

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).

WHOLE NO. 413

RUSSELL, KENTUCKY, SATURDAY, MARCH 30, 1946

VOLUME 15, NO. 9

Devoted to Evangelism, Missions and Bible Doctrines.

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

What Would He Say?

If He should come today,
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share—
What should He say?

If He should come today,
And find my love so cold,
My faith so weak and dim,
I had not even looked for Him—
What would He say?

If He should come today,
And find I had not told
One soul about my Heavenly Friend,
Whose blessings all my way attend—
What would He say?

If He should come today,
Would I be glad—quite glad
Remembering He had died for all,
And none, thru me, had heard His call—
What would He say?

—GRACE E. TROY.

Here I Stand

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14).

I suppose I am something like Mr. Cecil when he was a boy. His father once told him to wait in a gateway till he came back, and the father, being very busy, went about the city, and amid his numerous cases and engagements forgot the boy. Night came on, and at last, when the father reached home, there was a great inquiry as to where Richard was. The father said, "Dear me! I left him in the morning standing under such and such a gateway, and I told him to say there till I came for him. I should not wonder but that he is there now." So they went, and there they found him. Such an example of simple, childish faithfulness is no disgrace to emulate.

I received, some years ago, orders from my Master to stand at the foot of the Cross till He came. He has not come yet, but I mean to stand there till He does. If I should disobey His orders, and leave those simple truths which have been the means of conver-

(Continued On Page Four)

Why Missionary Baptist Churches Do Not Practice Footwashing

ELDER RALPH WEBB,
Paintsville, Ky.

The preacher is commanded: "PREACH THE WORD" (II Tim. 4:2). That is all the justification he needs for preaching on such a subject as this tonight, for in the Word we find some things about this subject.

Your obligation to hear this message is based on your obligation to hear the Word of God. Your petty and private whims, your fancies and fantasies, your ideas, conceptions, and favorite traditions are to be cast aside, AND THE WORD OF GOD IS TO BE PREACHED AND HEARD.

WE DECLARE THAT FOOT-WASHING IS NOT A CHURCH ORDINANCE AND THEREFORE HAS NO PLACE WHATSOEVER IN THE CHURCH. We support such a statement with SEVEN REASONS:

1. FOOTWASHING WAS IN USE LONG BEFORE THE CHURCH WAS ESTABLISHED. The church was established in the days of the personal ministry of Jesus. Mt. 16:18. Footwashing was not a part of the ordinance-

program of that church, for footwashing was CENTURIES OLD when the church was established. We note a few Scriptures.

A. Gen. 18:1-4, case of Abraham and angels sent to destroy Sodom and Gomorrah. According to the chronology in my Bible, this was 1898 B. C.—OR 1928 YEARS BEFORE THE CHURCH WAS BUILT.

B. Gen. 19:2, case of Lot and angels.

C. Gen. 24:32, case of Laban and Abraham's servant.

D. Gen. 43:23, case of steward of Joseph's house and Joseph's brethren.

E. Judges 19:21, case of old man of Gibeath to Levite.

F. I Sam. 25:41, Abigail offer to wash David's feet.

BAPTISM is a church ordinance, for it began with John the Baptist, who prepared the material for the First Baptist church. THE LORD'S SUPPER is a church ordinance, for it was given by Jesus to the church. FOOTWASHING is not a church ordinance, for it was here long before the church.

II. WE ARE NOT SPECIFIC—(Continued on page four)

An Indictment of Modernism

Dr. W. B. Riley has been a Baptist preacher for over half a century. He knows whereof he speaks, and the following statements from him therefore constitute a grave indictment of modernism:

"Twenty-five years ago when modernism captured the offices of the Northern Baptist Convention, we had something like 13,000 churches. Today within that convention there are reported only a little over 7,000.

"At the time they took over we were raising about twelve millions of dollars. Now it's a drive and difficult to get three million by hook or crook.

"At that time we had nearly 800 missionaries commissioned to foreign fields; today less than 400, and only 282 of those active on the fields themselves.

"At that time we had a strong denominational paper in most of the states of the Northern Convention. The Centralized Baptist of Chicago wiped out everything they could produce or kill and then subsidized their own publication to the tune of a quarter of a million dollars."

(Continued On Page Two)

Disgusted Man Offers To Die For G. I.

According to the Minneapolis Star-Journal, a 55-year-old man of Wellington, N. J., "disgusted with this life" offered to die in place of Pfc. Joseph E. Hicswa, Jr.

Hicswa, 20, was sentenced to death for killing two Japanese in Osaka last November 24.

The offer to be "destroyed instead of your son" was made to parents of the condemned youth, in a letter. The name of the man was withheld in conformance with his request for no publicity.

"Perhaps you will think me a crank," he wrote, "but honestly I am disgusted with this life. Perhaps you can arrange with our government that I be destroyed instead of your son."

Offers of this nature have been made in the past, for other condemned men, but have not been accepted.

Evidently no legal provision has been made for this type of substitution in the United States.

How thankful Pfc. Hicswa and his parents and friends would be if the government would accept this substitute for him!

Every believer is profoundly thankful that Divine justice accepted the Lord Jesus Christ as a substitute for him. He was "delivered for our offences, and was raised again for our justification." (Romans 4:25).

And it is needless to say that it was not because the Lord Jesus was "disgusted with this life" that He was willing to die for the ungodly.

He was the One in whom the Father found all His pleasure; and He rejoiced to do the Father's will; and His "delights were with the sons of men." (Proverbs 8:31).

Mused Uncle Mose

Bein' open wid sin don' make it no bettah, but I 'druther a coppah haid 'ud be in de road den back in de weeds.

For G. I.

It was of that blessed One that the poet said:

"There was One who was willing to die in my stead,
That a soul so unworthy might live;

And the path to the cross, He was willing to tread,
All the sins of my life to forgive."

Instead of being "disgusted with this life," those who receive the Lord Jesus by faith, experience the joys of heaven upon earth.

They say "Amen" to the following words of the Apostle Peter: "In Him, though at present you cannot see Him, you nevertheless trust, and triumph with a joy which is unspeakable and is crowned with glory, while you are securing as the outcome of your faith the salvation of your souls." (I Peter 1:8 Weymouth). —Now.

Editor's Note: It might be said that the Courier-Journal (Louis-

(Continued On Page Four)

A Millionaire's Creed

Mr. J. Pierpont Morgan, the American multiple millionaire, who left over 20,000,000 pounds, made a remarkable statement in his last will and testament. The testimony is as follows: "I commit my soul into the hands of my Saviour, full of confidence that having redeemed it, and washed it with His most precious Blood, He will present it faultless before the throne of my Heavenly Father. I entreat my children to maintain and defend at all hazard, and at any cost of personal sacrifice, the blessed doctrine of complete atonement of sin through the Blood of Jesus Christ once offered, and through that alone."

There is one thing clear in Mr. Morgan's testimony, and that is, he did not believe that his "good works" had anything whatever to do with the salvation of his soul. It is evident that he held to the blessed doctrine of justification by faith alone. Such is the teaching of God's Holy Word. "By grace ye are saved through faith; not of works, lest any man should boast." (Eph. 2, 8, 9). "To him that worketh not, but believeth on" (Continued On Page Four)

ROME'S RECORD

Mr. D. M. Pantan writes in "Dawn": "The Inquisition worked on, day and night, during the years of the dark ages of oppression, with steady march, until it embraced nearly all countries in Europe, and kept piling up its dead year by year in ever ghastlier heaps. The great square of the Quemadero in Madrid often saw the lurid glare of the fires of the auto-do-fe, as the Inquisition burnt its victims in public spectacle. In the 18 years that Torquemada ruled its administration, 10,220 men and women were burnt" (Continued on page two)

-- The First Baptist Pulpit --

"THE LAWLESS AT THE JUDGMENT"

"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." — Matthew 7:21-23.

The fifth, sixth and seventh chapters of the Gospel of Mat-

thew are usually considered Christ's Sermon on the Mount. In the main, this message was directed to saved people, and most graphically describes the subjects of His kingdom. Our text is a part of this sermon.

In this sermon, Jesus showed that the subjects of His kingdom first of all are men with a mark — the eight-fold mark of the beatitudes. He described them as being "poor in spirit," spiritual mourners, "meek," "they which do hunger and thirst after righteousness," "merciful," "pure in heart," "peace makers" and "persecuted for righteousness' sake."

Then He declared that the subjects of His kingdom are men with a mission — the mission of salt and light. Jesus said, "Ye are the salt of the earth." As salt is a preservative, so Christian people constitute that which preserves this world from immediate destruction. When Jesus comes and the last Christian is garnered off this world, then will come destruction of the world by fire. As salt stays corruption and preserves, so the men of Christ's kingdom are preserving this world against destruction today.

Jesus also said, "Ye are the" (Continued from page two)

THE YOUNG PREACHER

James McDougall, young Scottish candidate for the ministry, was walking to the pulpit to preach his trial sermon. He had worked hard on it and felt that it was a very good sermon. He had a good voice, and felt certain of making a fine impression. The self-confidence and pride in his face and bearing were evident to many in the church. A writer records how old Robin Blair, the sexton, slowly shook his head as he said, "I hae me doots you laddie." He had seen (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

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

SUBSCRIPTION PRICE

Per Year in Advance-----50c
(Domestic and Foreign)
Send Remittances to Russell, Ky.
Entered as second-class matter
May 31, 1941, in the post office
at Russell, Kentucky, under the
act of March 3, 1879.

Paid circulation in every State
and many foreign countries.

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



AN INDICTMENT

(Continued from page one)
million to see it perish from the
face of the earth by absorption
into a non-Baptistic rankly mod-
ern publication.

"At that time our young peo-
ple's work was flourishing. To-
day it is struggling to recover
existence by the adoption of a
new name.

"At that time our Sunday
schools numbered hundreds of
thousands more than could be
found in them at this moment.

"The truth is that the hold of
modernism upon the throat of
the Baptist denomination is a
stranglehold, and it looks as
though our elected leaders

Is Conscience a Safe and Reliable Guide As To Right and Wrong?

The question as to the trusting
of conscience as a guide is one
that has been often discussed pro
and con. Many say "I can do
thus and so and my conscience
never bothers me a particle." Does
that mean that what they are
doing is perfectly all right? Just
because you can do things without
being troubled in conscience does
that mean that what you do is in
accord with the will of God. The
answer is an EMPHATIC NO!

Why Is Conscience Not An Infallible Guide?

Because the conscience of an
unregenerated person is touched
and affected by sin and the fall,
just like the rest of him. "From
the head to the foot there is no
soundness in him—" Isaiah says
that of the sinner. Total deprav-
ity means that every FACULTY
of the being is touched by sin.

Because the conscience of even
a **SAVED PERSON** is subject to
education. Things we did in early
Christian life without disturbance
of conscience, come to be wrong
when we grow in grace and in
knowledge of God's will.

Because by repeated doing
wrong, one's conscience can be-
come calloused and hardened.
(Read I Tim. 4:2 for example of
this). Conscience gets like the
ear as related to an alarm clock—
repeated ignorings of the clock
result in it not being heard
finally.

Because conscience was never

prefer to see the denomination
die than release office and
autocratic control."—Pentecostal
Evangel.

intended to fully govern and to
fully guide. If it had been, God's
word of instruction would be un-
necessary.

Note Some of the References to Conscience in the Bible

I Cor. 8:7. The case of a "weak"
conscience.

Titus 1:15. The case of a "de-
filed conscience."

Hebrews 9:14. The case of a
conscience that is at ease because
of works that are depended upon.
Such a conscience needs to be
"purged." That is, the idea of
works for salvation, needs to be
gotten out of such a conscience.
And note that such works are
called "dead" works. That means
works that have no power or life
giving properties. Thousands
have easy consciences on the sal-
vation question because they feel
that they have "done good
enough" to get to heaven.

Heb. 10:22. The case of an evil
conscience.

Acts 24:16. The case of a con-
science, in the light of knowledge
of duty done, "void of offense."

Romans 2:16. The case of an
accusing conscience. Reference
here is to the consciences of the
heathen who have enough light
from God to know better than
they do. Even those heathen
feel condemned within when they
practice cannibalism and various
heathenism practices. Thus since
they act against what rudimen-
tary leading as they have, they
are inexcusable.

Is Conscience Any Good?

Certainly. God gave it for a
purpose. That purpose is not to
take the place of His Word, but
as something to be taught and
trained under his guidance until
it will serve as something to re-
mind us when we need such re-
minder.

When Is Conscience Reliable?

When taught and trained in ac-
cord with the teachings of the
Word of God.

When is an alarm clock a re-
liable guide? Only when it has
been properly set by fingers that
know when the proper time to
arise comes. We recall the time
when a child got to fooling with
the clock and turned the hand.
Result: the clock went off in the
middle of the night to the disgust
and indignation of the members
of the household.

The **SAFE THING** for us is not
to merely follow our "feelings,"
but to know what **GOD SAYS**.
Many people dispose of most
everything on the basis of how
they "feel." (That really means
by conscience).

"I don't feel that I will be lost."
(When they have never been
saved).

"I feel like my baptism is al-
right." (When they have been
sprinkled).

"I don't feel that there is any
harm in it." (When they have
gambled).

**WHAT GOD SAYS IS THE
TEST**—not the unsafe impression
of a fallible human.

mission, and the law of the sub-
jects of His kingdom. However,
as He neared the end of His mes-
sage, He declared that **all are not
subjects of His kingdom**. He said:
"Enter ye in at the strait gate;
for wide is the gate, and broad is
the way that leadeth to destruc-
tion, and many there be which
go in thereat; Because strait is
the gate, and narrow is the way,
which leadeth unto life, and few
there be that find it."—Matthew
7:13,14.

While there are a few travel-
ling the narrow way leading unto
life, the majority are going the
broad way unto destruction.
While practically all of His mes-
sage—the Sermon on the Mount
— is addressed to the subjects of
His kingdom, the words of our
text are, in contrast, addressed
to those who are not His sub-
jects, but rather, lost and un-
saved, and who are travelling the
broad road of destruction.

**IN OUR TEXT WE SEE THE
CHARACTERISTICS OF THE
CROWD THAT JESUS SPEAKS
OF.**

It is rather conspicuous that
this crowd thus described in our
text as being unsaved—it is
rather conspicuous that **they had
a Lord-saying profession**. Jesus
declares at the judgment they will
say, "Lord, Lord, have we not
prophesied in thy name?" While
it is one thing for a man to have
a Lord-saying profession, it is
something vastly different for
him to have Christ as a posses-
sion. Actually I fear that the ma-
jority of those who are profess-
ing church members today mere-
ly have a Lord-saying profession
without a possession of Christ.

There was a time when the
Devil sought to destroy churches
by opposing them. Now he uses
different tactics. He seeks to have
everyone join a church instead.
He knows that by adding the
world unto the church he can de-
stroy more quickly than in any
other manner in that this reduces
the church into the ranks of the

world.

It is so easy to get peo-
ple to talk about the Lord, yet it
is so hard to get anyone to give
testimony for Jesus. This is
the crowd of which Jesus was
speaking. They could shout "Lord,
Lord" and yet knew Him not; as
such, they represent the ma-
jority who have professed the
day to be followers of Jesus.

We are coming into a season
of the year when the majority
churches are making a very im-
itate and decided effort to get
people to "join the church" on
Easter Sunday morning. One
saved man here in Russell Ken-
tucky this past week that one of
the so-called preachers of the
town had approached him and
asked him if he would not join
his church on Easter Sunday
morning. Not one word was said
to him about receiving Jesus
his Saviour, yet he was urged
"join the church." I love to see
anyone make a profession of faith
when it is genuine. No one can
enjoy seeing an individual con-
fessing his faith in the Lord
Jesus more than I. I believe, I
insist that what is needed today
is not a Lord-saying profession,
but a Christ receiving possession.
With many it is a worthless
possession. This was one of the
characteristics of the crowd that
Jesus speaks of, and surely one
of the characteristics of the ma-
jority of folk today.

Not only was this crowd who
Jesus spoke of characterized by
that they had a Lord-saying pro-
fession, they were also character-
ized in that they had preached
in His name for we read: "Lord,
Lord, have we not prophesied in
thy name." The word "prophesied"
is the word for "preach" and
indicates that these individuals
were actually preachers of His
name.

Being a preacher myself, and
knowing much of the problem
and criticisms of the ministry,
I hesitate to bring an accusation
against so-called preachers, yet
our Lord did so in the words
of this text, and I cannot do
otherwise. He declared that ma-
ny were preachers, yet they them-
selves were unsaved. I am con-
fident this is definitely true to-
day. If they believe what they
preach, then fully 90 per cent
all so-called ministers are unsaved
and on the road to hell, for fully
90 per cent of them preach sal-
vation by works and salvation
the city's water works. I do not
know that they believe these pre-
cious heresies, and yet I judge
they evidently do or they would
not preach them. Surely if they
are honest in their preaching, they
believe that which they preach.
Then 90 per cent of those who are
preaching in His name today, are
unsaved and on the road to de-
struction.

Many a man has stood in the
pulpit today with his collar
buttoned around on the back of
his neck, and has mumbled
unintelligible words in Latin,
which meant absolutely nothing
to his congregation. Still others
have stood with a cut-away coat
of long tails and have orated
beautifully about the character
of the Lord Jesus, and have extolled
Him as a good man, thus preach-
ing churcharity and not Chris-
tianity, saying much about reli-
gion and nothing about salva-
tion. Still others, without per-
haps any collar at all, and many
without any coat, have stood in
the street corner and have talked
to those who would hear them
urging them to turn over a new
leaf, reform, get religion, go
through, and start life again. Any
of these—the preacher from the
highest to the lowest caste in the
(Continued on page three)

Our Debt

Last week	\$1100.00
Gifts	
A friend	\$25.00
Debt this week	\$1075.00



ROME'S RECORD

(Continued from page one)
alive and 97,321 perished or were
imprisoned for life." "The
Church of Rome," says the his-
torian Lecky, "has shed more in-
nocent blood than any other in-
stitution that has ever existed
among mankind."



"THE LAWLESS AT THE JUDGMENT."

(Continued from page one)
light of the world," so that the
men of the kingdom not only have
the mission of preservation, but
likewise the mission of giving
the light of the gospel unto the
world.

Not only did Jesus declare that
the subjects of His kingdom are
men with a mark—the eight-
fold mark of the beatitudes, and
men with a mission—the mission
of salt and light; but He also
said the subjects of His kingdom
are men of the law—the law of
Moses and the prophets. No in-
dividual is a law unto him-
self. No Christian can make his
own laws. It isn't what you or
I think, but rather, what the
Word of God has to say, that we
must depend upon. The law of
Moses and the prophets is our au-
thority.

Thus in this Sermon on the
Mount Jesus described the sub-
jects of His kingdom as being
(1) men with a mark—the eight-
fold mark of the beatitudes, (2)
men with a mission—the mis-
sion of salt and light, (3) men
with a law—the law of Moses
and the prophets. Thus Jesus
spent practically all of this ser-
mon describing the marks, the

Damon And Pythias

More than two thousand years ago two young
men who were intimate friends, lived in Greece.
Their names were Damon and Pythias.

The ruler of the country, named Dionysius, was
a cruel man. He put Pythias into prison and set
the day for his death. Pythias had done nothing
wrong, but he had convicted the ruler of wrong-
doing.

The father and mother of Pythias lived in an-
other part of the country. "May I go home and bid
them good-by, and to arrange my affairs before
I die?" he asked.

The ruler laughed, "That is a strange request,"
said he. "Of course you would escape and you would
never come back."

At that moment Damon stepped forward. "I
am his friend," he said. "I will stay in prison till
Pythias returns."

Then the ruler asked, "What will happen to you
if Pythias does not return?"

"I will die for him," said Damon.

This surprised Dionysius very much. He put
Damon in prison and Pythias went home. Weeks
went by and Pythias did not return. At last the
day of execution came, and Damon was led out to be
put to death. He said, "Pythias will come if he is
alive. I can trust him absolutely."

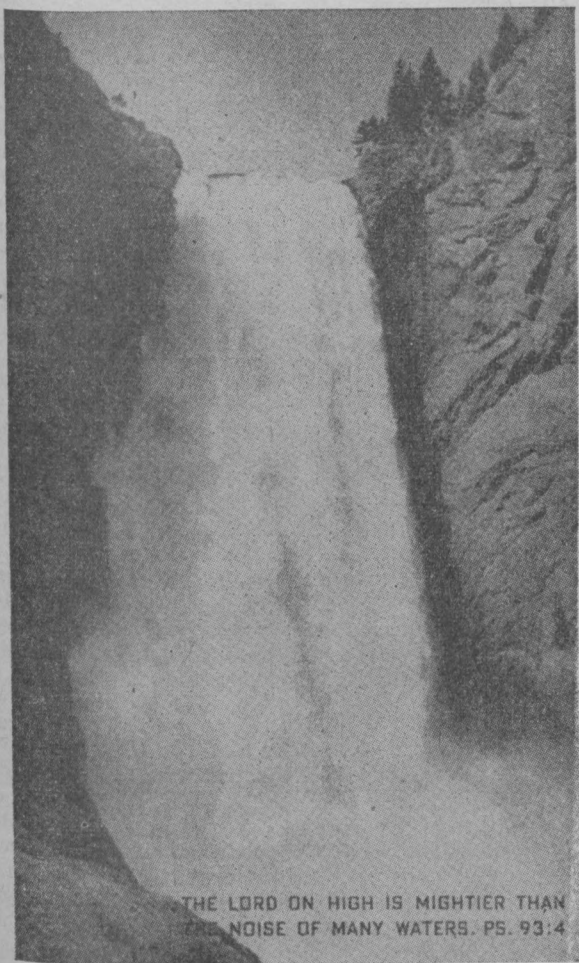
Just then the soldiers ran up, shouting, "Here
he comes! Here he comes!"

Yes, there was Pythias, breathless with haste.
He had been shipwrecked on his journey and had
been cast on shore many miles away. He had walked
all those miles to get back in time.

Dionysius was greatly moved. "You are both
free," said he. "I would give all I have for one such
a friend. Will you let me become a friend to you
both?"

The Baptist Examiner needs friends like this
just now. May we count on you?

March 30, 1946



THE LORD ON HIGH IS MIGHTIER THAN THE NOISE OF MANY WATERS. PS. 93:4

THE LAWLESS AT THE JUDGMENT.

(Continued from page two)

vice versa who have ignored salvation by grace, redemption through the blood, and security in Jesus, are themselves unsaved and are thus on the road to hell. The crowd that Jesus spoke of were characterized also in that they had a devil-fighting success. Jesus said that they would stand up before Him at the judgment to say, "And in thy name have cast out devils."

When our Lord sent forth the seventy as His representatives, though the power which He gave them, they were remarkably used of the Lord. They were even able to cast out devils through His power. It was with intense joy that these seventy returned, reporting to Jesus that "even the devils are subject unto us through thy name" (Luke 10:17). Then it was that Jesus said to these seventy who had thus had a remarkable Devil-fighting success — He said:

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." — Luke 10:20.

This crowd of whom Jesus spoke of as coming up to the judgment unsaved, were characterized not only with a Lord-saying profession and the fact that they had preached in His name, but they were likewise characterized in that they had a devil-fighting success. It may be possible for one to even cast demons out of someone else, or in other words, to lead a soul to Christ to be saved, and yet the individual himself be unsaved. Doubtlessly many unsaved preachers have, in the course of their ministry, said something which was the means of leading some one to a saving knowledge of Jesus, and yet the preacher himself was lost. This was the crowd of which Jesus spoke.

Furthermore, Jesus characterized His audience as one that had done great works. He said they would come before Him at the judgment to say "and in thy name have done many wonderful works." Believe me, beloved, whenever any individual speaks of his works rather than the finished work of

Jesus Christ, that individual is unsaved. Whenever any individual boasts of what he has done, and how that he has held out faithful and thus tells of the good works which he has done in Christ's name, I know at once that that man is unsaved and that he is coming to the judgment bar of God as a lost sinner.

The Word of God makes it clear from beginning to end that salvation is not a matter of works, either church works, preacher works, man works, nor woman works. Over and over again we are assured that salvation does not come on the basis of our works. Listen:

"Therefore we conclude that a man is justified by faith, without the deeds of the law." — Romans 3:28.

"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." — Galatians 2:16.

"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." — Ephesians 2:8,9.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." — Titus 3:5.

While all these verses present to us the truth that one is not saved by his works, doubtlessly the one passage which more forcibly presents this truth than any other, is found in Jesus' discourse on Himself as the Bread of Life. We read:

"Then said they unto him, 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.

Here was an audience who wanted to work the works of God. They thought there was something they might do in order to be saved. Yet, Jesus showed them that it was not a matter of works, but work — namely, the finished work of Jesus Christ which saves.

II
HAVING SEEN THE CHARACTERISTICS OF THE CROWD OF WHOM JESUS SPOKE, IT IS RATHER INTERESTING TO NOTICE HIS DESCRIPTION OF THAT CROWD. He described them in one scathing sentence when He said:

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." — Matthew 7:23.

You will notice that He refers to them as "workers of iniquity." This word "iniquity" is one of the most interesting of all Greek words. It is "anomia" and means "lawlessness." What a contrast to our usual way of thinking about lawlessness. As you well know, when we ordinarily speak of lawlessness, we think of gangsters, criminals, and those who are the lowest in life's strata.

However, the Lord Jesus speaks very differently. He declares that every unsaved person is lawless. Though they may have a Lord-saying profession; though they may even preach in His name; though they may experience a devil-fighting success; and even though they might be great workers in the realm of religion, still Christ describes each of these as a worker of iniquity, or as the Greek says, lawless.

This then was Jesus' description of these religious leaders of His day, and it is His description of the majority of religious leaders today who are unsaved and therefore lawless.

III
OUR LORD JESUS PICTURES TO US THE CONDEMNATION OF THIS LAWLESS CROWD.

You will notice at the very outset that this condemnation does not take place in time. Usually these high religious leaders are wine and dined in time. They are entertained and looked upon by the world as being of unusual importance. Seemingly, the world recognizes these false religious leaders as authoritative more than they recognize those who are Bible-believing possessors of salvation.

Actually, I am heartsick tonight as I think of the honor given these ambassadors of the devil here in this life. For the past two months in particular, you could hardly pick up a daily paper without seeing some robed dignitary of Rome staring at you on the front page thereof. Even President Truman has called upon the head of the Federal Council of Churches of Christ in America for spiritual advice in these days of turmoil. And who is it, he has called upon? A modernist, who doesn't even believe in the virgin birth, the deity, the blood atonement, or the resurrection of Jesus. Yet he is recognized as an outstanding religious leader. Regardless of how many times the Catholic Church created new cardinals, irrespective of how often the pope gets some nitwit to kiss his toe, and in spite of President Truman's patronage of the modernistic religious head — in spite of all this, I say, these are ambassadors of the devil, and that someday, they shall be exposed and judged. Though honored by the world now, they shall be someday judged and condemned by the Lord.

While the condemnation of this lawless crowd does not take place in time, eventually they are exposed. They may go on for years deluding and deluding others, yet eventually they will be exposed by God. They are not only on the road to hell themselves, but they are leading others there too. Jesus referred to them as "blind leaders of the blind." Yet, eventually He tells us that they will be exposed.

In fact, he not only says they will be exposed, but expelled as well. This text then speaks of a judgment when the lawless shall be exposed, expelled, judged and cast into hell.

That there is such a judgment day coming for the lawless, is seen from many Scriptures. Listen:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of 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.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." — Eccl. 12:14.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." — Acts 17:30,31.

"And as it is appointed unto men once to die, but after this the judgment." — Hebrews 9:27.

Ultimately this condemnation of this lawless crowd will thus take place. Even though God may bear long with them, and though they may have the praise of the world, still eventually a judgment and hell awaits them.

IV
THERE IS A HOPE WHICH THIS TEXT, ON THE CONTRARY EXPRESSES. While the lawless crowd who are lost and unsaved will hear Jesus say, "I never knew you," not one of God's own will ever hear Him speak thus.

As for His own, He tells us repeatedly that they are known of Him. In commenting on the parable of the good shepherd, he said:

"My sheep hear my voice, and I know them, and they follow me." — John 10:27.

In spite of our imperfections, blemishes, and moral defects, each of the blood-washed and blood-bought redeemed are known by the Lord Jesus. Therefore, since He is going to say to the lost at the judgment, "I never knew you," then this assures us that not one of the saved can ever be lost. There is no verse that could argue more strongly as to the security of the believer, for since the Lord Jesus must say to the lost, "I never knew you," we know

that not one of the saved could ever be lost after having been saved. If this could be true, then Jesus would be proved a falsifier at the judgment in that He would have to say, "I never knew you" to one of those of whom He has already said, "I know them."

What a joy this presents to each of us in that nothing can take the believer out of God's hand. How happy we ought to be in view of not only this text, but other texts of like nature which teach the same truth. Listen:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no one is able to pluck them out of my Father's hand." — John 10:28,29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Romans 8:38, 39.

"I've found a Friend, oh such a Friend!

He loved me ere I knew Him!
He drew me with the cords of love
And thus He bound me to Him;
And round my heart still closely twine,
Those ties which nought can sever,

For I am His and He is mine
Forever and forever."

What marvelous truth then is presented to us in this message. The subjects of His kingdom are men with a mark, men with a mission, and men with a law. Yet, the majority of this world are not subjects of His kingdom, and this text describes those who are not His subjects when they come to the judgment bar of God. Though religious and righteous in themselves, yet they are unsaved and on the road to eternal damnation. What a joy then it is to anyone to know that he is a subject of Christ's kingdom and that Hell is in the background and that Heaven is his home. In view of this comforting assurance which the child of God thus has, may you now believe upon Him and receive Him as your Saviour and become a child of God thereby. The only way you can be ready for the judgment is to believe in Him.

I ask you a closing question: Are you one of those whom Jesus describes as being lawless, or are you one of the subjects of His kingdom?

May God bless you!

The Greatest Of All

My greatest loss. To lose my soul.
My greatest object. To glorify God.
My greatest work. To win souls for Christ.
My greatest prize. A crown of glory.
My greatest joy. The joy of God's salvation.
My greatest inheritance. Heaven and its glories.
My greatest victory. Over death through Christ.
My greatest neglect. To neglect so great salvation.
My greatest crime. To reject Christ, the only Saviour.
My greatest privilege. Power to become the son of God.
My greatest peace. The peace that passeth understanding.
My greatest knowledge. To know God and Jesus Christ whom He hath sent.

—Selected

FOOT WASHING

(Continued From Page One)

ALLY TOLD TO KEEP FOOT-WASHING AS A CHURCH ORDINANCE FOR ALL TIME.

We are told this for BAPTISM. Matthew 28:10-20. The scope of this is "unto the end of the world." We are told this for THE LORD'S SUPPER. The scope for this is "until he come." I Cor. 11:26; Luke 22:1. WE HAVE NO SUCH COMMAND CONCERNING FOOTWASHING. Exponents of footwashing ride to death the "ought" of John 13:14—that is their only hope. They OUGHT to tithe, too, using the same construction in Mt. 23:23, BUT FOOTWASHERS AREN'T FAMOUS FOR BEING TITHERS! Jesus said in John 13:15, "I have given you an example"—he did not say a command, or an ordinance, but example.

III. THERE IS NO MENTION OF FOOTWASHING AS AN ORDINANCE, EITHER IN THE ACTS OF THE APOSTLES, OR IN ANY OF THE MANY CHURCH EPISTLES.

The Book of Acts is the book of HISTORY of the early church, the book of PROPAGATION. It tells of the trials and triumphs of the early church. It does not mention footwashing. It does mention BAPTISM, as in Acts 2:41, 8:38, etc. It does mention THE LORD'S SUPPER (the "breaking of bread"), as in Acts 2:42; 20:7, etc. But you can search in vain for anything that looks, sounds, feels, resembles, in any way, foot washing.

The Epistles were written to give instructions to the churches. They are the books of EXPLANATION. But not once do they mention Footwashing. They do deal at length with Baptism, as in Romans 6:1-5; Colossians 2:12, etc. They do deal at length with THE LORD'S SUPPER as in I Cor. 5:11; and I Cor. 11:17-34.

BUT NOT ONCE DO THEY EVEN MENTION FOOTWASHING! WHY NOT! None of the epistles condemn them for not doing it, if they did not, nor commend them for doing it, if they did. This absence of mention is as certain as a corresponding silence is proof that they did not recognize a pope, adore images, pray to Mary, or confess to a priest.

IV. THERE IS NO RECORD OF FOOTWASHING AS A CHURCH ORDINANCE UNTIL HUNDREDS OF YEARS AFTER THE DAYS OF THE APOSTLES.

A word from the late M. P. Hunt's tract on this subject is apropos: "The fact there is nothing in the writing of the Fathers until about the middle of the third century as to footwashing as an ordinance also supports the contention that by the disciples and the early churches Jesus' act was not so recognized. It seems to have been one of the things brought in as the churches slipped away from the simplicity and spirituality of the days of the apostles and their immediate successors.

"In the seventh century an effort was made to consider footwashing as an ordinance, and was observed on Holy Thursday in connection with the observance of the Lord's Supper, and the washing of feet was by the clergy."

True New Testament churches did not at any time practice footwashing as a church ordinance. It originated with heretical churches. The Roman Catholic Church began to practice it. The Greek Orthodox Church followed them. Luther denounced it as hypocritical. But remember, it came from Catholicism just like

infant baptism, sprinkling, etc. (See Schaff-Herzog Encyclopedia of Religious Knowledge, p. 822).

V. THAT FOOTWASHING IS NOT A CHURCH ORDINANCE IS SEEN FROM EXAMINING I TIMOTHY 5:10.

"Let not a widow be taken into the number under three score years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the afflicted, if she have diligently followed every good work."—I Timothy 5:9, 10.

These are the qualifications for widows who would obtain material aid from the church. The church in those days took care of its old. But they had to be WORTHY too, to qualify. (By the way, this verse is the only verse in the New Testament, besides the passage in John 13, that even mentions footwashing. The Scripture for this business is very meager). Notice two things:

A. Woman's chief sphere is the home.

Where do you "bring up children"—in the home or the church?

Where do you "lodge strangers"—in the home or in the church?

Where do you "relieve the afflicted"—in the home or in the church?

YOU SAY: "IN THE HOME, OF COURSE."

Well, where would this widow have "washed the saints' feet"—in the home or in the church?

IN THE HOME, OF COURSE!

BESIDES, IF FOOTWASHING WERE A CHURCH ORDINANCE, EVERY MEMBER IN GOOD STANDING WOULD HAVE QUALIFIED, AND IT WOULD HAVE BEEN NEEDLESS TO HAVE MADE SUCH A SPECIFICATION.

VI. FOOTWASHING IS NOT A CHURCH ORDINANCE FOR IT PICTURES NOTHING. The ordinances are to be mirrors of Christ, pictures and messages about him.

BAPTISM is a picture of the RESURRECTION of Jesus. Romans 6:4, 5.

THE LORD'S SUPPER is a picture of the BROKEN BODY AND SPILLED BLOOD OF JESUS. Luke 22:19, 20.

BUT WHAT DOES FOOTWASHING PICTURE?

"HUMILITY," cries the foot-washer.

"WHOSE humility?" we counter.

"Why, the humility of whoever is washing feet," he replies.

Brother, you have done worse than get the cart before the horse—you don't even have the cart near the horse. The ordinances are not to picture YOU, but HIM. Baptism does not picture you, but HIM. The Lord's Supper does not picture YOU but HIM!

CHURCH ORDINANCES ARE NOT TO PICTURE YOU OR ANYTHING ABOUT YOU, BUT ABOUT HIM!

It is true that Jesus showed HIS humility by washing the disciples feet. But he showed his humility in many other ways. He rode into Jerusalem on an ass, rather than a charging steed, to fulfill prophecy and show his lowly character, but RIDING INTO TOWN ON AN ASS IS NOT TO BE A CHURCH ORDINANCE. He was born in a manger, but that is not a church ordinance. He slept on the mountainside, but that is not a church ordinance.

Besides, footwashing does not necessarily picture humility. Some are so proud of their "humility!" Pride is pride, whatever it concerns. These folk say, in effect, "We are humble and proud

of their "humility!" Pride is pride, whatever it concerns. These folk say, in effect, "We are humble and proud of it." That's like saying, "I am ashamed of my self and proud of it." "HUMILITY" PUT IN A SHOW-CASE BECOMES PRIDE.

VII. MODERN FOOTWASHING IS USELESS, MEANINGLESS, AND FAR FROM THE BIBLE PATTERN. In Jesus' time, and before, there were no paved roads, they were dusty in summer and muddy in winter, also the filth of animals was on streets. They wore robes to knees, no hose, loose sandals, so the feet became dirty. They did not eat in chairs as we, but reclined on couches, or cushions—so it was not the thing to come to meals dirty. It was a custom, and only that, clear back to Abraham, when the guest presented himself to present water for guests to wash feet, or have a servant do it, or if the guest were great and especially loved by the host, he himself would do it. IN OTHER WORDS, THEY WASHED FEET BECAUSE THEY NEEDED IT! Jesus refused to wash Peter's hands and head because they were not dirty. John 13:9, 10. FOOTWASHING WAS AN ACT OF SERVICE THEN!

TODAY IT IS ONLY A HOLLOW FORM, A MOCKERY OF THE ORIGINAL ACT. People going to footwashing would wash feet before time, and that would ruin its meaning. I asked one of our members, who came from a family that washed feet, if they did not wash feet before hand, and she said "yes."

Here, the disciples have been quarreling as to who would be greatest. See Luke 22:24-30. In their pride they were not willing to wash one another's feet. Evidently the water, basin and towel had been provided by the owner of the "upper room," but their hearts were too proud to do work of a servant.

Jesus rebukes this spirit by

his act.

Jesus does not mean for the church to wash feet when there is no need or sense in it, but to do deeds of lowly service. He said, "I have given you example." Note verse 17 in John 13, "If ye know these THINGS, happy are ye if ye do THEM." See the plural number, "Things," "Them." This proves he was not talking of footwashing for He would have used the singular.

BE A SERVANT, and you will fulfill John 13.

DISGUSTED MAN

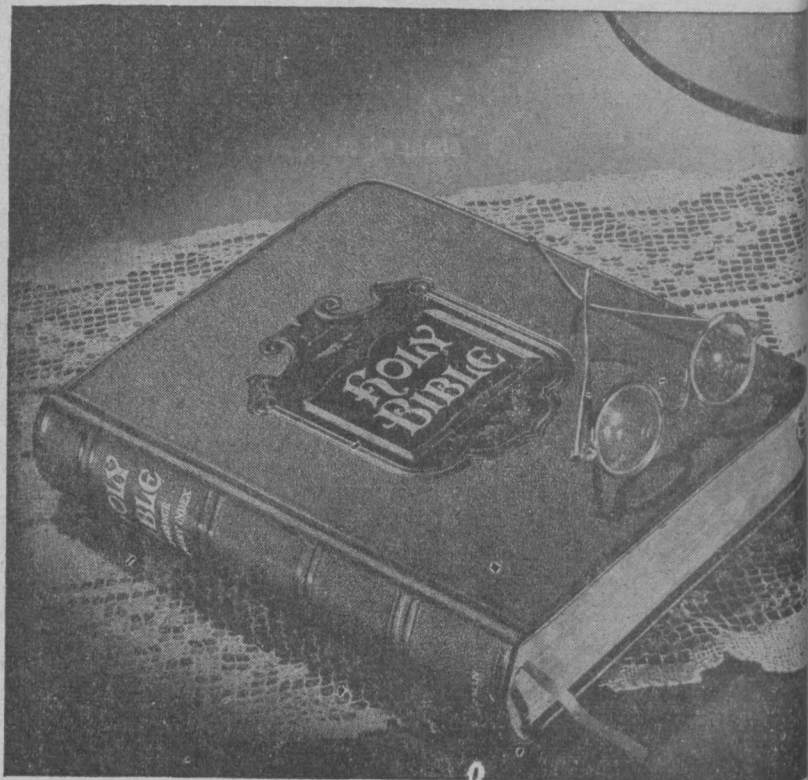
(Continued from Page One)

ville, Ky.) in the issue of January 13, 1946, said that this young man committed the murders after drinking whiskey, beer, and sake." Notice: "AFTER DRINKING WHISKEY, BEER AND SAKE." This is another of the millions of murders caused by the DEMON RUM. And our Government is both hypocritical and diabolical if it goes ahead and takes the life of this American soldier, after the way it has placed liquor under the nose of the soldiers. We don't know this boy, he may have been a drinker before the army got him—or HE MAY HAVE BEEN LIKE THOUSANDS OF OTHERS—NEVER TOUCHED THE STUFF UNTIL HE GOT INTO THE ARMY.

HERE I STAND

(Continued from page one)

sion of souls, I know not how I could expect a blessing. Here, then, I stand at the foot of the Cross, and tell out the old, old story still, stale though it sounds to itching ears, and worn threadbare as critics may deem it. It is of Christ I love to speak—of Christ who loved, and lived, and died, the substitute for sinners, the Just for the unjust, that He might bring us to God.—Charles H. Spurgeon.



It is a plain old book, modest as nature itself, and as simple, too; a book of an unpretending work-day appearance like the sun that warms or the bread that nourishes us. . . And the name of this book is simply—the Bible.—Heine.

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man.—Daniel Webster, at the Dedication of Bunker Hill Monument.

A MILLIONAIRE'S CREED

(Continued from page one)

Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4, 5).

Mr. Morgan speaks of Christ "My Saviour." Can you truthfully, "Christ is My Saviour?" Has He saved you from the thralldom and penalty of sin? He can do so, for "He is able to save them to the uttermost that come unto God by Him." (Heb. 7, 25).

Mr. Morgan did not think "presumption" on his part to that he was confident that his sins were forgiven. He declares that he is "full of confidence," that his soul is deemed and washed in the precious Blood of the Lord Jesus Christ. Have you that confidence? Nothing but the Blood of Christ can cleanse us from the filth of sin.

Ponder carefully the closing words of Mr. Morgan's statement: "The blessed doctrine of complete atonement for sin through the Blood of Jesus Christ, through that alone." May reader ascertain if he is building for Eternity on the precious Blood of Christ, or on his own doing. "The Blood of Jesus Christ cleanseth us from all unrighteousness" (1 John 1, 7). Has it cleansed yours? Here and now commit your soul into the safe keeping of the Lord Jesus Christ, and stand alone.—The Standard Bearer.

THE YOUNG PREACHER

(Continued from page one)

many candidates mount the steps, some in pride and some in humility. James McDougall made a miserable failure that day. As he walked slowly down the pulpit steps, head bowed and heart humbled, old Robin murmured, "Aye, laddie, if ye had gone as ye came down, ye might have come doon as ye went up. Selected."