

THE BAPTIST EXAMINER

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THE LORD'S SUPPER IS NOT A FRIENDLY FEAST

(Continued from page one)

said, Take, eat; this is my body, which is broken for you. This do in remembrance of me." Thus, the keeping of the Lord's Supper is a plain admonition from the Lord.

What is an ordinance? That which God has decreed, an established rule, rite, or law. Do you not know that a law has restrictions? Open communion has no restrictions, hence, it is not an ordinance.

Restrictions

In I Cor. 11:18, we read: "For first of all when ye come together in the church, I fear that there be divisions among you, and I partly believe it." In Verse 17, he declares "Now in this that I declare unto you, that ye come together not for the better, but for the worse." What did Paul mean? He meant when there was a division among the church members that they should not eat the Lord's Supper with such a divided condition existing.

Some folk say we Baptists are stingy for not allowing members of other denominations to eat the supper with us, as if the supper were a feast; but this is not so. The supper is not a festival, nor a way of expressing one's love for his friends or relatives, — it is an ordinance.

If there are heresies in the church, we are forbidden to eat. "For there must be heresies among you that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper." (V. 19). When? When there were heresies among us. May I ask you a question? "Can two walk together, except they be agreed?"

If one is hungry, he should eat at home before coming to eat the Supper. This is what Paul means in I Cor. 11:21: "For in eating everyone taketh before other HIS OWN Supper; and one is hungry and another is drunken." In V. 22, Paul is insisting that the Supper is a church ordinance. Or despise ye THE CHURCH OF GOD, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise ye not." That is as plain as anyone could make it.

If there is heresy or division, we should not attempt to eat the Lord's Supper. That is just why we will not agree to eat the Lord's Supper with churches of other denominations. God says for us not to do so. When Baptists, Methodists, Campbellites, and Presbyterians come together, is there not a

division among them? Is there not heresy somewhere? If so, then these Scriptures forbid us to eat together. That is the teaching of the New Testament Church, and we still teach that today. We would rather please God than man.

Some Accusations

Because people do not understand our position, they make certain accusations against us. Because we do not eat the Lord's Supper with everybody that claims to be a Christian, they accuse us of being stingy and selfish, and of judging them when we have no right to do so.

But let us see if we are with the Bible on this point. I Peter 4:17 says that judgment must begin at the house of God. I Tim. 3:14 says that the house of God is the church of the living God. In I Cor. 5:9, Paul is still talking to the church at Corinth, and he tells them not to keep company with a fornicator. How can we avoid keeping company with them? 2 Thess. 3:6 tells us we are to withdraw from a member that walketh disorderly. In this way, the church uses her rights that God has given to her, as implied in I Peter 4:17 and also in other parts of the Bible.

In I Cor. 5:11, Paul tells us not to eat with drunkards. How can churches keep from it? Paul tells us in 2 Thess. 3:6 "Withdraw from them." Some say we have no right to judge them, and we judge them when we fail to let them eat. In I Cor. 5:12, Paul says we are to judge them that are without, and may I say that He has already judged them to condemnation. Listen: "He that believeth not is condemned already" (John 3:18). Therefore, I contend that we have a right to say who will eat the supper with us.

To you who object to our practice of the Lord's Supper, I ask you to show us from the Bible wherein we are wrong. In the first place, show us where any unbaptized person took the Lord's Supper. Even in the Great Commission, (Matt. 28:19, 20), Jesus makes that so plain that anyone who is looking for the truth should see it, for He commands the church to make disciples, baptize them, then to "teach them to observe all things." Who was to do the observing? Baptized believers. Therefore, if we invite unbaptized folk to eat with us, we would be contradicting God's plain admonition.

We have seen that it is not just anyone who calls himself a Christian, nor just any Christian that may partake of the Lord's Supper. It is not for all church members unless their walk is orderly. It is not for man-made churches or societies. Paul admonished the church to keep the ordinances as they had been delivered.

Let us see who is qualified to partake of the Lord's Supper. In Acts 2:41, we read: "Then they that GLADLY RECEIVED his word (saved folk) were baptized." John 1:12 tells us that God gave power to everyone that believed to become the children of God. Baptized believers, and such only as are walking uprightly, should partake of the Lord's Supper. The Divine order is as follows:

1. They gladly received His word.
2. They were saved.
3. They were baptized (immersed) in water by the proper authority — Christ's Church.
4. They were added to the church.
5. They were steadfast in the

apostles' doctrine.

6. They were in fellowship.

Did you ever hear of a Baptist who denied the Supper to any one who had these characteristics? The last sentence in Acts 2:24 shows that such folk broke the bread. If we as Baptists were to go to any other denomination and take the Supper with them, would we be in fellowship with them? Would they be in fellowship with us? God said not to eat the Supper if there were divisions. If Methodists are right and we are wrong, would there not be heresy among us? Well, God said not to eat where there were heresies. They who broke the bread and ate, were all together. They were of one accord. Could that be said of a mixed congregation of different denominations?

Let us consider this from a Bible standpoint and not from a sentimental point of view as some do.

Some Objectors

"If I can't eat with mother and dad here, what will I do when I get to Heaven?" God never said we would eat the Lord's Supper in Heaven. Neither did He tell us to eat in remembrance of mother and dad. He did command us to eat in remembrance of Him, and that until He comes.

Is this in keeping with the practice of the early church? Is it in harmony with the Bible? If not, wherein are we wrong?

CHRIST AND HIS MISSIONARY AUTHORITY

(Continued from page one)

while professing to know this, refuse to accept such a limitation. They go forth and set up messenger assemblies, assuming that the limited authority of the local churches is transferred by the election of messengers to the messenger assembly, and that said assembly has authority to elect missionaries for the churches, or to recommend missionaries to the churches. When an assembly so assumes it clearly exercises a legislative role, since such action is definitely an extra-scriptural affair. Unless such brethren can find an expressed precept, or declaration, or example in the scriptures showing where Christ, or the Holy Spirit, or the Apostles, or local churches ever ordered, or acknowledged, or exemplified messenger assemblies in a role of electing missionaries for local Baptist churches then all should admit that such an election, or recommendation by messenger assembly action is unscriptural, and a clearer usurpation of authority not granted by the Lord.

The Lord runs His house upon His own authority. Churches execute for Him upon the authority He bestows, namely, authority to "bind" and to "loose." For churches to step outside of said authority to "bind" and to "loose" and begin to legislate they become rebel before God and false to the founder and the head of the church.

Again some brethren assume that individual Baptist churches can join an organization with other Baptist churches, and all of them together, acting upon the sum of the authority they possess, can project a mission program for the Lord. Now, the trouble with this, "Tain't so." A sovereign church can not join anything and still be sovereign within its sphere of operation. The moment it enters into anything else, its activities are limited by the will of the larger whole.

To assume that church authority is transferrable to messenger

assemblies and to act upon said assumption lays the foundation for ecclesiasticism. Rome assumes that Christ's authority was handed to the Apostle Peter and the Apostle Peter's authority was handed to a succeeding spiritual head, and this head handed his authority to another head, and, as a consequence, the Pope of Rome professes to be the Vicegerent of Christ on earth. Assuming that said authority is transferrable, the Pope and his cardinals legislate for the Catholic Church and the Pope issues the bulls. If church authority is re-delegable, then Catholics have priority of claim over us Baptists. Church authority is not redelegable, and for Baptists to practice it is to betray the Lord.

Episcopacies assume that the authority of Christ in His churches is transferrable to conference, and as a consequence, they have built up their Episcopal hierarchies and legislate for churches holding their common faith, and now Baptists, since 1845, have come to make the same assumption. Conventions and Associations assuming that church authority is transferrable to messenger assemblies, have built up out Baptist hierarchies and we are committing the same affronts against high heaven and usurping the same authority that these ecclesiasticisms have and do usurp. Frankly, every thoughtful Baptist will revolt against a Baptist ecclesiasticism just as quickly as he will revolt against a Catholic or an Episcopal hierarchy.

Since the Lord, the Founder and the Head of His church, is its full authority, then His followers have no other alternative, if they would honor Him and the truth, than to turn to Him for all that they would do. When they do so turn, they find that He has set the Holy Spirit up in His churches in His stead and that His authority is under the Holy Spirit's control. The release of the Lord's authority is subject to the will of the Holy Spirit, and to Him only, and the Holy Spirit releases heaven's program through the Lord's churches only as Christ, the Head, bids Him speak and do, Jno. 16:13.

Accordingly, today, if we would be faithful in our church missionary endeavors we shall turn to the Holy Spirit, the Vicegerent of Christ in His houses, to find the Lord's will. We shall heed the seven fold injunction of our Lord as set forth in Revelation, chapters 2 and 3, saying, "He that hath an ear, let him hear what the spirit saith unto the churches."

Our Lord is God, the possessor of all authority, and He operates His authority only through the Holy Spirit, the divine paraclete, and we, little stones out of which the Lord builds His temple, must yield ourselves willingly and unreservedly into His hands for use and service. Thus the Lord, through the Holy Spirit, will use church members scripturally and gloriously only as they make themselves subject to the guidance, the enlightenment, and the endowment of the Holy Spirit.

"So mote it be."

PREDESTINATION, A MOST GLORIOUS TRUTH

(Continued from page one)

looks back to foreknowledge, John 1:1, 2; predestination looks forward to the destiny, I Pet. 1:20.

Predestination is by the exercise of God's will, Rom. 8:27. It is, therefore, all of grace. Luke 2:40; Eph. 2:8.

"Elect according to the foreknowledge of God the Father" (I Pet. 1:2).

"Jesus said unto His own disciples, Ye have not chosen me, but I have chosen you" (John 15:16). The sinner of himself would never seek salvation, much less secure it. Acts 16:30,31.

"The Son of man is come to save and to save that which was lost" (Luke 19:10). It is grace, all of the good will of God from the beginning, Prov. 8:23; John 1:1,2.

The term predestination has alarmed many, is only another expression of the eternal compact, the eternal plan, the eternal purpose, the eternal project, — redemption, — Rom. 3:24-26.

The sweep of providential government under our Mediator King accords with a linked chain of correlative doctrine reaching from eternity before time to eternity after time; Romans 8:29, "For whom he did foreknow" (Prov. 8:22-36). He also did predestinate (Phil. 2:5-8) to be conformed to the image of His Son" (Matt. 17:5), that he might be the firstborn among many brethren (Col. 1:15, 18). Moreover, who He did predestinate, them He also called, (John 6: 70, 15:16; Eph. 5-7) and whom He called, them He also justified, (Rom. 5:12) and He justified, them He also glorified (Rom. 8:17). Before there was a world, (Gen. 1:2), a covenant of grace and mercy was entered into between the Father, and the Son, and the Holy Spirit, (Gen. 1:1-3; Heb. 13:20), the evidence of which covenant is abundant in the New Testament, (Heb. 9:16, 17, 20, 22) and the parts to be performed by each person of the Godhead are clearly expressed, I John 5:7.

The Father's covenant was of grace and love in agreeing to send His Son (John 3:16); His obligation to give the Son a seed, (2 Sam. 7:12); foreknowledge of this seed (Rom. 1:3); His predestination concerning this seed, (Gen. 1:26; Heb. 13:20); His justification adoption of them here in time, (Thess. 2:13).

Then the Son's covenant was His obligation to assume nature in His incarnation, (John 1:14; Gal. 4:4); voluntarily renouncing the glory that He had with the Father before the world was, (Jn. 17:5); and in this incarnation of humility to become obedient unto the death of the cross, (Phil. 2:8); the consideration held out before Him, (Luke 22:42), as a hope set before Him (Luke 22:43), inducing Him to endure the shame of the cross, (Heb. 12:2); the reward bestowed upon Him because of that obedience, (Matt. 28:5,6), was his resurrection, (Acts 2:31), His glorification, (Acts 1:9), His exaltation to the royal, priestly throne, (Heb. 4:14-16), and His investment with the right of judgment, (John 9:39).

The Holy Spirit's covenant obligations were to apply this work of redemption in calling, (Luke 14:17); convicting, (John 16:7-11); regenerating, (Acts 8:37); sanctifying, (I Cor. 6:11); and raising from the dead the seed promised to the Son, (I Cor. 15:38,52).

All this summed up shows that the plan of salvation was not an after thought, (Rev. 13:8). The roots of it in election and predestination are both in eternity before the world was, (I Pet. 1:19, 20); and the fruits of it are in eternity after judgment, (Matt. 25:34; Rev. 21:7).

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PROPOSITION OF NEW 23

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Lord Jesus never preached a sermon in all His life. He was teaching to the greatest sinners ever met and so He preached accordingly. He is an example for modern preachers. We need to be lion-like, not sheep-like. Some preachers haven't any more backbone than a fishing worm. No preacher needs a piece of "boiled ham" for a backbone. Mr. Parnell, Middle-of-the-Road, Mr. Placental-Mollycoddle, that like gentleman says that he is to be sweet and gentle and never offend anyone, yet no one has ever lived that was more than Christ. Thus in this life 12 times Jesus Christ calls his audience fools, blind guides, hypocrites. Finally with the pathetic denunciation of all, concerning the unsaved of Galilee, "Ye generation of vipers, how can you escape the damnation of Hell?" (Matt. 23:23).

I. The audience was composed entirely of unsaved folk. The very first thing Jesus said, "How can you think of the damnation of Hell?" that they were unsaved. They were religious leaders that meant nothing in Jerusalem nor does it mean anything here. We have countless professors, very few possessors. Many churches but few have holiness. When Moses was leading the children of Israel out of Egypt, we read that a "mixed multitude" journeyed with Israel. This was the redeemed people of Israel, a mixed multitude knew the redemption but attracted by the miracles and manifestations of the supernatural, they went along with the Jews. Many, many thousands today who during the excitement of a revival have joined the church and never known the meaning of redemption. It was this type of audience that Jesus was dealing with in the chapter we have been studying. He described them again in the parable of the tares sown among the wheat. "Then Jesus sent forth his multitude away, and went into the field; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field." He answered and said unto them, "That soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the devil. The harvest is the end of the world; and the reapers are angels. As the tares are sown and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall they and gnashing of teeth." (Matt. 13:36-42). There are multitudes today who as members look like saints and are in the church. They go to church and air of piety. They sing hymns. They probably have a book and Bible under their arm. Whenever they go to church, still their heart is far from God. They are the Devil's imitation, which he plants along

side of the genuine in order to deceive the world. It was to this crowd that Jesus said, "Ye generation of vipers — (Literally, you brood of snakes), how can you escape the damnation of Hell?"

II

As we read this chapter we notice many characteristics which Jesus gives of His audience. They were first of all teachers of the law. "The scribes and the Pharisees sit in Moses' seat" (Matt. 23:2). Note the expression: "Sit in Moses' seat." This means that they were Moses' successors and thus were teachers of the law. Surely in this responsible place we should find saved persons. However our expectations are in vain. It reminds us of many hundreds and thousands today who are Moses' successors, namely preachers. Not everyone who calls himself a preacher is a God-called preacher and not all who prefix some ministerial title to their name, know the Lord. Fully nine-tenths of the preachers are unsaved if they believe what they preach, since they preach salvation by works or salvation by the city's water works instead of salvation by grace as taught in the Scriptures. But these unsaved preachers will come up to the bar of God unredeemed. Listen to Jesus' description of that scene. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

These unsaved folk were strong believers in works. We have a description of their efforts, for Jesus said, "All their works they do for to be seen of men" (Matt. 23:5). Like many moderns today, they thought their works would save. At least nine of every ten whom you meet are expecting to go to Heaven because of their works. Suppose you go out tonight and ask the first man you meet, "Are you saved?" He will answer, "I hope so," or "I think so." Ask him why he is expecting to go to heaven and he will say, "I am not a very bad man; I am doing the very best I can." You see he is depending upon what he is doing instead of the finished work of Jesus Christ on the cross. In Jesus' day there were many who expected that they might be saved by their doings. They even said to Jesus, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God that ye believe on him whom he hath sent" (John 6:28, 29). Thus you see that Jesus settled for once and all time the plan of salvation by declaring that it was not our works but His finished work that gives us salvation. Yet in spite of His teachings there are multiplied thousands who, like the audience to whom Jesus was preaching, are depending upon their works for salvation. Sometime ago one of the members of our church visited a woman in the hospital who had been an active church worker for years. In the course of the conversation the lady from our church said, "But you aren't afraid to die, are you? You're surely ready to meet the Lord." To which the other, an unsaved church member, said, "I don't think I have done enough yet to be saved." May God help those of our audience tonight

who are listening, to realize that salvation is not something that we do, but something that Jesus Christ has done on the cross. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16). "Not by works of righteous which we have done, but according to his mercy he saved us" (Titus 3:5).

Those who composed Jesus' audience were also men of prayer. "Woe unto you scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation" (Matt. 23:14). We usually think that if a man is a praying member of a church, that surely he is all right, and that he knows the Lord. Yet this is no proof of one's salvation. Read the spiritual pedigree of Cornelius as described in the book of Acts. "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band; a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:1, 2). One of his characteristics was that he "prayed to God alway." Still he was unsaved, for God said to him, "Send men to Joppa and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:13, 14). Though a man of prayer, God knew that he needed to be saved.

Several years ago I held a revival meeting for a Baptist church in Ashland. One Sunday night an old gentleman sitting next to the front seat gripped the bench in front of him, as we gave the invitation song, as though he were already slipping into the jaws of Hell. After the service I said to the pastor, "Did you see that man's reaction to the sermon tonight?" The pastor replied in the affirmative but staid, "He's all right; he is one of the charter members of this church, he's been a member of Baptist churches for nearly 45 years and has been a deacon for over 40 years. Why, he is one of our praying members." The next night the pastor met me at the door of the church and said, "You were right, for before I got out of bed this morning that man who was so agitated last evening came to my home and told me he had never been saved in all his life until last night. He said he had been a church member but that he had never seen that Jesus on the cross paid for all sins—past, present, and future—until last evening." I dare say that we have in our audience tonight many hundreds who are praying church members but who know not the gospel of Jesus Christ.

Another characteristic of Jesus' audience is that they were personal workers. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte and when he is made, ye make him two-fold more the child of hell than yourselves" (Matt. 23:15). I have always tried to show unsaved church members in my church or in any organization that they are lost. Sometime ago because I spoke to one who was a bones, and of all uncleanness. Even

member of another church organization, I received a very scurrilous letter in which this verse which I have quoted was applied to me. I only wish that I were as zealous for my Master as these folk of whom and, to whom the Lord Jesus spoke. They were willing to "compass sea and land." That is, they were willing to go around the world in order to proselyte just one man. Truly they were the greatest personal workers of whom I have ever read. With such zeal and sincerity we think that they must be saved. But may I remind you that one is not saved by zeal and sincerity. "Brethren, my hearts desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:1-4). Though they were great personal workers Jesus said, "You are just a brood of snakes; how can you keep out of Hell?"

These folk further had great religious oaths and creeds. "Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!" (Matt. 23:16). They had a mental belief about great religious creeds. Still all that means but little. It is not head faith nor intellectual faith that saves, but a heart faith which brings redemption. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). A man may believe all the ritual and rubric of his church, and yet be lost. He may know all that his church stands for and he may have memorized the "discipline," or the "findings of the presbytery," or the "tenets of the church," and after having memorized it he may still be a stranger to Christ. There are multiplied thousands of Catholics, Jews, Methodists, Presbyterians, Holiness, Campbellites, and Missionary Baptists who know everything their church stands for, but who know not the Christ of Calvary.

Jesus' audience were also liberal givers. In fact they were tithe-payers. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin" (Matt. 23:23). We usually think that if we can get a church member to bring his tithe to the Lord that surely he must be right with the Lord. When the Pharisee went into the temple to tell God of his goodness, one characteristic which he mentioned was, "I give tithes of all that I possess," (Luke 18:12). Yet Jesus' estimate was that he went down to his house condemned. Every man owes God one-tenth of his income. Still this has nothing whatever to do with salvation.

Further, the outside life of those of Jesus' audience was clean. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even

so ye also outward appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:25-28). Outwardly they looked all right. This is all that man asks for. But man can only see the outside. "For the Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart" (I Sam. 16:7). You can whitewash a pig-pen or a manure pile but it is still a pig-pen or a manure pile. You can whitewash the outside of a typhoid pump but that does not affect the germs inside. A man's life may be scrupulously clean in the eyes of man and yet his heart may be exceedingly filthy in the sight of God. "Out of it (the heart) are the issues of life" (Prov. 4:23). Did not God declare concerning man's righteousnesses, "and all our righteousnesses are but as filthy rags?" (Isa. 64:6). If our best deeds look like filthy rags to God, what must our sins, our immoralities, and our evil deeds look like?

III

Those of Jesus' audience thus had many good characteristics which we have enumerated:

1. Teachers of the law.
2. Strong believers in works.
3. Men of prayer.
4. Personal workers.
5. They had great religious oaths and creeds.
6. Tithe payers.
7. Their outside lives were clean.

Yet there was something that they lacked. "And have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

They lacked judgment. They had failed to pass judgment on their sins. Every man needs to judge himself a sinner. A man does not like to call himself a vile wretch or a sinner. That was true of Jesus' audience. They had failed to judge themselves sinners in need of salvation.

They also lacked mercy. That is, they lacked the mercy or love of God in their lives. The word "mercy" as used in the Bible means "grace." We love to sing the old song:

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

These folk to whom Jesus was speaking had omitted the mercy or grace of God from their lives.

They likewise lacked faith. No man can ever be saved unless he judges himself a sinner and then by faith accepts the mercy or the grace of God as shown in the death of Jesus at Calvary. It is saving faith in Christ which brings redemption to us. "He that believeth on him is not condemned: but he that believeth not" (John 3:18).

demned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). "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).

Finally they lacked an inward cleansing. "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matt. 23:26). I am sure that there are many, many within our audience who need such an inward cleansing. If we might see our hearts as God sees them tonight, many would be willing to heed the words of Jesus: "Marvel not that I said unto thee, ye must be born again" (John 3:7). "I tell you, nay: but except ye repent, ye shall all likewise perish" (Luke 13:5).

Years ago D. L. Moody closed a revival meeting in Birmingham, England. As a young man bid him good-bye, he said, "I am coming to America sometime and hope to preach for you." Six months later he wrote from New York that he would be in Chicago on Wednesday night and hoped to preach for him at that time. It happened that Moody had to be out of town. He left orders for the young man to preach and told the deacons of his church to be ready for he did not believe the young man could successfully conduct the services to a conclusion. The young man came and preached from the golden text of the Bible, John 3:16. His audience was deeply stirred. He announced an after-service and a dozen responded. They asked him to speak the next night. A larger audience greeted him on Thursday evening when he used the same text of the evening before and 20 were converted. Then on Friday night 30 were saved, when he preached from the same text again. When Mr. Moody returned on Saturday his wife told him of the glorious revival meeting they were having. He said, "Revival? Why I haven't planned for a revival meeting and I don't think that the deacons would plan for one without consulting me." She replied, "It seems that the Lord has planned one without consulting you or the deacons either. I want you to go down tonight and get converted yourself." This was a shock to D. L. Moody. It was like a flash of lightning out of a clear sky, or like a dash of ice water in one's face on a cold night. He said, "Wife, I have been preaching for 20 years. I have preached all over America; I have preached all around the world; don't you think I've got religion?" To this she replied, "That is just exactly what I think you have, and when you go tonight to the services you will understand." That night the young man preached again on John 3:16. And that night Moody was converted. Hitherto he had preached law and works. That night he saw the Truth that Jesus Christ had died for all of his sins and judging himself a sinner he accepted by faith Jesus' work at Calvary. They asked the preacher to continue the meeting. The next day — Sunday morning, he preached to 1800 people. For six weeks Harry Moorehouse continued this meeting until hundreds were saved.

Perhaps there may be some preacher in my audience tonight or some unsaved church worker who has been depending upon the law in his own works. Like

that Jesus on the cross fulfilled the law, satisfied God, and paid for all of your sins — past, present and future. "Jesus Christ who gave himself for us, that he might redeem us from all iniquity" (Titus 2:14). "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

May you tonight judge yourself a sinner and accept the mercy of God offered you at Calvary.

RIGHTEOUSNESS EXALTETH A NATION

(Continued from page one)

class that drink creates. Mr. and Mrs. Tax Payer, we pay the money miserably wasted and who profits by the production of these wretched drunkards? Some profit by, some gain their wealth from a system, which to many means childhood without innocence, youth without shame, manhood without honor; from a system which involves the plunder of many a home and the starvation of many a child; which ministers in its victims to every vile and vicious passion and propensity; which makes thieves, gamblers, murderers and wife-beaters. The prosperity of the drink traffic means the misery of the people by which it thrives.

When we think of the poisoning of our national life by the criminal and pauper class which the drink system creates — an evil, the magnitude of which it would be impossible to exaggerate — I am made to wonder how long men and women who hold the power in their hands (the ballot) to retrieve the honor of the country, will listen to the sophistry of demagogues who are the hired mouthpieces of organized greed while our children are swept by the besom of destruction into the cesspool of iniquity.

Who will undertake to defend this system of drink? Only those who thrive on the misery and poverty of its victims. They rely on paltry sophisms about liberty and the rights of the minority. Liberty! as if liberty were the unlimited power of doing wrong. Liberty! as though liberty meant the leaving defenseless poor, besotted victims who have palsied the very will to protect themselves. The rights of the minority! as though in this awful day when this government is knocking at our doors asking for the loan of a dime, when our domestic spending is being curtailed to the danger point that the rights of the minority included the right to burden the sober, the honest and the thrifty with the intolerable burden entailed upon them by the crime, the infamy and the wretchedness, to which they inevitably doom the weakest and worst. Then they will come and clamor for charities and we out of the sweat of our faces will have to pay for the institutions in which they spend their worthless and wasted lives.

Mr. and Mrs. Tax Payer, I plead with you to shake off your moral lethargy and exercise your sovereign franchise. You cannot escape your personal responsibility. Shall we let our blood weaken to water? Shall we sink into submission like slaves while our children are led to the slaughter — nor stand between them and their graves?

LOT LINGERED

(Continued from page one)

tered, and he pitched his tent toward Sodom. As he continued to prosper he moved into the city of Sodom and established his resi-

dence there with his family. But the Bible says "the men of Sodom were wicked exceedingly and sinners before the Lord."

God therefore determined to destroy the city of Sodom. He sent three angelic messengers to visit with Abraham and in the course of their conversations they told Abraham that God was going to destroy the wicked city of Sodom. Immediately Abraham took it to heart and began to intercede. Many years had passed since he and Lot had separated. He thought of Lot. There was Lot, Mrs. Lot and two single daughters, and at least two married daughters, quite probably more. Abraham asked God if He would destroy the city if fifty righteous people were in the city. God told him He wouldn't. Then Abraham pled with Him not to destroy it if only 45 could be found and then forty, and then thirty, and then twenty, and finally ten. God told him that if He found only ten righteous people in Sodom He would not destroy it.

The angelic messengers came to Sodom that evening and Lot was sitting in the gate. He was a very wealthy man and when he moved into the city he and his family had been readily accepted into the social and civic circles. He became prominent among the citizens of Sodom and was accorded the privilege of sitting in the gate, a matter of distinction in those days. Oh, today we would say he was an alderman, a commissioner, or a member of the city council.

His daughter married men of Sodom. But Lot was not a happy man. In fact he was a very unhappy man. The Bible tells us that he vexed his "righteous soul" by dwelling among them and seeing and hearing their lawless, wicked deeds. But he remained there. They honored him with positions which he accepted. And so day after day as he saw all the wickedness, saw his children move in those circles, and realized that it was all contrary to his God, it made him unhappy. It vexed his soul.

There are a lot of folk like that in the world. Many people grew up in the country with faithful, godly mothers and fathers and moved into our cities, accumulate some wealth, are accepted into the silk-stocking circles of society; given places of social, civic and political preferment and responsibility. But they are unhappy. They see political corruption; they witness social sinfulness; they realize the godlessness prevailing in the circles wherein they move. And their righteous souls are vexed. But like Lot they go on. Their children grow up and marry into those same circles and take up those same habits.

Now that was the situation that prevailed when God's messengers came to Lot and told him that they were going to destroy the city the next morning at sunrise and for him and all his family to get out.

Lot hurried out and made his way down the streets to where his daughters lived with their families and said to them "Children, get up and let's get out of here. God is going to destroy this city at sunrise." But the Bible says that "he was to his sons-in-law as one who mocked." He was a joke to them. They laughed at him. They ridiculed him and paid no attention to his warning. They didn't believe in him and his religion. He had compromised with the sins around him until they had destroyed his influence over his own family. Isn't that a tragedy!

There are fathers and mothers just like him. You were reared by godly parents who went to church, returned thanks at the table and held family prayer. They lived clean and pure before you. They worked hard and accumulated, and you reaped those accumulations and moved into the city, bought you a nice home, were accepted into social, civic and political circles but you are not happy in your hearts. Your positions have caused you to compromise spiritually and morally. Your children have seen your daily walk and listened to your daily talk, and all of your talk about religion and how you love the Lord is to them mere pretense. You are to the Lord as one who mocks.

In every city, every little country town, and in the out of the way places, people like Lot are found.

Now the Scripture here says, "While he lingered." In spite of the fact that Abraham was praying for him, in spite of the fact that he was unhappy there, in spite of the fact that angels were urging him to leave the doomed city, "he lingered." He couldn't make up his mind to leave the city. He couldn't decide what to do about it.

He didn't question what the angels told him. He didn't doubt that the city would be destroyed. But still he lingered. Still he delayed. "And while he lingered they laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him, and they brought him forth and set him without the city and urged him to flee for his life and not to look back. But his wife did look back and became a pillar of salt. He and his two daughters got drunk and the Bible story of this man's life closes in revolting disgrace. He lost everything. He lost his possessions. He lost his married children in the destruction of the city. He lost his wife on the way out. He lost his honor and single daughters, and his life ended a tragedy beyond words.

"While he lingered."

He couldn't make up his mind to break with his sinful companions.

He couldn't make up his mind to part with his sinful children.

He couldn't make up his mind to leave the environments of that wicked city with its vain honors, its vexing wickedness, and its blackened gains.

For him life ended in a moral blackout.

It was his fault. He knew better. Abraham had taught him better when he grew up. Abraham had lived with him. And if it had not been for Abraham, I really believe he would have perished inside the city. Well, as a matter of fact I know he would. Because the 29th verse of this chapter very plainly says so. Listen to it:

"And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the overthrow, when he overthrew those cities in which Lot dwelt."

"God remembered Abraham" — it doesn't say God remembered Lot — it says, "God remembered Abraham."

He owed his deliverance to those prayers of Abraham.

"While he lingered."

The tragedies of delay! His influence over his family had been wrecked.

His righteous soul was vexed and miserable.

His sons-in-law mocked and ridiculed him.

Black clouds of impending doom hung above him.

Uncle Abraham was pleading and praying for him.

God was merciful to him and holding off destruction.

Angels were pleading with him to hurry and leave.

But he lingered. He held on. He wouldn't give up. He wouldn't side. He wouldn't turn his back on Sodom with its wickedness, sins, its sorrows, and its impending destruction. He didn't doubt he just delayed. He just wanted little more time. He wanted think it over. He lingered.

The night shadows began to fall before the dawn.

Time was passing. The zero hour was almost there.

But he lingered.

Just like some of you listeners. You believe the Bible. You are not happy in sin. You know there is danger and death in delay. But still you linger. You can't make up your mind.

Good neighbors, like those angels hurrying Lot, I urge you to make up your mind. Settle the question. Linger no longer. Escape for your life. Quit goading your soul. Decide for Christ today. Accept Him into your heart and receive Him today.

JEHOVAH'S WITNESSES

(Continued from page one)

and is at present controlled

him.

4. They forfeit all right to name of "Christian" by denying, among other doctrines, the deity of our Lord and Savior, Jesus Christ.

5. They are guilty of wresting the Holy Scriptures and of handling the Word of God deceitfully when they deny the eternality of the soul.

6. They blaspheme Jehovah-God when they call Him "a Friend" having put into operation the system of endless torment for the punishment of all who reject His gracious offer of salvation through Jesus Christ.

7. They contradict the plain teaching of Scripture when they deny the deity and personality of the Holy Spirit.

8. They are antichristian in their denial of the Holy Trinity.

9. They are opposed to the es of all denominations and brands the ministers of Christ as "servants of the devil."

10. From the foregoing it is evident that the representatives of THE WATCHTOWER are false teachers in the sense that they are guilty of propagating false doctrine. The Bible very clearly bids the conscientious Christian to support such, as is evident from the following passages of Scripture:

Gal. 1:8 — "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

2 John 10, 11 — "If there cometh any unto you, and bring not this doctrine (of Christ as revealed in the Scriptures) receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

— Pastor Walter Aard

Whether you feel called of God to preach or teach in the home or on foreign soil, dedicate your lives and your all to the glorious task of making Christ known to the world in the power of the Holy Spirit.