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BIBLICAL

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"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).

HOLE NO. 232.

RUSSELL, KENTUCKY, SATURDAY, JULY 25, 1942.

VOL. II. NO. 23.

"Go ye into all the

world and preach the

Gospel."

de Modern Round lance Oversteps All ounds of Propriety

There can be no doubt that the delern dance oversteps the bounds Ordinary propriety and common d to ecency. This is true, but it is used could mere subterfuge. The square ance was all right, but the dance has not been kept square. The old tow reinia reel and cotillion have irtually disappeared. The man ho dares to suggest that the neng of the night be confined square dancing would raise, oth the dancers, a question con-3.00 erning his sanity. The question our the dances of today, and not S, or unconsciously, it is the phycontact of the two sexes that king in the square dances, gives life and spice to this in-RE musting amusement.

It is all right to clap your hands and shuffle your feet for joy, but Cool is all wrong to generate sensual holipleasure by clasping hands and huffling feet and limbs with the

The Dance Progressive

The dance began with those of same sex dancing together. Or-Distinally it would have been consided a downright disgrace for a and woman to dance together. hen came the square dance, in which the hands were the only int of contact. Then came the altz, turkey trot, grizzly bear, nny hug, buzzard lope and the mey, ad nauseam ad infini-Practically all these dances been participated in by young dies of our so-called best familand in many of our educational stitutions, and in some of our nominational schools.

The Dress of the Ballroom The ballroom is not only freently suggestive, but in many stances, positively disgraceful. such oscasions the dresses are

"Light and white, and slight and tight." (Continued on page two)

Nazi Youth Instructions

Hepe are a few questions from a ecent document circulated to all dembers of the Hitler Youth Movement:

"How did Christ die? Moaning cross. How did Planetta urderer of Dollfuss) die? 'Heil Hitler! Long live Germany!

Christianity is a religion for alayes and fools - - It is the same as Communism - - - There is no Christian culture.

"Christianity has always been foreign and hostile to the German paople and its unification.

The Bible is a continuation of (Continued on page four)



Objections To Lodges

1. Because it is a great waste of time and money.

-2. It exacts heart affiliation

with wicked men, destructive of spirituality, and forbidden in the Word of God.

3. It is a painful menace to the rights of men. It never has been true, in either church or state, where judge and jury are lodge men, that the lodge man and the anti-lodge man stand on equal

4. It is an open door to the shielding of wrong doers.

5. It is a painful barrier in the way of men being saved by the Gospel.

6. In a practical sense, with many ten thousands, it becomes a Christless religion. How many say, when asked to seek God: (Continued on page two)

Think Gently Of The Erring

Think gently of the erring. You know not of the power With which the dark temptation

In some unguarded hour. You may not know how earnestly They struggled or how well-Until the hour of darkness came And sadly thus they fell.

Think gently of the erring, O, do not you forget, However darkly stained by sin He is thy brother yet. Heir of the self-same heritage Child of the self-same God-He has but stumbled in the path Thou hast securely trod.

(Continued on page four)

Ground Hog Christians

For the suggestion of this article, I am indebted to Rev. R. D. Martin of Erlanger, Kentucky. It was in his message on "Christian cinnati, in February, that he explained why a ground hog wasn't good to eat. The explanation was that it gives them a bad flavor. They have the flavor of the earth. They taste earthy. Though they are meaty and tender, they are not good for food because of their taste.

Now that is exactly what is wrong with many Christians. They are saved. They are talented. They are punctual in their appointments. Yet they make a little love expressed should they weak and even disagreeable impression in their Christian living.

(Continued on page two)

Christ's Atonement. A Sermon Sending Bro. Dickerson To Brazil

Principal parts of a sermon preached by C. W. Dickerson in Bible Institute just a few weeks before he sailed for Brazil as a foreign missionary:

"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 Corinthians 5:21).

This verse of Scripture deals very fully with the work of our Lord and Saviour, Jesus Christ. FIRST, we see in this verse that man needs a Saviour. That is obvious. We see also that a Saviour is one who substitutes for those whom He saves. From this verse we learn that man without a Saviour has no righteousness of his own. Again we learn from this verse that in saving His people Christ exchanged places with them. In the reckoning of God. and in His dealings with Christ on the cross, He dealt with Him not as One innocent, but as One guilty. This exchange of places, and the death, burial and resurrection of Christ we call atonement, redemption, and the gospel.

For many years this work of our Lord has fascinated me. I have read many books on the subject. For many of the opinions given Education," delivered here in Cin- here I am indebted to the writings of many great men. This atonement of our Lord, our redemption by Him, is the most interesting that they live so close to the earth subject that can engage the attention of man. Here is the ground of our love of Him. Without it we would love Him little, even if we were forgiven our sins, for without His atoning for our sins there would be little of His love displayed toward us in His for-

It God's laws are such as not to require any death, then there is

(Continued on page three)

Getting Something

A little boy attended church service for the first time. On the way home he said to his father: "Daddy, wasn't that nice of the man to pass money around to us on a plate? I got seventy-six

After all, one of the joys we get out of giving to the Lord is this: We get more out of it than we put in! We get the satisfaction of knowing that we are fulfilling Christ's commands to faithful stewardship. We get the joy of manifesting our devotion to the get the happiness of knowing that

(Continued on page four)

THE FIRST BAPTIST PULPIT =

"Judgments For The Believer"

"For the preaching of the cross is to them that perish foolishness; but unto us cents; what did you get?" which are saved it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the

understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not

God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:18-21).

Years ago in Glasgow, Scotland, a company was gathered for an afternoon's music One who gave His all for us. We recital. It was purely in gaiety and pleasure that they were assembld. At its close, a (Continued on page two)

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JOHN R. GILPEN EDITOR

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TESTING

What though the days are evil, And men forget to pray? Shall we in contemplation Absorb evils of the day?

When men like Brooks and Luther

Stood firm in every test, And John and Paul and Peter, Gave the world their best?

Nay! God be thanked for the testing-

For the matching with this hour;

And may we prove our mettle When coined by God's own

-- Mrs. Sarah H. Terry.

GROUND HOG CHRISTIANS

(Continued from page one)

How do you explain such Mayor? What makes them distasteful to all that is holy and good? Why is it that their testimony means practically nothing?

I think they are like the ground hog. They live too close to the world. They go to the same length of the world in pleasure. They compromise with the world to make it easier to get along. They do not recognize any superior character of a Christian than that of the world. They do not see that there is a higher relationship between a child of God as His father and God to the sinner, as their Creator.

Study these passages carefully and see if they describe you. See if you are flavored with the world so as to force a confession of being distasteful plus being positivey harmful in the great profession of faith.

The world is darkness and needs the light of the world .- Mat. 5:14. The light doesn't need the

Jesus was hated by the world. When the world hates Christians they can count it all as a compliment.-John 15:18. But when a Christian isn't hated, then it may be considered a bad symptom.

James 4:4 says, "Ye adulterers! and adulteresses, know ye not that the friendship of this world is enmity with God?" Therefore, to be friendly with the world system is to flirt with the enemy of the God who saved you.

I John 2:15, "Love not the world, neither the things that are in the world." One of the sad passages of the Bible is a reference to a Christian servant who did not heed this warning. It was spoken about a helper of Paul, "Demas hath forsagen me, having loved that had I remained with the this present world."—II Tim. 4:10. lodge, it would have ruined my

There are two passages that further enforce the Christian's responsibility relative to the world. James 1:27. The saint is to

'Keep himself unspotted from the world. This shows that a compromise or a concession with the world does not enable one to have "pure religion and undefiled before God."

Rom. 12:2, "Be not conformed to this world." A Christian may be with Belial? or what part hath he 5.00 conformed to the world when it is that believeth in an infidel?"-2

a matter of custom, style, law, etc., which does not bring up the moral and spiritual question;" but wherever and whenever it touches a spiritual principal, that conformity is to cease!

Don't be a ground hog Christian. Be clean-cut for God. Have faith that "overcometh the world." I John 5:4, and remember always that "greater is he that is in you than he that is in this world." John 4:4.—The Baptist News.

OBJECTIONS TO LODGES

(Continued from page one)

"Well, I don't know about this: I belong to a good society now, and if I live up to its rules I will get through all right!" What active worker for Christ has not met that answer right and left?

A Christian Lodge Impossible There is no such thing as a Christian lodge. The ruling spirit of such orders is always worldly. Its spirit is of the world. No man has to be a Christian to be a member. Its overwhelming majorities are unconverted. This being the case, every awakened sinner in the lodge, to become a Christian. has to stem the downward tides of his own nature, and the whole world-force of the lodge.

Hence, but few people who are thoroughly in lodge fellowship are found at the altar of prayer. In the white light of the judgment day it may be seen that no agency has hindered the salvation of so many souls as the lodge power of America.

Is It a Help or a Hindrance to Salvation?

There is a mixture of truth with all systems of error, and some good inter-woven with the evil. There are splendid things in the system of religion called Unitarianism, which make the most dangerous system of infidelity. If it were not for the sweetness thus mixed with the poison it could not exist.

Error unmixed cannot long survive; hence the policy of the enemy in all ages has been to intersperse good with evil to give the evil a place. When a Congressman attempts to force a wrong measure into National law, he, is sure to connect it with some other measure that is right; and if it is grossly wrong, he will identify it with comething that is indispensable. Strychnine can be made very enchanting to a child, with a thorough mixture of sugar. If no truth had been mixed with the errors of Mohammed, they would have died in fifty years.

It is no proof whatever that any system is right because there is some good in it. If it can be shown that wherever it is always exceedingly difficult to get people saved from sin then if salvation is right THAT SYSTEM IS WRONG. But that is known to be so, by every minister of God whose life is solely devoted to the salvation of men. I have not the slightest doubt that had I remained with the ministry; and I think I would have lost my soul.

Holy Scriptures

"Can two walk together, except they be agreed?"-Amos 3:3.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the

scornful."-Ps. 1:1. "And what concord hath Christ

Cor. 6:15.

"Wherefore come out from among them, and be ye separate, saith the Lord."—II Cor. 6:17.

"Be ye not unequally yoked together with unbelievers."-2 Cor.

"Be ye not therefore partakers with them.

And have no fellowship with the unfruitful works of darkness, but rather reprove them." - Eph. 4:7, 1.

MODERN ROUND DANCES

(Continued from page one)

With low neck and short sleeves and lower cut, without sleeves, the dancers are not, as generally supposed, in "full evening dress," but rather full evening undress. The half-nude woman may pass in ultra fashionable society as "divinely gowned," but in plain English her dress is sensually suggestive and her appearance vulgar. Dress is modest, or immodest, whether in the ballroom of brothel.

Many of the fashionable dances now have a check room, where the ladies check their corsets before dancing. This is quite common in what is known as "polite society." Many young men have gone so far as to refuse to dance with a woman who has on her corset. The reason for this is quite obvious to all who are acquainted with the dance. The plain truth is, the corset is an impediment in the process of developing the lower passions. If this is not the reason will some apologist for the dance please give a satisfactory one? The man wishes the corset dispensed with that sexual feelings may be more easily and intensely aroused. Corsets are checked, be it remembered, not in the low dives, but in dances in our most fashionable hotels. The volcano of pent up passion aroused in the ballroom may not always remain inactive.

The Dance Loves Darkness We are told that certain people 'love darkness rather than light because their deeds were evil." It

is a fact that most of the villiany of earth is perpetrated in the night time. Evil abhors the clear light of day. No innocent amusement will seek the cover of dark-

Why is it that practically all dancing is done in the night time? Card parties and all other forms of amusement are held in the daylight. No dancer wishes a daylight dance. Does Byron offer the correct explanation?

Endearing waltz to thy more melting tune Bow Irish jig and ancient riga-

doon. Scotch reels avaunt! and country dance forego!

Your future claims to each fantastic tie!

Waltz, waltz alone, both legs and arms demands,

Liberal of foot and lavish of her hands: Hands which may freely range in

public sight Where ne'er before-but-pray "put ance to he believer, is the out the light."

Methinks the glare of yonder chandelier

Shines much too far, or I am much too near;

And true though strange, Waltz whispers this remark.

"My slippery steps are safer in the dark!"

"JUDGMENTS FOR THE horns BELIEVER" Even

hings (Continued from page one stand

cordec

young girl sang for her first the da in public recital. Her fresh captivated the audience, and cordingly, she was encored. was unprepared for such a re 200d tion, and knew not what to stor re In a mood of trembling, she dunto In a mood of trembling, she that a song dear to her own heart: the a

"When I survey the wondrow shalt

On which the Prince of Glor! (Matt

My richest gain I count but le a reco And pour contempt on all my lives, pride.

Forbid it, Lord, that I should are w boast.

Save in the death of Christ II God; All the vain things that char "And God:

me most, I sacrifice them to His blood books

See, from His head, His hand book His feet. Sorrow and love flow mingled were

down; down; Did e'er such love and sorro

meet,
Or thorns compose so rich a Old a meet. crown?

Were the whole realm of nat well mine,

That were a present far too small;

Love so amazing, so divine, bend, so divine, Demands my soul, my life, m tor sir all."

This song was listened to ler fo breathless silence by those were assembled. The idle and the i flippant were touched to hen: tenderest moods. All were than back to the cross, and they sall twen holding the Lord Jesus Christ was d she sang. One who described lot," scene, said that the singer paul the position of John the Bar truth pointing to Jesus, and by her who h ing, she said, "Behold, the lamb that " God that takes away the sin the world."

I trust, beloved, that this will true of each of you who life now. It is my desire to call fuffer back to Calvary, and that thro this broadcast you shall behold ad, Lord Jesus Christ.

There are a number of ju ments mentioned in the Bible. night I want us to study a few these judgments, particularly plated they effect the believer.

The Bible says much about j ment. Used in both the sing and the plural, we find it times. In addition, the "judge," "judged," and "judge" are used 335 times. A child lot ally should give account to its! ents. A scholar should give count to its teacher. A ser should give account to his mas An employee should give acco to his employer. A citizen sh give account to his government A creature must give account his creator.

The first judgment of imp ment of the believer's sins in cross of Christ. Whether realize it or not, God keeps 8 ord of every sin that is comm All these sins are recorded written down. Of this we are sured by Jeremiah. Listen: sin of Judah is written with a of iron, and with the point -American Baptist. diamond: it is graven upon the

ble of their heart, and upon the by God, but God gave His Son who ative to the believer's works. List-hell, since that was settled at the Even our secret sins - even the hings that others do not know we one stand guilty of-all these are re-^{corded} by God. Listen again: "In irst the day when God shall judge the secrets of men by Jesus Christ acand tording to my gospel." (Rom. 2:

sh

Likeise, our words, both a re good and bad, have been entered to sfor record against us. "But I say he dunto you, That every idle word art: that men shall speak, they shall tive account thereof in the day of drow Judgment. For by thy words thou shalt be justified, and by thy Words thou shalt be condemned. Glor! (Matt. 12:36, 37).

I say then, beloved, that God has a record of all the sins of our ll m lives, including our words, and even the secret sins which "to hen's eyes are hidden." All these are written in the books of God, and some day these books will be st p opened, and we shall be judged thereby. Latten to this Scripture: great, stand before God; and the lood books were opened, and another was opened, which is the nand book of life: and the dead were judged out of those things which gled were written in the books, accordg to their works." (Rev. 20:12). In view of this fact, every sin hust be punished. In both a Old and New Testament, we are assured of this truth that sin must nat would have bunished. Listen: "The soul l a sinneth, it shall die." (Ezk.

"For the wages of sin is

Realizing that sin must be pun-

death." (Rom. 6:23).

led, God sent His Son to suffer m tor sin. How marvelous is the revation of the Bible in this respect, hat God gave His own Son to sufw fer for sin. In the Old Testament, prophet Isaiah, thus speaks: He is despised and rejected of den; a man of sorrows, and acquainted with grief: and we hid as Were our faces from him; he s despised and we esteemed him (Isa. 53:3). The Apostle aul gives to us this same blessed "For he hath made him ho knew no sin, to be sin for us; we might be made the right-Ress of God in him." (2 Cor. The Apostle Peter also tells The Apostie Feter and that God gave His Son to suffer 8in. "For Christ also hath once "For Christ and the just, that he might bring to us God, being put to death in the sh, but quickened by the Spirit." (L Pet. 3:18).

When Christ was here in the when Christ was here to the soft of His flesh, as He contemporated to it His death, He referred to it a judgment. As His death apvached, He said, "Now is the and, He said, Now Janent of this world." (Jn. 12:

Yes, the death of Christ is a gment for the believer's sins. se sins of which God has a recand which must be punished, Judged when Christ, God's suffered for sin. Since the ever's sins are judged and the alty is paid for by Christ on cross, there is happiness that and thrills our soul, the like which the world knows nothing

is just like this. I owe a debt hundred dollars, but a friend it. I no longer owe that debt, am now indebted to my high who has paid it for me. Or who has paid it for me.

sight say it in this way: A man fined a hundred dollars, and a hield way in the longer friend pays the fine. No longer owe the fine to the cach of us of record debt of sin. A complete believer's works.

We have a green of this sin had been kept

dorns of your altars." (Jer. 17:1). died for this sin, and today these en: "For we must all appear besins are all paid for through the blood of Jesus Christ, and I no longer am in bondage to sin, but am now a bond-servant of the Lord Jesus Christ.

What joy is this then to known that the believer's sins have been judged, and the penalty paid for on the cross. Why, it means that we will never meet those sins again. Listen: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24).

How wonderful then is this judgment of the believer's sins. When he dies, he will never be judged for his sins. When he gets into eternity he will never have to face those sins, for those sins were all judged and paid for in Christ, and therefore, he will never have to face them again. Furthermore, it and I caw the deal small and means that the believing child of God is going to heaven when he

sins in the cross of Christ is of interest to you, how much more interesting is the second judgment -namely, the believer's self-judgment. By this I mean that each believing child of God judges himself for the sins he commits after being saved. Listen to this Scripture: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (I Cor. 11:31, 32). Here is a marvelous revelation from God. If a believer judges himself, God does not judge him. That is to say, if a believing child of God commits a sin, and if he realizes he has sinned and judges and condemns himself for this sin. confessing it to the Lord, and begging the father's forgiveness that he might be restored to fellowshipthen God does not judge that believer. However, if this believer, after sinning, does not judge himself, and fails to condemn himself for his sin and thus confess it to the Father - if it thus becomes necessary that God judge this believer here in this life, then beloved, that believer is chastened of the Lord. This means that if the believer condemns himself for allowing sin in his life, he thus avoids chastisement; and yet, if he fails to condemn himself for allowing this sin in his life, and Godmust judge him, then God always chastens him.

How interesting then are these When Christ died on the cross, He died for the sins of God's elect. The day the individual believer accepts Christ as his Saviour, all of ms sins, so far as future punishment is concerned, are all judged and paid for. Then as the believer progresses in his Christian service, the way to keep the chastening hand of God from falling upon him, is to confess his sins to the Father each time that he sins. Thus the believer's selfavoid it, and to neglect self-judgment means that the believer is chastened of God when he sins.

III

If these two judgments which we tiend. It is thus that each of us er—namely, the judgment of the haliever's works.

We have a great Scripture rel-settle the quesion of neaven and

fore the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:19). The word for "judgment seat" in the Greek, is "Bema." This was the place where the victor in the olympic game received his reward. It therefore means to us that when we stand before the judgment seat of Christ as believers that we will be judged for our works that we might receive our reward for our Christian valor. Do not get this judgment confused, for this is not the judgment of sins, for a believer's sins were judged the day that he accepted Christ as his Saviour. They were atoned for on the cross and concerning those sins Christ has already said: "And their sins and iniquities will I remember no more." (Heb. 10:17). Therefore, the believer does not come to the judgment in eternity to be judged for his sins, but he comes to the judgment in eternity that he might be judged according to his works.

Every work of a believer must If the judgment of the believer's come to judgment. We are assured that even our words must be judged. Listen: "But I say unto you, That every word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 36, 37). Every one of us as believers, must be judged. "But why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. (Rom. 14:10). Sometimes we are prone to pass judgment upon one another in this life. This the apostie Paul, by inspiration, tells us not to do in view of the fact that Christ Himself shall judge us all when we come before Him for the judgment of our works. My works may not please you, and yours may not please me; nevertheless we are not to pass judgment on each others works. We, as believers, are to await the judgment seat of Christ.

This judgment of the believer's works, therefore, is for the purpose of rewards. Of this we are assured by the Apostle Paul. Listen: "Every man shall receive his own reward according to his own labour." (I Cor. 3:8). Not every Christian is going to receive the going to be rewarded according to our labours. The man who has more reward than the man who has been unfaithful. Don't misunderstand me: Salvation will be the same, but since our faithfulness has not been of the same intensity nor degree, naturally our rewards will not be the same either. Many a person after being saved has spent his time building up a false church organization, and has used his energies to propogate false doctrine and heresy. All that he has done will go for nought. He will be saved in view of the fact that he received Christ as his Saviour and his sins were judged in judgment preserves the believer the cross. Yet, his works will be their works. And the sea gave up whereof to be rewarded. Listen: "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's works shall be burned, he shall suffer loss; but he himself shall be saved; yet as by fire." (I Cor. 3:14, 15).

> Yes, this future judgment of the believer's works wil. not be 40 20:11-15).

cross; but it will be for the pur- a judge, and had an enjoyable pose of determining the believer's rewards in heaven. Over and over again we are assured that the believer will be rewartled in the light of the work which he has done, and for his faithfulness of service after conversion.

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. 10:41, 42).

"And he said unto him, Well done, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." (Lk. 19:17).

We have a good illustration of the believer receiving his reward in the experience of the Apostle Paul, for as he came to the end of his way, he contemplated his own tife and his future reward. Hear him: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." (2 Tim. 4:7, 8). You will notice that he declares that this can also be the experience of all those who love the appearing of the Lord Jesus.

Thus far, we have studied the three judgments which effect the believer-namely, the judgment of the believer's sins in the cross of Christ; the believer's self-judgment; and the judgment of the believer's works. The first of these judgments removes the penalty of sin; the second removes the chastisement of sin; while the third provides rewards for service rendered after salvation. The unsaved has no part in this. His sins have never been judged in the cross; he knows nothing of the meaning of self-judgment; and so far as his works, God declares that they are all but as filthy as rags.

However, there is a judgment for the unsaved, and that is the judgment which comes at the time God sets up His great white throne at the end of the millenium, when same reward in heaven. We are He will judge all unbelievers prior to casting them into hell. This. the judgment of the unsaved, is been faithful, will logically receive the last judgment the world will ever know anything about, and following it, all of the unsaved enter into their doom of eternal damnation. Let me read you about this judgment: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever, was not found written in the book of life was cast into the lake of fire." (Rev.

Some several days ago I visited 6:23), that "the soul that sinneth

conversation with him. On that same day, he sentenced several individuals for a life sentence in the state penitentiary. I enjoyed my visit with the judge, but this was much in contrast to the criminals who went before him that same day for judgment. You understand the difference, don't you? It was because of friendship. The judge and I were friends, therefore we enjoyed our fellowship. As for the criminal, he had violated the law, and since the judge was there to uphold the law, there was a breach between the two. I say then, that the difference between my visit with the judge and the criminal coming before the same judge, was the difference of friendship. How like unto the sinner when he comes in the presence of Jesus. There is no friendship there, and every unsaved man must quake and fear and tremble as he thinks of standing in the presence of the Lord Jesus Christ, as the judge at the great white throne.

In view of this fact, I would urge every unsaved person to become acquainted with 'the Lord Jesus Christ-to receive Him as your Saviour, and thus be able to stand in fellowship in the presence of Jesus. "Acquaint now thyself with him, and be at peace." (Job 22:21). And how is this possible? Only by a definite acceptance of Jesus Christ as Saviour. Only by belleving that He, at the cross, has paid for all your sins past, present and future, and thus definitely committing your soul to Him, realizing that you cannot save yourself; but fully trusting in Him, and thus become a child of God. This was Paul's experience: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12). May this also be your experience tonight.

THE ATONEMENT

(Continued from page one)

be forgiven. I say, if I am not under condemnation, little is my debt should I be forgiven. Should such be the case, grace is not what we now conceive it to be. In fact, if God should forgive my sins without dealing with them in punishment, I would get to thinking I was not such a sinner after all. But when I view the cross, "where the Prince of Glory died" I see then that I was a guilty sinner under condemnation; that my sins were terrible, and that God's law is just, and He Himself hold, just, and good. I understand that God does love me, and I sing, "Amazing grace, how sweet the sound" with a heart full of love to Him Who bore my sins in His own body on the tree.

Again, as Hugh Martin writes, there could be little rest of conscience without knowledge of the atonement; I mean, if we could feel that God had forgiven our sins without atonement we would not know peace. Because I know rom chastisement. However, to burned and he will have nothing the dead which were in it; and I am sinner, I feel within myself that I, before Christ knew me in the saving of my soul, was a sinner, and justly under condemnation. If I could be forgiven, simply "let off" because I signified such a desire, without any regard to, reckoning with, God's law, I know not what to think or believe. I read in the Word of God that "the wages of sin is death" (Rom.

it shall die,' 'and that "cursed is lieve that Christ died and made in the atonement. Now if the Christ died are. every one that continueth not in all atonement for the sins of all men, atonement was general; if Christ things that are written in the book of the law to do them." (Gal. 3:10). Therefore, could I know my sins were forgiven without regard to such statements, I would not, I repeat, know what to believe. For if God could, on the one hand say, "The wages of sin is death," and on the other, tell me that I was forgiven of my sins without regard to the former statement, how could I be satisfied and at rest? Questions would continually arise. As an inquiring sinner, what I want to know is, "How can God be just, and the justifier of him who believeth in

Moreover, if God were to tell me that my sins were forgiven without my knowing about how He could do so, without any atonement, how (I ask it reverently, and only to cause us to rejoice in what our Lord has done for us when we do see the truth on this point) could I feel safe? Because, if God said in one place, wages of sin is death," and then in the face of that statement let me off from the penalty of my sins without regard to the death resulting from them-if He could change that way, then He might change again later. See? I might die, thinking perhaps I was saved, and then find my sins confronting me at the judgment! But I do not have to sneak in the back door of heaven and hide out on God. I can enter with the assurance that I will be welcomed as one whose sin debt has been paid in full. In reverential awe I can praise Him Who, in the words of 2 Cor. 5:21, "was made sin that I might be made the righteousness of God in Him." Glory to His blessed Name, my debt has been paid!

Knowing that God could make Him sin, that is, so consider Him when He had no sin of His Own; just as truly could He consider me as righteous in Him, even tho I had no righteousness of my own. Seeing that His being made sin, resulted in His death; I am confident that my being made righteous in Him has resulted in my having life eternal, even His life. And, as He died unto sin but once, I shall be made alive but once-to die ** more-Romans 6:7-10.

If Adam could have eaten of the tree of life, and come into possession of eternal life without regeneration (Read Genesis 3:22-23 and see if this isn't the reason Adam was driven from the garden), then surely in Christ Jesus, and possessed of the divine nature, through the new birth, I shall live forever. The fact that Christ dies is proof that He was dealt with as a sinner, and is therefore indisputable proof that righteousness unto eternal life obtain to His people through Him. As a hollow pipe bent into the shape of the letter U into prongs of equal length, and placed upright may have water poured into one end until the water stands within an inch of the top of that prong, water will surely stand at an equal height in the other; so, that what was required of Christ must obtain to His people. He was made sin for us in order that we might be made the righteousness of God in Him. It is, of course, obvious, if this be true, all who believe in salvation by works do not believe in the atonement!

point in this verse of Scripture. sin of unbelief. To be saved, howwhat is the extent of the work of ever, Christ must have atoned for our Lord in redemption? Some be- his sins. Of course this was done 2:14. No, only those for whom der to." It denotes definite pur- all dressed up and no where

and that all men will ultimately be saved. Others believe that though He made atonement for all men, in the exercise of God's sovereignty He only applies the benefits of it to some. There are still others who believe that He died for only a part of the race of men, and that these are reconciled to God as a direct result of the atonement and saved without the loss of one. Let us now face questions raised by men who have given consecrated thought to this great question: In his book, "Redemption and the New Birth," T. T. Martin says, on page 40, "There is no logical standing ground between the substitutionary view and the utter denial of atonement." See also Gal. 3:10-12; Hebrews 10:10, 14; Isa. 53:5ff. He gave His life a ransom for many. Through His works many are justified. Martin says again, on the same page, "On one's right conception of the law turns the question of redemption; on demption turns the question of the new birth." Study that last statement. In chapter 3, beginning on page 49 he says, building his arguments on the incidents of redemption of the colt mentioned in Exodus 13:13, and that of a man by his kinsman in Lev. 25, 47, 48, Redemption is simply an honest, just, paying for, or buying back. it is legal satisfaction of a legal obligation. On page 50 he raises the question concerning the colt, Suppose the priest, after taking he lamb, should also break the eck of the firstling of the ass? veryone would say that it was vrong; why? because it had been edeemed, paid for." Building an rgument on the exchange of the first-born of the Israelites and the Levites, when the one were 273 nore than the 22,000 of the other, and that these 293 had to be releemed he says, "Redemption is leither less nor more, but an exct, honest, just equivalent, without any relaxation whatever."

J. P. Boyce, in his "Abstract of Systematic Theology" on page 311, ection 7, says, "The doctrine of election teaches that they shall believe whom God hath chosen, for whom He sent Christ, for whom Christ died, and shall believe as the result of the gracious influences of the Spirit purchased by Christ's work." On page 315, section 8 he quotes from John 10:11, 15, 26-28 to prove that Christ laid down his life only for the sheep. On Page 316, concerning Romans 8:32, he says, "For us all:" Here is the true text of the atonement. The "All" are those who are truly saved. On page 339, quoting from the Westminster Confession, chapeer 8, Sec. 5 h says, "Neither are any other redeemed by Christ but he elect only?

As to the theory of universal atonement and a limited application; I suppose most of those who believe it contend that those who lie under condemnation, do so because of continued unbelief. Now then, if, as they contend, the atonement is general, and those are lost forever because of unbeief, then the heathen who never heard of Christ will have nothing to fear for they are not guilty of refusing to believe in Him. Surely God will not hold them responsble for not believing in One of whom they have not heard. Again, I suppose every believer for some SECONDLY, we come to another time in his life was guilty of the

died for all men equally, then He died for the sin of unbelief for all. This leaves those who go to hell nothing for which to suffer, and if He did not die for the sin of unbeief for all, then He did not make a general atonement. Thus does T. P. Simmons contend. This theory supposes Christ to be the Savjour of those who are never saved, the Redeemer of those who are never redeemed, the Deliverer of those who are never delivered. It represents God at cross purposes with Himself, starting one and ending in another; as One Who punished sins that are already cancelled; as killing the ass's colt after it had already been redeemed. There did not have to be any atonement. Why do men feel that it is necessary to God's glory that the atonement be represented is general? God's purpose is surely carried out. He has a purpose. ie works "all things after the counsel of his own will." (Eph. 1: 11). His purpose could not fail thru any lack of wisdom, might or knowledge. We know His purpose s accomplished. Then can't we see the design in the things accomplished? God's character demands hat all for whom Christ made atonement be saved. "Shall not the Judge of all the earth do right?" He cannot consistently with His own character remit sin without atonement, nor fail to remit sin where atonement has been affected. He is just to forgive (1 Jn. 1: 9). He is the surety of the better covenant (Heb. 7:22; 13:20). He Himself spoke of the blood of the New Testament, or covenant. He said, "All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out." I believe that. And for these He laid down His life by covenant. Heb. 2:10-13 shows the oneness of Christ and His people. Cf. also Gal. 6:20. This covenant is usualy known as the covenant of grace. Now if the atonement was general, hat is-all men had their sins atoned by it, and this covenant of race includes in it only some of Adam's race, how could it be calld a covenant of grace? Nay, to exclude from the benefits of the atonement many for whom it was made is anything but grace! This is why, though innocent, Christ did not die as One innocent but guilty. He was in a covenant oneness with His people; bearing their sins-2 Cor. 5:21; Heb. 2:14-18. The prongs must be equal. Whatver He purchased must be DE-LIVERED! The nature of the atonement guarantees that all for whom He died must be saved. If He made satisfaction, appeased diine justice, expiated offences, refeemed from law's curse, propitated God's wrath for any that one MUST be SAVED. Did He die for those already in torment? Perish the thought!

His High-Priestly work goes on. He intercedes for those for whom He died, and rose again. Him the All for Father heareth always. whom He interceded shall be saved. Therefore He does not intercode for all. Praise God, in His mercy and grace, He intercedes for as to suffer men to be lo some who deserve it not. See Rom. 1:25; John 17:9, 24. The Holy Spirit continues what Christ began, in this way: He applies the benefits of Christ's work-1 Peter It was that, and very much more. 1:2; 2 Thess. 2:13. Are all sanctified and put into possession of lost! See Luke 19:10. For what eternal life?-1 John 5:6; Matt. 7: did He die? The Greek word 23; 11:25; 2 Him. 2:19; John 10:

Now as to the general invitation, God does not invite all who will come to do so, and they will be cast out. But what of the other view that presents God as inviting men to receive something it is not His intention to give, and, moreover, according to the general atonement view, the something He refuses to give is that which has actual salvation for every one who accepts it. As to passages which seem to teach the universality of the atonement, Heb. 2:9 is indisputably referring to the elect as the next verse shows. The word "man" is not in the Greek. He tasted death for every one here mentioned, but who are made "one" with Him. Look at the next two verses. This proves too much for the universal theory, for it proves that all for whom He tasted death are made one with Him. None of them shall be forever lost. In I Tim. 2:6 seemingly it is taught that Christ ransomed everybody, but may not the "all" more directly refer to all classes of men? In Matthew 20:28 Christ said He gave His life a ransom for "many," also in Heb. 9:28. I cannot think of Him ransoming men who live and die under condemnation, lost, forever. In 1 Tim. 2:6 one has said, "He certainly did not mean every sinner of Adam's race; for it would be notoriously untrue; but He meant all conditions and races of men, and, savingly, only all given Him by the Father." Believers in general atonement and limited application so define their positions that sooner or later they reveal that when they use the words "atonement" and "ransom" they do not use them in the commonly accepted meaning . They mean that Christ only made it possible for all men to be saved, just possible for their sins to be remitted, which, of course, is no remission. If Christ only made possible the remission of sin, what makes it effective? It is said "Repentance and Faith?" Then there is something meritorious in the exercise of these, and l read that they are "gifts of God" (Acts 11:18; Eph. 2:8-10). The Word teaches that these are wrought in men's hearts by the Holy Spirit, and therefore praise is due to God only!

All men are "dead" in trespasses and in sins. Why should we think that Christ paid the sin debt of more than those to whom repentance and faith are given? I can't after reading the Bible, believe that my Saviour paid the sin debt of such men as Pharaoh and Judas. I have heard men defend the doctrine of the "Security of the Believer" by saying that God, since Christ had paid their sin debt, would not collect the same debt twice; once of their Surety Jesus Christ, and then again of themselves in hell. Yet some of these same men scoff at definite atonement. God will not collect the same debt twice. All for whom He paid the sin debt will be saved! One of the great needs for emphasizing this great truth is to cindicate God's character and his justice. He will not do such a thing sin debt has been paid! What did Jesus come to do? was it to make a moral display against sin? was it merely to show us how to live? He came to seek and to SAVE the "ina" in 2 Cor. 5:21 means "in or-

pose. Did He die in order to n salvation possible? No! He in order that His people, the for whom He died, "might be m the righteousness of God in Hi and until every one for whom died has been made the righted Devo mess of God in Him, His purp has not been fulfilled, but it be fulfilled. Our Lord made failure. "He shall see of the vail of his soul and shall be si fied"-Isa. 53:11. To speak of perishing for whom Christ m atonement is a contradiction. 'whosoever will come and drink the water of life freely" with blessed assurance that actual line mission of all his sins has been fected for all who thus come Him. May the Holy Spirit His Word and bring much glob Him Who was made sin for us we might be made the righted ness of God in Him. Amen.

GETTING SOMETHING

(Continued from page one BASI

souls are passing from death life through the means which have provided. We get the ! ilege of knowing that we have up for ourselves "treasures heaven, where moth and dust not corrupt and where thieve not break through and steal.' we get immensely more that put in!-Selected.

NAZI YOUTH INSTRUCTION two

(Continued from page one

the Talmud. Its construction completely Jewish. Christian a substitute for Judaism, made

"The ten commandments are expression of the lowest insp of man."

Such things should make Christian's heart cry out: quickly, Lord Jesus!"-Prop

> THINK GENTLY OF THE ERRING

(Continued from page of

III

Speak gently to the erring, Thou yet mayst lead him b With holy words and trusts

From many a thorny track. Forget not thou hast often And sinful yet must be. Deal gently with the erring As God has dealt with thee -Maude

EVEN SO!

Pat came to the wake. He ed up to the bier and 100 the remains of his buddle burst out laughing. promptly hustled out of the by many strong hands and got his breath he explained you see, the last I talked Mike he argued with me that wasn't no heaven and there no hell, and I couldn't kape laffin' when I see him lying