank you for bearing with us in this emergency.

## A Scriptural Study As To Meaning Of The Mercy Seat

By C. D. COLE  
(Now in Glory)

The mercy-seat of the O.T., and the mercy-seat of the N.T. are quite distinct, and must not be confused. The one is the type; the other is the antitype. Under the ceremonial law, the mercy-seat was the lid or covering to the ark of the covenant (Hebrews 9:5). This mercy-seat was the meeting place between God and Israel. Without this provision of mercy, His presence among them would have been their doom — they would have been consumed by His Holy wrath. He could show them mercy and let them live because His justice had found satisfaction.

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cution these churches had to suffer at the hands of the Catholics during this time, but very little concerning church succession.

But, since Jesus said, "The gates of Hades shall not prevail against" His church, and since we are told in Eph. 3:10 that He makes His wisdom known through (not by) the church, therefore, we can rest assured that He has seen to it that there has been a direct succession of His churches. I would not know how to go about proving that there were apple trees during the dark ages, that is, by history books, but since we have apple today, and since there is nothing in the world that can produce an apple except an apple tree, we know there were apple trees all through that time. In the same way, since there is nothing in the world than can produce a true, New Testament church except another true, New Testament church, we know that kind of churches have existed all through that time.

This thing called an invisible church was hatched out in the mind of a heretic after the egg had been laid there by the old devil himself. This thing is foreign to all the teaching I know of concerning the church. The only thing that I can find in the Bible that might even intimate such a thing is found in II Tim. 4:3-4 where the New English Bible says, "For the time will come when they will not stand whole-some teaching, but will follow their own fancy and gather a crowd of teachers to tickle their ears. They will stop their ears to the truth and turn to mythology." Certainly this invisible thing called a church is a myth.

Our Lord used the word "church," or rather the Greek word EKKLESIA that has been mistranslated church 22 times, and in 21 of them no one can deny that He meant a local assembly. In the other place (Mt. 16:1) the word EKKLESIA that He used means an assembly. And since an assembly of people is a visible thing I conclude that He had no need for an invisible monstrosity.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Yes, the church that Jesus started can be traced, and HAS been traced from the time of Jesus until now. It is not necessary to trace the name Baptist through the centuries. Sometimes the churches were known by different names, but they held the distinguishing doctrines held by Baptists today. Generally they were termed "Anabaptists" (re-baptizers). In time the "ana" was dropped and they were simply called "Baptists." Some years ago a number of Baptist papers carried an article in which the Baptist church at Dyers, Tenn. was traced historically back to the days of the apostles. This article was bolstered with historical references in proof of the claim made.

Jesus promised that the church He started would never go out of existence. This promise failed unless Baptists are a continuation of the church He started, for all other religious groups can be traced back to human founders. Most of them did not exist for

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## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Giloin

### "THE BROTHERHOOD"

"Love the brotherhood." — I Pet. 2:17.

This is the only time that the word "brotherhood" appears in the New Testament. You will find it once in the Old Testament where it speaks about the brotherhood between Judah and Israel, but in this instance He is talking about the fellowship and the kinship of the saints of God, and Peter says, "Love the brotherhood."

The word "brotherhood," of course, refers to all of God's chil-

dren, and the word "brother" in the singular or the word "brethren" in the plural have been precious unto the saints of God, and to Christians in general, through the centuries. I have often noticed and observed how many times that the word "brother," or "brethren" as the plural, is used throughout the length and breadth of the Bible. For example, we read:

"But be not ye called Rabbi: for one is your Master, even Christ: and all ye are BRETH-

REN." — Mt. 23:8.

Every one of us who are saved are brethren in the Lord Jesus Christ. In other words, there is a kinship and a fellowship that the saints have in Christ, whereby we are known as brethren.

Notice again:

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them BRETH-

REN." — Heb. 2:11.

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## Interdenominational

(Continued from page 1)

only was practiced as baptism for the first two or three centuries of the Christian era. The pope of the Roman Catholic Church officially changed the mode to sprinkling at the Council of Ravenna in 1311 A.D. Therefore, when any "church" accepts any member from another group upon such "baptism," that "church" becomes guilty of heresy!

Fourth, ignoring the Scriptural steps to the Lord's Table. Almost without exception, these people contend that the only qualification necessary for participation in the Lord's Supper is salvation. Not so does the New Testament teach. The record of the first observance of the Lord's Supper following its institution says: "Then they that gladly received His Word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread" (Acts 2:41-42). According to this record, before they came to the Lord's Table, they were saved; Scripturally baptized; added to a New Testament church; held to true teaching; and were in fellowship with the others. Unless a person takes these five steps, he does not really come to the Lord's Table, and those who encourage him to come without these steps are guilty of heresy! This the inter-denominationalists do.

## "The Brotherhood"

(Continued from page one)

The Lord Jesus Christ isn't ashamed of any of us. It looks like sometimes He ought to be. It looks like sometimes that He would be. But this text says that He is not ashamed to call us brethren.

Listen again:

"To the saints and faithful BRETHREN in Christ which are at Colosse."—Col. 1:2.

This is Paul's introduction and apostolic greeting to the church at Colosse, and he says that he is writing to the saints and to the faithful brethren.

Notice another Scripture:

"Therefore, BRETHREN, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."—II Thess. 2:15.

Here Paul is calling upon the saints of the Lord to stand fast, and he urges it on the basis that we are brethren in Christ.

When Paul penned his letter to the church at Corinth, he begins it by saying:

"Paul, called to be an apostle of Jesus Christ through the will

of God, and Sosthenes our BROTHER."—I Cor. 1:1.

In other words, it was Paul and Sosthenes that were writing this letter, and he refers to Sosthenes as "our brother."

Notice another instance:

"But that ye also may know my affairs, and how I do, Tychicus, a beloved BROTHER and faithful minister in the Lord, shall make known to you all things."—Eph. 6:21.

Apparently, Tychicus was the man whom Paul was sending to Ephesus with this letter which we call the letter to the Ephesians, and he refers to Tychicus as a "beloved brother." In other words, he is sending Tychicus, and he says, "He is a beloved brother of mine, and he'll make known to you all things relative to our estate."

Listen again:

"Yet I suppose it necessary to send to you Epaphroditus, my BROTHER, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants."—Phil. 2:25.

Notice that he refers to Epaphroditus as "my brother." He also calls him a "companion in labour" and also a "fellowsoldier," but first of all, he refers to him as "my brother."

Notice another example:

"And account that the longsuffering of our Lord is salvation; even as our beloved BROTHER Paul also according to the wisdom given unto him hath written unto you."—II Pet. 3:15.

Peter says that Paul has written to them, and he has written according to the wisdom that was given to him, but he just doesn't call him Paul, for he says, "our beloved brother Paul."

Notice one more Scripture in this respect:

"I John, who also am your BROTHER, and companion in tribulation."—Rev. 1:9.

John is announcing this vision that he has had on the isle of Patmos, and he refers to himself, as he writes, "I John, who also am your brother." In other words, he is identifying himself as a brother to the individuals to whom he writes.

If I wished to do so, I could take, not only this morning but this evening as well, all the time that might be allotted to me to preach, and read to you Scripture after Scripture showing how this word "brother" or the plural "brethren" is used throughout the Book. However, these few verses will indicate to you that this word has been precious in the minds of the saints of God and in the hearts of Christians for centuries on top of centuries. For the last twenty centuries, Christians have been referring to one another as brother.

Sometime ago I was in a church to speak. I had never been there and knew nothing about it. I was invited to come to Bristol, Tennessee, to preach to a certain church and they told me that it was to be a Brotherhood meeting. I found out that they were having a supper and when I arrived, I got there just in time to be ushered to a plate, there in the house of the Lord, with about a hundred brethren who were there to eat. Then they introduced me as the speaker of the evening. As soon as I got up to speak, the brethren moved back from the table, moved their chairs around so they could listen to me, lighted up their pipes, cigars and cigarettes and they puffed and blowed as I stood up to preach to them that evening. They said that it was the monthly meeting of the men's Brotherhood. The Southern Baptist Convention has such in most of their churches. At least they attempt to do so, whereby once a month the men of the church meet, have a supper, have fellowship together, and in this case, they threw in a smoker.

Beloved, when it says, "Love the brotherhood," the Apostle Peter in no wise had in mind the kind of service that I refer to, which took place in this church at Bristol. Instead, the Apostle

Peter, when he talks about loving the brotherhood, is referring to the fellowship and the kinship of all the saints of God. That puts a brand new light upon the meaning of that word "brother." The brotherhood is not a group that comes together to eat, smoke, and to have a session together, but the word "brotherhood" as used in my text, refers to that fellowship and kinship that the saints of God have, the like of which there is no other fellowship and kinship to be had upon the part of the people of God within this world.

Spurgeon, I have noticed, in preaching, used to say, "I have so many things that I want to discuss with you this morning," and he would enumerate them—one, two, three, four. I am going to be like Spurgeon this morning. I have four things that I want to discuss with you and I want to enumerate them thus: the basis of brotherhood, the bond of brotherhood, the badge of brotherhood, and the business of brotherhood.

### I

#### THE BASIS OF BROTHERHOOD.

Brotherhood is based entirely upon birth. I don't mean your first birth. Rather, I mean your new birth whereby you became a child of God. The basis of the brotherhood, the kinship and the fellowship that you and I have grows out of our spiritual birth. Listen:

"Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:33-35.

What is the basis of that love? What is the basis of this brotherhood? What is the basis of this fellowship and kinship that we have in the Lord Jesus Christ? Beloved, it could only be one thing: the fact that we have been born into the family of God. I can call the man who lives on my right "neighbor," I can call the man who lives on my left "neighbor," and I can call every man in this world "neighbor," but I can only call the saints of God "brother." I say to you, the basis of our brotherhood is the fact that we have been born into the family of God.

Don't tell me that there isn't a precious relationship existing on the part of every saved person. Beloved, if you have been born again, you are in God's family, you are God's child, and you have basis for brotherhood.

It is an unique basis. I recognize the fact that the lodges, the fraternities, and the labor unions have adopted the same word in that they call one another "brother." But theirs is a mechanical relationship, and that mechanical relationship depends upon oaths, secret vows, financial advancements, and payments in dues. In other words, when the lodges, fraternities, and labor unions use the word "brother," it is but a superficial and an uncertain way of speaking, whereas with us, ours is not based upon these things, but rather, ours is based upon our spiritual birth in Jesus Christ.

Oh, what an unique relationship that we maintain one to another and to our Heavenly Father this morning! Those individuals who are members of labor unions, lodges, and fraternities who call one another "brother," — their use of the term is only temporal whereas ours is eternal. Theirs is only external, but ours is internal. Theirs is based upon something of a mechanical nature, but ours is rooted deep in God Himself. I say to you, brotherhood is an unique experience, and the basis of it is that we have been born into the family of God.

Brotherhood is the expression

## I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



I would urge everyone to attend this Conference because . . .

1. You will enjoy the best singing and preaching in this world. The conference will make your cup to run over as you sit in heavenly places in Christ Jesus. If you have not attended one of these gatherings, you have not missed Heaven, but you have missed some of the sweetest joys this side of Heaven.

2. You will find the ground in front of the cross to be level. You will not encounter any denominational bosses, carrying on their crooked politics. Those who attend this Conference are all "brethren" and treat each other like this was so.

3. You will not be bored with someone rattling off the Arminian scheme. There are no sermons or songs which contain any of the theological foolishness which has engulfed just about all Christendom. Those at this meeting believe all the Bible. They are Baptists without the modern trimmings.

4. You can rejoice in the great doctrinal truths of the Bible which are being preached by the John Gills and Charles Spurgeons of our day. There is no reading of lengthy reports. No request to be rubber-stamps for some program. No cries for funds to carry on some school or mission board.

5. Pastor Gilpin and the members of Calvary Baptist Church will treat you with what we Mississippians call "southern hospitality."

See you at the Conference!

Milburn Cockrell  
Dorsey, Mississippi

of the divine family experience. We read:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the FIRST-BORN AMONG MANY BRETHREN."—Rom. 8:29.

God has a big family. He has a lot of brethren. Jesus Christ was the firstborn among many brethren. God has no unexpected children. All of God's children are full brothers. There are no in-laws, no out-laws, and no step-children. Of God's children, it can be said that none of them were unloved and unwanted.

There was a man in the printing shop a few days ago telling me about his family. He thanked the Lord for them, said he would not take a million dollars for the four children that he had, and wouldn't have another child for a million dollars. I said to him, "Brother, you'll have whatever the Lord desires to give to you." He said, "We have all we want. We don't want anymore. If any others are born, it will be an accident as far as we are concerned."

I tell you, beloved, in God's family, there is not a single accident. There is not a child of God that is unwanted. There is not a child of God's that is unloved. Instead, we are all a big family. Jesus Christ was the firstborn among many brethren. As I think of it today, the basis of our brotherhood, unique as it is, an expression of divine family experience as it is, I thank God that it is based on birth — the fact that we have been born into the family of God.

### II

#### THE BOND OF BROTHERHOOD.

What is it that binds us together as brothers and sisters in Christ? It is not the fact that

we have a common color, because there are some of God's children who are brown, there are some that are black, there are some that are red, and there are some of God's children that are white. So we are not bound together as brothers on the basis of a common color.

I have known some Negroes that were exceedingly black, but I could have fellowship with them. I think of our Brother Spencer Randolph with whom I got acquainted over twenty years ago in Chicago, who became one of the most loyal supporters that THE BAPTIST EXAMINER ever had, who loved our Brother Halliman intensely, and who attended our Bible Conference and conducted himself as an unusually perfect gentleman. I could have fellowship with him. Do you know why? Because he was born of the Spirit. We were not brothers because of a common color, but there was something else that bound us together.

I think of the individuals with whom Brother Burket is working. They are red or brown. I think of the individuals that Bro. Halliman is working with. They are not our color. Beloved, we marvel at it. The bond of our brotherhood is not because of a common color.

The bond of our brotherhood is not because of common business interests. Some of you have one business, and some have another. It isn't common business interests that bind us together.

I often think that if people had the same business interests, it would be easier for them to have fellowship together, because they would know what each other was doing, they would understand what each other did, and they would have more of a bond of common fellowship. But there is a bond to our brotherhood that does not depend upon a common (Continued on page 3, column 1)



# The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

## "The Brotherhood"

(Continued from page two)

color and it does not depend upon a common business interest. Furthermore, it does not depend upon a social compatibility. Isn't it strange, but some people might not be socially compatible? One might use good English and another might break the King's English every time that he spoke, yet they could have fellowship. Beloved, the bond of our brotherhood is not because of a common social compatibility.

It is not because of financial standing. Some of the richest people that I have known have been the most precious to me from the standpoint of brotherhood. Some of the poorest people that I have known have been equally most precious to me from the standpoint of brotherhood. I say, then, that the basis of this brotherhood is not that of our financial standing.

It is not that of a secret oath. I do not have a secret oath that I have passed out to you whereby that I call you brother, and shake hands with you, and give you a particular grip. Beloved, the bond of our brotherhood is something more than that. I repeat, the bond of our brotherhood is not that of a common color, it is not that of a common business interest, it isn't that of a social compatibility, it is not that of financial standing, it is not that of a secret oath, but the bond of our brotherhood is found in this text of John 13:34,35, when it says:

**"A new commandment I give unto you, That YE LOVE ONE ANOTHER; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."**

What is the bond of brotherhood? I tell you, the bond of brotherhood is the love that we show one to another. If you want to know the bond of brotherhood, then your love for one another marks off the bond of brotherhood.

When Jesus was here in this world, He committed His garments to the soldiers. When He was getting ready to leave this world, the soldiers got His garments. He committed His mother to John to care for her. He committed His spirit back to the Father. What did He do with His children? What did He do with His saved ones? What did He do with those who were His many brethren? Beloved, He committed them to one another, for He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

He might commit His mother to John, He might commit His spirit to the Father, and He might commit His garments to the soldiers, but He committed us to one another. That is the bond of our brotherhood, the fact that we love one another, that we help one another, that we comfort one another, that we stick by one another. That is the reason for His church. The church is to give mutual support and encouragement and comfort to one another.

I am ready to grant you that some brethren are not as lovely and as lovable as others. I am ready to grant you that there are differences on the part of all of us. I am ready to grant that there are lots of differences on the part of each of us of our little church, yet the reason that our Lord established His churches here and there over the world is for the mutual support and encouragement and comfort of His own children. I say to you, the bond of brotherhood is the fact that we ourselves are to love one another.

(Continued on page 4, column 1)

One other Scripture needs to be noted in this connection ere we turn to our next point. It has often been objected by post-millennialists that in view of our Lord's declaration "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14), that it was impossible for the apostles to be expecting Christ to return in their own lifetime. But this objection is disposed of by several passages recorded in the New Testament itself. In Acts 19:10 we read, "And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." And again, in Col. 1:5, 6 we are told, "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel: which is come unto you, as it is in all the world" and in verse 23 of the same chapter "be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." From these passages then it is abundantly clear that no such formidable hindrance as imagined by post-millennialists interposed between the apostles and the hope of the imminent return of the Redeemer. Scripture thus affords positive evidence that the Gospel had been so widely diffused by the apostles themselves that nothing further necessarily and inevitably intervened between them and the realization of their hope.

Having thus, we trust, satisfactorily, disposed of the most plausible and forcible objection which can be brought against the pre-millennial and imminent Return of our Lord, let us now consider.

## 2. The Apostles referred to the Redeemer's Return in the language of Imminency.

"Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12). The "salvation," to which the apostle here refers is the completing and consummating of our salvation, when we shall, in spirit and soul and body, be fully conformed to the image of God's Son. The time when this will be realized is the time of our Redeemer's Return, for, "when He shall appear we shall be like Him" (1 John 3:2). That time will be the believer's "day," that "perfect day" unto which the path of the just "shineth more and more" (Prov. 4:18). The "night," spoken of above, is the present period during which the Light of the world is absent. Observe that the apostle, under the Holy Spirit, regarded the night as "far spent," and the day as "at hand!"

"And the God of peace shall bruise Satan under your feet shortly" (Rom. 16:20). The reference here is to Gen. 3:15 where we have recorded Jehovah's promise to our first parents that the woman's Seed should bruise the head of the Serpent. As believers will, in the coming day, rule and reign "with Christ" (see Rev. 3:21; 19:14; 20:4) it is here said "The God of peace shall bruise Satan under your feet." In the use of the word "shortly" we learn that the apostle did not regard the fulfillment of this promise as something which lay in the far distant future, but rather as that which was even then impending.

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in everything ye are enriched by Him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you; So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:4-7). From this passage we learn: first, that these Corinthian saints were "waiting" for the Coming of the Lord Jesus, which proves they were looking for Him to return in their generation; second, that the apostle commended them for their attitude, yea, "thanked God always on their behalf;" third, that this expectation on the part of these Corinthian believers was the very summum bonum of Christian experience, inasmuch as it is said, they "came behind in no gift," and then as a climax it is added - "Waiting for the coming of our Lord Jesus Christ."

"Let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the Day approaching" (Heb. 10:24, 25). The coming "Day" with its glories and blessedness was that which filled the apostle's vision. The promised "Day" - the Day of Christ - which was to follow this dark night of sorrow when the Bridegroom is absent, was the hope which stayed his heart. He could "see," by faith, that day was approaching, and on the fact of its imminency he bases an exhortation to those who are partakers of the heavenly calling to conduct themselves in the present in a manner befitting those who are the children of light.

Again, in this same chapter the apostle says, "For yet a little while, and He that shall come will come, and will not tarry" (vs. 37.) How clear it is from these words that the Holy Spirit desired the first century believers to be "looking for that blessed hope and the glorious appearing of the great God and Saviour, Jesus Christ!"

(To Be Continued Next Week - D.V.)

## The Mercy Seat

(Continued from page one)

faction in the death of their sin offering - the lamb upon whose head their sins had been confessed and in this way transferred from the sinner to the lamb. The lamb, thus made responsible for their sins, had to die. Its blood on the mercy seat was the basis of peace between a sinful people and a holy God. Now this blood of bulls and goats could not take away sins except in a typical and ceremonial sense, and then only for a year. Its value was in pointing to a better sacrifice, even the Lamb of God which taketh away the sin of the world. (John 1:29).

The N.T. mercy seat is not a place but a person, the Lord Jesus Christ. There is no place to which a sinner can flee to escape the justice of God. Men may flee to other countries to escape the judgment of human courts, but there are no fugitives from Divine justice. God has jurisdiction in all countries, for He is judge of all the earth. There are no sacred spots of mercy on this earth. Salvation is not a matter of geography. If one could find the very tomb in which Jesus lay, and hide in it in the hope of mercy, the hounds of justice would find him and punish him. A sinner might kneel at the very foot of the cross of wood on which Jesus died and yet not find mercy with God.

The Lord Jesus Christ is the true Mercy-seat, and sinners must flee to Him for mercy. The very word that describes the O.T. mercy seat (Hebrews 9:5) is applied to Christ in Romans 3:25: "Whom God hath set forth to be a propitiation (mercy seat) through faith in His blood." The word means that which appeases the wrath of God. Christ made appeasement by bearing the wrath of God on the cross. The wrath due us fell on Him. The mercy seat, therefore, is Christ in His atoning death. He could not be a mercy seat in His infancy or as a man going about doing good. His vicarious death was an absolute necessity. He was speaking of Himself when He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24).

There is no physical approach to Christ, the true Mercy-Seat. It is a mental and heart approach. If the mercy seat were a material object like a seat of wood, or stone, or gold, then the approach would be physical. We come to Christ, the true Mercy-Seat, when we look to Him and trust Him for acceptance with God.

We fear many people are hoping in the general mercy of God apart from Christ. They reason that a merciful God will not send anybody to hell. This was once the best hope the author had, but he came to see that it was a vain hope. A minister once visited a sick man and sought to interest him in Christ. But the man was indifferent, telling the minister that he had no fear, that he was depending on a merciful God and did not believe such a God would send him to hell. The preacher left with a sad heart. But a few days later the same sick man sent for the minister who, when he came, found the sick man greatly disturbed. Said the sick man: "I have been depending on the mercy of God, but it has just occurred to me that God is just as well as merciful, and if He should deal with me in justice in-

stead of showing mercy, I would certainly be damned for my sins. Oh tell me how I can be sure He will deal with me in mercy!" The minister presented Christ crucified as the one and only mercy-seat. All who fail to trust the Lord Jesus Christ will be dealt with in strict justice - they will get what they deserve as rebels against God - for God out of Christ is a consuming fire. "Repeated crime awake our fears And justice, armed with frowns, appears, But in the Saviour's lovely face Sweet mercy smiles, and all is peace."

## The Forum

(Continued from page one)

more than a thousand years after Christ started his church.

The second question is, "Is there such a thing as an invisible church that all saved belong to?"

The answer is NO, NO, NO!

The invisible church theory is one of the most popular yet one of the most absurd theories known to the religious world today. A few reasons for saying this, are as follows:

1. The WORD TRANSLATED CHURCH does not and cannot mean something invisible and un-assembling. It signifies a "called-out assembly."

2. The Universal theory was unknown for centuries. It was COINED by those of the Protestant Reformation in an effort to offset the Catholic UNIVERSAL VISIBLE theory.

3. The Universal Invisible theory introduces a SECOND CHURCH. We know that there is a visible church. If there is an invisible church, then there has to be two churches.

4. Jesus started a VISIBLE church. The first place where church is mentioned in the New Testament is Matt. 16:18 where Jesus says, "I will build my church." Two chapters further on, in Matt. 18 he discusses a matter of discipline and says, "tell it to the church." It had to be a visible church. Nothing of course can be told to a Universal, Invisible, un-assembling something.

(Bro. Gilpin often advertises my book, "The Church That Jesus Built." The questioner will find the church that Jesus started elaborately and historically traced in this book. He is in process of printing my new booklet, entitled, "The Myth Of The Universal Church Exploded." The questioner will find the Universal theory dealt with at length in this publication.)

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The church that Jesus Christ built can be traced, doctrinally, from the time of Christ until now. Historians have discovered in every centuries churches who have tenaciously held to the doctrines of Christ and the Apostles. Our present day historians confirm the fact that the true Baptists in this age still adhere to the prin-

(Continued on page 4, column 5)



## "The Brotherhood"

(Continued from page three)

I am thinking just now of one family that had ten children. There were seven sons. One of them was forceful. Another was meek as a lamb. One of them was always getting into fights. They had different dispositions, different abilities, they were different in every respect. They would argue among themselves, and they would fight among themselves, but watch out, they all came together when a common enemy attacked them.

Beloved, that is the way it ought to be in the church. I may have my disposition, and you have yours, but I say to you, like that family which would fight among themselves, yet all stuck together, so it ought to be in the church. There is a bond of fellowship, a bond of brotherhood, whereby we are bonded together, and that is our love one for another.

### III

#### THE BADGE OF BROTHERHOOD.

Some people wear an arm badge to tell people what organization they are a member of. Some people have a lapel button, and some people have a ring on their hand to indicate their membership in some organization, or some other insignia. Some people have a hand grip whereby that by gripping your hand in some fashion they know what organization you are a member of. Some people have a password, and by that password they can identify themselves with one another. Beloved, we have a badge, too. There is a badge to our brotherhood. Listen:

"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

I don't have to have a badge on my sleeve, nor in my lapel. I don't have to have a special hand grip, nor password. The world will know that we belong to Jesus Christ if we have love one to another.

Brother, sister, the basis of our brotherhood is the fact that we have been born in Christ. The bond of our brotherhood is the fact that we love one another. The badge of it is the fact that we show to the world that we are God's children if we have love toward one another.

It isn't long prayers, nor a long face, nor a long coat that marks you off as God's child. Rather, it is love. "By this shall all men know that ye are my disciples, if ye have love one to another." That is the badge of our brotherhood.

I often think about our loyalties. I often think about the fact that some people are more loyal to a worldly organization than they are to their church, to their brethren, and to their Saviour. I say to you, that individual who shows a greater loyalty to some other organization than he does to his church puts a doubt in my mind as to his sonship.

I'll go further and say this, the individual who can have fellowship with worldly people, in worldly organizations, rather than with God's people in a spiritual organization such as a church, certainly puts a doubt in my mind as to whether that one, is one of God's own — whether he is one of God's children. I know people that will lay off from work and go to the Lions' Convention, to the Rotary Convention, or to the Kiwanis Convention. They will go a thousand miles to attend an organizational meeting, but won't even go to prayer meeting right around the corner. I know people that will drive to Lexington, or Louisville, or even to Chicago to attend some kind of a convention

"The only way to keep Christianity out of our school system is to keep Christians out."

or rally with worldly folk, that rarely ever attend a prayer service or any kind of meeting, in the house of the Lord.

I tell you, beloved, the badge of brotherhood marks us off. We have a badge that is not on our arm, not on our sleeve. It is not something that we give out when we shake hands with people, or by a secret password, but our badge of brotherhood is that the world knows we belong to Jesus if we show love one to another.

We read:

"But if ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. 5:15.

Notice, Paul is saying this to a church.

Beloved, it is a poor specimen of Christian brotherhood when saints of God bite and devour one another. An occasion arose this week whereby that it became necessary that I say to one child of God, who is not a member of this church, "You are a poor specimen of Christian brotherhood." This biting and devouring — oh, no, it shouldn't characterize you nor me. Instead, the badge of our brotherhood is that we love one another. Some Christians are hard-boiled, hard-headed, and hard-hearted, but such an individual is as paradoxical to me as

a sanctified devil. I say a sanctified devil, which is a paradoxical expression, is no more out of the ordinary than to talk about a hard-boiled, hard-headed, and hard-hearted child of God.

Beloved, a child of God isn't that way. My text says, "Love the brotherhood." In the brotherhood of Christ, the badge is that the world knows that we are saved and the world knows that we are brothers if we love one another.

### IV

#### THE BUSINESS OF BROTHERHOOD.

What is the business of our brotherhood? I think our business consists of three things.

First, our business is to witness for the Lord Jesus Christ. We read:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

What is the business of brotherhood? In the first place, it is to witness for the Lord Jesus Christ.

Secondly, we are to glorify God the Father. Listen:

"Let your light so shine before men, that they may see your good

works, and glorify your Father which is in heaven."—Mt. 5:16.

Thirdly, we are to occupy until He returns. We read:

"Occupy till I come." — Luke 18:13.

The word "occupy" is an interesting word. It means to keep house. In other words, we are to keep His house until He comes.

Beloved, the business of the brotherhood is to witness for Jesus Christ, to glorify God the Father, and to keep house, or occupy, until He comes back. He said in the words of the Great Commission:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Mt. 28:19,20.

What is the business of the brotherhood? Beloved, if you are one of God's children and if you are my brother, if we are all brethren in Christ, if we are part of God's big family and especially members of one of His local churches, then our business is to witness for the Lord Jesus Christ, to glorify God the Father, and to keep house until He comes back. To no other group has the Lord Jesus Christ committed what He has to His church. He has committed His Name, He has committed His message, and He has committed His house unto His church. Our business of brotherhood is to keep house for Him until He comes back.

I tell you, beloved, this has been a challenge to me as I have prepared this message, and it has been a challenge to me as I have preached to you this morning. The basis for our brotherhood is our birth in Christ; the bond of our brotherhood, the thing that ties us together as brothers, is the fact that we love one another; the badge of our brotherhood, whereby the world sees and knows that we are God's children, is the fact that we love one another and the world is convinced thereby; and our business as a brotherhood is to witness for Jesus, to glorify God the Father, and to keep house for Him until He comes back.

I say it is a challenge to me. I want to be a good brother. The Boy's Farm, a Catholic institution in Nebraska, puts out stamps every year of one fellow carrying another one on his back, and under the picture are these words, "He is not heavy; he is my brother." I want to be a good brother. I want you to be a good brother. I want this church which God has placed here to show to the world the badge of brotherhood that we love one another, that the world itself might know that we are God's children — not because we have a secret handgrip, but because we love one another. I want us to keep busy in His service as brothers, occupying, keeping house for Him, until He comes back.

#### CONCLUSION

I bring this service to a close with one simple verse. Listen:

"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.

This doesn't mean that you have a silly, sickly, sentimental feeling toward everyone who is a member of this church. It just means this, that you love to be with God's people. You have a feeling of love and fellowship, and you desire to be with the people of God. It says we can know that we have passed from death unto life if we have that feeling of love one for another.

Might I please the Lord to help us as we go hence from this place to go out remembering my text, if nothing else: "Love the brotherhood." As brothers and sisters in Jesus Christ, may we be busy carrying out the business of the brotherhood from day to day as we try to serve the Lord.

## The Forum

(Continued from page 3)

ciples of the doctrines of Christ. Thus, doctrinally we can trace the true church back through the ages to Christ.

To historically trace the church from one church to another back to the first church is humanly impossible since some of the churches did not keep records and others had their records destroyed. Though historians are unable to trace it in this fashion, we have the Word of Him who made history that the body He created shall never cease to be.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:18.

The body (church) of Christ is a living organism, and the only way in which a living body can be preserved is by giving birth to other bodies like itself. This fact is borne out by the history of the first body which God created. God told the first man (Adam) to replenish (fill up) the earth. From the first man and woman have come millions of bodies like their own. I cannot trace my physical body back to Adam for I can only trace it back a few generations and there the trail ends, since no records can be found. Though I cannot trace my body back to Adam, I know that I have descended from Adam for God has declared that He made all men and all nations of one blood. Read Acts 17:26. From this verse, we can testify that there is an unbroken line of blood all the way back to Adam. Though I am unable to produce history of all my ancestors, this does not change the fact that we came from the first man, Adam. The same can be applied to the Body of Christ (Baptist Church). Though there are no records for us to see (other than the Bible), we are made to realize that the many bodies (true churches) have descended from the first body.

The first body (Baptist church) did not reproduce until she was empowered by the Comforter on Pentecost. The Creator of the first church told her she was powerless, and that the power to function as a living body would come with the Spirit.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." — Luke 24:49.

This promise was fulfilled at Pentecost. Read Acts 2. When the power plant (Comforter) was placed in the church at Pentecost, it gave that body power to act and to walk, talk and commune with her creator. To this body He gave the orders to multiply. Read Matt. 28:19-20. The church has fulfilled, and is fulfilling, the orders of Her head, for she has given birth to other bodies like her own, and her babies have the same life (Comforter), and the same doctrine as the first church. Therefore, the only way a body can have the Spirit (Comforter) is to be born of a Mother church whose ancestors go back to the day of Pentecost when God breathed the Spirit into His body.

Organizations founded by men do not have the Comforter because they are not connected to the body to which Christ gave the Spirit. In order to be alive spiritually, a church must have a link chain reaching back to the first body (church). Unless your church is connected to this chain, you may be a body but powerless and thus unable to function as a witness for Jesus.

My answer to the latter part of the question is "No." No-where do the scriptures teach that all the saved make up the church of Jesus Christ, neither do they teach that the church is invisible.



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