

# Help Us To Stay On The Air And Edit This Paper Until Jesus Comes

Devoted to Evangelism, Missions, and Bible Doctrines.

## The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

WHOLE NO. 200

RUSSELL, KENTUCKY SATURDAY, NOVEMBER 22, 1941

VOL. 10, NO. 42

### The Federal Council Of Churches Operating To Destroy "The Faith"

(Continued from Last Week)

**Officers of Federal Council of Churches Maintain Interlocking Connections With Communistic Organizations — They Are "Termites in the Temple"**

The Beacon, published August 15, 1940, contains a very illuminating chart. The chart shows that Dr. A. Buttrick, the present president of the Federal Council of Churches, holds membership in three Communistic front organizations — Fellowship of Reconciliation; North American Committee to Aid Spanish Democracy; and Emergency Peace Campaign.

The chart shows that Dr. Samuel McCrea Cavert a member of the Federal Council of Churches, is an official in the War Registers League and The North American Committee to Aid Spanish Democracy.

The chart shows that Rev. Sherwood Eddy, a member of the Federal Council of Churches, holds Service, The Socialist Party, The Antidies Committee Bloc, The People's Lobby, The League for Industrial Democracy, The United Christian Council for Democracy, The War Registers League, The American League for Peace and Democracy, The North American Committee to Aid Spanish Democracy, The Church League for Industrial Democracy, The National Religion and Labor Foundation, and The American Civil Liberties Union.

Mr. McIntire, Editor of The Beacon, lists sixty Federal Council officers, leaders, and members who carry membership in a few, or in many, of the "front" or subversive organizations of our land.

(Continued on Page Two)

### Standing Alone

Any experience of loneliness in an unsympathetic crowd is like a cold wind blowing. It makes the strong draw stronger, deeper breaths. It sends the weak to cower by the fire. I wonder how many school girls of the Victorian Age could have said of such an experience what Frances Ridley Havergal, the famous hymn writer, reported of this sort of testing in her school life in Germany: "In school at Dusseldorf, I stood alone (as far as I know) among the one hundred and ten girls. I do not

(Continued on Page Four)

### THE NAME ABOVE EVERY NAME

"I am the Almighty God (El Shaddai)" (Gen. 17:1)

"I am the Lord that healeth thee" (Jehovah Ropheka) (Exo. 15:26)

O what is Jehovah El Shaddai to me?  
My Lord, God and Saviour, Immanuel, He;  
My Prophet, Priest, Sacrifice, Altar and Lamb;  
Judge, Advocate, Surety and Witness, I AM;  
My Peace and my Life, my Truth and my Way;  
My Leader, my Teacher, my Hope and my Stay;  
Redeemer and Ransom, Atonement and Friend;  
He's Alpha, Omega, Beginning and End.

Yea, more is Jehovah El Shaddai beside —  
Avenger and Shepherd, and Keeper and Guide;  
My Horn of Salvation, my Captain in war;  
My Dayspring, my Sun, and my Bright Morning Star;  
My Wonderful, Counsellor, Wisdom and Light;  
My shadow by day, and my Beacon by night;  
Pearl, Ornament, Diadem, Treasure untold;  
My Strength and my Sun, in Him I behold.

All this is Jehovah Ropheka and more —  
My Bread and my Water, my Dwelling, my Door;  
My Branch and my Vine, my Lily and Rose;  
Rock, Hiding Place, Refuge, Shield, Covert, Repose;  
My sure Resurrection, my Glory above;  
My King in His beauty, my Bridegroom, my love;  
My All and in all in Christ Jesus I see,  
For God hath made Him to be all things to me.

Now say to Thy soul, "What is He to thee?"

— John H. Sammis

(From the book, The Wonderful Names of our Wonderful Lord, by T. C. Horton.)

### PRESIDENTS WHO HAVE KISSED THE BIBLE

Following the custom set by his predecessors, each president usually kisses the Bible at his inauguration.

Ordinarily, the Bible used at the inauguration, is supplied by the clerk of the Supreme Court, a new book being provided for each inauguration. Afterward, this is presented to the President or to someone designated by him.

Only four presidents made an exception to this rule by suggesting that some particular Bible be used because of its associations.

At both inaugurations, Mr. Cleveland kissed a Bible given by his mother.

Mr. McKinley sent to the Capitol, for use in his inauguration, a Bible of

unusual size and character, presented to him by African bishops.

A few years ago, Mr. Harding kissed the same Bible George Washington used at his first inauguration and which has been preserved by his home lodge of Masons.

President Coolidge, on March 4, 1925, took the oath of office on a small Bible which his grandmother gave him when he was five years old. He remembers reading it to his grandmother when he was six years of age.

"I wish to say that the Bible which President Hoover used when he took the oath of office was one of the family Bibles," replied Lawrence Richey, secretary to the President,

(Continued on Page Four)

### A Voice From The Dead And An Appreciated Echo From The Past

Several years ago (back in 1931), the First Baptist Church of Russell refused to allow the Russell High School the privilege of conducting their baccalaureate services in their church building, in view of the fact that a Methodist preacher was to preach the sermon. Acting upon the text, "Occupy till I come," the church did not feel that it would be "occupying" very favorably if Jesus should come and find a Baptist preacher standing idle and a Methodist preacher filling his pulpit.

Shortly afterward, Brother Boyce Taylor, then editor of "News And Truths," and a very dear friend of the editor of THE BAPTIST EXAMINER, wrote in his paper, the following article, which Editor Gilpin never saw until today (November 11, 1941). In looking through some old bound volumes of "News and Truths," he came across it, and though the hand that penned it and the brain in which it originated, are long since mouldering in the clay, we reproduce it for the edification of our readers.

### THE RUSSELL COMMENCEMENT

Copies of the Russell Times and the Ashland Independent, containing accounts, with big headlines, of the refusal of Russell Baptist Church to permit commencement exercises of the Russell High School to be held in the Baptist meeting house, have come to hand. We are glad it has come to a show-down. Brother Gilpin and his church are simply leading in a fight that has to come sooner or later. We are glad the fight is on. There are a number of reasons why God's House should not be used for any kind of a school performance or any other kind of a meeting in God's house, except God's worship.

(Continued on Page Four)

### Draftee Gets Right Send Off

Earl Faircloth, of Tallahassee, Florida, is just another draftee, but his sendoff to the Army was far from ordinary.

Fellow workers at the Florida State Motor Vehicle Department bought him a radio as a parting gift. With due ceremony the instrument was unwrapped and plugged in. And the first sound heard was:

"God be with you till we meet again,  
When life's perils thick confound you,  
Put His arms unfailing round you;  
God be with you till we meet again."

—From "Now"

### The First Baptist Pulpit

#### "THE DAY OF ATONEMENT."

"And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all of their sins once a year. And he did the Lord commanded Moses." — Lev. 16:34.

The Jews had many striking ceremonies which marvelously set forth the death of Jesus Christ as our Substitute. The burnt offering, the meal offering, the peace offering, and the trespass offering spoken of in the early chapters of Leviticus, in type, presented Jesus as our personal Substitute. Yet, the chief of these Jewish ceremonies was the day of atonement.

(Continued on Page Three)



## The Baptist Examiner

JOHN R. GILPIN ..... EDITOR

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31, 1941, at the post office at Russell,  
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1879.

## BRAZILLIAN MISSIONS

For the month of September, the following individuals made contribu-  
tions toward the work of God as car-  
ried on by Elder C. W. Dickerson in  
Brazil. We are happy to present here-  
with these contributions, and are glad  
for these who have had a part with  
us relative to this mission work in  
South America. We urge you to pray  
for Brother Dickerson and make your  
contributions toward this work as  
God may lead you.

Clyde Nance	
Lesage, West Virginia	\$ 1.00
Cherryville Baptist Church	
Louisa, Kentucky	1.90
First Baptist Church,	
Cincinnati, Ohio	10.00
Clyde Bellew	
Hopewell, Kentucky	1.00
W. H. Sego	
Macon, Kentucky	1.00
P. B. Dirks	
Arlington, Washington	1.00
1924 Bible Class	
Russell, Kentucky	5.00
Paul Rece	
Russell, Kentucky	1.00
Philathea Class	
Russell, Kentucky	10.00
Mrs. Sam Hood	
Chaplin, Kentucky	1.00
Clarence Carpenter	
Willisburg, Kentucky	1.00
Mattie Wilson	
Russell, Kentucky	1.00
Philathea Class	
Russell, Kentucky	2.00
Joe Wood	
Russell, Kentucky	1.00
Frank Patton	
Russell, Kentucky	2.00
Mrs. L. M. Lester	
Russell, Kentucky	1.00
J. W. Schmidt	
Boron, California	5.00
First Missionary Baptist Church	
Coalgrove, Ohio	4.00
Giegerville Baptist Church	
Rush, Ky.	8.00
Mrs. Lycan's Class (1st Baptist	
Church)	
Russell, Kentucky	4.00
J. H. Lowe	
Raceland, Kentucky	1.00
Cherryville Baptist Church	
Louisa, Kentucky	2.96
William Milligan	
Russell, Kentucky	1.00
Margaret Sutton	
Russell, Kentucky	1.00
Mrs. E. E. Collins	
Russell, Kentucky	1.00
Mrs. Ellison's Class	
(1st Baptist Church)	
Russell, Kentucky	2.27
Danleyton Baptist Church	
Pice, Kentucky	2.90
Joy Wellman	
Fort Gay, West Va.	2.00
Mr. and Mrs. Glenn Estep	
Richwood, West Va.	10.00
William Milligan	
Russell, Kentucky	.67

Mrs. George Riggles	
Kitts Hill, Ohio	1.00
White Plains Baptist Church	
White Plains, Kentucky	12.00
A Kentucky Friend	25.00
Phala Woodall	
Tioga, West Va.	2.00
Norman Thompson	
Kenova, West Va.	3.00
W. H. Pifer	
Russell, Kentucky	1.00
Paul Rece	
Russell, Kentucky	1.00
Roy Powell	
Russell, Kentucky	1.00
Sylvia Roby	
Russell, Kentucky	1.00
Ledbetter Baptist Church	
Hazel, Ky.	14.65
J. E. Wilkinson	
Carlsbad, New Mexico	2.00
C. E. Rhodes	
Belle, West Va.	5.00
Margaret Sutton	
Russell, Kentucky	1.00
William Milligan	
Russell, Kentucky	.67
E. E. Collins	
Russell, Kentucky	1.00

## OUR RADIO PROGRAM

Commencing Sunday, November 26,  
and continuing as long as God sup-  
plies the funds and leads the way,  
Pastor John R. Gilpin and the First  
Baptist Church of Russell, are again  
on the air each Sunday morning  
at 9. A. M., through station W. C. M.  
I.

We invite each of our friends to  
listen in and to remember this phase  
of our mission work both in prayer  
and with your offerings.

Those who are making possible this  
broadcast to date, are:

Mrs. E. E. Collins	
Russell, Kentucky	\$ 1.00
William Milligan	
Russell, Kentucky	.60
W. H. Pifer	
Russell, Kentucky	1.00
Paul Rece	
Russell, Kentucky	1.00
Roy Powell	
Russell, Kentucky	1.00
Philathea Class	
Russell, Kentucky	2.00
Mrs. Lonnie Siple	
Russell, Kentucky	1.00
Frank Patton	
Russell, Kentucky	.50
B. H. Mansfield	
Russell, Kentucky	1.00
Hallie Skean	
Catlettsburg, Kentucky	.50
J. H. Lowe	
Raceland, Kentucky	1.00
Edward Milligan	
Russell, Kentucky	1.00
Charles Smith	
Russell, Kentucky	2.00
First Missionary Baptist Church	
Coalgrove, Ohio	3.00
Mr. and Mrs. Winfred Miller	
Huntington, West Va.	16.50
Mrs. L. M. Lester	
Russell, Kentucky	1.00
Mrs. Erwin Hall	
Ironton, Ohio	1.00
Audra Lester	
Fort Gay, West Va.	3.00
Clyde Bellew	
Honewell, Kentucky	1.00
J. E. Wilkinson	
Carlsbad, New Mexico	1.00
C. E. Rhodes	
Belle, West Virginia	5.00
William Milligan	
Russell, Kentucky	.66
E. E. Collins	
Russell, Kentucky	1.00
Lon Bellamy	
North Kenova, Ohio	5.00
Jack Stewart	
Ironton, Ohio	1.00
Clyde Nance	
Lesage, West Va.	1.00
Greenbottom Baptist Church	
Lesage, West Va.	4.39

Mrs. Albert Riggs	
Kenova, West Va.	1.00
Mrs. Nettie Wellman	
Catlettsburg, Ky	1.00
Mr. and Mrs. R. C. Oney	
Worthington, Kentucky	10.00
Edgar McGlosson	
Ashland, Kentucky	1.00
Verda Hayes	
Huntington, West Va.	2.00
W. H. Sego	
Macon, Kentucky	1.00
Mrs. Erwin Hall	
Ironton, Ohio	1.00
E. W. Sparks	
Ashland, Kentucky	1.00
J. B. Damron	
Louisa, Kentucky	5.00

## "DEAD DUCKS"

Years ago, J. N. Hall, then editor  
of the Flag, had a debate with a  
Campbellite preacher. Like the under-  
boy in a wrestling match, said Camp-  
bellite preacher, at the close of the  
debate, cried, "you can't do it again,"  
and challenged Brother Hall for an-  
other debate. Brother Hall's time was  
full, and he refused to accept this  
challenge. His only comment in re-  
fusing was that he didn't want to go  
around for the next six months with  
a "dead duck" in his pocket.

Over around Kenova, West Virgin-  
ia, there are some Campbellites who  
consistently harp on the matter of  
debates. When their chief pro-anto-  
ganist was completely whipped by  
Brother Dickerson (now in Brazil),  
this Campbellite said, "You can't do  
it again." Brother Dickerson was get-  
ting ready to go to Brazil and didn't  
have time to debate him. Furthermore,  
there was no need in it, for Camp-  
bellism was completely whipped.  
Since then, this same Campbellite,  
along with his manager, "Little Arn-  
old," continually clamor for a debate  
with the editor of this paper. We  
have ignored their appeals because  
we have no time to waste on "dead  
ducks."

Like Nehemiah, we have too much  
to do to waste time on a bunch of  
modern Tobiahs and Sanballats and  
Ananias, who are doing nothing  
themselves, and all the time trying to  
hinder those who are doing some-  
thing. Selah!

## HOW TRUE

In a personal letter from Elder  
Peter McI. Clasper of Lapeer, Mich-  
igan, in commenting upon the way  
in which the average church falls  
over itself to accept false doctrine,  
he said concerning church members:  
"There are always some who like to  
be fooled. That is why they go to  
see a magician. Barnum knew the peo-  
ple pretty well, and catered to their  
whims. I observe that to be a suc-  
cessful pastor these days, most of  
them do what Barnum did. Excuse  
me!"

Our brother's remarks are gravely  
true. May God deliver us!

NEWS FROM THE  
SAINTS AT HITCHINS

son, Ky., a licensed minister by the  
son, Ky. a licensed minister by the  
First Baptist church of Grayson, Ky.,  
and a member of the Grenup Associa-  
tion, due to his missionary zeal

found a few members of the old mis-  
sionary Baptist church at Hitchins,  
Ky., which had been lying dormant  
for about four years or more.

April, 6, 1941, called them together  
and started them to working as a  
church and Sunday School. Eld. A.  
O. Allison of Grahn, Ky., being their  
last pastor and Eld. Wm. M. Kretsch-  
mer working as his assistant, the  
church has grown to where it de-  
mands the service of a regular or-  
dained minister, and Eld. A. O. Alli-  
son having no time to give to the  
Hitchins Baptist church, due to the  
fact he has a mission beside his  
regular pastorate, tended his resigna-  
tion so the church could call a new  
pastor.

The church extended a call to Eld.  
J. P. Williams, Sept. 14, 1941, who  
has accepted and we are looking for-  
ward toward a revival at an early  
date.

The Eld. Wm. M. Kretschmer re-  
taining his membership, is cooperat-  
ing in a fine way, and assisting in any  
way he can for the best of all con-  
cerned.

(signed) J. P. Williams

## APPRECIATED COMMENTS

Harrodsburg, Ky.  
November 5, 1941Elder John R. Gilpin  
Russell, Kentucky

Dear Brother Gilpin:

Some one has been kind enough to  
me to send me THE BAPTIST EX-  
AMINER for some time, for which  
I am grateful. I want to pass it on,  
therefore I am sending a check for  
the amount of three dollars for which  
you will please send one copy of the  
paper to my address, and also one  
to each of my five children. I will be  
glad for them to get THE BAPTIST  
EXAMINER.

I don't know whether you know  
me or not, so I am sending you this  
sheet that will tell you what others  
have said.

Very much yours,  
E. H. Blakeman

I read your paper, both with profit  
and appreciation. I do admire you for  
your courage, insight, and militancy.  
I am happy for the evidence of God's  
blessings upon your testimony.

—W. Lee Rector  
Ardmore, Okla.THE FEDERAL COUNCIL OF  
CHURCHES OPERATING TO  
DESTROY "THE FAITH."

(Continued from Page One)

What Evangelical Christians  
Say About Federal Council  
of Churches of America

Rev. William Ward Ayer, Pastor  
of Calvary Baptist Church, New  
York City, as quoted in the New  
York Times, March 22, 1937, says:

"The Federal Council of Churches  
very well represents liberal Protest-  
antism, not evangelical Protestant-  
ism. The Federal Council more often  
speaks for the Communistic shib-  
boleth than the Gospel one. It has the  
backing of the extreme Socialistic  
(Continued on Page Four)



## "THE DAY OF ATONEMENT."

(Continued from Page One)

This was held once each year. "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you." (Lev. 16:29). From this Scripture, we gather that it was held yearly on October 10. It was held on a certain set and appointed day. It was not left to the choice of Moses nor to the convenience of Aaron. In this respect immediately it becomes typical of the death of Christ, for His death was appointed, predestinated, and pre-determined by Himself. In God's Book, we read of the "Lamb slain from the foundation of the world." (Rev. 13:8). Thus, the time and the manner of his death was not left to chance, but rather, was definitely fixed and determined before the world began.

## I

First of all, I want us to notice the need of the day of atonement. It was needed because of the sinfulness of the Jews. Had they been perfect, God would have never given through Moses the ceremonies through which the high priest passed on the day of atonement. Their errors, their transgressions, their failures, their mistakes, and their sins all argued as to the need of the day.

In like measure, it is for similar reasons that man needs atonement today. The sinfulness of the Jews of Moses' day was no greater than the sins of Gentiles of this twentieth century. Truly we need Calvary for the same purpose that the Jews needed the day of atonement.

Need I remind you of our invisible audience that you are sinful and that you need a redeemer. I read recently of a woman who wrote the chief of police of Kansas City asking him to find her a perfect man — a doctor, banker, or lawyer, unmarried, with the object in view of matrimony. When the chief of police read that she wanted a perfect man, he turned the letter over to the bureau of missing persons. With wisdom did the chief of police act, for perfect men certainly are missing persons in this world today. None are perfect, all are sinful. There never was but one perfect — even Jesus. All others are sinners. Listen: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Psa. 14:2, 3). "For all have sinned and come short of the glory of God." (Rom. 3:23). "But the scripture hath concluded all under sin." (Gal. 3:22).

I say then, beloved, that the sinfulness of the Jews was God's reason for giving the day of atonement, and today the sinfulness of Gentiles argues just as strongly our need of atonement.

## II

The person who officiated to make the atonement was the high priest. The Word of God indicated that he acted under divine direction. After

giving specific instructions as to what the high priest was to do, we read, "Thus shall Aaron come into the holy place." (Lev. 16:3). Note the word "thus." It wasn't left to him to do what he wished, but rather, he was to act as God had directed. It was God who had appointed him, and it was God who told him to do all that he did. He could not deviate nor swerve from the plan which God gave from Heaven.

Thus it was that Christ made an atonement in our behalf. He likewise came to do His Father's will and acted under divine direction. He Himself said, "I seek not mine own will, but the will of the Father which sent me." (Jn. 5:30). Still later He said, "I do nothing of myself, but as my Father hath taught me, I speak these things." (Jn. 8:28). On another occasion, He said, "I must work the works of him that sent me." (Jn. 9:4). We therefore say that as the high priest on the day of atonement acted under the direction of God, so Jesus fulfilled this perfectly in that He did His work directed by the Father in Heaven.

Furthermore, the Jews' high priest on the day of atonement divested himself of his rich attire. Ordinarily he wore beautifully embroidered garments of rich colors, but on this day these were laid aside. Lev. 16:4 indicates that he put on white linen clothes from the crown of his head to his feet. His golden garments, his breastplate studded with gems, the golden crowned mitre, and the tinkling bells were all laid aside.

It is thus that Jesus came to this earth. When He came to be born of the virgin Mary, He, in like measure, laid aside the glory of heaven. Listen: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8). What a day it was in heaven when Jesus announced His intention of coming to this earth. When He unloosed His golden sandals and laid aside His golden crown, the angels must have stood and gazed with awe. Paul describes this when he says, "For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9).

Furthermore, on this day of atonement, Aaron as the high priest, did his priestly work alone. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place." (Lev. 16:17). No other feet can enter, and no other hand could sprinkle the blood of the atonement save Aaron's.

So it was that Jesus suffered alone in Gethsemane. He suffered alone in Pilate's judgment hall, and finally, He suffered alone on the cross. Then it was that the disciples who had pledged their allegiance to Him only a little while before, turned their backs and fled away in cowardice.

The angels who ministered so graciously in other seasons of His ministry, now took wings and flew away to other worlds. Even the Father turned His face so that as Christ suffered, He cried saying, "My God, my God why hast thou forsaken me." (Psa. 22:1). As Jesus Himself contemplated this hour, He said to His disciples, "Ye shall be scattered, every man to his own, and shall leave me alone." (John 16:32). I say then that as Aaron did his priestly work alone, so Jesus suffered alone for our sins.

The work of the high priest on the day of atonement was never ending. Every year they had to go through the same procedure. On the tenth of October of each year, the same sacrifices had to be offered. You understand that the Jews had an annual redemption, and of course, this necessitated laborious effort on the part of the high priest every year. His sacrifice was never ending.

What a contrast to the suffering of the Son of God. Apparently Paul was thinking of this same contrast when he wrote, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. 11:11, 12). Whereas the high priest for the Jews offered sacrifices yearly, Jesus offered one sacrifice forever. The sacrifice for the Jews wrought an annual redemption, but the sacrifice of Jesus results in an eternal redemption.

## III

On this day of atonement in the history of the Jewish calendar, two goats were used for the sacrifice. The first was killed, whereas the second was kept alive.

The first goat—the goat that was killed gave a pardon for sins. Listen: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." (Lev. 16:15, 16). If, in your imagination, you will journey with us to that day, you can see Aaron as the first high priest when he slashes the jugular vein of the goat to make the sacrifice. See it as it falls and bleeds and kicks and dies. Then after beholding its dying agonies, see Aaron as he takes the blood and sprinkles it on the mercy seat for an atonement for Israel's sins.

All this is but typical of the Lord Jesus Himself. He came to Calvary and though He was God, allowed the nails to be driven through His hand and His feet, and upon the cross He suffered. Though He was the Lion of the tribe of Judah, so great was His suffering that He Himself said, "My heart is like wax." (Psa. 22:14). You can see the pain

as it leaps along the very arteries of His body. You can see His bosom heave and fall beneath the wave of sorrow that swept over Him. You can see His blood as it fast fell to the foot of the cross. You can see His agonies when you hear Him cry, "My God, my God, why hast thou forsaken me?"

New Testament writers thus describe the atonement which Christ wrought at Calvary. Listen: "And without shedding of blood is no remission." (Heb. 9:22). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Pet. 2:24).

Whereas on the day of atonement the first goat was killed, the second goat was kept alive, and this goat typically carried away the sins of the people. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." (Lev. 16:21, 22). What a day it was. Aaron laid his hands on the head of the live goat and confessed over it the sins and iniquities and transgressions of Israel, and then it was led away. Finally, in the distance it becomes but a little spot, and the man leading the goat, and the goat itself, are soon lost from the view of the people. When the man who led it out into the wilderness arrived at his destination and released it, he watched to see the goat as it leaped here and there until it was lost in the desert, and then he returned alone to tell the people that the goat over whose head their sins had been confessed, had carried those sins away. As he did so, the people clapped their hands for joy, for their sins were gone.

All this was fulfilled on Calvary during the darkness when God the Father confessed over the head of His Son all of our sins and our transgressions and our iniquities, and thus they were carried away.

The first goat is a type of the atonement; the second goat was the effect of the atonement. Just as Jesus died for our sins, so Jesus has carried them away. This was the meaning of the great statement by John the Baptist when he declared, "Behold, the Lamb of God which taketh away the sins of the world." (Jn. 1:29). This is what the Psalmist had in mind when he said, "As far as the east is from the west, so far hath he removed our transgressions from us." (Psa. 103:12).

## IV

It is rather interesting also to notice what the people did on the day of atonement. God's Word says of that day: "It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever." (Lev. 16:31). It was a day of rest



for the Jews. They did absolutely nothing—in fact, anything that they might have done, would only have hindered the work of the priest.

Certainly this is true in our own experience. As the high priest labored whereas the people did nothing, so at the cross Jesus suffered, and to-day there is nothing for us to do but to receive Him who has died for our sins. Anything that we may do, will only hinder. As the song has said,

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

Over and over again, God's Word declares that in the realm of salvation, there is nothing for the sinner to do. Listen: "But to him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness." (Rom. 4:5). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8, 9). "Not by works of righteousness which we have done, but according to his mercy he saved us." (Titus 3:5).

V

In closing, may we notice the results of this day of atonement. Actually, the people were cleansed from their sins. This is what God's Book declares: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." (Lev. 16:30). What a glorious day it was, and how marvelous that God did, in His mercy and wisdom, give such a day whereby Israel might be cleansed from her sins.

The same is gloriously true concerning Jesus. Everyone who comes to Him will find the same results. He will find that Jesus made a sacrifice on Calvary to atone for his sins, and that through Jesus he has cleansing from all his sins.

Yet how much greater is our cleansing than that which the Jews experienced. Their sins were only put away for a year, whereas ours are put away forever. How marvelous it is to know that when one takes Jesus Christ to be His Saviour, that he has complete eternal forgiveness. Hear God's Word again: "Who gave himself for us, that he might redeem us from all iniquity." (Titus 2:14). "And the blood of Jesus Christ his Son cleanseth us from all sin." (I Jn. 1:7). Yes, it is gloriously true.

"He breaks the power of cancelled sin,

He sets the prisoner free;  
His blood can make the vilest clean,  
His blood avails for me."

May the grace of our Heavenly Father rest upon you all. Let every saint offer up a prayer of thanksgiving to God for the redemption which is his in Jesus, and let every sinner yield now to Him as Saviour.

A real Christian will not find it so hard to choose between Christ and a pool room.

The hidden things of God are not discovered until we are treading the path of absolute obedience.

## A VOICE FROM THE DEAD AND AN APPRECIATED ECHO FROM THE PAST

(Continued from Page One)

1. God's house is a house of prayer and no kind of a worldly or secular gathering should be permitted in God's house. That would exclude all suppers and bazaars and socials and banquets and pay entertainments and entertainments that are not for pay and everything else that puts man before God or substitutes the entertaining of men for the worship of God.

2. No commencement exercises of any kind, sermon or otherwise, should be on the Lord's Day. Young people, as well as older ones, should be in the Spirit (Holy Spirit), not school spirit nor play spirit nor frolic spirit on the Lord's Day.

3. One of the worst forms of unionism today is in connection with commencement exercises. More subtle modernism is spouted on such occasions than at any other time in the year, and that too, under conditions under which no protest can be made without raising a great hullabaloo. Commencement exercises should be in school buildings or public halls; never in the houses dedicated to God's worship nor on the Lord's Day. Both are a step towards the union of church and state, if done otherwise.

4. In communities where there are Jews and Catholics, religious liberty guarantees to the same liberty as tax-payers that we have. Many orthodox Jews and conscientious Catholics, would object to their children going to other churches or on God's Day for commencement services. Paul said we have no right to offend the conscience of a weaker man. Rom. 14:1-23; I Cor. 8:1-13. Selah!

5. Some one says: "You will make enemies by that kind of a course." Paul's answer to that was: "Let a man so account of us as of ministers of Christ and stewards of the mysteries of God. Moreover it is required of stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine ownself. For I know nothing against myself; yet am I not hereby justified; but He that judgeth me is the Lord." (I Cor. 4:1-4). The old negro's version was thus before the Civil War. He was on a ship and a terrible storm arose. Everybody was scared but the old negro. He was calmness personified. Somebody said to him: "Uncle, don't you know that this ship is about to sink?" Still calm and unterrified, he said: "Ya'as Sir, boss: but if the ship goes down, I a'int lost nothing. I belong to the Master. He's lost a slave."

## STANDING ALONE

(Continued from Page One)

I think there was one besides myself who cared for religion. This was very bracing. I felt that I must try to walk worthy of my calling, for Christ's sake." —Selected.

Faith knows that God's bonds are as good as ready money.

## "PRESIDENTS WHO HAVE KISSED THE BIBLE"

(Continued from Page One)

when inquiry was made of him.

It is customary for the Supreme Court clerk, standing near the justice when he administers the oath, to open the Bible at random, but some of the presidents have selected with much thought the verse to which they wished to press their lips as a token of their obligations to the nation.

A record, published in a Western newspaper, shows these Biblical selections from inaugurations:

Grant, Isaiah 11:2, 3.

Hayes, Psalm 118:11-13.

Garfield, Proverbs 21:1.

Arthur, Psalm 31:2, 3.

Cleveland, Psalm 112:1-6, and Psalm 91:12-16.

Harrison, Psalm 121:1-6.

McKinley, Chronicles 1:1-10, and Proverbs 16:20.

Roosevelt, James 1:22, 23.

Taft, I Kings 3:9-11.

Wilson, Psalm 119:43-45, and Psalm 46:1.

Harding, Micah 6:8.

Mr. Hoover kissed the Bible at a passage saying, "He that keepeth the law, happy is he."

## THE FEDERAL COUNCIL OF CHURCHES OPERATING TO DESTROY "THE FAITH."

(Continued from Page Two)

groups throughout the land." (Christian Beacon.)

Rev. Caleb E. Stetson, former Rector of Trinity Parish, New York City, said:

"I am also immensely relieved \* \* \* that we are free from entangling and federations of churches which, while officially stating that they do not represent the cooperating communions, are nevertheless regarded as doing so by the general public. I earnestly hope that our Church will have sufficient wisdom to remain free from any official connection with such federations of whatever name. They may well prove to be embarrassing alliances—in the field of politics as well as in their pronouncements on morals." (Pro-Socialist Churches.)

State Senator Lewis Valentine Ulrey of Indiana said, in 1936:

"What a strange phenomenon it is that for nineteen centuries Bible schools, Christian leaders and learned divines accepted without question St. Paul's interpretation of the mission of Jesus Christ to be the inauguration of The Plan of Salvation; but almost simultaneously with the Russian Communist upheaval radical preachers suddenly 'discover' that Jesus came to establish a 'social justice' that would rob the thrifty for the especial benefit of wasters, a 'social equality' that means cohabitation and blending of whites with blacks, 'production for use,' 'abolition of the profit motive,' a 'co-operative commonwealth,' plain Socialism and ultimate Communism" \* \* \*. (Pro-Socialist Churches.)

This honorable gentleman recently said:

"In the opinion of this writer, the chief radicals are those self-appointed individuals who collectively work

through the Federal Council of Churches of Christ of America as a screen from behind which to 'snipe' at Christian orthodoxy and our system of government; and such bright and shining lights of radicalism as Bishop McConnell and Rev. Harry F. Ward, and Rev. John Hayes Holmes, a sort of religious maverick who still clings to the fringes of Christian respectability, and the same who, according to recent press dispatches prayed for the speedy triumph of Communism. There are hundreds and thousands of lesser red lights who seek to reflect the great Red Glow of Moscow in American Church circles." (Is the Federal Council a Dead Issue?)

## What National Leaders Think Dr. W. B. Riley says:

"Judging from the past, I have no ardent hopes that my warnings will be regarded, but when I make my final account to God, I can at least say I was not silent.

"As I have shown you, the Federal Council is not, as the words, 'Churches of Christ,' would indicate a body of born again followers of the Son of God, but the friend and co-worker of Communists and atheists, both sworn enemies of the Church." (Is the Federal Council a Dead Issue?)

Dr. Dan Gilbert says:

"Christian Americans, for the sake of your children, for the love of your Lord and Saviour, arouse yourselves. Arm yourselves with the Sword of the Spirit, and, under God, stand firm, without compromise, without fear, without reservation, against the advancing army of destruction, this 'united front' onslaught of the combined forces of religious apostasy and red anarchy." (Is the Federal Council a Dead Issue?) The Dies Committee says, "The radical affiliations of the Federal Council of Churches of Christ is a subject of extensive discussion. Apparently, in lieu of promoting Christianity among its several members it more represents a huge political machine and appears to intermeddle with radical politics. Its directorate indicates that it interlocks with many of the most extreme radical organizations." This statement is taken from a sworn testimony before the Dies Committee. (Christian Beacon.)

The Dies Committee further says the Federal Council "possesses a strategical position from which to direct radical political trend of thought." (Christian Beacon.)

The United States Department of Naval Intelligence says of the Federal Council:

"This is a large radical, pacifist organization. It probably represents 20,000,000 Protestants in the United States. However, its leadership consists of a small radical group which dictate its policies. It is always extremely active in any matter against national defense." This statement was entered in the Congressional Record, August 17, 1935. (Christian Beacon.)

Upon the basis of facts, we can easily accept the characterization made of the Federal Council of Churches that it is composed of "preacher politicians, for a new social order."

(Continued Next Week)