

**THE SERMONS, LECTURES, AND SONGS OF
SIDNEY EDWARD COX**

The Altar and The City
Exodus 27:1 and Revelation 21:16
Duets by Sidney and Violet: *My Lord Knows the Way* and *I Am Amazed*

Editorial Note: From 1956 - 1960, Sidney and Violet Cox lived in Miami, Florida. Sidney was on the teaching faculty of the Miami Bible Institute, teaching courses on the New Testament. While in Miami, Sidney further developed a relationship with the Christian and Missionary Alliance, who sponsored and supported the Miami Bible Institute. The Institute trained ministers to enter pastorates at CMA churches.

As always, during this period, Sidney was often invited to preach and teach in surrounding churches and to other groups. Frequently, he taught Bible classes and filled the pulpit at the Miami Gospel Tabernacle, a local CMA church. It is also believed that he and Violet were members of this congregation at that time.

On a particular Sunday during that era, Sidney Cox was filling the pulpit of another CMA church in nearby Hialeah. I believe the church was known as the Hialeah Gospel Tabernacle.

In the morning service, he presented a message, *That Love May Abound More and More*, text Philippians 1:9.

In the evening service, Sidney and Violet performed two duets and he presented a message, *The Altar and the City*, text: Exodus 27:1 and Revelation 21:16.

J. Douglas Cox, grandson of Sidney and Violet Cox. August 10, 2010.

It was nice to be with you this morning and I'm hoping that the Lord will give you some blessing tonight. I mentioned this morning, don't look to me for it because I haven't got it, but He has. So you look to Him, will you? And if you do, you will find that God is on the giving hand. It doesn't depend on the speaker at all. It's marvelous how the Lord can give blessing in the most unusual way.

Just before we bring our message tonight, we want to sing for you a little chorus that we wrote. We've been writing songs for a good many years and some of them you know probably quite well. Let me give you the words of one of them and then just the moment that you recognize it, or if you do, put your hand up. And if you don't put your hand up I'll know something about you. Now, I don't want you to put your hand up if you don't recognize the hymn, but if you do, I want you to put your hand up, and if you don't I'm going to tell you what I know about you.

My Lord knows the way through the wilderness
All I have to do is follow

Now we wrote that little chorus in Dallas, Texas about six years ago, seven years ago maybe now, and
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it's gone all around the world. Now, the thing I was going to say I know about you if you didn't know that chorus was, you don't listen to The Old Fashioned Revival Hour because they have that every Sunday morning and they have been doing it now for quite some time. But on The Old Fashioned Revival Hour they have two choruses that they work in together. One is *Heavenly Sunshine* and the other is *My Lord Knows the Way Through the Wilderness*. And that's been a great blessing to them out there.

We had a letter just a few days ago at the institute. Mrs. Cox, who is here with us tonight, is the librarian down at our Miami Bible Institute and we had a letter from the librarian of the Fuller Theological Seminary out in Pasadena and she was telling us in that letter that in a time of distress and trial and testing, that Dr. Fuller was there at the seminary and had them sing this little chorus, *My Lord Knows the Way Through the Wilderness*, over and over and over again. And it's been wonderful the way the Lord has blessed this little chorus.

Now, I've got the little instrument here that I wrote it on. I didn't have a piano that night when I wrote this little chorus, so I brought my concertina with me because this is the little instrument that we used that night when we wrote this chorus there. *My Lord Knows the Way Through the Wilderness*. And the best part of it is, I've got the little lady here who sang it with me first. Come on, dear, up here.

I want you to meet Mrs. Cox. Here's the nicest lady I know and I want you to get to know her there. You may not have had the chance before, but you make the most of it while you've got a chance, will you? Here's the little lady who's been hearing my songs for the last 40 odd years and she tells me when they're alright and when they're all wrong too, sometimes. Alright, here's the little chorus. We'll sing it for you and then you do it with us, will you?

My Lord knows the way through the wilderness,
All I have to do is follow.
My Lord knows the way through the wilderness,
All I have to do is follow.
Strength for today is mine all the way,
And all I need for tomorrow.
My Lord knows the way through the wilderness,
All I have to do is follow.

Everybody sing it with us, will you, please? All together.

My Lord knows the way through the wilderness,
All I have to do is follow.
My Lord knows the way through the wilderness,
All I have to do is follow.
Strength for today is mine all the way,
And all I need for tomorrow.
My Lord knows the way through the wilderness,
All I have to do is follow.

Remind you to listen to the Old Fashioned Revival Hour next Sunday morning. Now, 8 o'clock next Sunday morning.

Here's one that you don't know so well. In fact, I don't think you would know it at all. It's traveling, though. It's amazing how far this little chorus is going and I thought maybe you would like it if we sang it - a chorus that you won't know but one of these days you will. It's already moving, not only here in the United States, but in other parts of the world, folks are singing this little chorus. Now, you listen to this one. Check up on this doctrine if you like and see whether we're on sound ground on this, will you? You listen and catch the words of it now.

I am amazed that the Savior should die,
 For sinners like me and like you,
 That we may be saved by the work he has done,
 And not by the works that we do.
 But it's true, it's true,
 This wonderful story so old but so new.
 I am amazed that the Savior should die,
 For sinners like me and like you.

You'll hear it one of these days and I hope you'll like it enough to sing it. Did you catch the words of it?

I am amazed that the Savior should die,
 For sinners like me and like you,
 That we may be saved by the work he has done,
 And not by the works that we do.
 But it's true, it's true,
 This wonderful story so old but so new.
 I am amazed that the Savior should die,
 For sinners like me and like you.

You'll hear it one of these days and I hope when you do that you'll sing it and keep on singing it, not only for yourself, but for others.

It's so nice to see friends here tonight who we meet usually in Sunday mornings in our Bible class down at the Gospel Tabernacle. It's so nice to meet all of you. If we didn't meet you this morning, I want to tell you that the service tonight is all the nicer because you're here. And that's not just words, I mean that. We mean that. So glad the Lord led you this way.

It's nice to feel when we meet in a time like this that we're not just meeting with each other, that we're meeting with Him and that it didn't happen to be just a point on your church calendar, that the reason why we came was not merely because your pastor is away. It was nice to come for that reason. It's nice to come and help out a little bit while he's away so that his mind might be at rest. That's good enough, but it's nice to feel that God had this on His calendar from all eternity. We're keeping an appointment with God, that God had something in mind in this little place for this Sunday night and He has had it in mind for all eternity.

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Now, if there is one thing we ought to be praying about if that's the case, and it is, one thing we ought to be praying about and that is that that which God had in mind from all eternity might be accomplished in this room, and that nothing in your heart and nothing in mine would prevent God from doing what He wants to do in this room tonight. Sometimes God can't do what He wants to do because of difficulty within our own hearts.

Do you remember that there was an occasion when it is said of our Lord, "He could do no mighty work there because of their unbelief."¹ Now, unbelief, my dear, can be very respectable sometimes. It can be dressed up so that it deceives the very elect. Unbelief is not always the ugly-looking thing. It's always an ugly thing, but it doesn't always look ugly. And sometimes there can be within the heart that which will prevent the flow of God's love and power down into an individual and through it into a congregation - something hidden away there. Let's pray that God will be able to do what He wants to do here in this service tonight.

Prayer:

Our Father, we pray for Thy blessing upon us as we bring this message and as our friends listen. And we pray that the Holy Spirit may take this voice and these listening ears and hearts and bring something out of it that will be for the eternal glory of God. We pray in Jesus precious name, Amen.

I want to bring to you a message tonight, and our brother is going to record it and he's going to do this for two reasons. One, because I want it, and the other is in order that the message recorded might be used somewhere else. Where was it that the message went to this morning? Clearwater. And here is a ministry that is going on right before your eyes where a message is brought in this room and within a short time it is being heard by other people somewhere else. You pray for this man here. The Lord's given him a great ministry there in a quiet, unobtrusive way. Wouldn't know anything about it and yet that's it. And it's getting the Word out. Now, we want to bring it not only for your sake but in order that this message might get out to somebody else.

And I want to bring it to you tonight and the title of it is, *The Altar and the City*. *The Altar and the City*. There are two passages of scripture. I want to quote them for you and you will see at once that there is a connection between them. One has to do with an altar back yonder. The other has to do with a city on there in the glory of God's tomorrow.

Let me give you the word about the altar. You will find it in the 27th chapter of Exodus and the 1st verse. And this is what it says: "The altar shall be foursquare". And when you go to the 21st chapter of the Revelation and the 16th verse this is what you find: "And the city lieth foursquare." An altar foursquare; a city foursquare. And I'll tell you something, if you look carefully, you will find that there is a pathway leading from that altar foursquare on and on and on and on and on until it will take you clear to the city foursquare - from the altar to the city, and the pathway connecting them.

Now, if you're interested in the make-up of sermons, and I hope you're not too interested in it, but if you are there's the outline of my message tonight. It has to do with the altar and with the city and with the

¹ Matthew 13:58

path connecting them.

Did you notice the word that occurred in both of those scripture quotations? The word 'foursquare' - an altar foursquare; a city foursquare. Now, there may be incidental words in the scripture, but there are no accidental words. It is not accidental that an altar back in the dim beginnings of things and a city on in the glory of God's tomorrow are both described by the same word – foursquare. It means there's a connection between them. There's something that joins them and there's a path that leads from the one to the other.

Now, let's look at that altar back there for just a minute or two, shall we? That altar that we are talking about there, the altar that lieth foursquare, is the brazen altar. It stood just inside the outer court of the Tabernacle. When God called the children of Israel to erect the Tabernacle in the wilderness that afterwards became the Temple, in the outer court the first thing you would meet would be the brazen altar. It was 7½ feet wide, and 7½ feet deep, and 4½ feet high. Foursquare. And on the top of it there was the never-dying fire. On this brazen ledge at the top, the fire burned constantly.

And all the way around that altar you would see the busy priests and a constant stream of those who would be coming to confess their sin and to bring their offerings. You would see them there at that altar. If you stood beside it, you could hear the cry of an animal that was being sacrificed. If you stood beside it you could hear and see the blood that was being shed, the blood that was being dashed at the foot of the altar. You would see the busy priests all the way around it.

This is the place where God thundered His great original message regarding dealing with sin and it's this – without the shedding of blood there is no remission. And God thundered that word in the midst of Israel at the site of that brazen altar and every animal that was sacrificed and every sacrifice that was put upon the flames and every drop of blood that was dashed at the foot of the altar or that was put upon the horns of the altar or that was carried into the Holy of Holies and there put upon the mercy seat, every single drop of sacrificial blood said the same thing – without the shedding of blood there is no remission. “The wages of sin is death.”² Now, God said that to the children of Israel all those years before.

And there by the side of that altar you could see the contrasts - the sinner and the substitute, the guilty and the guiltless, the spotted and the spotless. You would see them side by side at that altar.

Now, let me ask you something. Have you ever tried to put yourself in the place of one of those Israelites? Have you ever tried to imagine what you would have done had you lived in those days? Have you? Let's do it tonight. Let's just put ourselves right there in the place of one of them and go stand by the side of that altar and see what would happen. Let's go visit one of these Israelites. He lives away out there in a tent maybe ¾'s of a mile away. And there he is, way off there.

You know, there were 2½ million people that were gathered all around that central tabernacle. In the children of Israel that left Egypt and went to the promised land, there were 600,000 men that were old enough to be soldiers, so that means with the women and the children and the older people, it means a

² Romans 6:23

congregation of at least 2½ million people. And there they were encamped in the wilderness.

And here's a man lives out there, maybe ¾'s of a mile away from this tabernacle and we're going out to visit him. Don't tell him we're coming, but we're coming. Now, we'll just tip toe, shall we? And we'll go quietly out to visit this man. We won't let on that we're coming and we'll watch him and see what happens. Let's give him a name, shall we? What do you think would be a good name for him, a short name that we can remember? How would Obed do? Obed of the tribe of Dan, and he lives out yonder by that tent. Let's go look at him.

There he stands in the doorway of the tent looking over there toward the tabernacle of the congregation. There he is. Now, every time he looked over in that direction he would see two things. One would be the pillar of cloud at one end of the tabernacle and the other would be the black column of smoke coming up from the brazen altar at the other end. And he'd see the two of them together. And he would know that in some mysterious way God dwelt in the midst of that tabernacle in the midst of Israel. He'd know that.

I'll tell you something else he would know too. He would know that the God who dwelt between the cherubims in that tabernacle was a holy God, and that a holy God could have no relationship with a sinful man unless God himself provided the way. He knew that within his heart just like we do, that there would be something that would prevent us from ever coming into relationship with a holy God. But God had told the people of Israel how to deal with that sinful thing that separated them. He'd said something like this: You bring a lamb, bring it to the altar. The lamb will be sacrificed in your place. You will confess your sins, put your hands on the head of the lamb and that lamb will take your place on the flames of judgment and God will accept it in the place of you. And when you stand and look at that little lamb being consumed by the flames, you will know that but for the plan and purpose and grace of God, you would have been there instead of the lamb. That's what God had said to them, that salvation is by substitution. That was the plan.

Do you think these folks liked it? Do you think Obed liked it? Don't you think he might have talked the same as we talk sometimes and had said something like this: Well, why should I take my best lamb, for that lamb had to be spotless, a male, a year old, without blemish. Why should I take my best lamb? After all, I've only one like this. My brother's got another one over there. If we could keep these two we could raise the best stock in the whole tribe of Dan. And now I've got to take this one as a sacrifice. Why should I take my best lamb? After all, if it's a life God wants, why couldn't I take that little old runt lamb down there that hurt its leg? It's just as much alive as this one. But God had said, Your offering must be perfect and it must be as God had declared it to be. And there was no substitute for that. You know what would have happened if Obed had taken that little old runt lamb down there and had dared to offer it to the priest – it would not have been accepted and the additional wrath would have rested upon the head of the sinner.

Lots of folks, you know, that are trying to give their runt lambs to God instead of the best they have. That's one of the things that's the matter with most of us. The matter with most churches, we're trying to give God second best. And listen, my dear, God will not accept second best from anybody. No he won't. It will either be his kind of lamb or it won't be accepted at all. Not at all.

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Now look, let me ask you something else. Do you think he liked that idea of having to take his little lamb and walk all the way down there to that tabernacle and that altar so that folks could see him as he went? Don't you think he would shrink from the publicity of it and would say as he walked and maybe before he ever started, Well, if I go down there there'll be these folks that'll be standing in the doors of their tents watching me. And somebody will be saying, Aha, there goes Obed again. I wonder what he's been up to this time? The publicity of it. Why do we have to do it in public? Why do we have to do it where everybody can see? Why can't I get saved in some little old fenced corner where nobody knows anything about it? Why do I have to talk about it? Why the publicity?

I talked to a man in a meeting some time ago and it was revival meeting and folks were asking those who needed to be saved if they wouldn't come and yield their lives to Christ. And I spoke to this man. He said, 'Do you mean to tell me that in order to be saved I've got to walk down that aisle before all these people and kneel down there at that altar of prayer?' Now I said a strange thing to him there, and you won't agree with it maybe until you hear the reason why. I said, 'Yes, that's exactly what you've got to do if you're ever going to be saved.' Now, I know that you can get saved some other place in some other way, but this man had made an issue of that with God. And the moment you make an issue of anything with God then that's the thing you've got to do from then on. And this man had made an issue with God.

This is what he said to me. He said, 'Well, if I've got to walk down there before all those people and kneel down there at that altar, I'll go to hell first.' Now, he didn't mean that. There's no one outside of a mental institution would ever say a thing like that and mean it. But that's what his heart was saying. That was the inside reaction of this man. I'll never do it. And the moment you say to God, 'I'll never do that', that's the thing you've got to do before you ever get to first base with God. This man didn't like the publicity. There'll be a lot of folks that will go to Billy Graham meeting up there in New York and they won't walk the aisle and they'll talk loud and long about this business of trying to get people to make a public confession of their faith in Christ. They'll talk loud and long about it. You can be quite sure of that. The publicity.

But after a while this man would take his lamb and go down there to the altar. And when the gate of this tabernacle courtyard swung on one side, the curtain pushed on one side, and he stood by the altar, then what happened? There would be one of the priests who would come immediately and look that lamb over and then say to him, 'You take both your hands and put them on the head of that lamb and confess your sins.' Confess it? Out loud? All of it? And the answer in every case would be yes. All of it, out loud.

And listen, my dear, the only kind of sin God ever deals with is confessed sin. Now confessed sin means bringing it out in the sight of God and not hiding it away in your heart. You can look around you and you'll find folks who've got something wrong with their life. I mean professing Christian people, and they've got something wrong with their life. I don't know what the thing is, but I know one of the major reasons and that is there is in the heart unconfessed sin. If there is one thing that is robbing the church of its life, it is unconfessed sin, and you find it everywhere like a cancer that's eating away at the heart of the person and of the community and of the assembly. Unconfessed sin.

God never deals with sin until we bring it out into the open. The only kind of sin God ever covers is

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the sin we uncover. As long as we cover it up God's Word says that man shall not prosper. Confessed sin, it has to be brought out. And so he confesses sin, and then it wasn't over either.

The next thing this priest would be pushing a shining knife toward him and saying to Obed, 'You take that knife and you've got to take the life of that little lamb. It's dying for you. You take the life of it.' Do you think he liked that? But after a while he would take the lamb (he meant to say knife) and plunge it into the little quivering body of this lamb and in a few moments the expert hands of the priest had prepared it and it was there on the fire and on the flames and God would be taking the life of a lamb in the place of the sinner. And Obed would stand back and look and say, 'That's where I ought to be.' That's the meaning of sin. That's what sin does. And God's stroke of justice and of judgment would fall upon an innocent lamb instead of upon the sinner. That was God's great picture by the side of the brazen altar in the long ago.

And listen, my dear, God hasn't changed his plan of salvation one iota. It is still salvation by blood or not at all. It's still salvation by substitution or not at all. It's either saved by somebody who was satisfactory to God, taking our place upon Calvary's cross, or there is no salvation at all. Folks say to us, there are many ways of being saved. Oh no, no. There are not. There is one way and that's the way of the shed blood and the way of substitution, and the way of salvation by the innocent taking the place of the guilty. That's the heart of the gospel.

“This is the gospel that I preach unto you,” said the Apostle Paul in the 15th chapter of I Corinthians. And he said that Christ died according to the scripture and was buried and rose again according to the scripture.³ And the prophet Isaiah said, on Him was laid the iniquity of us all.⁴ Now every time you go back to that altar you'll see the path leading out from it and every one of God's men by the side of it are all talking the same thing: Salvation by substitution. And every Jewish altar gives the same message: Salvation by shed blood all the way along. You'll find it there and every last one of God's people are talking this same message. You can always tell God's man anywhere by his emphasis on the blood. If the blood is there, God is there. And if the blood isn't there, God isn't there at all. The only place where God and man can ever meet is at the place of shed blood. And all the way along you can find God's men talking about it.

What did the greatest of the prophets say? “He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him and with his stripes we are healed. All we like sheep who have gone astray; we have turned every one to his own way, but the Lord has laid on Him the iniquity of us all. He's led as a lamb to the slaughter.”⁵ A lamb? Takes you right back to that altar, doesn't it?

And you go on into the New Testament and the first great character you meet in the New Testament is a tall, gaunt man clothed in camel hair and eating locust and wild honey and preaching in the wilderness of Judea with a voice like ten thousand thunders. What was the greatest thing that John the Baptist ever said? It was this, “Behold the lamb of God that taketh away the sin of the world.”⁶ That's what he said.

3 I Corinthians 15:3&4, paraphrase.

4 Isaiah 53:6

5 Isaiah 53:5-7

6 John 1:29

That was the greatest thing he ever said.

And you can go on there and you'll find yourself facing a cross outside a city wall where the dear Lord was crucified, who died to save us all. And there upon that cross, watch it, foursquare, God put the lamb of his own providing and on it the iniquity of us all. And you can go the other side of the cross and you'll find every one of God's men are still talking the same thing. What's the great message of Paul? It's the power of the blood. What's Peter talking about? The preciousness of the blood. What's John talking about? The cleansing of the blood. And you go on and on and it'll take you clear on to the city foursquare and every step of the way is bloodstained. Every one. You get to the gates of the city foursquare and you say surely that's the end of it. There's no more land, there's no more blood anymore. The purpose has been accomplished. Oh, wait a minute. Wait a minute.

A city foursquare? Have you ever wondered what it was like? Supposing we go tonight and knock on the door of the city foursquare and we'll say to the keeper of the gate, "Will you let us in? We're a little group of people from the Hialeah Tabernacle there in Miami. Won't you let us come in and see it?" And he says, "Yes come on in." What would be the first thing you would notice? It would be the lighting system. And you would look all the way around and there wouldn't be a sign of anything like this. And yet everywhere there would be this soft and wonderful glow. And you would look up into the sky and say, "Where did it come from?" You'd look up there and to your amazement you wouldn't see any sun. And you'd look over here and you wouldn't see any moon. And you'd say to the guide, "Where does the light come from?" And he would say, "We don't need the light of the sun or the moon here, for the Lamb is the light of it." The Lamb?

Takes you back to the altar, doesn't it? You go a little further and you find everybody singing a song. And you say, "What is this song that everybody sings up here?" And the guide says, "Well you ought to know that, it's down there in your Bible, if you'd read your Bible you'd have known." He says, "It's the song of Moses and the Lamb." You go a little further and you'd see a procession pass of those arrayed in white robes with palms in their hands. And you'd say, "Who are these and whence came they?" And the guide would say, "Why these are they that came out of the great tribulation and have washed their robes and made them white in the blood of the Lamb." It's still the Lamb. And here in a city foursquare the Lamb is the light of it and the Lamb is the song of it and the Lamb is the cleansing of it.

He'd take you a little further – say, "I want you to see the archives building before you go, where the books are kept." And by the way, it's just as well to remember that God keeps books. We better not forget that. God keeps books. And he would say, "You can see this and that and the other, but there's one there you can just look at it in the distance but you mustn't go near it. Only one person ever touches that." You say, "What is that precious book?" And he says, "That's the place where God records the names of those who are His children by faith in Christ and by the impartation of the new nature. His family record is there." And you would say, "What is that book?" And he would say, "It's the Lamb's book of life."

And he'd go one step further and he'd say - now this is the last, there upon that beautiful eminence there would be what looked like a throne, and then if you looked it would be two thrones and then they would blend together into one. And you would say with hushed voice and heart, "What is that?" And he would say, "That is the throne of God and of the Lamb."

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An altar foursquare. A city foursquare. A cross foursquare.

There is only one way that leads to that city foursquare. It is the bloodstained way that led to Calvary and then leads out from it. And there is only one way by which we may ever stand justified in the sight of God and that is by the efficacy of the blood of the Lamb slain from the foundation of the world - the one who died for you and who died for me.

Now, I've given you my message tonight. What you do with it, you must be responsible for it. If God should ask me someday, "What did you do that night when I let you preach there in that tabernacle in Hialeah? What did you do that night?" I hope I can say to Him, "I did the best I could." But he's going to ask you someday. He's going to say, "I sent that blundering preacher there to talk to you about the lamb and the altar and the city and the blood stains and the efficacy of salvation by substitution. What did you do about it?" Because it might well be that even in a little meeting like this somebody might be outside of Christ. What a pity, when there's blood enough and to spare. And the way is wide open.

Someday God will close the door and salvation by blood will all be over, for that which God had had in mind in fashioning that method in the first place will have been accomplished. If you're not in right tonight, you'd better get in. You may not have another chance. That's not just words. I've been in this business a long time and I've seen folks who've said 'no' to Christ for the last time. Yes, I have. When we say you may not have another chance, that's not just words.

Shall we bow our heads for a word of prayer? We're going to sing an old hymn in just a moment. And if there is someone here outside of Christ and you will come and receive him as Savior and present yourself and accept that which He did on Calvary in your behalf, come and accept God's Lamb in your place. There's no other way. You will find God faithful. You will find God ready to receive. It costs a lot to make a way of salvation for an unworthy sinner like you and like me. The way is open if you'd like to come.

You come while we sing quietly together. And I don't think we need any piano tonight. Let's just sing it quietly there without it for the moment. We'll sing just the one verse again of *Just As I Am Without One Plea* and you will see at once why I want to sing that because it ends with the words, 'Oh, Lamb of God, I come.'

Shall we stand and we'll sing one verse and if there is someone here tonight who is outside of Christ, someone who perhaps should have come and knelt at this altar this morning when I gave the invitation, but you didn't. Somebody who should have come, but you didn't, and God gives you the chance tonight. God can meet with you here. Yes, he can. Don't ask me to explain why God can do things at an altar of prayer that He doesn't do back yonder. I don't know the reason, but I know that's the fact just the same. God can meet with you here. You come and accept his Lamb. You have none of your own to bring and so God provides a Lamb for you. You come and accept God's Lamb and God's sacrifice and God's substitute and God's Son and God's blood. And you'll find that's the way to salvation.

Just as I am, without one plea,
But that Thy blood was shed for me,

E:\Sidney Cox Library Project\Subject Folders\Various Sermons & Lessons - Other
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And that Thou biddest me come to Thee,
O Lamb of God, I come. I come.

Two precious little girls come kneel at this altar tonight. I'll tell you what I want. I want two folks, two of our sisters, two folks who know how to pray and know what to do with a situation like this – I want one of you to come and kneel by the side of one girl, and one of you to come and sit and kneel beside the other one. You come on and do it right now, will you? Don't wait for an invitation. You just come and do that right now.

I don't know whether these children belong to anybody in this room or not. But I know this, that if they were my girls, I would have been at that altar beside them long ago. I sure would. If they belonged to me I would have been there beside them. I sure would. Thank you so much and the Lord bless you. We're going to have a little word of prayer for them here. Our sisters are going to help them. If any of the rest of you would like to come and just kneel around them so that there's a little circle of prayer and of sympathy. Or maybe you ought to come for yourself, I don't know. I don't know. Let's sing it just once more, *Just As I Am Without One Plea*. And then those of you who feel you ought to go, you can feel at liberty to go. We'll stay just a minute or two and talk and pray with these dear children here.

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou biddest me come to Thee,
O Lamb of God, I come. I come.

Now, we're going to pronounce the benediction. Those of you who have to go, you can feel at liberty to slip out as quietly as you can and we'll remain for just a moment or two while we have the opportunity here to say just a word to these dear, precious children who are kneeling here at this altar. And may the grace of our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Spirit the comforter, be with us now and forever. Amen. And don't hesitate to slip out there if you must. Those of you who would like to come and just gather around the front for just a minute or two while we talk to these dear ones here.

Prayer:

Our Father, we pray for Thy blessing upon these girls...

(tape becomes indistinct and ends)