

Some so-called penitential crying is only hypocritical lying.

The Evils Of The Federal Council Of Churches

"Them that sin rebuke before all, that others also may fear."—I Tim. 5:20.

Three years before the Federal Council of Churches of Christ in America came into existence, official delegates from thirty denominations met in Carnegie Hall, New York. The meeting lasted from November 15 to 21, 1905, and the main thing that came forth from this gathering was the adoption of a Social Creed which, with variations in detail, remains as the Federal Council Creed today.

The Creed

To us it seems that the churches must stand:

1. For equal rights and complete justice for all men in all stations of life.

2. For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

3. For the right of workers to some protection against the hardships often resulting from

the swift crises of industrial change.

4. For the principal of conciliation and arbitration in industrial dissensions.

5. For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

6. For the abolition of child labor.

7. For the regulation of the condition of toil for women as shall safeguard the physical and moral health of the community.

8. For the suppression of the "sweating system."

9. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

10. For a release from employment one day in seven.

11. For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

12. For the most equitable division of the products of industry that can ultimately be de-

vised.

13. For suitable provision for the old age of the workers and for those incapacitated by injury.

14. For the abatement of poverty.

These points and objectives put forth high ideals, but they show at this early date that the Federal Council is Christless. There is no place in this creed for God. No mention is made of the virgin birth, blood atonement, salvation or anything else that the people of God would put as a basis for a written creed.

Today as 27,000,000 people of our nation are backing this Social Creed whether they realize it or not, it is high time that we cry out against this Christless, Godless, and unAmerican organization. They are trying to bring in the millennium of peace without the Prince of Peace, trying to assemble the body of Christ without the head and trying to build a Socialistic Society that God will accept in place of atonement. I beg you, my friend, to take inventory

see if you are supporting this body and if you are which of the following three groups are you a member of?

I. The Modernist

Very few people who are members of the Federal Council know anything about those men who shape the doctrines and destinies of the Council. It is these men, the Fosdicks, McConnells, Buttricks, and Weatherheads along with women such as Miss Maude Royden that I call complete modernists. They have no use for the Scriptures as the inspired Word of God. They scoff at the Virgin Birth, deny the blood atonement, and say there is no bodily resurrection. They believe that their high worldly position makes them a child of God, and that their worldly wisdom makes them authorities on God. Jesus speaks of them; He met them when He walked this earth. His words to them were always words of condemnation. Hear Him as He spoke to the E. Stanley Jones types in New Testament days:

"Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."—Matt. 23:27-28.

These are the most cutting words God's Son said to anyone while here on this earth. He closed this discourse of words by saying:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. 23:33.

If my Saviour used these words to describe the First Century Pharisee, we that are holding up the bloodstained banner must use the same words to describe the Twentieth Century Pharisee.

Fosdick says: "The divinity of Jesus differs from ours in degree but not in kind." In other words Jesus was not divine but humanity at its best. Fosdick is an infidel. He denies everything Jesus said concerning

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DID THE PHILIPPIN JAILER PRAY?



ELD. H. H. OVERBEY

All our life we have heard preachers preach that the Philippian jailer "came trembling, and fell down before Paul and Silas, and said, Sirs, what must I do to be saved?" And we thought that that was just what the Bible says. Then we have heard many use this to prove that a sinner has to fall down and mourn or pray in order to be saved. But the Bible does not say the Philippian jailer "came

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SHAME! SHAME! EVEN ON A HOG

Papa Hog, growing tired of the sty, wandered down to the village brewery, where he found a big puddle of sour beer that had been poured out. He guzzled up so much of the stuff that when he went home, he was staggering badly and squealing with wild and joyous abandon. Mama Hog quickly shunted him around the barn out of sight of the baby pigs, and with a furious grunt exclaimed "You shameless wretch! What do you mean by making such a human being of yourself before the children!"—The Wheel of Fortune

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

VOLUME 15, NO. 18 RUSSELL, KENTUCKY, JUNE 3, 1950

WHOLE NUMBER 624

A Sound Bible Seminary In The South

T. P. Simmons
Coal Grove, Ohio

We know our readers will welcome this sensational announcement. This new school is to be known as the Southern Baptist Bible Seminary. It is to be located at Columbus, Ga. Pastor E. G. Johnston, of the Baptist Tabernacle of that city, is the president. The directors have already adopted the Declaration of Faith which we published some time ago in THE BAPTIST EXAMINER.

"A Systematic Study Of Bible Doctrine," by T. P. Simmons, is to be used as the chief textbook in theology. All of this indicates

that we shall have at Columbus a real Bible and Baptist seminary. On the average of once a week the editor gets an inquiry from a young preacher concerning a sound school. To all of these we are glad to recommend this new school. We likewise recommend it to churches as worthy of their financial support. Your money put into this school will definitely count

Mused Uncle Mose

Seem lak in mos' chu'ches dese days, ef you goin' git on de Lawd's side you got to git on de outside.

for the truth. If we are to have sound churches, we must have sound preachers. If we are to have sound preachers, we must have some place where they can be taught sound doctrine.

Let all interested churches and preachers write at once for a copy of the school's forthcoming catalogue and Declaration of Faith.

We do pray that God will bless and direct you and we hear the people of our church remember you in their prayers in our church services.

Jacob Seibert, Cannelton, Ind.

"TRAIL OF BLOOD" LECTURES IN ILLINOIS



ELD. T. P. SIMMONS

From June 12 to 16, lectures on "The Trail of Blood" by Elder T. P. Simmons are to be given in Cottage Hills, Ill., located on Highway 141, four miles from Alton, Ill., and 30 miles from Saint Louis, Mo., where several other churches are joining Pastor Arthur J. Corcoran and his church in sponsoring them.

Readers of The Baptist Examiner in that section are urged to hear the lectures.

The First Baptist Pulpit

"HITCH-HIKING TO HEAVEN"

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

—Phil. 2:12.

As you well know, there are dozens of "thumb artists" on every highway. You can't even travel a short distance without finding from one to a half dozen individuals standing on the corners with their thumbs in the air and with an interroga-

tion mark upon their faces—with that look as if to say they want to travel by air—"Air you going my way?" Of course you understand, beloved, that these individuals are traveling all over the country, piecing together borrowed rides and getting somewhere with as little effort as possible to themselves.

As I have been thinking about these who hitch-hike from town to town and from city to city, I've likewise thought about the individuals

who are on the highway of life,—on the road to heaven and who are journeying there with the least possible effort to themselves. I am satisfied this morning that there are multiplied thousands of professing Christians who are hitch-hiking their way to Heaven with as little effort to themselves as the average hitch-hiker puts out in his effort in traveling from one town to another. Let me show you some ways whereby you may be a hitch-hiker.

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WHAT MAKES PEOPLE FORGET GOD?

ROY MASON, Tampa, Fla.

In view of the fact that people receive life itself from God; in view of the fact that they receive every blessing of life including salvation from God; in view of the fact that health, life, and destiny is in the hands of God, why do people forget God. That they do forget God is the statement of God's Word. For instance: Jeremiah 2:32, "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number."

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Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
One Year In Advance.....50c
(Domestic and Foreign)
Send Remittances to Russell, Ky.

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

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"Hitch-Hiking"

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I

IN THE MATTER OF THE STUDYING OF THE BIBLE THE MAJORITY OF CHURCH MEMBERS ARE HITCH-HIKERS.

The Word of God very plainly tells us that it is to be studied. Listen:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15.

Here is an expressed command for God's people, and for a child of God to leave his Bible unused at home, that child of God is definitely neglecting the Bible and refusing to be obedient to this command of God. God hasn't given many commands to Christians, but here is one of the expressed commands for Christians. I am satisfied that many a church member and even some Christians go through the week from Sunday to Sunday and never one time look inside the Word of God unless it is to find a recipe or maybe a tress of hair that has been filed in it, or maybe by accident to find their glasses that were lost there about two years before.

Listen again:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16,17.

Now, beloved, how can a Christian read these verses without the realization that God expects you to read and study your Bible, yet I am satisfied that there are Baptists within the sound of my voice who haven't had their Bible open this past week one single time.

I remember a fellow on whom I called some years ago. Everytime I ever talked to that man privately, he told me about how much he read his Bible. One day I went to his home. I didn't have my Bible with me but in the course of the conversation I wanted to give him a verse of Scripture and I asked him for a Bible. He went in the other room and before he came back I could hear a noise which sounded like he was dusting off his Bible before he handed it to the preacher.

I am satisfied that in our Bible classes which we have been in this morning that there have been Christians who never even read the lesson or made any preparation whatsoever for the study of the Word of God, who came to Sunday School this morning with this thought in mind: "I am not the teacher. The teacher is supposed to do the studying and I'll just sit

There are no accidents in God's purpose. The slightest incident may be a prime factor.

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED ASCETICISM

CHRISTIANITY, as it is found in the Word of God, has no cloister except its closet for prayer. It warns its followers against holding their light as under a bushel and commissions them to go into all the world and preach the Gospel to every creature.

BRAHMANISM. The most wicked men can acquire power over gods and men by devout asceticism. Thus, under Brahmanism, vast power is gained without morality. An ascetic, who exhibits his sufferings, gains great power among the people of his faith.

ONE BECOMES SUPERSTITIOUS WHENEVER THE MEANS OF WORSHIP ARE PERMITTED TO ECLIPSE THE OBJECT OF WORSHIP. A CRUCIFIX ALWAYS SUPPLANTS THE LORD.

HINDUISM teaches that the source of corruption is in the blood and that if it can be dried up the passions will be subdued. Tens of thousands cease all labor and give themselves to mortification of the flesh and sometimes self-inflicted tortures. Vows of silence are taken. An arm is sometimes held in one position until it becomes rigid.

BUDDHISTS. Asceticism finds a large place in Buddhism which requires separation from the world and annihilation of self through repression of all desire. The action of each sense must be watched and crushed. Let the householder leave home, clad in a yellow robe, and wander alone like a rhinoceros." Gautama, the founder, was an ascetic until his death, though he did not believe in self-torture.

THE KEY THAT UNLOCKS HEAVEN DOESN'T FIT EVERY CHURCH DOOR.

TAOISM. Many attempts have been made to unite Taoism and Buddhism, but the Taoists have always refused to adopt the celibacy of the Buddhists. The founder of Taoism spent his life as an ascetic and taught that man can best be purified by habitual silence and meditation.

CONFUCIANISM. Ancestral worship antagonized asceticism. Calamities, however, often cause people to enter seclusion for a time. Confucianism does not arouse the ascetic spirit as do many other religions. It has no horde of priests whose lives attract young men toward religion and its teachings deal with active life rather than that of monastic seclusion.

THE CHURCH HAD NEVER SUCH INFLUENCE OVER THE WORLD AS IN THOSE DAYS WHEN SHE HAD NOTHING TO DO WITH THE WORLD.

ZOROASTRIANISM. The founder of this system was evidently a thoughtful person of much insight into human nature and a practical view of affairs. This, coupled with the fact that it was confined to a few followers in Persia did not encourage asceticism, though it recognized the practice.

PAREEISM does not tend to asceticism. The Parsees are of a practical turn of mind and are remarkably successful in business, ship-building, constructing railroads, etc. Their number is too small and their business sagacity too keen to furnish many idlers to become monks. Their priesthood being hereditary furnishes no bait for monastic living.

THE CHURCH NEEDS LESS BLOCK AND MORE TACKLE.

SHINTOISM never had the ascetic spirit until Buddhism was introduced into Japan, and its priests were compelled to adopt it to save themselves and their system. Shintoism was hero worship rather than the idolizing of begging priests. One of man's highest duties was to protect his emperor. The life of an ascetic was not considered of much practical value.

MOHAMMEDANISM. Asceticism seems to have as small a place in Mohammedism as in any non-Christian religion. It partakes largely of pilgrimages to Messa and Medina, and strict observance of ceremonial customs.

and listen in the class." Beloved, you know that the teacher is supposed to study. You know that the one who instructs is supposed to be able to do so, and the hitch-hiker in the Word of God is perfectly willing for the teacher or the preacher to do all the studying. I think of that Scripture when Peter said:

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

—I Pet. 2:2.

The "sincere milk of the Word" means "the pure Word of God." That doesn't mean for you to come to church and get all your Bible from the preacher or from your Sunday School teacher (which is just skim milk), but rather it says for you to desire the sincere milk of the Word, or the pure Word of God itself. The hitch-hiker, beloved, is willing not only for his food to be predigested by the preacher or by the Sunday School teacher, but he is perfectly willing to get just something that the preacher or teacher has skimmed off, out of the Word of God in his

behalf.

I wonder this morning if I am speaking to someone who is hitch-hiking on this matter of Bible study. You believe it is an important thing that it be studied, but you are perfectly willing to let somebody else do the studying. Do I speak to some such individual this morning? If I do, shame on you. Shame on any child of God who allows a day to pass by without opening and studying the Word of God. You wouldn't dare miss three meals, for as surely as a day goes by, at least three times each day, there comes a gnawing in your stomach and you wouldn't dare miss those meals for the feeding of your body. Beloved, if you are a saved man there ought to be an inward longing of your soul toward the Word of God that is even more pronounced than the desire of your stomach for food.

Spurgeon, in one of his sermons, tells how that he saw a Bible that had been eaten through, from the cover of Genesis to the cover of Revelations, by a worm. He said

that you could hold that book up to a light and could see a hole all the way through the Bible where that worm had eaten. He said from the time that he saw that Bible, that he resolved, if nothing else, to be a Bible worm,—to eat it up from Genesis to Revelation.

Brother, sister, if you have been hitch-hiking in this respect, would to God that you would resolve this morning to become a "Bible worm" from now on and to be on a Bible diet 365 days out of the year. Some folk are on a diet as to their physical and material food. They can't eat certain foods. Beloved, here is one food that the child of God ought to include in his diet. You don't have to worry about eating too much of it. The fact of the matter is, beloved, you just can't get too much of it. To tell you the truth, the more you know about it the more you want to know, and the more you understand it the more you will want to understand it, and the more you read it the better you will love it. God help you who have been hitch-hiking in the matter of Bible study. If you don't do anything else when you go home, get your Bible out and give it a good dusting and sit down and read a chapter from it and quit hitch-hiking in the matter of the Word of God.

II

SOME FOLK HITCH-HIKE IN THE MATTER OF PRAYING.

Paul said:

"Pray without ceasing."

—I Thess 5:17.

Certainly that ought to include you and me and surely that is a good injunction for every child of God. A lot of people, in contrast, are ceasing in their praying. I thank God that this last Wednesday night in our prayer meeting we had between a third and a half of our church membership present for our prayer service, yet, beloved, let me ask you, where was the other half? I thank God for our prayer meeting attendances. There are very, very few churches in America that could begin to equal it. Still I insist that every member should be there. I insist this morning that God's people ought to be doing a lot of praying. We have folk in our church, just as there are in every church, who never come to prayer meeting. We have people who in the twenty years that I have been your pastor, have never one time been in a prayer meeting. I imagine, beloved, that if we discontinued having prayer meeting on Wednesday night, some of those people would get awfully mad about it—that is, if they ever found it out.

The person who is hitch-hiking in the matter of prayer believes in prayer all right, but he wants somebody else to do the praying. There are so many people that this includes who never know the meaning of intercessory prayer, who never know what it is to pray for somebody else, who don't know what it is to pray for the salvation of the lost, who don't know what it is to pray for our missionaries. Their one refrain is, "Pray for me." When they come down to the end of the day, if they pray at all, it is something like this:

"Lord, bless me and my wife, my son John and his wife; us four, and no more. Amen," and off to the land of nod they go, with their praying done for the day.

Beloved, would you believe it when I say that we have people in our church that I don't

dare to call on publicly, who have come to me and asked me never to call on them to pray in public. Those people believe in prayer but are perfectly willing for somebody else to do all the praying. I tell you, beloved, we oughtn't to be hitch-hiking on the road to Heaven in the matter of prayer.

I'll never forget just after Brother Paul Rece was saved when he was in the hospital for an operation, he wrote to me and told me how he was praying for me and for the church. I'll never forget the expression he used when he said, "My prayers don't sound very good but I mean them." Beloved, maybe you can't word your prayers in the way in which you would like to, but if you mean them down in your heart God takes what you mean for what you say. Don't hitch-hike in the matter of prayer.

III

PEOPLE HITCH-HIKE TO HEAVEN IN THE MATTER OF CHURCH ATTENDANCE.

There wouldn't be an empty pew in the house of God on Sunday if all the Baptists of Russell went to church. However, some hitch-hike in the matter of their church attendance. The person who hitch-hikes in the matter of going to church, believes it is perfectly all right to go. He believes people ought to go to church and is perfectly willing for everybody else to go, but if you look around, where is he? He is staying away.

Whenever I think about church attendance, beloved, there are three Scriptures that come to my mind. Listen:

"Why is the house of God forsaken?"—Neh. 13:11.

Many, many times I stand here on the Lord's Day and ask the same question, "Why is the house of God forsaken?" Some would say that they have forsaken it because they are too busy and can't be here. Others would say that they have forsaken it because they are too tired to come to the house of God. I tell you this morning if your business makes you too tired to come to the house of God, you are sinning to stay in that business one day longer. If your business is the means of keeping you away from the house of God, you had better change your business. Going to the house of God is more important in your life than anything else, whether you realize it or not.

The second Scripture which comes to my mind concerning church attendance is what Jonathan said to David:

"Thou shalt be missed, because thy seat will be empty."

—I Sam. 20:16.

Jonathan was speaking about a feast that was to be held. David was planning to be absent on purpose, but Jonathan reminded him that he would be missed, because his seat would be empty. That isn't true of every church member, because the preacher sees them and realizes that they haven't been coming to church for a long time. Hear me this morning, beloved, your heart ought to float out after the Lord and your feet ought to go toward the house of God every time there are services for you to attend.

The third Scripture concerning church attendance is:

"Not forsaking the assembling of yourselves together, as the manner of some is."

—Heb. 10:25.

Back in the early days when

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The wonder is not that the great God does such great things, but that He stoops to do such little things.

"Hitch-Hiking"

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Paul was still living, everybody didn't go to church. Some people stayed away from the house of the Lord even then. That is surprising, yet human nature is the same through all ages. Paul was telling them not to follow the example of others, but to come to the house of God.

I think this morning of many of our church members who stayed home today just because they were too lazy to get up and come to God's house. I think of some who stayed home because they say they are sick but who will eat three full meals before the day passes by and who will not call the doctor one single time. When I think of these people I think of that crowd that stands by the roadside, with their thumb pointing in the opposite direction, as if to say, "We are on the road to Heaven, but somebody else can do our church-going for us."

IV

SOME PEOPLE HITCH-HIKE IN THE MATTER OF WORSHIP.

There is the individual who likewise shifts his responsibility in the matter of worship. He believes that there ought to be good, lively congregational singing, but he believes in the other fellow doing the singing. The surprising thing to my mind is that in twenty-one years as pastor of this church, the people that have done the most complaining about singing in our church are those who ordinarily never open a song book. They believe in singing, but they believe in letting the other fellow do it. This person is just hitch-hiking in the matter of worship.

Beloved, when you come to the house of God you ought to come here to worship. Listen:

"O, come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."—Psa. 95:6, 7.

Since we are the people of his pasture and the sheep of His hand, we ought to bow down in worship before Him. Who else would we worship? Who else ought we to worship? None but Him who holds us in His hand.

Notice another Scripture: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

The only way that anybody can worship is as the Word of God is preached and the Spirit of God carries that Word into the individual's heart. Beloved, we try to preach to you God's Word. We try to give you messages based on God's Book, and the only way that you can worship is for the Holy Spirit to carry the Word into your heart.

Beloved, you believe in worship, don't you? There are a lot of people who believe in it who are hitch-hiking as far as their part in it is concerned. There are some who come to church who can't even stay awake through a sermon, and say it is the preacher's fault. I might think that it was my fault if various individuals went to sleep from time to time, but when the same person goes to sleep every time, I can't help from believing that it is the individual's fault instead of the preacher's.

Listen to me, beloved, when you come to the house of God, you ought to come here to worship. Don't come to sleep; sleep at home. When prayer is offered, don't look at the back of the bench and follow the grain in the wood, but close your eyes and talk to God as men pray and lead in prayer. God wants you to worship. He doesn't want you to be hitch-hiking in the matter of worship.

V

SOME PEOPLE HITCH-HIKE IN THE MATTER OF GIVING.

That person who stands by the roadside hitch-hiking is planning on somebody else buying tires for the automobile in which he is going to ride. He is planning on somebody else buying the gas and paying the bill. He is planning on somebody else buying a new automobile when the old one is worn out and the model changes. Beloved, when an individual comes to the house of God and by-passes our offering box at the door, that person is hitch-hiking in the matter of giving.

You have heard of little Jack Horner who sat in a corner. Well, did you ever hear of his Pa? Listen:

"Old Deacon Horner sat in a corner,

While the collection plate passed by;

He put in a cent, heaved a sigh of content,

And said, 'What a good Christian am I.'"

Let's see what God's Word says in this respect. Listen:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."—Lev. 27:30, 32.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

"Woe unto you, scribes and hypocrites! for you pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Mt. 23:23.

Even if you are unsaved you ought to tithe. Just as you pay your house rent, God asks a rental fee of every individual and that rental fee is a tenth.

Beloved, I want you to see that the matter of hitch-hiking is a terrible thing. God's people done have any business hitch-hiking in the matter of giving and letting other people pay the bills and carry the burdens.

VII

SOME PEOPLE HITCH-HIKE IN THE MATTER OF SERVICE.

What about your service? Certainly the church ought to go on; surely souls ought to be saved; surely we ought to invite people to come to church; surely we ought to have a good choir; surely we ought to have a good Sunday School. Then, beloved, why don't you do something about it?

You have a voice that can at least make some melody unto the Lord. Why don't you sing in the choir? Why don't you put forth some effort as far as the choir is concerned? Why should you hitch-hike? Why should somebody else do all the singing?

You expect a Sunday School. Why shouldn't you do some teaching? You expect people to be invited to the house of God. Why don't you help invite them? You expect that we shall have a church that shall thrive and succeed and be blessed of God. Why don't you work? Beloved, God wants all of His people to be busy in His service. He doesn't want you and me to be hitch-hiking and somebody else doing the work.

I often think of the preacher who had a dream one night, and in his dream he had just been called to pastor a new church. When he went to this new field everything worked fine. He said, "Now we will get the old church wagon rolling. I'll take my position between the shafts and everybody else get around the wheels and give it a shove." He said as he was dreaming that it looked like they were about to shove the wagon over the top of him, but presently when they got to a hill there wasn't quite as much shove behind him. Of course that was only logical that it would be a harder pull since they had come to a hill. Directly he looked back to see what was wrong and everyone of those fellows that had been pushing on a wheel had climbed up into the wagon to ride. I wonder if



The Federal Council

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ing His Diety. He is a serpent, he is a viper. How can Fosdick escape the damnation of Hell? Dr. Henry S. Coffin, a long

that could be true of you?

Beloved, there are some of you who sit out here in front of me who used to sing in the choir but you don't do it now. You used to teach a Sunday School class but you don't do it now. Some of you used to come to Sunday School and church religiously. You come now as the occasion presents itself. Some of you used to invite people to the house of God. Now you have to be invited yourself. I tell you, brother, sister, I am afraid some of you are hitch-hiking this morning.

Listen to God's Word:

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

God wants His children to be witnesses for Him. If you are saved, God help you not to be content to be a hitchhiker. In the matter of your Bible-reading, in the matter of prayer, in the matter of worship, in the matter of coming to church, in the matter of giving, in the matter of service, if you have been hitch-hiking, God help you, Christian friends, to begin to serve the Lord and to begin to get busy in the service of our Lord.

If I speak to an unsaved person this morning, may I urge you now to get on the right road to Heaven. Some of you are treading upon the opportunities which God gives you every day, and you are treading upon dangerous ground in rejecting the Gospel of Jesus Christ every day. May God help you to see the truth that Jesus Christ died for your sins and may you get on the right road and then don't be content to be a hitch-hiker, but get busy in the service of the Lord.

May God bless you.

prominent member of the Federal Council says on page 5 of a book called "God's Turn": Jesus was realest of the real. He shared the beliefs of His time. He believed in the nearness of the Parousia — as did Paul — and was mistaken — He did not know any more about philosophy or philology, about history or natural laws, than did any Jews about Him, except in so far as a pure heart helps knowledge — He (Jesus) did not think of Himself as originating anything. Dr. Coffin is an educated fool. No one but a self-righteous Pharisee would make such statements. How shall he escape the damnation of hell?

Leslie Weatherhead in his book "The Personalities of the Passion," explains that Peter never denied Christ. He also says of Judas on pp. 35, 38, we must, I think, look at Him tenderly. All he could do was to follow the Master he still loved into the other world. By the marvelous sea, two men would meet again, Jesus the Christ of God and Judas, the man who did not understand. In the reconciliation with Judas, Jesus is finally happy "because all His boys now had come home." This is what Mr. Weatherhead says of the one Jesus called a devil. How shall this modern Pharisee escape the damnation of hell?

Miss Maude Royden's "I Believe In God" calls it disastrous to accept the moral perfection of Christ. On page 255 she says of divine inspiration, "It is a reason-denying thing." In denying the virgin birth she says, "Since Joseph and Mary were the parents of Jesus Christ we can well believe that they fitted themselves — though unaware of the greatness of their vocation — to bear such a son" (page 157). On and on this list could go, with facts that can not be denied and statements that cannot be disproven. These modernists are anti-Christ, anti-God, anti-American. How shall

(Continued on page four)

GO FORWARD

Forward, ever forward, gladly pay the price;
Do not linger longer, yield love's sacrifice.
Forward, leave the bowers of all selfish ease;
Rise, be energetic; go, your Master please.

Forward, ever forward, though with weary feet;
Heights there are to conquer, hindrances to meet.
Forward, scale the mountains, climb the rocky way;
Scorn the doubts and dangers; onward day by day.

Forward, ever forward, Christ has gone before;
Gird the warrior's armour for the holy war.
Forward to the conflict; on, ye sons of light;
Christ the Captain leadeth 'gainst the hordes of night.

Forward, ever forward, in the narrow way;
Jesus' footsteps follow unto perfect day.
Forward, ever forward, press towards the goal;
Victor's crowns and laurels shine before your soul.

--A. Gardner

The Federal Council

(Continued from page three) they escape the damnation of hell?

II. Mediators

Webster says that a mediator is "One who interposes between parties at variance to reconcile them." God says: "There is one God, and one mediator between God and men, the man Christ Jesus."—I Tim. 2:5. Just as Jesus is the only way sinful man can be reconciled to God so these Federal Council mediators are the only way the "Atheistic Modernists" of the Council have of transplanting their poison doctrines to the people of our Lamb. Who are they? Who are these mediators between the Federal Council leaders and the common man? — They are preachers who pastor the churches that belong to the Council. These men (and women) usually have a pleasing smile for the world, they visit the sick, join clubs and lodges, lead civic affairs, and are usually popular in the eyes of the world. In a sense these are also modernists as they add to or take from the Word of God.

There are some in this group I sincerely believe to be saved. They preach the total depravity of man, salvation by grace, justification by faith and other cardinal truths of God's Word—but at the same time unite with the Devil and his Christ-denying program. They are like Lot with a righteous soul in God's sight (2 Peter 2:7-8) but with their tent pitched toward Sodom. They are having friendship with the world that hates God and His Christ, indulging in spiritual adultery with the ones who say Jesus was the son of a Jewish harlot. Listen to God: "Friendship with the world is enmity with God."—James 4:4. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:11. In the New Testament it was said of preachers: "Men that have hazarded their lives for the name of our Lord Jesus Christ."—Acts 15:26. These preachers won't even hazard their standing in the eyes of the world. Paul declared the gospel was that "Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures."—I Cor. 15:3-4. He then declared, "but though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8. Paul makes it clear as to what our duty is. If you are God's man cry against this thing. Let it be accursed in your sight, let the world see that you hate sin whenever and wherever you find it. Anything that adds to or takes from Calvary is another gospel.

Paul said, "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep."—I Cor. 11:25. In comparison the Federal Council mediator says: Thrice was I honorary speaker at the ladies bridge club, once my Bible was left at the theatre, thrice I turned our church into an open house for worldly amusements, a night and a day I spend each week indulging in practices to

hold the worldly minded. These mediators are deceiving thousands, and waxing worse and worse. Listen to God's Word: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3:12-12.

III. Millions

This is the group I hope to reach with this tract. This group represents 95 per cent of the Federal Council's number, but I am convinced they understand less than 5 per cent of its aims. These are the every day members of churches that are on the Federal Council roll. Some are lawyers, some are doctors, and some engineers. They work in garages, cafes, drive taxis, and dig ditches. They are my relations and yours, the rich, the poor, the old, the young, the sincere, the carefree, the zealous and the inactive. If you are somewhere in this group then I pray you will read and heed this tract.

Regardless of your church affiliation, you are either a child of God by faith in Christ Jesus (Gal. 3:26) or you are a child of the Devil. God has given His Son to go to Calvary, shed His precious blood, and to suffer for our sins. Through Him we have a hope of glory. "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in Him."—2 Cor. 5:21. We are all sinners without one thing to recommend us to God. When through the preaching of the gospel God's spirit convicted us of our condition, when we saw that our sin sent God's Son to Calvary it brought conviction; when we saw that at Calvary God paid for our sin with the blood of His Son, then we by grace through faith became a child of God by faith in Christ Jesus.

To you that are saved, you like Paul, are a debtor to every man (Rom. 1:14). The next thing Paul says after an acknowledgment of this debt is "I am ready to preach the gospel."—Rom. 1:15. This plainly marks your Christian duty. Every person you have met today has a soul. You are a debtor to that man and proclaiming the gospel unto him is the only way you can begin payment. Take the money you have been using to advance the Federal Council and use it to lift up Christ; take the time you have used in socials, pie suppers, and other unfruitful "churchy" activities and use it to witness for Jesus. Instead of reading "Cooperative Christianity" literature, read God's eternal word, and instead of assembling with those who do not believe in your Saviour, worship with those who contend for the faith once delivered unto the saints.

Listen to God's Word and follow His leadership:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God. as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean

The Philippian Jailer

(Continued from page one)

trembling, and fell down before Paul and Silas, and said, sirs, what must I do to be saved?" The Bible says that the Philippian jailer "came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved?" Get your Bible and read Acts 16:29-30 and you will see that it plainly says that the Philippian jailer "brought them out" before he asked what he must do to be saved. The falling down before Paul and Silas was an act of obeisance. See II Sam. 1:2, 14:4, as examples. This scripture does not teach that one has to fall down or pray in order to be saved, and those who so teach will have to look for another passage to prove their heresy. If falling down were a condition to salvation then that would make works a part of salvation. But someone says that it is an act of repentance. But that is utterly absurd and ridiculous, because if it were repentance he would have been saved when he fell down, since one is saved the very moment he repents. Repentance and faith are inseparable graces and this jailer did not repent and believe until he was preached to in verses 31 and 32. Someone else says that the jailer was showing that he was humble. But we cannot show our humbleness by physical acts. Brother Jeff Rogers, a great Baptist preacher in Mississippi, used to come to Murray, Ky., a lot and be on Brother H. B. Taylor's Institute program. One day Brother Rogers was riding his horse and he met a neighbor and they began to talk. The neighbor finally said, "Brother Rogers, you are not very humble, are you?" And Brother Rogers answered, "No, I am not. But I suppose that you are a very humble man," and the man answered, "Yes, I am, and I show it, too." This man thought that his act of foot washing as an ordinance (which the Bible does not teach) showed that he was humble. We cannot show our humbleness by such acts. Many weep, cry and mourn when they are saved. But the weeping and crying and mourning are not conditions of salvation.

The editor remembers one moonlight night almost 29 years ago when he was beside a road, standing under an oak tree on the bank, in a neighbor's yard. It was then that the Lord saved this unworthy sinner. How well I remember that I looked up through the limbs of that oak tree and said, Lord Jesus, I do believe on you with all my heart. I wept and went into the neighbor's house and told a room full of people that the Lord had just saved me outside under the oak tree, and then they wept with me. The moon seemed to shine brighter and I seemed a lot lighter and the burden of sin was gone and I knew I was born again. But my weeping was not a condition of it. We need to always remember that salvation is of the Lord. Many repent and believe on the Lord without weeping.

thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty."—2 Cor. 6:14-18.

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Forget God

(Continued from page one)

Added to this is the oft repeated exhortation not to forget God. For instance: Psa. 10:32; Prov. 3:1.

The question arises WHY DO PEOPLE FORGET GOD? What are some of the things that lead people into forgetfulness of their Maker? Let us not some of the things—

I.—PROSPERITY.

There isn't anything that has the tendency to cause the average person to forget God and religion more than to become prosperous. It was when most prosperous that Israel went farthest astray. In misery and affliction in Egypt, they turned for help unto Him. A church member once asked prayer for a certain man who was making money very rapidly, saying that he was in danger. Consider the days of the Florida boom when people went money crazy and paid no attention to church and God.

II.—PLEASURE.

When people become enamoured of pleasure, they easily forget God. And this is an age that is simply pleasure crazy. Anything to snatch a momentary thrill. Often these pleasures are in the nature of dissipation. Many churches are pleasure mad, and the play exceeds the worship. The beaches and the movie houses, etc., get the large number of church members of this day. But the little round of pleasures are bound to pall—bound to give out—bound to leave one dissatisfied.

III.—FOR EVERYTHING TO BE RUNNING SMOOTHLY. When things are all going well, it is easy to feel self-sufficient and to dispense with God. Many when sick make big promises, but when the pressure lets up they soon forget.

IV.—THE BUSY CARES OF LIFE. (See Matthew 13:22 for an example). Often the business man is too busy running his business to pay any attention to the Lord. But when he dies the business MAY close at least long enough for the funeral. Many a wife is too busy about her household duties to attend to religious duties. Lots of people simply become too busy to think about God. In their all IMPORTANT (?) affairs they are so concerned that God and his will is not considered.

V.—"THE ALMIGHTY DOLLAR." You can hold a very small object so close to your eye that it will practically shut out the sun. A dollar can likewise be held in such esteem that it shuts God out. What does it amount to if one can make an extra dollar if his spiritual life suffers? All we can do with money is to provide the needs, comforts, and luxuries of life anyhow. And these are but for the duration of the physical life, which is soon over.

VI.—FOOLISH AND LIGHT MINDED COMPANIONS. Many people rarely ever think of God because of the kind of people they run with. And this is the danger of young people being careless about the company they keep. They can be constantly in such a light-minded crowd, with such irreverent companions that they become utterly forgetful of everything that is of any eternal significance.

It is a sin to forget the One who gives us breath, and it is folly to forget Him before whom we must stand in judgment.

NO COMPETITION

A group of clergymen were discussing whether or not they ought to invite a great preacher to their city. The success of the famed evangelist was brought to the attention of the men.

One unimpressed minister commented, "Does he have a monopoly on the Holy Ghost?"

Another man quietly replied, "No, but the Holy Ghost seems to have a monopoly on him."



THE GREAT WHITE THRONE JUDGMENT

Benj. F. Dotson
Elkhart, Indiana
(Rev. 20:11-15)

In the book of Revelation Chapter twenty, verse eleven. There is set before our vision. Greatest judgment under heaven;

It is THE GREAT WHITE JUDGMENT THRONE, Set up for all unsaved sinners. None of the redeemed will be there,

Who the crown of life were winners.

The earth and heaven fled away,

For there was no place found for them;

THE GREAT WHITE THRONE rises out in space,

No priest or choir for requiem;

For on that blazing, dreadful throne

Sits the JUDGE in righteous splendor,

No mercy there, atonement's past,

The sad sentence He will render.

The dead both small and great are there,

Without race or wealth divisions,

The Book and books are opened. From which the JUDGE makes decisions;

All whose names are not found written

In the Book of life eternal,

Are cast into the lake of fire, And refused that rest supernal.

The sea gave up the dead in it. Both hades and death do likewise,

All were judged according to works,

In that most terrible assize;

A scene too ghastly to describe. Sin and holiness in contrast. Death and hell both delivered.

Satan's schemes forever past.

O unrepentant soul please heed

The warnings of God's precious word,

While mercy and the love of God

Are offered you by Christ the Lord;

No born-again soul will be there,

Make sure your regeneration. For you there will be no judgment

Unto utter condemnation.

MY BOOK

"The Seal of God and the Mark of the Beast" discusses God's seal and the tribulation period. 60c postpaid.

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