

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

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

WHOLE NO. 232.

RUSSELL, KENTUCKY, SATURDAY, JULY 25, 1942.

VOL. II. NO. 23.

The Modern Round Dance Oversteps All Bounds Of Propriety

There can be no doubt that the modern dance oversteps the bounds of ordinary propriety and common decency. This is true, but it is used as a mere subterfuge. The square dance was all right, but the dance has not been kept square. The old Virginia reel and cotillion have virtually disappeared. The man who dares to suggest that the dancing of the night be confined to square dancing would raise, with the dancers, a question concerning his sanity. The question is the dances of today, and not those of a century ago. Consciously, or unconsciously, it is the physical contact of the two sexes that is giving life and spice to this innuendo amusement.

It is all right to clap your hands and shuffle your feet for joy, but it is all wrong to generate sensual pleasure by clapping hands and shuffling feet and limbs with the opposite sex.

The Dance Progressive
The dance began with those of the same sex dancing together. Originally it would have been considered a downright disgrace for a man and woman to dance together. Then came the square dance, in which the hands were the only point of contact. Then came the waltz, turkey trot, grizzly bear, bunny hug, buzzard lope and the polka. Practically all these dances have been participated in by young ladies of our so-called best families, and in many of our educational institutions, and in some of our denominational schools.

The Dress of the Ballroom
The ballroom is not only frequently suggestive, but in many instances, positively disgraceful. On such occasions the dresses are

"Light and white, and slight and tight."

(Continued on page two)

Nazi Youth Instructions

Here are a few questions from a recent document circulated to all members of the Hitler Youth Movement:

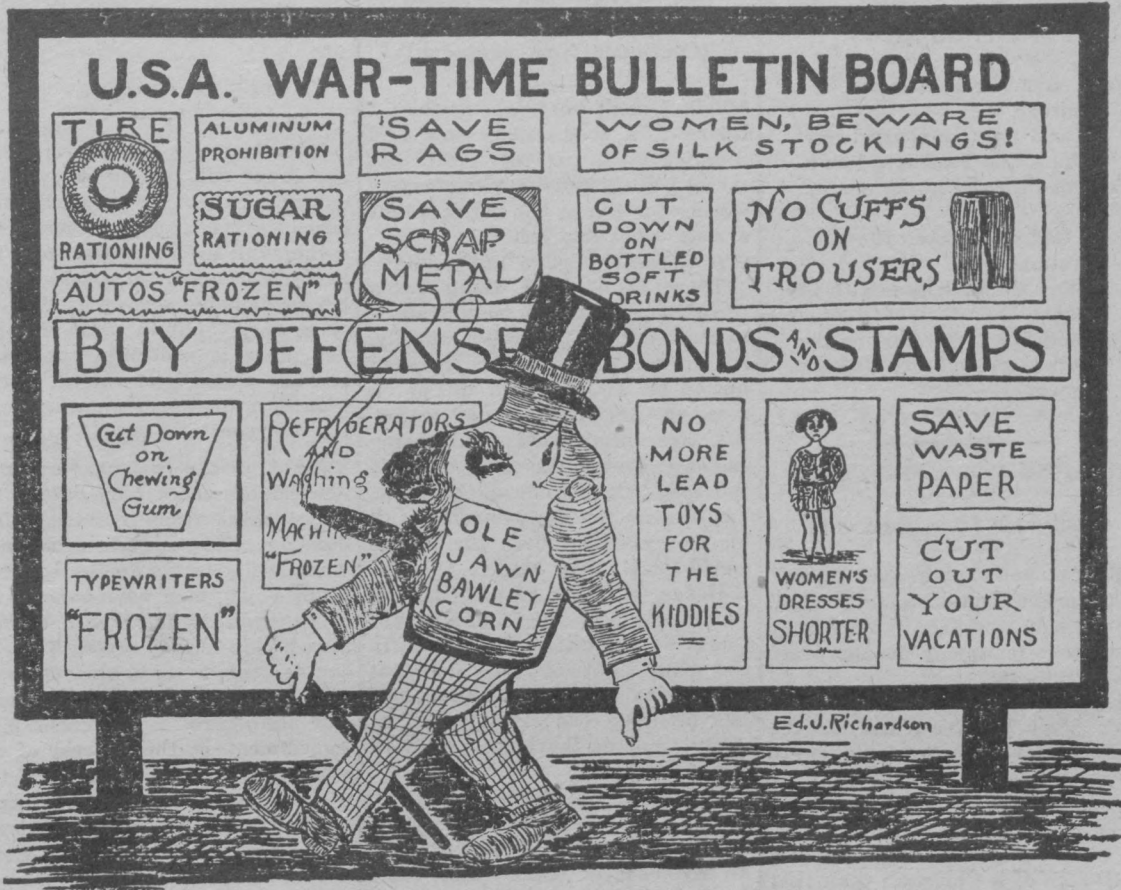
"How did Christ die? Moaning on the cross. How did Planetta (murderer of Dollfuss) die? 'Heil Hitler! Long live Germany!'"

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

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

"The Bible is a continuation of

(Continued on page four)



OLE MAN JAWN B. SAYS, "NEVER TECHED ME — YIT."

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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 footing.
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 came

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.

II

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 Education," delivered here in Cincinnati, in February, that he explained why a ground hog wasn't good to eat. The explanation was that they live so close to the earth 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 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 here I am indebted to the writings of many great men. This atonement of our Lord, our redemption by Him, is the most interesting 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 forgiveness.

It God's laws are such as not to require any death, then there is little love expressed should they

(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 cents; what did you get?"

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 One who gave His all for us. We 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 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 recital. It was purely in gaiety and pleasure that they were assembled. At its close, a

(Continued on page two)

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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
power.
—Mrs. Sarah H. Terry.

GROUND HOG CHRISTIANS

(Continued from page one)

How do you explain such flavor?
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 be-
tween 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 be-
ing distasteful plus being positive-
ly 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
world's darkness.

Jesus was hated by the world.
When the world hates Christians
they can count it all as a compli-
ment.—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 en-
mity 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 forsaken me, having loved
this present world."—II Tim. 4:10.

There are two passages that fur-
ther enforce the Christian's re-
sponsibility relative to the world.
James 1:27. The saint is to
"Keep himself unspotted from the
world. This shows that a compro-
mise 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
conformed to the world when it is

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 con-
formity 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." I
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 major-
ities 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 Unitar-
ianism, which make the most dan-
gerous system of infidelity. If it
were not for the sweetness thus
mixed with the poison it could not
exist.

Error unmixed cannot long sur-
vive; 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 at-
tempts to force a wrong measure
into National law, he is sure to
connect it with some other meas-
ure that is right; and if it is gross-
ly wrong, he will identify it with
something that is indispensable.
Strychnine can be made very en-
chanting to a child, with a thor-
ough mixture of sugar. If no
truth had been mixed with the er-
rors 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 ev-
ery 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
lodge, it would have ruined my
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 sin-
ners, nor sitteth in the seat of the
scornful."—Ps. 1:1.

"And what concord hath Christ
with Belial? or what part hath he
that believeth in an infidel?"—2

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 to-
gether with unbelievers."—2 Cor.
6:14.

"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 sup-
posed, in "full evening dress," but
rather full evening undress. The
half-nude woman may pass in ul-
tra fashionable society as "divine-
ly gowned," but in plain English
her dress is sensually suggestive
and her appearance vulgar. Dress
is modest, or immodest, whether in
the ballroom or 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 wom-
an who has on her corset. The rea-
son 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 de-
veloping the lower passions. If this
is not the reason will some apol-
ogist for the dance please give a
satisfactory one? The man wishes
the corset dispensed with that sex-
ual 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 amuse-
ment will seek the cover of dark-
ness.

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 day-
light. No dancer wishes a day-
light 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 fan-
tastic 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
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!"

—American Baptist.

"JUDGMENTS FOR THE
BELIEVER"

(Continued from page one)

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

"When I survey the wondrous
cross
On which the Prince of Glory
died,
My richest gain I count but loss,
And pour contempt on all my
pride.

Forbid it, Lord, that I should
boast,
Save in the death of Christ my
God;
All the vain things that charm
me most,
I sacrifice them to His blood

See, from His head, His hands,
His feet,
Sorrow and love flow mingled
down;
Did e'er such love and sorrow
meet,
Or thorns compose so rich a
crown?

Were the whole realm of nature
mine,
That were a present far too
small;
Love so amazing, so divine,
Demands my soul, my life, my
all."

This song was listened to
breathless silence by those
were assembled. The idle and
flippant were touched to the
tenderest moods. All were
back to the cross, and they sat
holding the Lord Jesus Christ
she sang. One who described
scene, said that the singer
the position of John the Baptist,
pointing to Jesus, and by her
ing, she said, "Behold, the lamb
God that takes away the sin
the world."

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

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

The Bible says much about judg-
ment. Used in both the singular
and the plural, we find it in
times. In addition, the words
"judge," "judged," and "judgment"
are used 335 times. A child logi-
cally should give account to its pa-
rents. A scholar should give ac-
count to its teacher. A servant
should give account to his master.
An employee should give account
to his employer. A citizen should
give account to his government.
A creature must give account
his creator.

I

The first judgment of impor-
tance to the believer, is the judg-
ment of the believer's sins in the
cross of Christ. Whether or not
realize it or not, God keeps a re-
cord of every sin that is committed.
All these sins are recorded and
written down. Of this we are as-
sured by Jeremiah. Listen:
sin of Judah is written with a
of iron, and with the point of
diamond: it is graven upon the

ble of their heart, and upon the horns of your altars." (Jer. 17:1). Even our secret sins—even the things that others do not know we stand guilty of—all these are recorded by God. Listen again: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." (Rom. 2:16). Likewise, our words, both good and bad, have been entered for record against us. "But I say unto you, That every idle 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).

I say then, beloved, that God has a record of all the sins of our lives, including our words, and even the secret sins which "to men's eyes are hidden." All these are written in the books of God, and some day these books will be opened, and we shall be judged thereby. Listen to this Scripture: "And I saw the dead, small and great, stand before God; and the books were opened, and another book 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 their works." (Rev. 20:12).

In view of this fact, every sin must be punished. In both the Old and New Testament, we are assured of this truth that sin must be punished. Listen: "The soul sinneth, it shall die." (Ezk. 18:4). "For the wages of sin is death." (Rom. 6:23).

Realizing that sin must be punished, God sent His Son to suffer for sin. How marvelous is the revelation of the Bible in this respect, that God gave His own Son to suffer for sin. In the Old Testament, the prophet Isaiah, thus speaks: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not." (Isa. 53:3). The Apostle Paul gives to us this same blessed truth. "For he hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him." (2 Cor. 5:21).

The Apostle Peter also tells us that God gave His Son to suffer for sin. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Pet. 3:18).

When Christ was here in the days of His flesh, as He contemplated His death, He referred to it as a judgment. As His death approached, He said, "Now is the judgment of this world." (Jn. 12:31).

Yes, the death of Christ is a judgment for the believer's sins. Those sins of which God has a record, and which must be punished, were judged when Christ, God's Son, suffered for sin. Since the believer's sins are judged and the penalty is paid for by Christ on the cross, there is happiness that fills and thrills our soul, the like of which the world knows nothing about.

It is just like this. I owe a debt of a hundred dollars, but a friend pays it. I no longer owe that debt, but I am now indebted to my friend who has paid it for me. Or I might say it in this way: A man has borrowed a hundred dollars, and a friend pays the fine. No longer does he owe the fine to the court, but he is under obligation to his friend. It is thus that each of us owes a debt of sin. A complete record of this sin had been kept

by God, but God gave His Son who died for this sin, and today these sins 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 know 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 means that the believing child of God is going to heaven when he dies.

II

If the judgment of the believer's 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." (1 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 fellowship—then 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 God must judge him, then God always chastens him.

How interesting then are these judgments. 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 his 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 self-judgment preserves the believer from chastisement. However, to avoid it, and to neglect self-judgment means that the believer is chastened of God when he sins.

III

If these two judgments which we have studied be interesting, how much more interesting is this third judgment which affects the believer—namely, the judgment of the believer's works.

We have a great Scripture rel-

ative to the believer's works. Listen: "For we must all appear before 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 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 apostle 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." (1 Cor. 3:8). Not every Christian is going to receive the same reward in heaven. We are going to be rewarded according to our labours. The man who has been faithful, will logically receive 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 propagate false doctrine and heresy. All that he has done will go for naught. He will be saved in view of the fact that he received Christ as his Saviour and his sins were judged in the cross. Yet, his works will be burned and he will have nothing 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." (1 Cor. 3:14, 15).

Yes, this future judgment of the believer's works will not be to settle the question of heaven and

hell, since that was settled at the cross; but it will be for the purpose of determining the believer's rewards in heaven. Over and over again we are assured that the believer will be rewarded 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 life 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 of 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 millennium, when He will judge all unbelievers prior to casting them into hell. This, the judgment of the unsaved, is 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 opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and 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. 20:11-15).

Some several days ago I visited

a judge, and had an enjoyable 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, and 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 believing 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 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. 6:23), that 'the soul that sinneth

SECONDLY, we come to another point in this verse of Scripture. What is the extent of the work of our Lord in redemption? Some be-

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 unbelief, 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 responsible for not believing in One of whom they have not heard. Again, I suppose every believer for some time in his life was guilty of the sin of unbelief. To be saved, however, Christ must have atoned for his sins. Of course this was done

His High-Priestly work goes on. He intercedes for those for whom He died, and rose again. Him the Father heareth always. All for whom He interceded shall be saved. Therefore He does not intercede for all. Praise God, in His mercy and grace, He intercedes for 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 1:2; 2 Thess. 2:13. Are all sanctified and put into possession of eternal life?—1 John 5:6; Matt. 7:23; 11:25; 2 Tim. 2:19; John 10:2:14. No, only those for whom

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 circumscribe God's character and his justice. He will not do such a thing as to suffer men to be lost whose 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? It was that, and very much more. He came to seek and to SAVE the lost! See Luke 19:10. For what did He die? The Greek word "ina" in 2 Cor. 5:21 means "in order to." It denotes definite pur-

Pat came to the wake. He ed up to the bier and looked at the remains of his buddie, M burst out laughing. He promptly hustled out of the by many strong hands and w got his breath he explained you see, the last I talked Mike he argued with me tha wasn't no heaven and there no hell, and I couldn't kapp laffin' when I see him lyin' all dressed up and no where