

# The Baptist Examiner

**Baptist Is Our Middle Name**

*Paid Circulation In All States And In Many Foreign Countries*

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

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## THE CHRISTIAN CHURCH ARCHETYPE

E. J. FISH  
(1828 - ? ? ?)

### PART II

The archetypal Church, then, being organic and capable of indefinite multiplication, in what does its oneness consist? A parallel question would be, In what does man's oneness, found in all men, consist? Evidently not in height, color of hair, expression of face, and other particulars in which all men differ, but in a few internals and externals in which all agree, and in which manhood consists. Answering our question respecting the Church analogously, we say:

### INTERNAL ESSENTIALS

II. The archetypal body is one in the internals of animating spirit and fundamental or constitutional doctrines.

That the multiplied body of Christ is one in the first specification animating Spirit, needs but a word of proof. "If any man have not the Spirit of Christ, he is none of his." Can he, without Christ's

Spirit, be a member of His body? And can the whole body be destitute of His Spirit? No one can "call Jesus Lord but by the Holy Spirit." Can a Church make Him its head without that Spirit? Paul is as specific as possible, saying: "By one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." We add no more. The temple is built of "living stones," the body is alive in every member. An unconverted Church membership, infant or adult, is a perversion of divine thought and a blight upon Church vitality. To the outside world it puts out the light in the lighthouse when death and destruction are on the deep.

That the multiplied body is one in the second specification, fundamental doctrines, requires little more proof. Its members born of the incorruptible seed, "the Word of God," and "sanctified by the truth," its mission, like that of its adorable Head, "to bear witness to the truth," it must invari-

ably be the embodiment of definite truths or doctrines, truthful or full of truth, according to the original of Ephesians 4:15, unfortunately rendered "speaking the truth." Inability to name those doctrines would not alter the fact, as inability to name the points of internal likeness among men would not alter the fact of human unity. Of some, if not all of these doctrines, however, we are sure.

1. Christ's Church body does and must hold the doctrine of Christ as Lord. "He is the Head of the body," and no sane body can deny its head. He is "the life" of every member of the body, and certainly no creed-making body can ignore its life. "All and in all" to the body, the body not only believes in Him, but, as His enshrinement, exists to mirror Him forth (1 Peter 3:15 Canterbury Revision).

2. The doctrine of one Holy Spirit it just as certainly holds — holds, whether intelligently or not. The members are born of the (Continued on page 6, column 1)

## Internal Revenue Service Seeks Dictatorial Control

By ROBERT McCURRY  
East Point, Georgia

The Commissioner of Internal Revenue, Jerome Kutz, continues his unrelenting efforts to investigate, register, approve or disapprove, sanction or denounce and control the ministry of the churches of America. He has recently announced the intentions of the Internal Revenue Service to seek the approval of new revenue procedures that, if implemented, will result in dictatorial control of the churches and their ministries.

According to the August 22, 1978 Federal Register (Vol. 43, No. 163) the Internal Revenue, Treasury is proposing a "new revenue procedure which would set forth new guidelines the Internal Revenue

Service will apply in determining whether certain private schools have racially discriminatory policies as to students and, therefore, are not qualified for tax exemption under the Internal Revenue Code . . . This revenue procedure also applies to church-related and church-operated schools . . .

According to the proposal a school will have a "discriminatory policy as to students until the school can demonstrate either: 1. Actual enrollment of minority students such that the percentage of minority students enrolled in the school is at least 20 per cent of the percentage of minority school-age population in the community; or 2. Operation in good (Continued on page 8, column 1)

## SECULAR HUMANISM IS SOMETHING ELSE

By JAMES F. CSANK  
Cleveland, Ohio

This nation began with people belonging to diverse religious sects, who had or whose ancestors had brought with them the animosities and grievances of the religious wars fought in Europe after the Reformation. They had also brought with them a desire for religious as well as political freedom.

The problem that the Founding Fathers faced was how to reconcile each group's desire for religious freedom with its desire to dominate the others.

Their solution was the doctrine of pluralism, an agreement to disagree on the question of which church is the true church. The religious question was removed from politics. Government promised that it would not interfere with the individual in forming his conscience in religious matters, or with the churches in questions of dogma.

In return, government advised the people that they would not be allowed to seek the use of the state's power in disputes between the sects. Government would not interfere in religion, nor would religion interfere in government.

This solution was available because the potential conflict between religious denominations was a conflict between groups who shared a basic commitment to Judeo-Christian civilization and the morality which is one of its highest achievements. This commitment formed American society and made the people a nation. The Fathers relied upon it to transcend religious rivalry.

This commitment also made it possible to accept the millions of immigrants who entered American society, whether they shared that commitment to Judeo-Christianity or whether they were from other civilizations.

This acceptance was often grudging, and at times it has been strongly resisted. The principle of Judeo-Christianity that all men share a common humanity has not always been articulated, nor, once articulated, has it always been

recognized and acknowledged by members of our civilization.

No claim is made that Judeo-Christianity is perfect, nor that its tenets are perfectly followed. It is a sign of a healthy, as opposed to a stagnant civilization that there is growth in both its principles and its influence.

The American nation was able to absorb and transcend both these potential sources of discord because neither constituted a threat to the underlying commitment. Today, however, we are faced with such a threat, in the principles of secular humanism. Its attack on the American commitment is an attack on the American nation.

Secular humanism no doubt means different things to different people. For purposes of this essay, I used the term to refer to that philosophy which sees the end of man to be man, which acknowledges nothing beyond this world and man, and the perfection of both, and which considers God to be dead because man no longer needs Him.

Secular humanism is not only a philosophy, it is a way of life, a civilization. It is engaged in a war to the death with Judeo-Christianity.

To destroy its rival, secular humanism hides what it really is, denies that it advocates a totally different concept of life and morality, pretends that it is only another "life style" — that it differs from, say, Catholicism or Protestantism to no greater degree than they differ from each other.

Because it must hold itself out as being part of Judeo-Christianity, it formulates its philosophy in terms that form the language of its rival. Secular humanism has been so successful in this tactic that it has had applied to it the American principle of pluralism — "live and let live" — as if it were not an alternative to Judeo-Christianity but a sub-group within it.

Because we do not recognize this, the American people have extended the principle of political neutrality toward groups within our heritage to encompass a sworn enemy of that heritage.

Examples of secular humanism in action will be instructive.

Take the abortion controversy. Judeo-Christianity accords to human life one of its highest values: "Thou shalt not kill." Yet, to secular humanists, the unborn child can be sacrificed if it is unwanted, inconvenient or an em- (Continued on page 7, column 4)

## Our Country's In Trouble And It Is Our Own Fault

By G. RUSSELL EVANS  
Norfolk, Virginia

At the end of World War II and after he had been turned from office as Prime Minister of Great Britain, Winston Churchill wrote: "And so the great democracies triumphed, and so were able to resume the follies that had so nearly cost them their lives." The "follies" over the last three decades have indeed been resumed: America's defenses have deteriorated and world communism has strengthened everywhere.

At the time of the Cuban missile crisis of 1962, President Kennedy still had military superiority and he used it to force the withdrawal of Soviet offensive weapons from Cuba. At the time of this humiliation, the Soviets said "Never again" and since then, they have proved that they meant it. Today the picture has completely reversed itself and the Soviet leaders boldly announce their intentions to use their own great military power for political advantage and conquest, saying "You had better get used to it!"

It is shocking to observe the positions on national defense which are being taken by some of our national and church leaders. Is this being naive or ignorant or willing to surrender for peace? Many of these so-called leaders would drastically cut our defense budget and put the "savings" into welfare and other charity programs. However, without a free America would there be any welfare or charity?

Recently a group of "100 Prominent Christians" issued an appeal for the churches to apply pressure for the United States to scrap all plans for future strategic weapons and to unilaterally disarm in order to "test" the willingness of other governments to do the same. (But haven't they heard that this "test" has already been tried and has failed? Robert Strange McNamara, secretary of Defense in the 1960's, tried it on the Soviets to their great delight). Among the "100 prominent" were some well known anti-war activities, such as Robert McAfee Brown of Union Seminary, Eugene Stockwell of the National Council of Churches, Wayne Cowan, editor of the leftist "Christianity and Crisis." Also,

Senator Mark Hatfield of Oregon and former Senator Howard Hughes. (Presbyterian Journal of June 21, 1978).

A group of Methodist bishops, meeting in Kansas in 1976 on global hunger and survival, wired President-elect Carter to be sure to keep his campaign promise to kill the B-1 bomber. Bishop James Armstrong called the bomber proposal "not only contrary to the official position of the United Methodist Church but also an insult to the American people." Perhaps the bishop was representing the American people at this time. (This is one campaign promise that Mr. Carter kept.)

The Catholic Federation of Priests declared that the B-1 wasn't "required for the nation's defense" and that it "violates the Christian conscience." Further, a group of religious, labor and scientific leaders sent 20,000 petitions to the President in opposition to the B-1. (Methodist Christian Advocate of Aug. 23, 1977). The United Presbyterians were heard too, having just passed at their 1978 General Assembly a resolution for the U. S. to pursue disarmament and to ratify SALT II and the Test Ban Treaty, "as a sign of good faith."

Various Methodist agencies and conferences have condemned the (Continued on page 5, column 5)

## TWIN TYPES

A. J. GORDON  
(1836 - 1895)

It is exceedingly suggestive to notice, in connection with the types and ceremonies and sacrifices of the Old Testament, the constant use of two of the same kind of the objects employed in the services,



A. J. GORDON

as, for example, two lambs, two goats, two birds, etc.

It would seem that one object was constantly found inadequate to give a full representation of the idea to be conveyed, and so pairs had to be employed — a double presentation of the same symbol (Continued on page 7, column 5)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### THE EMPLOYMENTS OF PARADISE

"But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city" (Heb. 11:16).

Man, who toils and struggles during his earthly existence, lives on earth with a longing for a better place. The hobo hopes to go to the big rock candy mountain. The American Indian expects to journey to the happy hunting ground. The Greeks of old looked for the Elysian fields. The Buddhist labors to attain Nirvana. The Jew

desires Abraham's bosom. But more than any of these, the born-again believer is assured by God's Word of Paradise immediately after death.

#### HEAVEN NOT A PLACE OF IDLENESS

What interest do the saints in Paradise have in earth and its activities? Have they completely forgotten the place where they were born and born again? Do they know nothing about what we do down here? How do they spend their time between death and the resurrection? What activities do

they engage in up there? These questions demand honest and Scriptural answers.

Heaven is a place of perfect rest, but it is not a place of complete idleness. On the contrary, the saints in the middle life are more active than they are on earth in many respects. Heaven is compared in the Bible to a home, a temple, a country, and a city. We cannot conceive of such places being given over to complete inactivities. The citizens of the better country unceasingly serve God, (Continued on page 2, column 1)

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## The Baptist Examiner

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## BRIEF NOTES

The Grace Baptist Church, 2750 South 53rd West Ave., Tulsa, Okla., and Pastor David O'Neal will conduct special revival services Oct. 29 - Nov. 5 at 7:30 during the week and at the regular time on the Lord's Day. Elder Bill Jackson of Bristol, Va., will be the speaker.

## Employments Of . . .

(Continued from page one)

but they never tire, never grow weary, never exhaust their energies. Employment is essential to the soul's contentment in Paradise.

Can you conceive a Moses sitting in Heaven's unemployment office? Do you think Joshua sits there on a throne as a retired hero? Do you suppose David is a hapless Quaker? Is Isaiah an idle dreamer? Or Paul an inactive preacher? Or John a singing sentimentalist? No, never! Opportunities for service are better than ever before since the body is left behind in death. Separated from the body, the soul has nothing to mar its service. There it will find no idol to tempt it to a shrine, nothing to divide its affection, leaving half for God.

### GREATER CAPACITIES HEREAFTER

In Heaven our capacities of service will be enlarged. Paradise gives the soul greater capabilities of exercising its powers and faculties. The saint desires to do much on earth which is hindered by the flesh (Matt. 26:41; Rom. 7:19). But when the soul takes its flight to Heaven it will be unimpaired by frailties of the body. It has freedom from all suffering caused by bodily disease and deprivation, freedom from the dread of dying, freedom from the fear of falling into sin, and freedom from the presence of sinners.

"We know experimentally nothing of these blessings here. No man enjoys them in this world. There is no spot on earth where they can be found. No mere human heart this side of the grave has ever tasted them. But there they are, just beyond the Jordan,

in the beautiful land. Our Christian friends have them now in perfection" (PARADISE: THE PLACE AND STATE OF SAVED SOULS AFTER DEATH, by Robert M. Patterson, p. 184, 1874 edition).

### A MARVELOUS INCREASE OF KNOWLEDGE

Souls in Paradise know how to properly employ themselves. The spirits made perfect in the spirit-land perpetually receive new and brighter revelations from God. The disquieted spirit of Samuel knew what the future of Saul and his sons would be. The disembodied spirit of Abraham knew about Moses who lived after he died (Luke 16:31). Moses and Elijah on the mount with Christ knew about His coming death (Luke 9:31). When the Apostle Paul was caught up to Paradise, he heard "unspeakable words, which is not lawful for a man to utter" (II Cor. 12:4). The idea seems to be that Paul in Paradise learned so much that no living man could comprehend it.

The souls in Paradise learn from Jesus, from angels whose companions they are, and from the redeemed who have gone before and with whom they associate. The disembodied soul has greater powers of perception which enables it to pierce through creation's bonds. Abraham could see across the great gulf and observe the soul of the rich man. The saints in Heaven in the Book of Revelation can see the smoke of torment ascending up for ever and ever (Rev. 19:1-3).

I believe I can safely say that the least saint in Heaven knows more than the mightiest scholar on earth. Every soul in Paradise knows more about the secrets of creation than the greatest scholar living today, more history about man than all the historians, and more science than all earth's scientists. But the field of knowledge in Paradise is boundless, and the mind of a man is capable of attaining only one thing at a time. Thus our knowledge of celestial things will be gradually acquired and not perfected at once.

### ADORN THE LAMB

The angels of Heaven, greater in knowledge than fallen man, are employed in celebrating and adorning the Emperor of the universe (Rev. 5:11-12; 7:11-12). When the soul of a righteous man is separated from the body, his sense of values will shift sharply toward the divine and spiritual. No longer will we be concerned about trivial matters of earth. In the hereafter the departed saints are employed in singing about redemption by the blood of Christ. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9-10).

On earth the saints assemble in the house of God to sing about the joy of knowing their sins are washed in the blood of Christ. In Heaven they will continue this joyful singing with even a greater melody in their hearts and a deeper appreciation for the soul-cleansing blood of the Lamb. They will use string instruments to sound out the news of blood redemption throughout Paradise. They will sing and play their harps about their future reign with Christ over the earth. These spirits in Paradise are seen by John in Revelation 5 completely purged from Arminianism and a-millennialism. They have their hearts and thoughts completely centered on the blessed Saviour of their souls.

### SERVE GOD

Saints in the region above do not preach the Word, nor do they perform the ordinance of baptism and the Lord's Supper. While they do not do these things, they are employed in some kind of service to God. "Therefore are they before the throne of God, and SERVE HIM DAY AND NIGHT in his temple; and he that sitteth on the throne shall dwell among them" (Rev. 7:15).

Here we see the departed saints in uninterrupted service to God

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory



## "Bed Too Short—Cover Too Narrow"

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it" (Isaiah 28:20).

As I have said many times, my rest at night is very broken, and I do not sleep well. I nearly always try to get some verse of Scripture in my mind and think about it when I am awake. One night I awakened suddenly, more or less startled, thinking of this passage of Scripture, which speaks about the bed being too short and the covering too narrow. As I lay there and meditated upon this Scripture, I began to think about what kind of an experience this would be. I thought of that individual lying down in a bed that was too short, and as soon as he lay down, because the bed was too short, he "cracked" his head on the headboard. Then when he moved down so that his head was comfortable, his feet extended over the footboard. Then I could

see that fellow turn around to angle himself crosswise, with his feet in one corner and his head in the opposite corner. Certainly he was in quite a predicament.

Then I began to think about that cover. It was so narrow that he couldn't wrap himself in it. I could see him as he turned over on one side and the cover wouldn't cover him, and he was uncomfortable in that direction. The cover was too narrow.

Then I began to think about the fellow when he got up the next morning. Suppose he were a guest: usually you greet your guests, "Did you sleep well last night?" I wonder what that poor fellow would say. He wouldn't want to offend his host. What would he say when he got up the next morning relative to that bed that was too short and the cover that was too narrow, the night before?

Well, I suppose if he were a Scotchman, he would say, "Hoot

man, lady, the bed has shrunk," and if he were an Englishman he would say, "The Henglishman and the Hamerican's ideas of beds are different." I am sure if he were an Irishman that he would say, "Be Gory, the bloomin' bed gave me no rest." Then I thought about him religiously, as to what would he say, depending upon his religion. Suppose he were a Quaker. You know they boast of the fact that they never lose their temper, and that they never speak but in one tone of voice. If he were a Quaker, he would probably say to the lady of the house, "Thee hast misjudged my size." If he were a Christian Scientist, he would say "This is a perfect bed. I never had a better night's sleep in my life."

Well, beloved, as I lay there thinking about this fellow, imagining what he might say, I also wondered what he would be thinking. Here he is twisting around, (Continued on page 3, column 1)

and worship without intermission. Heaven knows nothing of a priestly course in worship such as was the case in the earthly tabernacle and temple in Old Testament times. Neither does it know anything of a special day of worship such as we have on the first day of the week. All the saints in glory worship and serve constantly and continually. On earth worship of the Lord is suspended by night and the necessity of rest, but in Heaven we will serve God "day and night." Absent from the

able joy this must be to these departed spirits. They are ever with the Lord, and the Lord is ever with them!

The glory of Christ is the brightness of Heaven. That glory is so great that the angels cover their faces in His presence (Isa. 6:1). It was so brilliant it blinded Saul of Tarsus when he saw it on the Damascus road. But the spirits made perfect in Paradise constantly behold the glory of the Person of Christ. There they see a glory in the heavenly tabernacle which by far surpasses the glory which they saw in the earthly tabernacle (Ps. 63:2). It is utterly impossible for a believer in the body to imagine just what will be the nature of the vision of Christ, but it will surely be a source of unspeakable delight. The word "behold" implies more than seeing; it means also to participate and to enjoy the constant sight of the glory of the Person of Jesus Christ.

### REJOICE OVER A REPENTANT SINNER

One of the chief occupations of Heaven will be to rejoice over a sinner who repents on earth. I am convinced that Heaven is more concerned with the conversion of God's elect than earth. Certainly we do rejoice on earth to see a sinner saved in our church services. The grand occasion awakens a lively emotion in the bosom of all Christians. But we often fail to realize that in Heaven there is more excitement when a sinner repents than there is on earth in the church service.

Jesus in the parable of the lost sheep tells how the shepherd brings the lost sheep home, asking his friends to rejoice with him (Luke 15:3-6). Then He adds: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." He tells

them the parable of the lost silver, and the joy of its recovery (Luke 15:8-9). He ends this second parable by saying: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

The subjects of this heavenly joy are not the angels. The rejoicing is in the presence of the angels. The reference must be to the souls of the righteous who are in the presence of the holy angels. These departed spirits of the saints are the ones who rejoice when a sinner repents on earth. The saints in Heaven know the worth of an immortal soul more than any one else. They know of the necessity of repentance on earth to escape eternal death. How their hearts are thrilled when a lost sheep comes home to God!

How do the saints in Heaven learn of a sinner's conversion on earth? It is certain from Luke 15:10 that the saints in glory somehow obtain this information. It may be the Father announces the conversion of a sinner to those around His throne. Or, it could be the inmates of Paradise may see us from their exalted position in Heaven with their increased powers. Or, it may be the angels ascending from earth may announce our repentance to the inhabitants of the upperworld.

What pleasure and happiness must be there when a father beholds the repentance of his wayward son! A mother's heart will leap for joy to learn her daughter has been saved by the grace of God! A pastor will be glad to see a sinner repent to whom he preached many times without success! All the saints must rejoice to know a soul has been turned from Satan to God, another subject added to Christ's (Continued on page 5, column 3)

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By A. W. PINK

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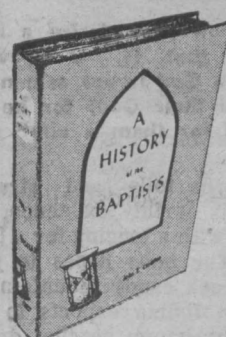
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body which is weak and frail, there is nothing to hinder or obstruct our service — the unclothed spirit is always willing. This service will not be tiring nor will it bring weariness.

### BEHOLD THE GLORY OF CHRIST

The Second Person in the Godhead had a glory with the Father "before the world was" (John 17:5). In the Everlasting Covenant the Father promised Christ a special glory which would follow His sufferings on earth (I Pet. 1:11). When Christ ascended to Heaven He went to sit on the right hand of the Father, not only in the glory of His deity, but also in the glory of His mediatorial office. The spirits in the intermediate state are with Christ and are permitted to behold His glory with the Father.

Jesus prayed on earth: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). Since the Father always heard His prayers, we can be certain the saints in Paradise do this very minute see this beautiful vision of Christ. What an unspeak-



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## "Bed Too Short" ...

(Continued from Page Two)

first one way, and then the other, cracking his head on the headboard, and with his feet stuck out over the footboard, angling himself around from one corner of the bed to the other, trying to wrap himself up in a cover that isn't big enough. I thought, what would that fellow be thinking about? What is he going to think about a host that would put him in a bed that size, and give him a covering that wasn't wide enough to cover him. About that time I went to sleep, and I never did figure out what he was thinking about.

Well, when I got up the next morning my text was still in my mind, and I said, "I guess I will have to bring a sermon to the folk about insufficient religion based on this text of Scripture."

### MOST FOLK HAVE AN INSUFFICIENT RELIGION

Just like that bed and cover were insufficient, so the majority of people have an insufficient religion. I don't hesitate to say that I think that the majority of people of this world have that kind of religion.

Consider the individual who has reformed and quit his meanness and who is enjoying a reformation from his original state and from his original habits. That man certainly has an insufficient religion. That individual who has been reformed of his own will power rather than having been regenerated by the power of God — that individual certainly has an insufficient religion.

I think of the Scripture which says: "God requireth that which is past" (Eccl. 3:15).

Suppose an individual were to live for fifty years, and then reform, and then could live perfectly for the balance of his life. Of course he can't but we will assume he can. How about the first fifty years of his life? Something is going to have to be done about that first fifty years of his life. Even if he could change the last part of his life, and could live perfectly from the time that he professed faith in the Lord Jesus Christ, which he couldn't, then what about those first fifty years of his life when he was living in sin.

Beloved, I tell you, all the reformation in this world on your part which changes your life for the future, can never alter your life in the past. Something has to be done about the past. Either you have to pay for it in Hell, or else somebody else is going to have to pay for it. Beloved, there is only one other individual who can pay for the past, and that is the Lord Jesus Christ who died for our sins on the Cross of Calvary.

When I think of this text which declares that God requires that which is past, then I say that the man who has merely reformed without being regenerated, that man who has quit his meanness without having the Spirit of God operate within his soul, that man

surely has an insufficient religion. He is in as bad a state spiritually as the man who is trying to sleep in a bed that is too short, with the cover too narrow.

Listen:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation" (Matt. 12:43-45).

What does it mean? Just one thing. Here is an individual who has reformed. He changes his life and the unclean spirit goes out of him for a little while. In other words, he puts the Devil out, but Jesus Christ doesn't come in. Therefore, the old house in which he lives, the old body, the old tenement is empty. The unclean spirit has gone out. The Devil lets him alone for a while. He sobers up, and he stays sober. He doesn't get on a drunk for a long period of time. He quits his meanness, whatever that meanness may be. He ceases entirely from all sin, but there isn't anything on the inside. The Devil has come out, but the Lord Jesus hasn't come in.

One day the Devil looks in his old house, in which he used to live, and he sees it "empty, swept and garnished" — all cleaned up, nothing on the inside. What is the result? The evil spirit comes back into that house, and he brings with him, seven spirits worse than himself, and the word of God says that "the last state of that man is worse than the first." Beloved, he can reform, but it is an insufficient religion.

Oh, hear me when I insist upon this fact, reformation won't ever save a soul. It isn't reformation but regeneration that counts in the sight of God.

Then I think of another religion that is definitely insufficient and that is the religion that comes by an acceptance of the ordinances or a creed of the church.

I know a woman who can recite the Westminster Catechism from beginning to end, but, beloved, she is as ignorant of the grace of God as it is possible for a human being to be.

I know another individual who can tell you everything that the Episcopal Church stands for in detail, yet is absolutely a stranger to God Almighty's saving grace.

Each of those individuals have religion. They have gotten a good case of religion, but that is all they have. They know churches; they know what their church stands for. They know about the doctrine of baptism and they know about the ordinances, but they do not know the Lord Jesus Christ as Saviour. Listen to me, if there is one individual who is devoid of the Spirit of God more than any other, it is that individual who has religion, and doesn't have sal-



For October 8, 1978

Philippians 2:6-8.

We are looking at the principles which are to govern the individual Christian and the churches of the Lord Jesus Christ in their earthly journey as ambassadors for the heavenly King. Surely this should occupy a chief place in our hearts after regeneration.

#### Verse 6

"Who, being in the form of God,"

Paul immediately points the saints to the perfect pattern in which there can be no flaw. Nowhere in God's Word do we have a more majestic statement concerning the deity of the Lord Jesus Christ, and yet no where can we find a greater statement concerning His humanity. Yes, "great is the mystery of Godliness" (I Tim. 3:16). Compare Isaiah 9:6, Matthew 1:21-23, John 1:1-3, 14. Without this being true we have no Saviour.

"Thought it not robbery to be equal with God." In John 5:18 the Jews sought to kill Christ because He claimed to be deity, God of very God. Here He claims every right to do so, knowing He was not taking a title which didn't belong to Him. He was what He claimed to be. His every attitude and every action proved this to be true. Any way you examine or measure Jesus He is equal with God. He was not just like God in some aspects, but "in the form of God," the very essence and nature; co-eternal, co-essential, and co-equal.

#### Verse 7

"But made Himself." Of all that God ever made, this is the most staggering to our minds. "How

vation.

Every once in a while I meet with somebody who says, "Brother Gilpin, I am doing the best I can. I am striving to the best of my ability, but I am afraid that I might lose my religion." Do you know what I always say to that individual? I say, "I wish you would lose your religion. The best thing that could ever happen to you is to lose every bit of your religion, and get salvation in Jesus Christ, because you don't lose that. Whenever you get Jesus Christ as a Saviour within your heart, you are saved for time and for eternity."

Beloved, that individual who is depending upon religion, whether it be the religion that grows out of baptism, whether it be a religion that grows out of a strict observance of church ritual, whether it be a religion that grows out of religious works — regardless and irrespective of what kind it may be, the individual who is depending upon religion has nothing else but an insufficient religion.

You know how uncomfortable it would be to sleep on a bed that was too short and you couldn't stretch out. You know how uncomfortable it would be to try to sleep with a covering that was too narrow. Beloved, I say to you, the individual who is depending upon religion and does not know Jesus Christ as a Saviour is in a worse state spiritually than the man who sleeps on a bed too short and tries to wrap himself in a cover too narrow.

Do you know when an insufficient religion will prove its faultiness most. As long as the sun is shining brightly, as long as you have money in your pocket, as long as you are well and able to walk about, as long as there is not a cloud in the sky, as long as the hearer is not stopping at your door, for you, or for one of your loved ones, that insufficient religion will appear to be all right; but when you need it most, is the time when an insufficient religion fails you greatest.

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

can these things be?" "By faith we understand." "With God all things are possible."

"Of no reputation." He emptied Himself in His outward manifestation and voluntary submission, but not in His ceasing to be God. Man looks on the outward appearance, therefore he sees no beauty in the man Christ Jesus (Isa. 53:2). So, He is despised and rejected of men (Isa. 53:3).

"And took upon Him." He takes humanity and becomes God manifest in the flesh. He did not take fallen flesh or a depraved will for He was "without sin" (Heb. 4:15).

"The form of a servant." He came not to do His own will but the will of Him that sent Him. He was a perfect servant in every respect. He came not to be ministered unto, but to minister."

"And was made in the likeness of man." He "made Himself" and "was made." Compare, "for unto us a child is born, unto us a Son is given" (Isa. 9:6). "For verily He took not on Him the seed of Abraham" (Heb. 2:16). "Wherefore in all things it behoved Him to be made like unto His brethren" (Heb. 2:17). He was made in the likeness of men that He might be made in His likeness (I John 3:2). He was also made to be sin, that we might be the righteousness of God in Him (II Cor. 5:21).

#### Verse 8

"And being found in fashion as a man." What transcendent glory in the expression, "being in the form of God" (Vs. 6) but oh, what humiliation in the expression being found "in fashion as a man" and "in the form of a servant."

you are sick, and an insufficient religion is a mighty poor pillow to put your head on. You come down to the time when you get a pain in your side and the doctor is going to have to operate on you and you will want something more than religion when you crawl upon that cart to be taken to the operating room. It doesn't make any difference what your condition is, you are going to feel that in the sight of God your religion is spiritually worthless.

I tell you, beloved, all that will help in the hour of trial is Jesus Christ as your Saviour. The majority of people who walk the streets today have an insufficient

religion, and the thing that they need to do is to get rid of that religion which is as worthless and as useless to them as a "bed too short and a cover too narrow" when they are trying to get a good night's sleep.

"He humbled Himself." He stooped to wash the disciples' feet! Note also, He did it freely.

"And became obedient unto death." He was faithful unto death (Rev. 2:10). He did not shirk His responsibilities even though it led Him to die.

"Even the death of the cross." Yes, He voluntarily died the most degrading and shameful death known to man. It was also the most painful. No wonder Paul gloried in the cross (Gal. 6:14). "On the cross for me, on the cross for me, dying there in agony, Jesus paid the price Himself the sacrifice, on the cross for me." Not the cross, but the death of the cross is what was needed to save us from our sins. He died on the cross, not just under man's law, but under the law of God.

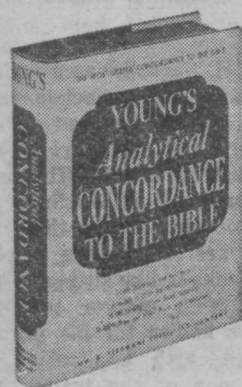
Now the purpose of these verses in the context is clearly seen. If Christ humbled Himself and was willing to bear shame and reproach as the servant of the Father, when He was in essence King of kings and Lord of lords, how much more should we, who were once servants of sin, be willing to humble ourselves? Surely we should count this a privilege and an honor. We should further bear and forbear each other, and in lowliness of mind seek to help each other. Yes, we are to have the mind of Christ. This would be the death knell to pride, jealousy and envy in our churches. May we therefore pause before these verses often until they become a reality in our lives.

### II OUR SUFFICIENCY IS OF JESUS

If my text of Scripture is talking about an insufficient religion, then in contrast let me tell you about ONE who is sufficient — the Lord Jesus Christ. Beloved, the Lord Jesus is the only one who is sufficient for us. He is the only one that can satisfy when you are sick. He is the only one that can satisfy when you are in trouble. He is the only one that can satisfy you when the time comes for an operation. He is the only one who can satisfy you when you stand beside an open grave and bid a loved one good-bye. He is the only one who can satisfy you when you come down to the brink of death — when you can say, "The Lord is my shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Beloved, I tell you, Jesus Christ is the only one who is sufficient.

A few years ago I went to see a woman who was a pillar in a Methodist church. All of her life she had spent as a servant of her church. There wasn't any individual who ever worked harder for her church than this woman. I went to see her on the eve of her operation. She was lying there in bed wringing her hands, and I said, "Certainly you are not afraid to be operated on?" She said, "Brother Gilpin, I don't know whether I have done enough yet to be saved or not." Then she launched into a detailed account of all that she had done for her church, how she had baked cakes and given them to the church, and (Continued on page 4, column 3)

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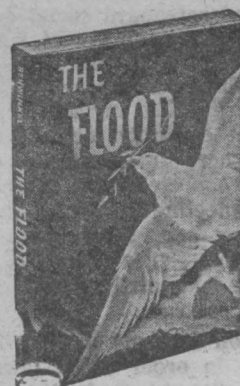
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THE BAPTIST EXAMINER

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PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

Where do Baptist preachers get their Scripture to perform civil marriages? Is marriage a civil or religious matter?

PAUL  
TIBER

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Marriage is definitely a religious matter. "For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh" (Eph. 5:31). Whether or not a marriage begins with a religious ceremony is a separate matter, but it (marriage) is most certainly a biblical affair and is, therefore, a religious matter.

There is no Scripture that I know of, that directly instructs regarding the performance of civil marriages, but it seems fairly obvious that government decrees such activity and therefore, we may operate under the "civil authority" principle of Romans 13:1-9.

JAMES  
HOBBS

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Marriage is given of God for men and women to become united as one and remain together as husband and wife. Marriage is a very definite bond and can only be broken by a bill of divorce under certain circumstances. "The wife is bound by the law as long as her husband liveth..." (I Cor. 7:39). (See also I Cor. 7:1-40 and Matt. 5:31,32). As you can see the bondage of marriage is of the law, this makes it a civil matter as well as a religious institution.

Why do we perform civil marriages? I can only speak for myself. By performing marriages according to the law I can see that God's rules are being observed. If a saved person wants to marry an unsaved I can explain to them why it is wrong. I can counsel the couple as to the role of the husband and the wife and also their duty toward God and each other. (One of the reasons that so many people have trouble is because the

wife refuses to obey God and be in subjection to her husband, and the husband fails to take his God-given place as the head of the family.)

By performing civil marriages we are obeying the laws of the land as we are told to do in the Scripture (See Titus 3:1; Rom. 13:1; I Tim. 2:2).

Let me make it perfectly clear that I do not perform every marriage requested of me. I will not marry a saved person with an unsaved, nor a Baptist with someone of another denomination. I will perform marriages between two unsaved people because marriage is an institution given to all men.

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COOK

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Marriage is a civil matter. The preacher gets his authority to perform a marriage ceremony from the state. So far as I am able to know there is no Scripture that justifies his performing such a ceremony. Somewhere along the line it has become a custom for a preacher to assume the responsibility of the judge, or the justice of the peace. For some preachers it has become a rather profitable custom. But he has to get his authority for it from the state. So, to this extent, the preacher has become married to the state. I certainly do not try to "trump up" any of that kind of business. Being a Baptist preacher is a full time job without his having to take care of some of the judge's business.

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Marriage was ordained of God, and is therefore a divine institution. Every society or state needs some legislative pillars (laws) which are designed to support decency and safeguard social order. It is the responsibility of legislators to see to it that they pass no law which contravenes the laws of God regarding any matter, and this most certainly includes marriage. There are many civil obligations connected with marriage, such as meeting health standards, the buying and selling of real estate, etc. Hence it follows that marriage is a civil as well as a religious contract.

A person does not have to be a Christian in order to be lawfully married, "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge" (Heb. 13:4). Communal living which is so popular today manifests flagrant disrespect for both civil and religious laws given to regulate marriage. Such practice (living together as man and wife without a civil certificate) may be popular with the depraved masses, but it is an abomination in the sight of God.

There are no Scriptures which prohibit preachers from performing wedding ceremonies. When

officiating at the wedding of unsaved persons he is acting as an agent of the state, and his authority is civil, and not ecclesiastical. However, the preacher is to remember he is at all times an ambassador of Christ. No saved person has a right to marry an unsaved person (II Cor. 6:14), and Baptist pastors should have no part in such a wedding.

The state requires a marriage license, and this law is a tool in the hands of the state whereby it can to some degree avert the irresponsible union of lovers. The Lord's churches have the Bible and it is the perfect guide in the selection of a marriage partner. The church should not have anything to do with a wedding which does not meet the Bible standard. The pastor should not have anything to do with a wedding which does not meet the civil law, which contravenes not the laws of God. Scriptural prohibitions to marriage long ago lost their prestige with so-called Christendom, but it would be wise for the born-again person contemplating marriage to check and see if he meets the divine criteria, for it is as valid today as it ever was.

## "Bed Too Short" ...

(Continued from page three)

how she had sold Larkin orders in order to raise money for the church. She told me how she had entertained preachers, and how she had gone to the church, and cleaned the building. She told me how she had tried to pray people through at an altar of prayer. She told me all that she had done, and she said, "I don't know whether I have done enough to be saved or not." Beloved, I might soon agreed with her. I knew that she hadn't done enough to be saved. I knew that she was a lost woman. I knew that if she had been saved she would have come down to the hour of her sickness, facing that operation without one bit of grief. If she had known Christ, beloved, she would have had her hand in His, and would have felt Him walking beside her. I tell you, there is only one that could give to you a sufficiency, and that is the Lord Jesus Christ.

How is He sufficient for us? He is sufficient for us because His blood paid for and washed away our sin stain. Why, beloved, my sins are washed away. All the sins in my past life, I don't have to worry about one particle, because Jesus Christ has washed away my sin. Listen:

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

"And from Jesus Christ, who is the faithful witness and the first-born of the dead, and the prince of the kings of the earth. Unto him that loved us, and WASHED US from our sins in his own blood" (Rev. 1:5).

Beloved, if you are saved, you have had a figurative blood bath. Your sins have been washed away in the blood of the Lamb. Reformation can't put them away; baptism can't put them away; church membership can't put them away; creed and ritual cannot put them away. I tell you all that a man might do and all that a church might do will never satisfy. It is only an insufficient religion. But when a man stands beside Calvary to realize that Jesus Christ has died for his sins, and to realize that his sins have been washed away in the blood of the Lamb, there is something to hold to in the hour of trial. There is something for you to grip when you are in trouble. There is a suffi-

ciency in Jesus Christ.

Not only has He washed away our past sins, but He has clothed us in His own righteousness.

Several years ago I preached one night on being clothed in the righteousness of Jesus Christ, and a man got furiously mad. He said he didn't want to go to Heaven in another man's coat. Well, beloved, if he ever goes to Heaven he will go there in another man's coat. He will go there clothed in the righteousness of the Lord Jesus Christ.

We read:

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

What does it say? Simply this: God took my sins and put them over on Jesus Christ who didn't have any sins, and God took the righteousness of Jesus Christ and put it over on me when I didn't have any righteousness, so that I traded my sins to Jesus and in exchange got His righteousness. In other words, God looked upon Jesus Christ and saw Jesus Christ as a sinner and when He died,

He died for our sins. Now God sees me not as a sinner, but He sees me clothed in the righteousness of the Lord Jesus Christ.

Isn't it wonderful to know that God treated Jesus just like Gilpin ought to have been treated, and that God treats Gilpin today just like Jesus ought to be treated? I tell you, beloved, there is no truth that blesses my soul like the truth of imputation — that my sins are imputed to Him and likewise His righteousness is imputed to me. Why is it that that religion of Jesus Christ is sufficient for us? Well, it washes away my past sins and then today it means that God clothes us with His own righteousness.

The Lord Jesus Christ also is sufficient for us in that He charges no more sin to us after we are saved.

Listen:

"Blessed is the man to whom the Lord will not IMPUTE SIN" (Rom. 4:8).

That word "impute" means "charge," and it says that blessed, or happy is the man that God won't charge with sin.

Who is it that God won't charge with sin? Is there anybody that He won't charge with sin? Thank God, there is. He won't charge me with sin, and He won't charge you with sin, if you are a believer. God won't charge one single sin to the believer because He has already imputed or charged, the believer's sins to the Lord Jesus Christ.

Beloved, that is why we have a sufficiency in Him. That is why

in Him you can lie down and sleep. The bed isn't too short and the cover isn't too narrow. Beloved, there is comfort for you in Jesus Christ if you are saved. Why? Because God has washed away your sins in His blood, you are clothed in His righteousness so that God sees you clothed in the righteousness of His Son, and furthermore, God won't ever charge one single sin to you.

III

## GOD PRONOUNCES A WOE UPON THAT MAN WHO PREACHES AN INSUFFICIENT RELIGION

"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, LET HIM BE ACCURSED" (Gal. 1:9).

Do you realize that the majority of preachers in this world are preaching a religion that is definitely insufficient? Well, God says woe to the man who preaches a false insufficient religion. Let him be accursed. Let him go to Hell.

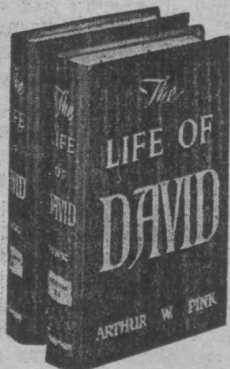
I think of the individuals who fail to preach Jesus, who preach baptism, who preach church membership, who preach reformation, who say that all you have to do is to join the church, and do the best you can, and just before you die confess your sins and you will go to Heaven. The Word of God says, "woe" to the man that preaches a religion like that. The only religion that will stand the test is a religion that is based on Jesus Christ. There is a sufficiency there. There is a comfort there. You can find rest just like you can rest on a bed that is long enough and with a covering that is wide enough for the wrapping of your body. But woe to the man who preaches any other kind. I tell you, beloved, the only hope we have is that which comes through the gift of Jesus Christ, God's Son, to us.

## CONCLUSION

One time a Methodist friend called me up and said that he had a goose for me for New Year's Day. I thanked him and told him that I would be right out to get it. Now, beloved, when I went out to get that goose, he gave it to me. He got a crate and put it in it. I didn't have to pay him for the goose nor the crate. I didn't have to beg him for that goose after I got there. All I did was to accept it. I took that man at his word and took what he offered me. Beloved, when I got that goose home and dressed it, we had it for dinner, and a good sized portion of it entered the Baptist ministry. The fellow that started it out was a Methodist and got him started on the wrong track, but I sure did convert him in the end.

Now listen, beloved, I didn't have to pay for that goose. I didn't have to ask for it. I didn't go around and say, "I am looking for a goose." Instead, that man called me up. He took the initiative. He told me that he had a goose for me and all that I had to do was to come and get it, and when I went out to his (Continued on page 5, column 2)

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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

### "A FRIEND IN TIME OF NEED"

By NANCY K. POTTER  
Rogersville, Alabama

It was Friday afternoon, and Karen Michaels was sliding the last pan of cookies into the oven when Mrs. Michaels came into the kitchen. She slipped an arm around her daughter's shoulders and raised her eyebrows in question, "Who all did you say you invited for this slumber party, dear?"

"Three of the girls from church — Janie, Carla and Donna — and two girls from school. You remember Midge Austin, the new girl in my Science class?" Karen asked as she got up to check her cookies. "Pam Trousdale is coming, too, Mother, and I want you to help me pray that I can be an influence on her tonight. She's not been faithful at church since she started dating Mike. He's not saved, you know."

Mrs. Michaels agreed to pray with Karen. The two then worked together to clean up the kitchen so Karen could begin her preparations for the evening. She glanced at the clock, untied her apron and hurried down to the playroom to get things in order. "Lord," she prayed silently, "help me to be a good example to these girls tonight. Help us all to win Pam back to serving you faithfully."

Karen and Pam were popping popcorn later that evening while the other four played doubles in ping-pong. Pam was filling tall glasses with soft drinks when she glanced at Karen and sighed. "I'm glad I came over tonight," she smiled. "It seems like all of us don't see one another much anymore."

"Yes . . ." reflected Karen as she buttered the popcorn. "We have such fun when we do get together don't we? How about coming tomorrow night for the church youth meeting, Pam?"

"I . . . I'd like to," she stammered, "but I've already got a date with Mike." Karen nodded silently and got a tray for the soft drinks. The two girls joined the others just as the ping-pong match came to an end. Conversation drifted that night from school, to church activities, to boys and dating. Pam knew she was the only one in the group that had been dating a lost boy, and she puckered her brow in question. "I know none of you date lost guys, so I want to know what is so WRONG about it. Mike isn't saved, you know."

Donna spoke up and commented that the Bible taught against unequally yoking together with unbelievers. When Pam argued that she didn't even have marriage on her mind, Janie reminded her that dating lost people was a good way to fall in love and marry a lost husband. Midge, a new Christian, listened without comment. Pam turned to Karen and asked about taking a lost person to church on a date.

"Well . . . most of the time it doesn't stop there, Pam," Karen began. "A lost person can't really be interested in spiritual things, so it adds up that they go to church just to be with their date. I admit that they might possibly hear the truth and get saved, but it's too big a risk. Why not be safe and just date saved guys?"

Pam lowered her gaze to the floor and the room grew quiet. Karen picked up her Bible and read aloud from I Corinthians 15: 33: "Evil communications corrupt good manners," she read. "In other words, we all need to remember that being chummy with lost friends will drag us down spiritually. Lost people cannot understand our spiritual desires,

so if we continue to company with them we will no doubt begin to think and act the way they do, and the Bible teaches against that."

"Doesn't it say in I John 2:15 that we aren't to love the world, neither the things that are in the world?" Jane spoke up. One by one the girls slipped away to prepare for bed until Pam and Karen were left alone. They talked until the wee hours of morning when Pam slipped to her knees and asked Karen to pray with her. The two girls asked the Lord to strengthen and guide them in a special way, and Karen finished up by reading a few scriptures with Pam before they crawled into bed.

Pam smiled through her tears and thanked Karen. "I really want to do what's right," she struggled, "but I'm going to need a lot of encouragement. I'm so glad you invited me over this weekend, Karen."

READERS: Isn't it wonderful that we can turn to true Christian friends in time of need? A real born-again person will help you through rough times when all other "friends" desert you. Remember that ". . . evil communications corrupt good manners . . ." I Corinthians 15:33. Be friendly to lost people and set the example of a true child of God, but don't become so involved with them that you follow their ways. Christians need other Christians to fellowship with. Why not invite some good Christian friends over for fun and fellowship?

### "Bed Too Short" . . .

(Continued from page four)  
farm, I received it. I didn't have to do anything but take what this man offered me.

Beloved, that is exactly what salvation is, God takes the initiative. God gave Jesus Christ to die on the cross, and when He died on the Cross for our sins, you don't have to beg for it. You don't have to do anything for it except to receive Jesus Christ as your Saviour. When you receive Him, thank God you are saved.

You then have a religion that is sufficient. If you get sick, it will comfort you. If you are broke, it will help you. If you have troubles in your home, regardless of what kind of troubles you have, it will comfort your soul. When you see one of your loved ones sick, and you go to God in prayer, the religion of Jesus Christ will comfort you when you pray. Beloved, when you see the hearse drive up in front of your house to take a loved one out to the city of the dead, the sufficiency of Jesus Christ will be your stay. And beloved, when you close your eyes upon this world for the last time and they take you out to the cemetery, the last vision that you have of this world, as well as the first vision of the other world, will be a cheering one, because of the sufficiency of the Lord Jesus Christ.

I ask you, is your religion sufficient, or is it an insufficient religion? Thank God, there is a religion that is sufficient. It is not like a bed that you lie on that is too short for comfort. It is not like a covering that is too narrow for you to wrap yourself therewith. Thank God, beloved, there is a religion that will give you comfort and satisfaction, and that religion is ours through Jesus Christ.

May God bless you!

### Employments Of . . .

(Continued from Page Two)  
kingdom, and another heir is born into the family of God. Oh, that people on earth were as concerned with lost souls and their repentance! Oh, that earthly men could see like the heavenly saints!

### SPECTATORS IN THE HEAVENLY GRANDSTAND

The spirits of departed loved ones in Heaven have an interest in those who remain on earth. This can be seen in Hebrews 12:1: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

The writer of Hebrews calls his readers' attention to the ancient games. In that day a multitude of spectators usually occupied the circular seats in the amphitheater, from which they could easily behold the combatants. This is very much like the gathering of a mass of people in a stadium, or a large group in the grandstand of a carnival. The Hebrew writer by a magic sweep of his pen places the heroes of faith in chapter 11 in the heavenly grandstand as spectators of our Christian race. These Old Testament saints and martyrs surround us as witnesses, very much like the Israelites were encompassed with the pillar of cloud.

Those of us still on earth must be conscious that we are acting in the immediate presence and under the eye of these illustrious heroes of faith. From their heavenly rest these departed spirits actually look down to behold us. In the cloud of witnesses there is not only patriarchs, prophets, and apostles, but the pure, the brave, the faithful of all generations. I see in that host of invisible spectators Savonarola, John Bunyan, John Gill, Adoniram Judson, Charles Spurgeon, John Broadus, R. G. Lee, and many more who are now in Heaven. I cannot see them with these mortal eyes. I behold them only by faith, but they see me. I cannot hear them speak, but they can hear me. The thoughts of their presence and sympathy fires my heart and nerves my arms.

### TALK TO ANGELS

Souls in the middle life are employed in conversing with the angels of God in Heaven. Men have been privileged in times past to converse with angels on earth even while they were in a natural body. Surely the spirits of just men made perfect can communicate with these ministering spirits in the heavenly city. Angels are able to communicate their thoughts to each other (Dan. 7:13; 12:5-7; I Cor. 13:1). There is every reason to assume there is such splendid conversation in Heaven. If an angel could make known the Book of Revelation to the Apostle John (Rev. 1:1), what profound knowledge may the angels reveal to the spirits in Paradise.

### SPEAK WITH OTHER SAINTS

Periods of conversation are pleasant to the saints in this present imperfect state, and it is sure to continue to an even greater degree in the perfect state after death. The life of the children of God in Heaven is not spent in a state of isolation and separation from each other, but in near, sweet, and living intercourse. The saints in the intermediate state shall stand together and talk about events on earth.

When Moses and Elijah appeared on the mount of transfiguration with Christ, it is written these two departed saints "spoke of his decease which he should accomplish at Jerusalem" (Luke 9:31). These two men, who had lived on earth centuries before, knew Christ would die at Calvary to fulfill the law and the prophets. They had knowledge of a future event on earth.

Moses and Elijah referred to Christ's death as his "decease." The word "decease" in the Greek means "to go out of" or "exit." Peter, who witnessed this scene, used it to express his own expected death (I Pet. 1:15-18). Moses and Elijah knew after death on the cross the spirit of Jesus Christ would go to Paradise where all

### CALVINISM DIES HARD



Charles H. Spurgeon  
1834 - 1892

"Those who labor to smother 'Calvinism' will find that it dies hard, and, it may be, they will come, after many defeats, to perceive the certain fact that it will outlive its opponents. Its funeral oration has been pronounced many times before now, but the performance has been premature. It will live when the present phase of religious misbelief has gone down to eternal execration amid the groans of those whom it has undone. Today it may be sneered at; nevertheless, it is but yesterday that it numbered among its adherents the ablest men of the age; and tomorrow, it may be, when once again there shall be giants in theology, it will come to the front, and ask in vain for its adversaries.

Calvinism, pure and simple, is but one form of Evangelism; it is not perfect, for it lacks some of the balancing truths of the system which arose as a remonstrance against its mistakes, but still it contains within it so large a measure of divinely immortal truth that it will never die. 'Modern thought' is but the thistle-down upon the hillside; the wind shall carry it away, but the primeval mount of 'Calvinism,' which is none other than Pauline or Christian doctrine, shall stand fast for aye." (THE SWORD AND THE TROWEL, Feb., 1874, p. 31).

the departed spirits of the righteous were. Christ spoke of His own death as the time when "he should depart out of this world unto the Father" (John 13:1). Hence death is viewed by Moses, Elijah, and Christ as an out-going to Paradise, a loosing from the shore of life and launching out into the sea of immortality.

The spirit of Abraham knew about Moses and the prophets who had lived on earth after he had long since been dead (Luke 16:29, 31). The spirit of Abraham must have learned about this from the spirit of Moses in Paradise. Moses may have told Abraham upon his arrival to the spiritland, "I wrote a book about you on earth called Genesis." The passage in Luke 16 leaves no doubt but what saints in Paradise converse with one another about earthly things.

### REJOICE AT BABYLON'S FALL

During the coming 7-year tribulation on earth, the downfall of Commercial Babylon sends a thrilling emotion of interest upwards and fills all the saints in Heaven with the most delightful joyousness. In Revelation Chapter 18 an angel from Heaven announces the fall of Antichrist's kingdom (vv. 1-19). Then in verse 20 it is written: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." In Revelation 19:1-2 reads: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God; For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

### CONCLUSION

Take courage my brethren in Christ. Soon we shall go to join the saints in Paradise and to behold the upperworld of beauties and wonders. What pearly gates we shall see! What golden streets there shall be to walk upon! What jasper walls shall meet our eyes! What immortal trees and crystal streams shall we behold! There is Jesus whom our soul loves. There are parents, friends, partners, and all of God's children surrounded by amaranthine bowers! There we shall find the over-

shadowing splendor of everlasting happiness!

Sinner, God did not cast man out of Paradise in Eden that he might be able to find another paradise in this world! Ever since God stationed before Eden the cherub with a flaming sword, man has been forced to look for no paradise on earth. He must seek to enter the better country in the upperworld in the Third Heaven. Unless you trust Christ and make sure of Heaven, you will be a great loser at death! You will have missed Paradise as far as Hell is from Heaven.

### Our Country's In . . .

(Continued from Page One)  
proposed neutron bomb and the Trident submarine. Does all this amount to church expertise in complicated military weapons systems? Or aid to the evil forces of this world?

Christians have a duty to fight evil. Communism is evil — and communism has developed the world's greatest war machine. Not for defense. But for offense, and military strategists are agreed on this point. The communists intend to control the world — to "bury us" — and have said so repeatedly.

Atheism is the religion of communism. It is taught in the schools. America is Christianity's greatest asset and if America falls, the work of Christ is threatened throughout the world. Yes, segments of the church are still allowed in the USSR, Cuba and other communist countries. But this is for propaganda purposes. When there's no one to propagandize, what then? (Presbyterian Journal, January 4, 1978).

What has our national government done about defending us? President Carter came to Norfolk, Va., on August 5, 1978, to commission the Navy's newest warship, the USS Mississippi, and declared "We have not — and we will not — become a second-rate power," and further, "The United States will maintain military and naval forces (Continued on page 6, column 3)



## Church Archetype

(Continued from page one)

Spirit, walk in the Spirit, pray by the Spirit, are a habitation of God in the Spirit, without the Spirit are none of Christ's. The Spirit is, to them, as vital as breath. The doctrine of one Spirit is, therefore, involuntarily proclaimed at each heave of the ecclesiastical lungs.

3. Do not the members of every true Church body, each and all, believe in one God and Father? He is "over all, and in all, and through all." To Him Christ the Son leads; of Him the Holy Spirit in them speaks; His sons and heirs they are, and to Him they constantly draw nigh in work and worship. They are His "household, his habitation." They own no other God and Father. Belief in Him is both constitutional and indispensable.

4. As the mariner seeks his port inspired by one all-absorbing hope, so do the real members of Christ's body. Through life drawing nigh to God pavilioned in the splendor of holiness, sustained during storms, meanwhile, as a vessel is held by its anchor, even anticipating the glorious consummation of toil and tears, the triumph of immortal life in the outward as in the inward man, they are absolutely one in that hope of hopes whose briefest and best description is, "the hope of the resurrection."

5. The direct fruit of the Spirit, the bond of union with Christ, the power of access to God as Father, the soul of hope, the germ of interest in fellow man, and "the victory which overcomes the world," is faith, in the sense of simple, childlike trust. Faith, therefore, is another fundamental and experiential doctrine of every true body of Christ, and of every member of such body. It is the inlet of the divine, the spiritual artery through which life and all its inspirations flow to every part of the body. Hence the doctrine of faith is an inevitable archetypal essential.

6. Out of the world and into the body all lawful members have been led by one Spirit, in one baptism (I Corinthians 12:13), a baptism symbolically expressive of an inward death and resurrection, and therefore necessarily one as to both number and form. A visible ingrafting into Christ ecclesiastical, corresponding to an invisible ingrafting into Christ personal, a prescribed symbolic removal of a living stone from an uncongenial world-bed to a congenial place in the temple walls, this immersion, and consequently its doctrine, is as real and inseparable a feature of the archetypal Church as is the living stone or the living God, its Father.

7. To these six crystal units, these precious Petrine foundation stones we add a seventh, and halt — the doctrine of the one body itself. Of course, a Church which really is one body of Christ, compactly "knit together" by sacred affinities, and not a host of repellent atoms, believes in one body — that is, in the sacred unity which it enshrines. More than believes — it joyfully realizes it. It also believes its own happy unity is typical of all true Church unity, just as a thrifty and graceful oak may be supposed to believe itself typical of all thrifty oaks. In a double sense, therefore, the body believes in one body.

That the multiplied archetypal Church is one in these seven units of experimental or constituting doctrine, is as certain as that the spreading oak is one in leading chemical constituents. That it is necessarily one in more than these, we dare not affirm. Other important doctrines come with Church growth; these are natal. As though they were exclusively so, an apostle groups them under the expressive cognomen, "the unity of the Spirit," and directs a young and model Church to keep them as treasures possessed. They constitute the only creed formally given by inspiration, though another is named, "the unity of the

faith," and related to this as the numerous substantial and adornments of cultured manhood are related to the generic essentials of uncultured infancy. Grow to more amplified or finished creed, then, Churches may, in this all normal Churches are one, and ought to be so recognized. This is the true Apostles' Creed, the touchstone to all theological truth. Errors a Church may have and may hold, without invalidating its title to Scriptural Churchhood, but not errors within this circle of Church constituents. Failure to hold or embody these archetypal essentials, places any religious organism outside the limits of normal or unmarred Christian Churches. Upon these seven doctrinal pillars "wisdom hath builded her house."

### EXTERNAL ESSENTIALS

III. Having thus answered the question, In what does the internal oneness of the multiplied or archetypal body consist? we pass to externals, and add, that Christ's archetypal Church, being one in Spirit and constitutional doctrines, is inevitably one in structural form.

In this day of scientific knowledge and accuracy, doubtless every thoughtful, unbiased mind, on the basis of all prior to the first projection of the Church into the world. "Do men gather grapes of thorns or figs of thistles?" Do they find the Spirit of the lamb in the structural form of the tiger or hyena? Did not God make man physically upright to correspond with the moral uprightness which originally beautified his character? Did He not give him a thought-beaming and emotional face as the ever changing but always truthful hieroglyph of his kaleidoscopic spirit? Why not the same law of correspondence, then, relate the external to the internal of that compound man, the Church?

The double interpretation or application proper to some pertinent Scripture, is certainly favorable to the view. Thus when a Church is said to be "built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone, in whom each several building, fitly framed together, grows into a holy temple in the Lord," we may refer the description either to the internal adjustment of graces and doctrines, or to the external adjustment of officers and government. In like manner, when Paul calls the Church "the fullness of him who fills all in all," we may understand him to speak of the divine wisdom displayed, either in the inward Christian man or in the outward Church constitution. The Christ-built Church is such fullness, in both directions. The outward is for the sake of the inward, but for that very reason is of immense importance, and should have its revealed correspondence.

Living, however, as we are among the countless divisions which have rent the body of Christ during eighteen centuries of martial history, the strange spectacle confronts us of many diverse bodies, each claiming to be the body, and of much wasted eloquence sanctifying schism by glorifying oneness of Spirit, miscalled "the unity of the Spirit," and diversity of external form, as especially favorable to the accomplishment of Church ends. "The constitution of the Church, like its doctrine, has an unchangeable substance and a changeable form." (Schaff's Ap. Ch., page 24).

On the one hand, venerable with years and assuming to be the kingdom of Christ, out of which there is no salvation, stands the "Holy Catholic or Universal Church," justifying no use of the term church in the plural, as thoroughly an organic unit as the Banyan tree, however numerous and scattered its parish trunks, and challenging the reverence and obedience of all men as the one and only ecclesiastical body of Christ.

On the other hand, and at antipodes to this, floats that shadowy but influential Protestant Universal or Invisible Church already noticed, likewise claiming to be identical with the kingdom, and to embrace all the saved, admit-

## IS "THAT" IN THE BIBLE?



Question:

WHAT HEBREW KINGS OFFERED THEIR OWN CHILDREN AS BURNT SACRIFICES?

Answer:

Ahaz, Second Chronicles 28:3 — "Moreover he (Ahaz) burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." Manasseh, Second Kings (21:6) "And he (Manasseh) made his son pass through the fire . . ." Moffatt translates, "He burned his son alive . . ."

ting properly to no plural of Church, and claiming universal love as the one body of Christ, but utterly without place, form, meetings, ministry, ordinances or Church worship.

Then midway between these universal and universally exclusive Churches, like so many hives of busy bees, stand a host of limited and varying Church structures, some national in extent and some local; some, like the universals, claiming to be the Church, and others conceding churchhood to their competitors, but competing still; some stretching historically back into the tangled depths of antiquity, and others born of but yesterday; some independent existences, and others simply little hospital churches to the great sick ones. The mind reels and staggers under the multiplying forms of one body until, discouraged as to organic unity, it yields to the delusion that form is nothing, spirit everything and wildly pours its ebullient laudations upon the fancied unity of forbidden diversity, sagely called "moral union." As though the seraphic Spirit of Christ's church, like a ghost, would roam over the earth on its benign mission after the body were devoured by hungry wolves or honorably interred by mistaken friends!

Could our voice reach the ear of every timid or falsely heroic supporter of this theory, we would like to say: Stand upright on thy feet as a man. Greet the God of order cheerfully and hopefully. He who "made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind," will He cause Church organisms to yield fruit otherwise than after their kind? He who said, "Without me ye can do nothing," will He indifferently commit to you the construction or the mutilation of His own body through which He expects to do every thing within the scope of the Great Commission? Be churches multiplied along the ages like trees of the wood or stars of the heavens, in generic particulars their forms must bow to a single archetype, or their fruit will be as variant as the grapes of Eschol and the

(Continued on page 7, column 2)

## Our Country's In . . .

(Continued from page five)

second to none." But these statements simply do not ring true.

Who would be second-rate in a 1978 comparison between the USSR and the U. S., as follows: Military manpower: five to two. Missiles and bombers: two to one. Combatant ships and submarines: two to one. Defensive weapons (fighters and surface-to-air (SAM) missiles): 45 to one. Tanks: five to one. (American Security Council).

What does Mr. Carter mean by second-rate? Are we not supposed to know the truth? For over ten years, the U. S. has been unilaterally disarming — and the Carter administration has been no exception with Harold Brown (a

former McNamara protege) as Secretary of Defense and Paul Warneke (pacifist and former McGovern defense advisor) as SALT II negotiator. The number of strategic bombers has been halved with no replacement for the almost 25-year-old B-52's. The number of Navy combat surface ships has been almost cut in half, too. There have been other cuts.

The idea was for the Soviets to follow our example. But, of course, this didn't work. The Soviets feverishly built up their forces to superiority and are now outspending us three to one on strategic weapons.

While the Soviets are busy arming, we are busy disarming. Carter cancelled the B-1 bomber program just as the Soviets increased their new Backfire bomber production and began tests on a larger one. Carter shut down our ICBM production line while the Soviets started tests on eight new ICBM's; and he "deferred" the new neutron bomb while the USSR increased ground forces in Eastern Europe. (The neutron bomb was to have been our deterrent against superior ground forces of the USSR and their tremendous advantage in tanks. Now, "deferred.")

Furthermore, the SALT I agreement didn't slow the Soviet military build-up. Besides, they cheated. For example, SALT I prohibited further testing of ABM systems, but on at least five occasions the Russians have fired SAM's to test their ABM's of which they have 65 to our none. (Please note that cheating and lying, with or without a treaty, are morally and ethically "justified" communist-style when they advance the revolution.)

The present U. S. policy amounts to no defense against nuclear attack. We are living with McNamara's ten-year old MAD policy (Mutual Assured Destruction) wherein both the American and Russian people were to serve as hostages: that is, if one side struck first, his own people would also be annihilated. However, the Soviets didn't buy this and proceeded to construct an elaborate and costly civil defense system, ABM's and anti-aircraft defenses.

What does this mean? Simply that the U. S. can no longer deter a Soviet first strike — and that if we respond to a Soviet first strike, we would be very ineffective because of the Soviet defenses. In fact, it has been estimated that the Soviets would lose 3 per cent of their population to our 60 per cent. Soviet cheating on SALT I has given them this advantage.

An even greater advantage than cheating, however, has been the superb technology and industrial help supplied so willingly by the U. S. computers, truck factories, oil drilling equipment, wheat and other assistance has propped up the failing communist economy and allowed the buildup of the Soviet war machine. Our news media carries almost daily reports on some kind of aid to the communists. For example, in today's paper (Aug. 10, 1978) it was our government's approval of the sale of a plant for producing oil drills. It has become a way of life. Alexander Solzhenitsyn and other dissidents have tried to pound into us that these things help communist aggression and military power. Why do we do it? It is greed — greed for profit and gain — at any cost!

It is interesting to note at this point that the great majority of the American people do not agree with official Washington's defense policies. Sample polls taken by Decision Making Information (a national scientific sampling organization) and other national polls reveal that Americans favor the following almost ten to one:

— The U. S. should have military superiority over the USSR.

— You can't trust the Soviets to keep the SALT agreements.

— Spend \$20 billion a year, if necessary to regain U. S. superiority.

— Re-establish the House Committee on Internal Security.

— Go ahead with the B-1 bomber and the Trident submarine.

Just as with the Panama Canal give-away, our Washington admin-

istration goes on its own way in total defiance of the will of the people. Right now we are negotiating a second SALT agreement, and Mr. Paul Warneke is our give-away artist.

Our military capabilities since the 1950's have been best described by the declaration of official policy; Massive Retaliation (1950), meaning clear U. S. superiority; then, Sure Destruction Policy (1965), phase-out of U. S. bombers; then, Mutual Assured Destruction (1967), USSR gaining momentum, imbalance worsening; then Strategic Sufficiency (1969), USSR moving ahead; then, Essential Equivalence (1974), wishful hoping, USSR starting civil defense program; then, Rough Equivalence (1976), a vague policy based on hope and expectations; next, More or Less Equal (1977), USSR clearly superior and civil defense ready; and now, Minimum Deterrence (1978), self-explanatory. What next? Strategic Surrender?

For the last few years, since 1974, we notice the semantics of deception against the American public in the official policy declarations. We listen to the speeches and pronouncements of President Carter, Defense Secretary Brown and the Joint Chiefs of Staff (who have to support the Commander-in-Chief) and unless we are informed beforehand, we can be misled. But along come the retired senior military officers (now free to speak out) such as General John Singlaub, Admiral Thomas Moorer and General George Keegan — and then the patriots in Congress like Jesse Helms, Barry Goldwater and Phil Crane — to name a few — and we learn the unvarnished unpoliticized truth. And it is shocking and fearful!

We learn that former Secretary of State Henry Kissinger is reputed to have tried to negotiate for America the best possible second place in the coming world organization. That Secretary of Defense Brown is the protege of Robert S. McNamara, the architect of U. S. unilateral disarmament. Mr. Brown came along with McNamara during the Whiz-Kid years in the Pentagon when computerized calculations replaced military principles and common sense.

Our present Washington defense policies seem to be based on the moral high ground: talk peace, stress deterrence, discount aggressive intentions by any nation, and argue that the people of all nations have the same sense of values. (Washington Report, March, 1978).

Our country is, in fact, approaching two alternatives — either war or blackmail — unless we regain our military superiority. General Singlaub has told us very calmly: quit unilateral disarmament; regain military superiority; defend our citizens with missiles and civil defense; sign only verifiable agreements; restore our intelligence capability; roll back the communist braggarts.

Retired Navy Admiral Thomas Moorer, recent Chairman of the Joint Chiefs of Staff: Stop giving technology to the USSR. The USA is still number one in economy, technology, freedom and industry. Without U.S. aid, the USSR would be weak and primitive. We have weak knees in Washington. We are making the Communist system look good. It is our own fault!

Obviously we can do something! We can bombard our representatives in Washington with letters and telegrams protesting our one-way detente and our weak-kneed defense policies. We can also vote them and their "fringes" out of office.

But there is something even more important to do. Presbyterian Pastor James Kennedy tells us: "Unless the people in this country turn to God in unprecedented numbers, I believe they will not have the backbone to stand up in the days we still have before us." And he reminds us of God's promise:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).



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

The total population of the U. S. in 1970 was reported to be 203,235,298. According to Dr. Robert L. DuPont, Jr., former director of the National Institute on Drug Abuse, 43 million Americans have tried marijuana, and he says 16 million are current users of the drug. This means a little less than one-fourth of our population have tried marijuana and one-twelfth are current users of the drug.

Dr. DuPont related that 92 million Americans consume alcohol, and 65 million Americans use tobacco. This means almost half are on alcohol and one-third on tobacco. Perhaps people in other countries would be completely justified in calling Americans "dope-heads."

A study on the marriage roles by Dr. Brendan Collins, a Berkeley, California, clinical psychologist, reveals that nearly half of the wives who were studied dominate their husbands. Out of 99 couples he found that 47 per cent of the women are the boss.

He also pointed out that women are becoming more like men and men more like women. He stated that the man "is willingly playing a passive, dependent role." This is a corruption of the Divine order for man is to rule the woman (Gen. 3:16). Isaiah warned centuries ago "As for my people, children are their oppressors, and women rule over them" (Isa. 3:13).

LONDON (EP) — The Church of England Men's Society (CEMS), which had a peak membership of 113,000 within a decade of its foundation 90 years ago but has now only 9,000, is fighting for survival, according to an official report here. It lacks members and money.

A commission, composed of 10 men charged with the task of examining the society's future, has, in the space of only nine months, come to the conclusion that there can be no short term or easy solution to the society's problems, but that the primary need is for spiritual renewal.

Communist terrorists on Sept. 4, shot down a Rhodesian airliner carrying 56 passengers with a surface-to-air missile. Eighteen persons who survived the crash decided that five should go for help and the 13 others would remain behind. About an hour later the 13 were confronted by about 10 terrorists who identified themselves as members of the Patriotic Front associated with Joshua Nkomo. The leader of the terrorists then ordered his men to rape and shoot the six women, then shoot the men. During the massacre, three of the seven men survivors escaped into the bush.

John da Costa, the Anglican dean of Salisbury, denounced President Carter for his "deafening silence" on the murder of these 48 persons. In his sermon marking a national day of mourning, da Costa says that "this beastiality, worse than anything in recent history, stinks in the nostrils of Heaven. The horror of the crash was bad enough, but that this should have been compounded by murder of the most savage and treacherous sort leaves us stunned with disbelief and brings revulsion in the minds of anyone deserving the name human."

He said that "one listens for loud condemnation by President of the United States, himself a man from the Baptist Bible-belt, and again the silence is deafening."

Rhodesian Prime Minister Ian Smith places "the major share of the blame" for the airline disaster and other terrorist acts on the United States and Britain because of their support for "a band of Marxist terrorists who have an unending record of perpetrating the most sadistic and horrifying acts of bestiality."

The World Council of Churches

not long ago gave \$85,000 to the so-called Patriotic Front in Rhodesia. This gang of Communist terrorists, financed by the W.C.C. has murdered 36 missionaries and countless other persons since 1976.

Andrew Young, our pro-Communist Ambassador to the U.N., told the American people we should not be concerned that Joshua Nkomo, a leader of the Patriotic Front, had invited Communist Cubans to help train his terrorists. "We shouldn't be afraid of Joshua Nkomo," said Andy. "He is a good Presbyterian." Mr. Nkomo recently admitted that his men brought down the airliner, killing 48 persons.

TUPELO, Miss. (EP) — The National Federation for Decency announced here that it plans "picketing" of ABC-TV outlets on Oct. 31. The agency, headed by Donald E. Wildmon, said the plan is part of a nationwide boycott of ABC-TV programs during November "to protest the violence, vulgarity and profanity aired by the network."

Said Mr. Wildmon: "We are simply asking concerned people to refuse to watch ABC in November and asking those participating in the Nielsen surveys during the month to indicate in their reports that they did not watch ABC. ABC has promised us a return of 'Soap,' more flesh, more sex and we expect an increase of profanity. We promise ABC a loss of viewers in November. The pocket-book squeeze has only begun."

He held that a drop of 3 per cent in the number of viewers could amount to a loss of \$60 million in advertising revenue over a year's time.

### Church Archetype

(Continued from page six)

apples of Sodom.

In generic particulars, we repeat, not in variable minute, the structural forms of all normal churches must correspond to a single archetype. Thus:

1. If the individual church is a local and organized society, the local and not the presbyterian, the diocesan, the territorial, the national, nor the universal organic idea, must run through all plurals of church — that is, the individual must always be a unit and never the fraction of a unit nor a combination of units. So both Scripture and science require. It is analogous to saying that an individual man is always a man, and not a fractional nor a compound man. This is local church independence.

2. If the form of government correspond with the independence of the local society and of its members, it must be the Congregational, and not the Presbyterian, nor the Episcopal, since neither of the latter allow such independence.

3. The Congregational government, however, will not be the loose committee-of-the-whole kind into which churches so easily lapse, but the kind which divides deliberations between an eldership or senate and an assembly, as did the Greek secular ecclesias from which the church derives its name — the only kind which can possibly harmonize the apparent conflict of Scripture respecting authority in the church itself.

4. If, under Christ the Head, and apostles and prophets His vicars, the church's official organs be those which are essential to church integrity and always needed, they will comprise three classes, commonly called bishops, presbyters or elders, and deacons, but Scripturally named teachers or evangelists, presbyters, elders, or bishops, and deacons. Their functional cast, moreover, will be such as the local and independent church requires, and not such as a diocesan or other college of churches under a central government demands.

Committees, clerks, treasurers, Sunday-school superintendents,

and teachers may come or go with the change of circumstances, for they are not found in the church archetype; but the three classes of officers named are specifically given "for the perfecting of the saints," for the inward "upbuilding of the body," and for the more rapid increase of the Word, and, save in the formative period of the church, may not be lacking but at the expense of a breach in the body. They are essential to structural form in its most general outline — archetypally essential.

Such proofs of the organic, spiritual, doctrinal, and structural oneness of the multiplied body we might greatly amplify or multiply. But purposely brief, with these we rest our answer to the questions with which we started: Whether the Head of the Church gave His under-builders a definite outline of the habitation of God in the Spirit; and, if so, What are its binding essentials?

### RECAPITULATION

We have seen:

1. That there is a divinely given and authoritative archetype always essential to church integrity.

2. That this archetype is invariably organic, and conceived in one or other of three modes; viz., as a local society, as the ideal or model in all local societies, and as the imaginary collection in one of all local societies.

3. That however multiplied, the body is always one in the internals: (1) Of ruling spirit; (2) Of fundamental or constituting doctrines.

4. That, as befits its internal, the body is always one in external or structural form, including: (1) Local church independence; (2) The congregational government; (3) Division of deliberations between a senate or eldership and an assembly; (4) For the completed church, three classes of officers, viz.: teachers, elders, and deacons.

### PRACTICAL BEARINGS

Upon current opinion and usage the archetype bears variously.

1. It definitely limits ecclesiastical "unity in diversity." As commonly advocated this unity is substantially unlimited, and properly so if the major premise is correct, "Where the Spirit of the Lord is, there is the Church." But if, besides the Spirit of the Lord, our other archetypal essentials are requisite to the integrity of the "one body," diversity within their limits is both illogical and destructive. Within these components of being, as among those of an animal or vegetable species, a chemical substance, or a Christian character, unity and conformity crystal-cut and crystal-clear are immeasurably more than beauty and power; they are being. Diversity, however lauded, is destruction. As well advocate diversity in the solid oneness of the Trinity. Conformity to archetypal essentials lacking, to the same degree, is churchhood destroyed, just as manhood is destroyed when deprived of the essentials of the genus homo, or horsehood deprived of those of the genus equus. Only outside these essentials, an outside amply large for human judgment or skill, can we with propriety commend unity in diversity.

If, in this outer sphere, Jacob will modify the color of his cattle for beauty or profit, let him do so, for color is not a bovine essential. But if, within the limited sphere of such essentials he alter shape of head, cast of brain, cleft of foot, and habit of rumination, his excellent bovines may turn out only stubborn mules. The height of a tree, the amount of its foliage, and the accidental shape of its limbs are nothing; but its cast of bark and fiber, its shape of leaf, and its kind of fruit are much. So the size of a church, its music, ritual, number of meetings, and temporary committees are nothing; but its fundamental and embodied creed, its cast of government, and its vitalizing Spirit are emphatically something. "One body" is Heaven's indirect command to foist no beauty of diversity upon the essentials of churchhood, no human wisdom into the place of divine. It bids us rigidly draw the line of distinction between constituting elements and

adventitious adjuncts, saying to all venturesome speculators and affectionate adorners, "Hereto, but no further."

2. Definitely limiting unity in diversity, our archetype furnishes to church builders a valuable test of their work. Paul's warning against "wood, hay, and stubble" in the place of "gold, silver, and precious stones," abundantly shows the need of such a test. Nor does the sure foundation underneath abate the need. The superstructure, as well as the foundation, should conform to pattern.

Ecclesiastical novices should not build according to fancy, as though invention were better than imitation or obedience. In comparison of the Christian Church, Noah's ark and Moses's tabernacle had no mission requiring structural conformity to divine speculation. They carried or piloted an inferior company on a shorter journey, by a less dangerous route, to a poorer destination. He who "did not glorify himself to be made high priest;" Who allows no one uncalled to assume ministerial foundations nor even membership in His Church; Who threatens to destroy any reckless builder who destroys His chosen temple, certainly allows no fanciful or indiscriminate church building. The name church may be charitably applied to some marred ecclesiastical structures, as the name Christian is applied to defective professors of religion, and the name apple tree to scrubby thorn tree, but the marring may by no means be winked at, and the charity in no wise extended to other religious bodies who don the name as unwarrantably as the thief pockets a stolen watch.

A test is therefore needed, and in our archetype, we think, is found. At least no Biblical Christian will repudiate a building conformed to this archetype, or pronounce one of its components unscriptural stubble. Manifestly all its parts are as pure as gold tried in the fire of ages, and it surpasses in brilliance the temple of Solomon bathed in morning sunbeams. Manifestly, again, these parts will attract to themselves or tolerate in the ecclesiastical walls only materials as pure as themselves. Still further, they outline a structure divinely simple and divinely complete. Such structures sufficiently multiplied, the world is redeemed to Christ, and all His followers are one as He and the Father are one.

Other bearings of the archetype will require distinct articles for their treatment. "Now, to him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, to Him be the glory in the Church in Christ Jesus, throughout all ages, world without end. Amen."

(THE BAPTIST QUARTERLY REVIEW, Vol. VI, pp. 327-346, 1884 edition).

### Secular Humanism

(Continued from page one)

barrassment.

Since none of these are valid reasons according to the scale of values of our civilization, the secular humanists clothe their rationalizations in language more acceptable to the rest of us — freedom, for instance, or self-fulfillment. Abortion is presented as giving rise to a conflict between competing values within Judeo-Christian norms, when in reality the justification for abortion is based on a completely different system.

Consider the gay liberation movement. According to the values to which this nation has been committed, the family is the foundation, the irreducible unit, of social life. It is the source, the protector and the teacher of those who will survive us. But it is more than that. Even the childless family created by marriage between a man and a woman serves a basic goal of our civilization. Marriage not only controls and legitimates human sexuality, it sanctifies it, by transforming it from being mere gratification of physical drives to being a fulfillment of the whole man and the whole woman.

Secular humanists, on the other hand do not acknowledge the need for this sanctification. To them, human sexuality is nothing more than pleasure, on their scale of values, there is no need for the family, for commitment, for fulfillment. Therefore, what difference does it make if that gratification occurs with a "partner" of the opposite sex or of the same sex as oneself!

This attack on the family is hidden behind euphemisms describing homosexuality as merely an "alternative life style." As if this most sacred of human relationships were on a par with the choice between scotch and bourbon, or between a ranch and a split-level.

The "old" pluralism held that government should not prefer one religion over another, the "new" pluralism holds that society should not prefer one civilization, one morality, over another.

There is evidence, however, that the American people recognize the difference between these applications of "live and let live." Residents in a number of municipalities have recently rejected gay rights ordinances which were passed by city government under the influence of secular humanism. The rejections were not aimed at punishment: they were aimed at denying recognition by the law of a way of life subversive to the basic principles of the American heritage, and at the legitimation that such a recognition would include.

Our heritage involves a belief in the people's sovereignty, in matters civilizational as well as political. The growing movement for a human life amendment to the U. S. Constitution, sadly necessitated by the abortion decision of the Supreme Court, is a similar appeal to the people. The American people remember, even though the court and its supporters would like them to forget, that they are the court of last resort in this country.

(CLEVELAND PLAIN DEALER, Aug. 28, 1978).

EDITOR'S NOTE: This article was written by a lawyer who is not a Baptist, but its truth is a truth which all Baptists need to know. While I do not agree with every statement in it, I believe it is worthy of publication. I thank Bro. Paul Tiber for submitting it for my consideration.

### Twin Types

(Continued from page one)

— to set forth, even imperfectly, the single perfection of the one great object to which all pointed. As in the stereoscope we take two pictures of the same object, identical, yet presenting a slightly different angle of view, and by combining them into a single image to the eye, get the most perfect representation possible of that object; so two of the same kind were taken in the Hebrew worship to set forth most perfectly the different aspects of Christ's person and work. And it is the office of faith to combine these "shadows of the true" into a single picture of Christ. Let us study briefly some of these double types.

(1) Two men. "Consider the Apostle and High Priest of our profession, Christ Jesus," says the writer of the Epistle to the Hebrews, addressing the holy brethren, partakers of the heavenly calling (Heb. 3:1).

An Apostle is one that comes forth from God; a High Priest one that goes in unto God. Moses was the Apostle of the Old Covenant, the one who was constantly sent forth from Jehovah's presence with divine revelations and messages to the congregation. Aaron was the High Priest, the one anointed to go in unto the Lord, and in the Holy of Holies to make intercession for the people. It took both these men, in their combined offices and ministries, to give a shadow of Him who was to come. And we must contemplate them both in a single vision, if we would adequately (Continued on page 8, column 3)



## TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

### Internal Revenue

(Continued from page one)

faith on a racially nondiscriminatory basis as evidenced by the existence of at least four of the five factors set forth in section 4:03, infra."

"4.03 Operation in good faith on a racially nondiscriminatory basis. The following five factors evidence operation in good faith on a non-discriminatory basis:

1. Availability of and granting of scholarships or other financial assistance on a significant basis to minority students.

2. Active and vigorous minority recruitment programs, such as contacting prospective minority students and organizations from which prospective minority students could be identified.

3. An increasing percentage of minority student enrollment.

4. Employment of minority teachers or professional staff.

5. Other substantial evidence of good faith, including evidence of a combination of lesser activities, such as:

(a) Continued and meaningful advertising programs beyond the requirements of Revenue Procedure 75-50, or contacts with minority leaders inviting applications from minority students.

(b) Significant efforts to recruit minority teachers.

(c) Participation with integrated schools in sports, music, and other events or activities.

(d) Making school facilities available to outside integrated civic or charitable groups.

(e) Special minority-oriented curriculum or orientation programs.

(f) Minority participation in the founding of the school of current

minority board members.

### Issue of "Nondiscrimination" A "Straw-Man"

The Internal Revenue has very conveniently attempted to justify its efforts to investigate, register, approve or disapprove, sanction or denounce the ministries of the church by referring to the subjects of "minorities" and "discrimination." But is "discrimination" the real issue or is it merely a guise? Even a novice can read these proposed new procedures and see that the real purpose is not to "protect" minorities or to "eliminate" discrimination. These things are merely a "straw-man" used as a means to an end.

### The Name of the Game is CONTROL

Yes, it is the control of the church and its God-ordained ministries that the government is after. This is unmistakably evident in these proposed new procedures. Should they be implemented, the government, through the Internal Revenue Service, would control every facet of the church including the finances, advertising, publications, methods of evangelism (recruitment), curriculum, selection of its ministers, teachers and officers, whom it must associate with, and how and by whom its facilities could be used!

This is a dictatorship!

Unless God is pleased to intervene and God's people act responsibly, this dictatorship will be implemented on October 23, 1978.

### Consider These Questions

What is "significant" financial assistance? What is an "active and vigorous" recruitment program? What "increasing percentage" of minority student enrollment would be acceptable to the Internal Revenue? What is a "meaningful" advertising program? Which integrated schools must a church school participate with? To which outside integrated civic or charitable groups must a church make its facilities available and how frequently and for what length of time? Who would determine, and what standards would be used to determine, acceptable curriculum?

One can easily see how dangerous these new procedures will be. As it is with all bureaucratic jargon, it is open for some bureaucrat's interpretation. You can be well assured that they, as always, will be interpreted in favor of the government's secular humanism position.

### Last Two Bulwarks Under Attack

We have witnessed in the past few years the unprecedented erosion of our freedoms in America as more and more government regulations control businesses, farms, finances, etc., etc. Only two areas, until recently, have remained unmolested — our homes and our churches. The home and the church as ordained and controlled by God are the two strongest bulwarks of any society. Now they are in grave danger of succumbing to government control. We must be alerted to the present and future dangers and be prepared to fight, or we will lose what few freedoms we have left.



### Twin Types

(Continued from page seven)

"consider the Apostle and High Priest of our profession, Christ Jesus."

Hear how distinctly our Lord lays claim to this two-fold office: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father" (John 16:28). "Jesus knowing that the Father had given all things into His hands, and that He came from God, and went to God" (John 13:3). As Apostle, he was God's sole revealer to men: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). As High Priest, He was the man's sole mediator with

God: "No man cometh unto the Father, but by Me." An Apostle, He was commissioned from God to declare His will to men: "For I proceeded forth and came from God; neither came I of myself, but He sent me" (John 8:42). "He whom God hath sent, speaketh the words of God" (John 3:34). As High Priest, He is anointed of God to make intercession for the sins of the people: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession" (Heb. 14:14).

Here, too, comes out the typical representation of Christ's double nature. The Apostle presents the divine to men; the High Priest presents the human to God. "Every High Priest is taken from among men." So Christ, born into our race and wearing our nature, presents humanity to God. Born of the Holy Ghost, and having the divine nature, He presents God to us, so that to the request, "Show us the Father," He can say, "He that hath seen Me, hath seen the Father." Thus when we consider the Apostle and High Priest of our profession, we find Him to be the divine human Redeemer.

From considering the Priest, we come to the offerings.

(2) Two rams. "Take . . . two rams without blemish" (Ex. 29:1). These were to be offered after the bullock for the consecration of the priests. But both did not subserve the same office. The first was to be slain, his blood sprinkled round about the altar, and his whole body burned as an offering (29:18). This sacrifice has special reference to God, and represented the divine side of atonement. "It is a sweet savor, an offering made by fire unto the Lord" (v. 18).

The second was the "ram of consecration," and had more particular reference to man. It was slain, and its blood sprinkled upon the altar like the others, and part of it burned. But it was used especially for the consecration of the offerer. Its blood was sprinkled upon Aaron's right ear, right hand and right foot, in token of his complete bodily consecration, as also on his priestly vesture for hallowing his garments (20:21). Its flesh, moreover, was seethed, and eaten by Aaron and his sons as holy food (31, 32).

And here we see the human ends of atonement brought vividly out in type. Christ, by the sacrifice of Himself, fulfilled, both in one, the human and the divine ends. And in a single condensed passage in the Epistle to the Ephesians (5:2), we have both pointed out: "As Christ also hath loved us, and given himself for us, an offering and a sacrifice to God." For us, for our consecration and life, for the sanctification of our body, and the food of our souls, to God, for the sanctification of His holiness and justice.

(3) Two lambs. "Two lambs of the first year day by day continually" (Ex. 29:38).

If we do not discover any special difference in the uses of these lambs, we note the law of twoness applying here as before. "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even" (verse 39). It is the double presentation of the same sacrifice. We are told by Hebrew writers that the two victims selected were as nearly alike in size and appearance as possible, to indicate that they constituted one offering, and not two. There seems to be something divine in this twofoldness, as we learn from a parallel instance of typical dreams (Gen. 41:32). In Joseph's explanation of Pharaoh's two-fold vision, he said, "The dream is one." "And for that it is doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass."

(4 and 5). Two turtle doves or two young pigeons (Lev. 14:22). These were used in the cleansing of the leper, where the person was too poor to bring a lamb. Parts of one sacrifice, they yet presented different aspects of that sacrifice. "The one shall be a sin offering, and the other a burnt offering" (Lev. 14:22). The burnt offering had special reference to Jehovah. The term derived from a word signifying "ascending" indicates

this. It was a sweet savor offering, and as such stood in total contrast to the sin offering. It spoke of the offerer's acceptance, and pointed to Christ, "who loved us, and gave Himself for us, an offering and a sacrifice to God of a sweet smelling savor" (Eph. 5:2). In the sin offering on the other hand, the offerer appears as a sinner, and his offering bears the just penalty of his sin. Its voice is of Christ bearing our guilt. "God hath made him to be sin for us" (II Cor. 5:21).

(6) Two goats. "And he shall take two goats, and present them before the Lord at the door of the tabernacle of the congregation" (Lev. 16:7). We read the account of the casting lots upon these goats, one of them being chosen to be slain, and the other to be let go as a scape-goat into the wilderness. It is perhaps the most striking instance of all of a double offering. Every circumstance in their selection and resemblance was carefully arranged, to indicate that they formed but two parts of one offering. But the teaching which is set forth by the slaying of one, is supplemented and carried on by the sending away alive of the other.

We cannot be too positive as to what the significance of the latter act was. It certainly speaks to us beautifully of the putting away of our sins after they have been expiated. In the slain goat we see Christ dying for our sins, and paying their penalty. In the sending away of the other goat, we seem to see Him carrying the load of those sins into the grave, and disappearing with them, that they may be remembered no more against us. At all events, the one part of the ceremony points clearly to the punishment of guilt, and the other to its remission. The one act tells us that Christ died for our sins according to the Scriptures (I Cor. 15:3); the other, that "as far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12).

(7) Two birds. "Then shall the priest command to take for him that is to be cleansed, two birds alive and clean" (Lev. 14:4).

It is the ceremony for the purification of the leper. Most beautiful do we find to be the hints and foreshadowings of Him who was to come, in this service. One of the birds is killed in an earthen vessel over running water. Here, again, is death for guilt — the shedding of blood for the remission of sins. Seven times is this blood sprinkled upon the leper for his purification, and he is pronounced clean. But that is not all.

The living bird is now taken and sprinkled with the blood of the slain one, and then let loose into the open field. Our ardent imagination may make this scene speak more to us than was intended. But who that reads of this significant ceremony, can't help thinking of the slain Christ, after having purged our sins, and gone into the grave; then, like an uncaged bird, "loosed from the pains of death, because it was not possible that he should be holden of it," and moving with such winged and mysterious ease from place to place among His disciples, and at last on the wings of translation mounting up to Heaven. He, the living and ascending Christ, bore on His body the sprinkled blood of His own sacrifice. "The God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, in the blood of the Everlasting Covenant" (Heb. 13:20). As the High Priest entered into the holies of all "not without blood," so Christ Jesus, our great Intercessor, having shed His blood for the remission of our sins, has gone into Heaven itself to present that blood and plead its efficacy on our behalf.

How blessed are these double types in their teaching of the fullness of our Lord's work. In another sense from that in which the expression is used by the prophet, we may gratefully say we have "received double for all our sins."

(THE WATCHWORD, November, 1978).

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