

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).

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

WHOLE NO. 372

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The Experience Of An Old Man With No Peace

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By H. A. IRONSIDE

Many years ago I was holding series of evangelistic meetings a little country schoolhouse some miles out of Santa Cruz, California. One day I was out driving with a kindly old gentleman who was attending the services nightly, but who was far from being sure of his personal salvation. As we drove along a beautiful, winding road, literally embowered with great trees, I put the definite question to him, "Have you peace with God?" He threw rein at once, stopped the horse, and exclaimed, "Now that's what I brought you here for. I can't go another foot until I know I am saved, or else know it is hopeless to seek to be sure of it."

"How do you expect to find it?" I inquired.

"Well, that is what puzzles me. I want a definite witness, something that I cannot be mistaken about."

"Just what would you consider definite, some inward emotional stirring?"

"I can hardly say, only most folks tell us they felt some powerful change when they got religion. I have been seeking that for years, but it has always eluded me."

"Getting religion is one thing; trusting Christ may be quite another. But now suppose you were seeking salvation, and suddenly there came to you a very happy feeling, would you be sure then that you were saved?"

"Well, I think I would."

"Then, suppose you went through life resting on that experience, and at last came down to the hour of death. Imagine Satan telling you that you were lost and would soon be beyond hope of mercy, what would you say to him? Would you tell him that you knew all was well, because you had such a happy emotional experience years before? Or if he should declare that it was he who gave you that happy feeling, in order to deceive you, could you prove it was not?"

"No," he answered thoughtfully, "I couldn't; I see that a happy feeling is not enough."

"What would be enough?"

"If I could get some definite
(Continued on page two)

IS IT RIGHT?

Is it right to build churches to have men, and at the same time license shops that destroy them? Is it right to license a man to sell that which will make a man drunk, and then punish the man for being drunk?

Is it right to license a man to make paupers, and then to tax sober men to take care of them? Is it right to license a saloon to teach vice, and then to tax people for schools to teach vir-

(Continued on page two)

Contentment And Satisfaction. . .



BELGIAN MARES AND FOALS IN PASTURE AT HYLLMEDE FARM, BEAVER, PENNSYLVANIA

I have learned in whatsoever state I am, therewith to be content" — Phil. 4:11.

"But godliness with contentment is great gain. And having food and raiment let us be therewith content" — I Tim. 6:6,8.

"Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" — Heb. 13:5.

SERVING SATAN Barnyard Morals After The War

Over twenty years ago six beautiful girls — Olive Thomas Lilyan Tashman, Martha Mansfield, Fifi Alsop, Bessie Poole, and Kathryn Lambert all in their teens, sat in the dressing room tier of the old New York Theatre, first home of the Ziegfeld Follies. An old woman, peddling cold cream to the girls cackled: "Once I was beautiful, too, my children — as beautiful as any of you. I was in the Floradora show. That was more than twenty years ago."

Olive Thomas shuddered at the old woman's words. "Where will we be twenty years from now?" she asked.

Someone replied, "Maybe we'll be like that."

Then the girls made a solemn pact that twenty years from that night, June 2, 1915, they would meet for a dinner together at Churchill's, the leading Broadway cafe of the day, to compare their lives.

On June 2, 1936, as the clock struck eight, a lone figure sat at a table for six at the Paradise Restaurant. She was there to keep her pledge, although all the others "were detained by a pre-

(Continued on page four)

Some months ago a proposal was introduced in the British House of Commons that laws against polygamy be repealed. Too Many Women — No Enough Men, by Allan Fielding in Digest and Review for March brings up the subject, suggesting that such a move on the part of our nation will be a post-war necessity.

The question of moral standards is brushed aside by the assertion that standards change according to the needs of the time, and that if the necessity for a replenished population comes into conflict with present moral standards these standards must be discarded for new ones.

That this will be a post-war problem from a worldly standpoint, every thinking person will agree; for the number of marriageable women will far exceed the number of eligible men. The argument will naturally arise that such a condition is bound to lead to illegitimacy, also to an increase in venereal diseases, and that polygamy would be the best safeguard against these greater

(Continued on page two)

UNIONISM IN AIR

First of all, Mr. Dodd has a Methodist bishop pray for him in his broadcast on the Baptist Hour (falsely so-called) a few weeks ago.

Then, following suit Editor Freeman of the Western Recorder appeared on the radio program of Asbury College, thereby compromising with this "interdenominational, Methodist school whose existence mainly is to teach the eradication of the old nature, which is an impossibility in every respect. Read Prov. 24:9; I John 1:8-10.

Evidently encouraged by the stand taken by these two, Louie D. Newton, pastor of Druid Hills Baptist church of Atlanta, Ga., and vice president of the Southern Baptist Convention, had Bishop Moore preach to his conglomeration of unionizing Baptists. It is to be remembered that Bishop Moore is even repudiated as "modernistic" by the Southern Methodist Church. Thus the pension becalmed, gullible, lukewarm Baptists of Atlanta accepted a modernistic Methodist even Southern Methodists have repudiated.

Farther south, in Gainesville, Florida, "Doctuh" McCaul (one of
(Continued on page two)

-- The First Baptist Pulpit --

"HOW GOD JUDGES THE BELIEVER"

"We shall all stand before the judgment seat of Christ" — Rom. 14:10.

In Glasgow, Scotland, a company was gathered for an afternoon's music recital. Only with the thought of gaiety and pleasure had they come together. Just at the close of the musical, a young girl sang her first song in public recital. Her fresh voice captivated the audience, with the

result that she was encored. She was wholly unprepared for such a reception and knew not what to sing. In a mood of trembling, she chose a song which was 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.

See from His head, His hands, His feet;
Sorrow and love flow mingled down;
Did ere such love and sorrow meet
Or thorns compose so rich a crown."

The response to her encore was
(Continued on page two)

An Analysis Of Rockefeller Idea Of Jesus' Church

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By L. L. GWALTNEY

Mr. John D. Rockefeller, Jr., delivered an address to the Protestant Council of the City of New York at a luncheon on Jan. 31, 1945. The address was entitled, "The Christian Church: What of Its Future?" The address was reproduced in the Readers Digest for April and Life magazine also made large mention of it. The address in full has reached the office of the Alabama Baptist and has been read by its editor several times.

Mr. Rockefeller, as in the case of other men, has a right to speak what he thinks. And in his case the address made to the Protestant Council is not the words of a wealthy man who assumes, as is often the case, that his wealth qualifies him to speak on any subject—an assumption which usually gives one of large means a hearing on any matter whether he is qualified to speak on it or not.

The Rockefellers—father and son—both proved their interest in practical religion by their enormous gratuities to the cause of Christian education and for relief of human suffering the world over. One can actually thank God upon every remembrance of the Rockefellers, for the good they have done the whole world is both invaluable and incalculable.

Meantime the "reborn church" which Mr. Rockefeller would call "the church of the living God" pre-supposes an organic union of all religious people in one ecclesiastical organization. In the foreword to the address it is said that "it earnestly desires a continually closer relationship with the Catholic and Jewish faith in the belief that the Fatherhood of God and Brotherhood of Man spread across all sectarian divisions." Most thoughtful Christians would certainly agree to that statement but one wonders how Mr. Rockefeller will get the Catholic Church to agree to his suggestion. Mr. Rockefeller evidently doesn't mean an organic union of Protestants with Catholics for on that score Protestants would have to go with the Catholics since the Catholics would certainly not go with the Protestants. "Rome never changes" and thus one thinks that Mr. Rockefeller is not after
(Continued on page four)

DEATH OF J. HUSS

When John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head a triple crown of paper, with painted devils on it. On seeing it, he said, "My Lord, Jesus Christ, for my sake wore a crown of thorns; why should not I then, for His sake, wear this light crown, be it ever so ignominious? Truly I will do it, and that willingly." When it was set upon his head, the bishops said, "Now, we commend
(Continued on page four)

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THE SERMON IN LAST WEEKS PAPER

Last week, we republished a sermon from a former issue of THE BAPTIST EXAMINER, entitled, "Why Peter Was Not The First Pope." This is being printed now in booklet form and will be available for distribution immediately.

There is no charge for it, but please remember us in prayer especially as we attempt to send out this free literature. Of course any financial assistance which you may give us in printing and mailing it will be most definitely appreciated.

TWO BOOKS ON ELECTION

We recently printed a small booklet on the subject of election by C. D. Cole, Mortons Gap, Ky. It is undoubtedly the best small booklet ever written — so true to the Word and simply written.

Then we also have a good supply of T. P. Simmon's larger book on the same subject, which is the most comprehensive ever produced on this great theme.

The latter we mail free to everyone who sends a contribution for THE BAPTIST EXAMINER. The other can be had by writing Elder C. D. Cole at Mortons Gap, Ky. While it is free, remember to send postage.

IS IT RIGHT?

(Continued from page one)
tue?

Is it right to derive a revenue out of a traffic which no decent man defends?

Is it right to teach your boy to be honest, and then vote to license

a place where he may be taught to gamble?

Is it right to preach justice and charity, and then vote to license a thing which robs the widows and orphans of their bread?

"The only fault I find with THE BAPTIST EXAMINER is: it ought to be a daily." — Mrs. Leona Orgain, Moorewood, Okla.

POST-WAR BARNYARD MORALS

(Continued from page one)

The nation's moral standards are now at a very low ebb, and but for the church and religious institutions it is not hard to envisage the complete casting away of every moral restraint. Thus it will be when "he who now letteth (restrains) will let (restrain) until he be taken out of the way (shall be removed)." Every moral concept will be swept away. The ten commandments will be a joke, and the devils "thou shalt" instead of God's "Thou shalt not" will be the rule by which man shall live.

The wars of the end time will so depopulate the earth of the masculine sex that the Bible states "there will be few men left." Isaiah 4:1 gives us such a picture. "And in that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel (we will support ourselves) only let us be called by thy name, to take away our reproach." — The Midnight Cry.

UNIONISM IN THE AIR!

(Continued from page one)
the seminary boys) had a Methodist by the name of Spottwood preach at his evening hour of worship on April 29, after having encouraged him in his youth rally of the two previous days. This is the trend. Brethren, fearful days are upon us. Unionism and modernism as Siamese twins are slowly but surely securing a strangle hold upon the denomination.

It is time for God's servants to cry aloud and spare not. In every church there ought to be sermons preached, condemning the unionistic activities of these apostate Baptist leaders. Otherwise many of our churches, encouraged by these leaders, shall soon be nothing but Nicolaitan-controlled, Pergamos-minded Synagogues of Satan.

Here are some good texts: Amos 3:3; Rom. 16:17; II Thes. 3:6, 14; II Tim. 3:5; II John 1:9-11.

AN OLD MAN WITH NO PEACE

(Continued from page one)
word in a vision, or a message from an angel, then I could be sure."

"But suppose you had a vision of a glorious angel, and he told you your sins were forgiven, would that really be enough to rest on?"

"I think it would. One ought to be certain if an angel said it was all right."

"But if you were dying and Satan was there to disturb you, and told you that you were lost after all, what could you say?"

"Why, I'd tell him an angel told me I was saved."

"But if he said, 'I was that angel. I transformed myself into an angel of light to deceive you. And now you are where I wanted you — you will be lost forever.' What then could you say?"

He pondered a moment or two, and then replied, "I see, you are right; the word of an angel won't do."

"But now," I said, "God has given something better than happy feelings, something more dependable than the voice of an angel. He has given you His Son to die for your sins, and He has testified in His own unalterable Word that if you trust in Him all your sins are gone. Listen to this: 'To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.' These are the words of God spoken through His apostle Peter, as recorded in Acts 10:43. 'Then here in I John 5:13, which says, 'These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.' Are these words addressed to you? Do you believe on the Name of the Son of God?"

"I do, sir, I do indeed! I know He is the Son of God, and I know He died for me."

"Then see what He tells you, 'Ye may KNOW that ye HAVE eternal life.' Is not this enough to rest upon? It is a letter from heaven directed expressly to you. How can you refuse to accept what God has told you? Can you not believe Him? Is He not more to be depended on than an angel, or than aroused emotions? Can you not take Him at His word and rest upon it for the forgiveness of your sins?"

"Now suppose that as you are dying Satan comes to you and insists that you are lost, but you reply, 'No, Satan, you cannot terrify me now. I rest on the Word of the living God and He tells me I HAVE eternal life, and also the remission of all my sins.' Can you not do this now? Will you not bow your head and tell God you will be saved on His terms by coming to Him as a repentant sinner and trusting His word concerning His blessed Son?"

The old man dropped his eyes, and I saw that he was deeply stirred. His lips were moving in prayer. Suddenly he looked up and touching the horse lightly with his whip, exclaimed, "Gid-dap! It's all clear now. This is what I've wanted for years."

That night at the meeting he came to the front and told the audience that what he had sought in vain for half a lifetime, he had found when he believed the message of God's Word about what Jesus had done to save sinners. For several years he was a regular correspondent of mine until the Lord took him home — a joyous saint whose doubts and fears had all been banished when he rested on the sure Word of God. His was full assurance.

I Should Like To Know ---

1. Is it right to attend revival meetings or other services conducted by Baptist Churches when they invite preachers of other denominations and strange beliefs to assist in such meetings?

This is but another of the many forms of unionism and is wholly wrong and entirely corrupt. Nothing good can come from it. It always results in a weakening of the church that practices it. God's Word condemns any and all unionistic forms of worship. Amos 3:3; Rom. 16:17; II Thes. 3:6, 14; II Tim. 3:5; II John 1:8-10.

2. Were Abraham Isaac, and Jacob saved by the sprinkling of the blood?

The O. T. saints were saved exactly as we are saved today. In fact God has but one plan of salvation. In the O. T. men were saved by looking forward to the death of Christ. The O. T. ritual itself did not save them. Heb. 9:12. Now we are saved by looking back to the Christ who died for us. Thus God's plan of salvation in all ages is the same —

"HOW GOD JUDGES THE BELIEVER"

(Continued from page one)
listened to with breathless silence. Even the idle and flippant were touched to their tenderest moods. All were led back to the cross and as she sang, they sat beholding Christ.

Likewise, long years ago, John the Baptist pointed to Him and said:

"Behold the Lamb of God which taketh away the sins of the world." — John 1:29.

I sincerely trust that this may be true of each of us as we think together concerning Him today. There are three judgments which vitally affect each believing child of God and I want us to study these three in the light of Calvary.

The Bible says much about judgment. In both the singular and the plural it is used 419 times. Furthermore, similar words such as judge, judged, and judgeth are used 335 times.

The child should give an account to his parents. The scholar should give an account to his teacher. The servant should give an account to his master. The employee should give an account to his employer. The citizen should give an account to his government. And in like measure, the creature should give an account to his Creator.

I
THERE IS FIRST OR ALL THE JUDGMENT OF THE BELIEVER'S SINS IN THE CROSS OF CHRIST. We will not argue the fact that all men are sinners, yet I would remind you that God keeps a record of every sin which we commit. Listen:

"The sin of Judah is written with a pen of iron, and with the point of a diamond" — Jer. 17:1.

That which was true of the sins of Judah, is true of each of us today. Every sinful act is recorded by the Lord. The apostle Paul even goes so far as to declare that our secrets are all known to Him. Listen:

"I have been a Missionary Baptist preacher for forty-five years. I like your paper very much and generally read it through before laying it aside. I am very much in accord with your doctrines." — O. B. Rustin, Statesboro, Ga.

through the death of Jesus Christ and the atonement He wrought in our behalf.

3. Are only the elect of God convicted of sin by the Holy Spirit under the preaching of the Gospel?

There is a sense wherein all (both elect and non-elect) are convicted. Read John 1:9. Yet only the elect of God actually hear God's voice which calls them unto salvation. There are two calls — a general and an effectual call. While all hear the general call, only the elect hear the effectual call of the Holy Spirit. Rom. 8:30 answers this for all time.

4. Has the kingdom of Dan. 2:44 been set up yet?

No. It is yet distant.

5. When will that kingdom be set up?

It will not be set up until Jesus comes to reign on this earth, which will take place at the end of the Tribulation.

6. Are women not permitted to pray in the church?

Correct you are. Read I Cor. 14:34; I Tim. 2:8.

"In the day when God shall judge the secrets of men by Jesus Christ according to the gospel." — Rom. 2:16.

In addition to our secret sins, there are also the words which we speak which are part of the record which God keeps concerning 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.

That God keeps a record of the sins of our lives is plainly evident in view of the fact that at the judgment the books of God are brought forth wherein are recorded the deeds of our lives.

"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.

Thus, from these Scriptures it would appear that every sin, every secret thing, the words, and all the deeds of our lives are kept as part of God's record to be revealed at the judgment. Surely each of us may say with Job, "My record is on high." — Job 16:19.

Not only does God keep a record of all these sins, — He further tells us that every sin must be punished. In other words, sin has to be paid for, — it has to be suffered for. Listen:

"The soul that sinneth, it shall die." — Ezek. 18:4.

For the wages of sin is death." — Rom. 6:23.

While it is true that every sin must be punished, it is possible for us to have a substitute. God sent His Son for that purpose. He came to die for our sins. It was thus prophesied of Him:

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." — Is. 53:5.

This became a reality by His death at Calvary. Listen:

"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.

"Who his own self bare our sins" (Continued on page three)

TEXTS OF FAMOUS MEN

THE text from which John Bunyan preached to the multitudes—John 6:37.

The text that saved William Cowper from suicide Romans 3:24, 25.

The text that made Martin Luther the hero of the Reformation—Romans 1:17.

The text that comforted the troubled soul of John Wesley—Mark 12:34.

The text that made David Livingston a missionary Matthew 28:19, 20.

The text to which John Knox anchored his soul—John 17:3.

The text that gave William Carey a world vision—Isaiah 54:2.

The text that made William Penn a conqueror—I John 5:4.

The text on which Michael Faraday staked everything—II Timothy 1:12.

Let's get down to cases



It is appointed unto men once to die, but after this the judgment" — Heb. 9:27.

"Rejoice, O young man in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment" — Eccl. 11:9.

HOW GOD JUDGES THE BELIEVER

(Continued from page two)

in his own body on the tree, that we, being dead to sins, should live unto righteousness: whose stripes ye were healed." — I Pet. 2:24.

While Christ was here in the days of His flesh, as He looked forward in contemplation of His death, He referred to it as a judgment. Listen:

"Now is the judgment of this world: now shall the prince of this world be cast out." — John 12:31.

This then is the place where the believer's sins are judged. All the old sins that have been committed that God has kept a record of and which are recorded in His books, were judged at the cross of Calvary. Instead of the sinner having to meet these sins at the judgment bar of God, they were paid for in full at the cross.

In view of the fact that the believer's sins are judged and the penalty has all been paid by Christ on the cross, then there is a happiness which fills us which is beyond all earthly comprehension. Therefore, never again will the believer have to meet his sins.

"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." — John 5:24.

Why this text even goes so far as to declare that the believer will never have to come into condemnation or as the Greek literally says, "into judgment." There is a reason: Our sins have been judged in Jesus Christ. When He died on the cross, He died for our sins, and now we will not have to face those sins again. They are paid in full.

What a joy this brings to us. This assures us that we are going to Heaven when we die. It assures us that the Hell question is settled, and that Heaven is our home after while. It assures us that God is our Father and that Christ is our Saviour, and all this comes because the believer's sins have been judged at the cross of Calvary.

II
THEN THERE IS THE BE-

LIEVER'S SELF JUDGMENT.

Paul refers to this when he wrote to the church at Corinth. "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 are two verses which are most commonly misunderstood. If when we sin, we judge ourselves, God does not have to judge us. However the majority of us when we sin refuse to judge ourselves. Instead of condemning ourselves for our sins, we go on enjoying them, with the result that God has to judge us, and when He judges us, of necessity He must chasten us.

However, if the believer, when he has sinned, will judge himself, then he has done that which is most highly pleasing unto the Lord. This judgment means that the believer condemns himself for even allowing sin in his life, and this self-judgment thereby avoids the chastisement of God.

Otherwise, if we fail to judge ourselves, God, of necessity, must judge us, and when He does, He must chastise us.

"If his children forsake my law, and walk not in my judgments. If they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes" — Ps. 89:30-32.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." — Heb. 12:6.

III FINALLY THERE IS THE JUDGMENT OF THE BELIEVER'S WORKS.

"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 which he hath done, whether it be good or bad." — 2 Cor. 5:10.

The Greek word for "judgment seat" is "Bema," and was borrowed from the Olympic contests. After the athletic events were concluded, the successful contestants would come up before the "Bema" or the place where the judge sat, and the rewards were given to the winners.

In like measure someday each believer shall come before Christ

to receive his rewards for the life lived here on earth.

This judgment is not for the purpose of judging the believer's sins. All of his sins were judged in the person of Jesus Christ at the cross of Calvary. Accordingly all those sins have been atoned for. There is not one for which the blood of Jesus Christ has not been shed and thereby they have been blotted out. God's Word declares that they exist no more because of Calvary. Listen:

"And their sins and iniquities will I remember no more." — Heb. 10:17.

"Death and judgment are behind us
Grace and glory are before;
All the billows rolled o'er Jesus
There they spent their utmost power.

Jesus died and we died with Him,
Buried in His grave we lay;
One with Him in resurrection,
Now in Him in Heaven's bright day."

While it is true that the believer's sins have already been judged at Calvary it is also true that every righteous work and deed of the believer must come into judgment. Of this we are assured many times.

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." — Rom. 14:10.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." — Matt. 12:36.

While the judgment of the believer's sins in Christ is for the purpose of paying for those sins and thereby removing the penalty, the purpose of the judgment of the believer's works is for the purpose of rewards. Over and over again God declares every righteous deed which we do from the hour of salvation that we shall be rewarded or paid for it. Listen:

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." — I Cor. 3:8.

Here is a verse that declares just as we labor so shall we be paid, and in the same chapter the Apostle Paul goes on to say that if our works were not Scriptural they would be burned away so that the individual would stand at the judgment bar of God with nothing whereof to receive a reward — himself saved, yet so as by fire. Listen to Paul's words:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." — I Cor. 3:13-15.

Even the least thing which a believer does in the name of Jesus will not be overlooked. Listen:

"For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." — Heb. 6:10.

"And whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." — Matt. 10:42.

It seems but a little thing to give a cup of cold water, yet the

Lord Jesus has promised a reward if it is done in the proper spirit.

In the giving of the parable of the pounds, Jesus emphasized this judgment of the believer's works for the purpose of rewards when He said to the servant who had been faithful in the use of his pound:

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

Finally, in this connection, notice the experience of the Apostle Paul who had lived an unusually busy and interesting life in the service of the Lord. When he came down to the end of the way, though everything was dark about him, and though he knew that he would soon seal his testimony with his own life's blood, he faced that which would appear to us as a most dismal future — he faced it with the greatest of anticipation for he said:

"For I am now ready to be offered, and the time of my departure is at hand. 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. 4:6-8.

You will notice that that which buoyed Paul up and that which encouraged him was the fact that there was a reward awaiting him. Thus it is with each believer who has faithfully and righteously served the Lord day by day.

This, then, should be the Christian's goal. Every action should be weighed in the light of the judgment seat of Christ. The quest of the true Christian is not money, clothes, automobile, house, nor servants. It is not pleasure, nor power, nor revenge, nor education. The Christian's goal is not that of teaching a Sunday School class nor that of singing in the choir. Even the preacher's true goal is not that of pastoring a church. Rather the goal of every Christian is to live every day in the light of the judgment seat of Christ.

In view of this fact, we ought to watch our deeds.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord, ye shall receive the reward of the inheritance: for ye serve the Lord Christ" — Col. 3:23, 24.

Surely we ought to be careful about the words we speak.

We ought to be most consistent in our living and honest in our giving.

We ought to be regular in our church attendance.

We ought to be most careful as

to our doctrine. Paul said:

"Take heed unto thyself, and unto the doctrine" — I Tim. 4:14.

We ought to abstain from the world.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" — I Cor. 10:31.

In short, we should daily live as though we were standing in the very presence of God Himself. Even the motives of our lives should all be weighed in the light of the judgment seat of Christ — the place the believer will be judged for his works.

IN CONCLUSION

In this message we have studied three judgments: The first removed the penalty of sins, the second removes the chastisement of sins, while the third provides rewards for the service rendered.

Let it be remembered by the unredeemed that he has no part in any of these judgments. The unsaved man is completely passed by in each of these judgments. The only judgment that he will have a part in is that of the judgment of the great white throne. What a solemn spectacle it presents when unsaved people shall stand in the presence of God to give an account of their sins and to hear their doom of eternal punishment in a lake of fire and brimstone pronounced by God the Father. Most graphically does God describe this judgment. Listen:

"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.

In view of this fact, may every unsaved person now repent of his sins and believe the gospel that Christ has died for his sins. May you today have your sins judged in the cross of Calvary and then day by day may you judge yourself for your own misconduct, thereby avoiding the chastisement of God, and may you look forward to that glorious day when the believer's works shall be judged for an eternal reward. May the Lord bless you!

COULD YOU BE STINGY OR GREEDY WITH SUCH A SAVIOUR?

He who is the bread of life began His ministry hungering.
He who is the water of life ended his ministry thirsting.
He who was weary is our true rest.
He who paid tribute is the King of kings.
He prayed yet hears our prayers.
He wept but dries our tears.
He was sold for thirty pieces of silver, yet redeemed the world.
He was led as a lamb to the slaughter, but is the Good Shepherd.
He died and gave His life, and by dying destroyed death for all who believe.

—Author Unknown

THE DEATH OF JOHN HUSS

(Continued from page one)
thy soul to the devil." "But," said Huss, lifting his eyes to Heaven, "I do commit my spirit into Thy hands, O Lord Jesus Christ; to Thee I commend my spirit, which Thou hast redeemed." When the fagots were piled to Huss' neck, the Duke of Bavaria was officious enough to desire him to adjure. "No," said Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood." — The Christian Digest.

SERVING SATAN

(Continued from page one)
vious appointment with death." Olive Thomas reached stardom in the movies, became the wife of Jack Pickford and then killed herself by drinking poison in a Paris hotel.

Lilyan Tashman achieved the title of the "best dressed woman in Hollywood," but died a martyr to her own beauty, as her death was said to have been caused by excessive dieting.

Martha Mansfield, while on vacation in Texas, was burned to death at the height of her Hollywood career. Someone dropped a match which set her clothing afire.

Fifi Alsop married E. B. Alsop, and prided herself on being his billion-dollar bride. But in 1935 she died in a destitute condition in a cheap rooming house, and for days her body was unclaimed.

Bessie Poole died after a brawl in a New York night club.

Kathryn Lambert, the only one of the six left to keep this pledge, sat alone at a table while the orchestra played "Broadway Melody." She had become a producer, theatrical agent and writer.

Those who choose the way of the world do not have a good master. Said Joshua of old, "Choose you this day whom ye will serve." The devil or Christ! Let your choice today be that of Joshua: "As for me and my house, we will serve the Lord."

—Pentecostal Evangel

AN ANALYSIS OF ROCKEFELLER IDEA OF JESUS' CHURCH

(Continued from page one)
that kind of union.

Then again one would wonder what kind of an organic union he assumes could be brought into existence between the Episcopalians and the other Protestants and the Baptists. The Episcopal Church holds resolutely to its doctrine of "apostolic succession" which makes it sacrilegious for ministers of other denominations to occupy their pulpits. That is a hurdle which would have to be overcome before our Episcopal friends would agree to any kind of union. One thinks also of the newspaper report ten or twelve years ago to the effect that Mr. Rockefeller gave \$1,000,000 to the building of the cathedral, St. John the Divine, which was being erected by the Protestant Episcopal Diocese of New York City. It was also stated that after he gave the \$1,000,000 he wrote to Bishop Manning that since others were contributing to the erection of such a worthy institution it would probably be well for others beside the Episcopalians to have membership on its board of trustees. The papers reported that the Bishop, in his reply, stated that the time had not come for others to exercise any control in the management of Episcopal affairs. Thus to receive a gratuity is one thing but to transfer

any part of the control is another.

It would appear, therefore, that the Catholics and Episcopalians rule themselves out of Mr. Rockefeller's plan. If this is the case then his plan would embrace all other Protestants in his "Church of the Living God." If that is the case, then one wonders how such organic union of Protestantism could be brought about without the exercise of some kind of ecclesiastical overlordship which would spoil Mr. Rockefeller's views of religious freedom and democracy which he values so highly.

It is queer why men should forget that from 590 A.D., which marks the birth of Pope Gregory I, until the Reformation there was practically only one dominating church in the world. Of course, there were dissenters and non-conformists to that church from the earliest New Testament times but these were a weak and feeble people. Both the political and ecclesiastical authority and power were vested in that church and by its awful court—the Inquisition—men and women were tried and tortured and burned

at the stake for fully 400 years. What a church it was! And what a church it would be today if there were no other churches beside it!

But a huge organic Protestant organization would certainly develop into the same kind of ecclesiasticism and would be just as bad a thing. Mr. Rockefeller, as good and as wise as he is, apparently does not know that the seeds of persecution are imbedded in every highly centralized ecclesiastical organization. It was so of the Catholic Church; it was so of the Church of England; it was so of the Presbyterians in Geneva under John Calvin's leadership (did he not consent to the burning of Servetus?); it was so of the Presbyterians in Scotland, and it was so of the Puritans who came to this country in 1920 and settled in Massachusetts. In every instance as soon as power was attained persecution followed. And religious persecutions are about the worst in the world for those who have authority soon come to act under what they suppose to be a divine sanction.

We should utterly distrust the Baptists themselves, in spite of their historic position on absolute religious liberty for themselves and all others, should the Baptists become a highly centralized ecclesiastical organization. It is no answer to say that the world has outgrown persecutions for such would not be the case when and if any one ecclesiastical body should come in control of the people.

Mr. Rockefeller strikes a few very queer notes in his address. For instance, he speaks of the Lord's supper or the memorial supper as a "sacrament." That term is foreign to the Protestants, to say nothing of the Baptist conception of the ordinance. They look upon it as a memorial only and not a sacrament at all. But Mr. Rockefeller seems to identify it with the mass which for Catholics is a sacrament and by the partaking of it salvation is procured. Moreover, it is claimed by the Catholics that the church can only administer the sacrament and to be saved one must come to the church for salvation through the sacrament.

Nothing is said in Mr. Rockefeller's address about the authority of Christ and the teaching of the New Testament as having any importance with reference to the church which one joins. He mentions a good life as the only requisite for uniting with his church of the living God. But of course he knows that even atheists and infidels may live what is termed a "good life." He speaks also of the large number of people who will have no part in religion because of what he calls denominational rivalries but we wonder if that number is not fewer than he imagines. At any rate, when the Inter-Church World movement was started it also came out of New York and it was said that "the friendly citizens" would finance in large measure the organization. When it came to the test, however, the friendly citizens did not come across with the funds and this left the denominations which had part in it huge debts to pay. If we make no mistake the Northern Baptist Convention was left a debt of a \$1,000,000 on its hand from that venture.

He says nothing about the conviction of men which would have to be laid aside before they could enter into the church he has in mind. Well, if men lay aside conviction for anything they cease to be sincere and, if insincere, they would not give a fig about the success of such an organization as Mr. Rockefeller proposes.

We feel that there ought to be a deep spiritual unity between peoples of all faiths, whether Catholic, Protestant or Jew. And we claim and believe that this unity already exists to a far greater degree than is admitted by those who clamor for organic unionism of the churches. Our belief is that every true child of God, regardless of church, is in spiritual unity with every other person who is truly seeking to do God's will regardless of race or color or creed. But to force an organic unity would utterly spoil the most beautiful thing in the world, the spiritual unity of Christian people.

The Baptists and the Methodists get along well together. They cooperate in every good word and work whether it relates to civics, to morals, or whatnot. The members of the two churches constantly intermarry. But the Baptist Churches would be wholly ruined if they were put under the Methodist policy and so would the Methodists under the Baptist. This is true in measure of all Protestant people. There is a spiritual unity between them which an organic unity would ruin.

At the close of Mr. Rockefeller's address he tells a beautiful story of four chaplains. He says: "On Feb. 3, 1943, the cargo transport Dorchester was torpedoed at 1:15 a. m. and sank within twenty-five minutes in iceberg waters, ninety miles from Greenland. As the ship went down, four chaplains — one a Catholic, one a Jew, two Protestants — were on the deck encouraging the men and passing out life belts. When there were no life belts, they took off their own and gave them away. These chaplains were last seen standing arm in arm praying."

That story is simply wonderful but if they could all belong to separate religious organizations and show the same spirit of sacrifice as they did, regardless of their different churches and creeds, what would be gained by having all four of the chaplains united under one creed and members of one church? We can see how much could probably be lost but nothing gained by it.—The Alabama Baptist.

Gethsemane--Calvary

From the upper room o'er Cedron's brook

To dark Gethsemane, (John 18:1)

The lonely Man of Sorrows went,
Thinking of Calvary.

Under the shade of the olive tree,
(Luke 22:39)

Think of the time He spent.
Darkness was gathering 'round
His soul,
As step by step He went.

Prostrate He lay upon the ground,
Pleading with God alone,
(Luke 22:41)

The Son of God was about to become
The Lamb, whose Blood would atone.
(1 Peter 1:18, 19)

Listen! "Father, if Thou be willing,
Remove this cup from Me.
(Luke 22:42)

Oh, not My will, but Thine be done";
(Luke 22:42)

He was thinking of Calvary.
His soul was exceeding sorrowful,
(Matt. 26:38)

As He thought of poor sinners around,
"And His sweat as it were great drops of blood
Falling down to the ground."
(Luke 22:44)

We pass on through Gethsemane
And watch that Holy One,
As He faced the terrible wrath of God,
Out of love to sinful man.
(John 15:13)

We stand by faith at Calvary's cross,
As the angry billows roar,
We hear Him cry, "My God! My God!"
As He never had cried before.
(Matt. 27:46)

Upon the cruel cross He died,
And thus the debt He paid.
Salvation is free; yes, free, free, free!
"It is finished," the Savior said.
(John 19:30)

His soul for sin was an offering made.
(Isa. 53:10)

His anguish who can tell,
As the wrath of God upon Him lay?
"He hath done all things well."
(Mark 7:37)

His Blood on the cross so freely flowed;
Now God is satisfied.
Unsaved one, will you trust in Him,
In Him who was crucified?
(Luke 23:33)

'Tis not by prayers, nor works, nor tears,
(Rom. 4:5)
But His precious Blood alone;
Then look to Him, and you shall have
A place in His beautiful home.
(John 14:2)

There never were sufferings so severe
As those which the Saviour bore—
Wounded, tormented, smitten of God.
(Isa. 53:4)

Then trust Him, and live evermore.

He is risen, ascended, in heaven He pleads;
But soon He is coming again.
(1 Thess. 4:13-18)

Oh, trust, then in Jesus, and you shall be saved
Through the Blood of the Lamb that was slain!