

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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Vol. 9. No. 8.

TORONTO, JULY 10th, 1930.

Whole No. 425.

## THE RELIGIOUS PACIFICIST

There is a type of religious pacificist who presents a very interesting and instructive subject for psychological analysis. Our pacific friend is averse to religious controversy. He insists that no good can come from combating erroneous opinions. Of course, he is himself thoroughly orthodox. He subscribes to every doctrine of Evangelical Christianity. He regrets that anyone should propagate, or even hold, heretical opinions; but if perverse human nature entertains that which is contrary to the revealed Word of God, while it is to be regretted, and even deplored, it should never be combated.

Our pacific friend hears the Bible belittled, and the idea of its divine inspiration held up to scorn. He is very sorry that men should do this, but his pacific spirit forbids his making any protest against it. He hears the person of Jesus Christ discussed: His virgin birth denied, and all His claims to divinity thereby invalidated. The record of His miracles is set aside as being untrue, or at best "heightened" or highly coloured. As for the blood of Christ: the New Testament emphasis upon the blood and its expiatory value he hears attributed to pagan influences,—indeed, he sees men trample under foot the blood of Christ.

Our pacific friend is, of course, extremely grieved that men should speak thus of One Whom he has called Saviour and Lord. But notwithstanding the attack upon the person of Christ, which would rob Him of His deity, His authority, His honour, and which casts a stain even upon His birth, our non-controversial friend refrains from protest.

Someone will say that such a spirit is highly commendable, and is deserving our emulation. But is such pacificism sincere? Let us examine it a little. Suppose someone questions the veracity of our pacific friend, and charges him personally with untruthfulness—what then? His pacificism vanishes in a moment; fire flashes from his eye, his fists are clenched, and a torrent of vituperation flows from his lips. Yes, he will fight for his own honour, but not for the honour

of his Lord. And if one should reflect upon Mr. Pacificist's ancestry, though it were in a way that would fall far short of the dreadful implication involved in the denial of the virgin birth of Christ, what follows? A most vigorous defence of our friend's family tree would certainly be put forth. Or if even a lesser criticism were offered, impugning the "scholarship", or even the natural intelligence, of our friend, how the academic guns would boom in answer! How certainly all the diplomas would be brought forth and exhibited!

What, then, is the explanation of this strange attitude? There can be only one, and that is that our friend's personal reputation is of far greater importance to him than the honour of his Lord. The security of his own position among his fellows is of greater moment than the salvation of such souls as may be led astray by another gospel "which is not another".

Or, let us suppose our pacific friend to be a business man, a shareholder in certain corporations, the president of certain companies, perhaps the president of a bank. And what if these companies' rights are infringed upon by business competitors? What if the financial interests of certain corporations are put in jeopardy by the shrewd manipulations of some unscrupulous rival? What if the bank's credit is threatened by the unwisdom of some branch manager who has permitted the funds of the bank to be used for speculative purposes? What action does our pacific business friend take? Does he hold a prayer-meeting, as he so often recommends those who contend for the faith to do? (And we believe we ought to pray more, and still more earnestly). But is that all our friend does? On the contrary, this friend who is opposed to religious controversy, the moment his personal interests are affected, and the interests of the companies he is connected with are jeopardized, if those responsible for these things have brought themselves within the law, how quickly will the machinery

of the law be set in operation! The teller is brought into the police court, the manager is perhaps put under arrest; or, if a copyright or patent be infringed, a civil suit is immediately instituted; for in the material realm our pacific friend is a valiant warrior, a formidable foe, who will fight to the death for the last cent that anybody owes him.

But if men rob God, infringe upon the heavenly copyright of the only gospel proclaimed from heaven, if men substitute something devoid of healing power for the blood-remedy, the only cure for human sin, our pacific friend says nothing.

No; but we are wrong: he says a great deal. When the thief is running from the jeweller's store with a bag full of jewels, and an alarm is sounded, and a policeman is in hot pursuit, our non-controversial friend knocks down the policeman and lets the thief go free! Does he? Oh no; not in real life! Only on Sundays and in religious assemblies!

Some of the bitterest letters which come to us are penned by people who profess to deplore controversy. They will not fight the enemies of the truth, but they

are ready always to fight those who would defend the faith. They have no quarrel with the infidel who tears God's Word to pieces, but reserve the vials of their wrath for those who endeavour to maintain the faith. Their attitude toward the Fosdicks, the Glovers, the Mathews, the Marshalls, and others of that school, must be determined by the thirteenth chapter of first Corinthians. But the only appropriate accompaniment of their attitude toward evangelicals, believers in the Bible, contenders for the faith, who are animated by the apostolic spirit which says, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." For we cannot but speak the things which we have seen and heard", is fire and brimstone.

Let the preachers of religious pacificism examine their own hearts, and learn the reason for their attitude, and they will discover it is because they have put their own personal interest first, and the interests of Christ and His gospel and the souls of men last of all.

## THE CRAVING FOR SIGNS

By Dr. John A. Hutton, in "The British Weekly."

As an escape from the excesses and trivialities of much of our contemporary ecclesiastical debatings, I have been going back to a solitary and intensive absorption in the life and teaching of our Lord Himself, endeavoring, as much as one is able, to permit the Gospels to make upon me their own fresh and natural impression. In what follows, and in one or two subsequent studies, I should like to make clear to my own mind certain results which I am not able to escape even if I wished to escape them.

Take, for example, this seeking for "signs," for proofs, for authority, in short. It is a mood which we are all so far from rebuking that we are apt rather to regard that Church as likely to be the nearer to the apostolic pattern which claims to possess for the behoof of her adherents the greater number of such almost tangible stays and grounds of confidence. Certainly we are all of us far removed from what, on a fair reading of the New Testament, one might declare to be the mark of the true believer, that he is one who believes in God through Jesus Christ, and that he is prepared to dispense with proofs, having what the New Testament celebrates as "the earnest of the Spirit."

There were many occasions in which our Lord rebuked this seeking for signs, and rebuked it with such sharpness and insistence as to give the impression that this mood in which we search for outward evidence for an invisible exaltation is something which, were it to become general, would lead to the collapse of His own enterprise with men on the behalf of God. There were many occasions of the kind. Let us take this from St. Mark, which is repeated almost verbatim in St. Matthew and in St. Luke:—

"And the Pharisees came forth and began to question with Him, seeking from Him a sign from Heaven, tempting Him. And He sighed deeply in His spirit,

and saith, Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given to this generation.

"And He left them and, entering into the ship again, departed to the other side."

### I.

In the course of His public ministry—a ministry so brief and hazardous that we must regard everything in it as authoritative and significant—our Lord never wrought a miracle merely in order that men might believe in Him. He wrought many miracles, indeed, in the open view of men, healing the body of its ailments and the mind of its maladies. And those who stood by were not forbidden to look on and draw their own conclusions from what was happening before their eyes. But Jesus never once wrought a miracle with the deliberate purpose of bringing men over to His side. When men asked Him to show them a sign, to perform some strange work so that they might be overpowered and convinced, He always refused. He gladly and eagerly used His power to help men, but never to astonish them or merely to satisfy their love of the marvellous. For He came to the world, not to astonish men, or to please men, but to do them good, to bring them to God.

Now, we must not think that in refusing to show a sign to those who asked it, Jesus was refusing to make any allowance for man's natural weakness. It was not that Jesus was unwilling to meet men's difficulties half-way, as we say. He refused, we must believe, for some reason which touched the very life of the soul. He refused because it would have been wrong to yield. Had he agreed to work some notable miracle at the request of men, He might have led them to misunderstand His whole purpose with man.

For Christ did not come into the world, in the first instance, to answer our questions or to solve our doubts: but to bring us to God. Though this also is true, that just as we permit Him to have influence over us, to that degree do our questions find answers, and our doubts begin to die in one immense feeling of confidence in this Saviour of our souls.

Jesus does not hesitate to say that the seeking of a sign as a proof of things unseen is an evidence of some subtle moral fault, some private insincerity, in the person who encourages this craving.

## II.

Here then we have a subject which has a special interest for many people in our own day. There are many who have the feeling—if one may judge from what they say—that Christianity has not quite established its claim over them. They know—it may be—the proofs which are commonly given in defence of faith, but these proofs are not convincing to them. And so they excuse themselves for adopting a position of neutrality on the ground that they are waiting for further evidence. They seek a sign; and the only kind of sign which they will acknowledge is an outward, obvious, physical sign. It is a rather perilous position for the average man amongst us to take up, ministering as it does to our pride, encouraging us to suppose that our difficulties in the way of faith arise from the uncommon character of our mind, from our wonderful powers of reasoning or from the abundance of our information.

There are others again whose attitude towards Christianity is slightly different. What they feel about Christianity is rather this: they do not seem to have any need of it. Christianity does not lay hold of them. They have had none of those experiences which are said to lay men low and to make men cry to God out of shame; it may be, or out of some other loneliness. And so they, too, are waiting for a sign, waiting for something to overtake them which shall convince them of the need of faith, of forgiveness, of Christ. If these last are quite sincere, they will not have to wait long.

But regarding both of these classes of people, in so far as they are looking for some outward sign to convince them of the truth of Christianity, our Lord in the passage we have quoted seems to say some very decisive things. He says that this wish for a sign is the result always of some private disloyalty to one's own soul. He says further that an outward sign has no power of itself to change a man's heart—and a man cannot be a Christian except his heart is in it. With equal firmness, however, he declares that there are already many signs, and that these are not absent from any honest and faithful person.

## III.

That an outward sign has no power in itself to make a man religious, to incline his heart to God, is surely a ruling in things of the spirit which needs no defence. For if an outward event were to happen to a man, of such a nature that from that moment he gave up his scepticism or disbelief, even then it would not follow that he is now a religious man. He

may be a frightened man, and a superstitious man. But not a Christian man. For Christianity is a way of life. And besides, that is not faith which is compelled by force. For faith, there must always be an element of freedom: that surely was settled once for all by our Lord after His forty days in the wilderness!

But let us suppose the case of a man who one day says to himself, "If such and such a thing happens, I shall believe in God, and shall abandon certain ways of living which I know He—if He is—must disapprove." Suppose a man saying that to himself, and suppose that the very thing happens which was to have such power with him. Have we any reason to believe that this outward event would really touch the deep places in that man's soul or that its influence would remain with him? I think not. Soon his old habits, his old tastes and appetites, would recover from the shock—for I am supposing that the only difference in the man is that in his own opinion he has seen a miracle. He would begin to recall the outward event on which he is laying such a stress. The strangeness of it would soon seem to pass away. He would begin to ask himself whether he had not been too hasty in forming such a resolution. He would begin to say, "Why, this is superstition. I am back in the Middle Ages." Until very soon he would emerge from his fright—for that was really all that had happened—and become almost the same man as he was; not quite the same, rather worse, a little cynical now, more hostile to religion. He may even become one of those who tell us that once upon a time they tried religion and found nothing in it; whereas the truth is, he only had a fright from which naturally he recovered.

If outward events, circumstances, were sufficient in themselves to make men serious, and good, all would, indeed, be well. For the world is full of voices calling us to seriousness and humility and prayer. There are the tragedies of sin. There is the world of human pain. There is the shadow of death. All these there are, outward signs that lift up their voices: and yet, notwithstanding them all, we are what we are.

## IV.

But if our Lord steadily refused to pander to our hankering after signs—lest our system of life should come to rest elsewhere than upon God, as He had come to disclose God, He always in the same breath declared that there are signs in plenty of another sort, and that if we pay heed to these we shall always have sufficient light for us in the dark to rise by. "My sheep hear My voice," said Jesus, "and follow Me." "He that will do His will, shall know the teaching; whether it is of God." "If they hear not Moses and the prophets, neither will they be persuaded if a man should rise from the dead."

The movements of God's spirit in our consciences are such signs, signs not only that God is, but a revelation of what He is. The law, said St. Paul, was my school-master, my paidagogos, the law took me by the hand and led me to Christ.

It is only translating such language into our common speech to say, that conscience, his own and that of his nation, urged the Apostle on towards Christ.

If a man leaves out his conscience indeed, he will be able, as Dean Church put it, to find many difficulties in the faith once delivered to the saints. We have the voice of God speaking in the deep places of our life: the still small voice. We have that. We may have so abused it, we may have so betrayed it, that now it speaks only feebly and at intervals. Nevertheless, it speaks; in lonely places—and life has still lonely places for us all—it utters itself, and it is God, it is the God, “with whom we have to do.” No miracle will truly turn a man’s heart to God, if the Holy Spirit within his conscience fails. By refusing to work a miracle in certain circumstances Jesus has plainly signified that a miracle will never be wrought to teach men what they already know very well in their own hearts.

The only place on earth where God can directly deal with us is in our spirit, in our heart and conscience. Until we acknowledge Him there, we see Him nowhere. Until we are obedient to what we know of God, we shall never know anything with confidence, and we shall never know more. Let us, therefore, listen to the Voices or the Voice which speaks to us in that region where even our nearest and dearest are strangers. Perhaps we were thinking that something startling might occur to us—some severe stroke, it might be, in the region of our fortune, or of our love: and that in the darkness we should grope and cry out for God. Well, that may indeed happen: but it is not safe as it is not right to wait for that. We also have Moses and the prophets. Nay, we have the Eternal Spirit knocking at our door, pleading with us in secret.

If we will not pay heed to the lights and shadows that cross our hearts from which we might learn many a precious thing; if we will not do what is right by those voices which deal with each one of us in private—many things will happen, and all of them disastrous to us. But this will happen; we shall never be able to arrive at the more blessed things of faith. We shall have no reason for believing that there is indeed a Holy and All-seeing Eye which regards us day by day; that though we are, from some point of view, poor creatures indeed, nevertheless God cares for us; that it matters to Him how we behave ourselves: we shall never be able to see how it may be true—and if true it floods all life with hope—that that same loving and all-seeing One who is dealing with us privately and always in order to redeem us, is He who for our sakes sent His Son into the world; and that by the same Eternal Spirit of Holy Love that Son was rejected and despised of men, that He died the just for the unjust—to bring us to God!

#### THE AMERICAN ASSOCIATION OF UNIVERSITY PROFESSORS ON DR. H. C. WAYMAN.

In the bulletin of the above-named Association for March there is published a nineteen-page “Report of the Sub-Committee of the Enquiry For William Jewell College.” The Committee of the American Association of University Professors investigated the whole question of Dr. H. C. Wayman’s academic degrees. The Com-

mittee has exhaustively examined all the documents relating to Dr. Wayman’s academic standing. Much of this was published in *The Gospel Witness* of May 23rd, 1929. This investigating Committee consisted of Edgar L. Hinman, Professor of Logic and Metaphysics, University of Nebraska, Chairman; Jesse M. Greenman, Professor of Botany in Washington University and Curator of the Herbarium, Missouri Botanical Garden, St. Louis; and F. E. Kester, Professor of Physics in the University of Kansas.

‘The Sub-Committee carried out its investigations on the spot; Professors Greenman and Hinman going to Kansas City and Liberty, and Professor Hinman meeting Professor Kester in conference. They conducted an exhaustive examination into all the facts of the case, and their report is published in nineteen pages of printed matter.

Referring to the dismissal of certain professors of William Jewell College, the report says, among other things: “If it were granted that William Jewell College should stand firmly for one hundred per cent. Fundamentalism as the University of Des Moines has striven to do, then the resignation of these professors would be logical.” But the report shows that it was not until the investigation of Dr. Wayman’s academic degrees by the Alumni Association of William Jewell College was determined upon, that the unorthodoxy of certain professors was discovered.

We need not weary our readers by going over the ground so fully covered in *The Gospel Witness* of May 23rd, 1929: it is enough for our purpose to quote the finding of the Committee on the subject which was as follows: “We find that President H. C. Wayman had laid claim to the possession of academic degrees to which he was not entitled, and had gained professional advantages from such claims.” Any of our readers who desire to examine the entire report may obtain a copy from the publishers, “The American Association of University Professors, 20th and Northampton Streets, Easton, Pa. They should apply for issue No. 3 of volume 16, dated March, 1930, entitled, “Bulletin of the American Association of University Professors.”

#### TO ALL OUR RADIO HEARERS.

Sunday was a bad day for broadcasting, as there were so many thunderstorms about, and consequently, we suppose, much static. But we are constantly hearing of blessing received. One friend writes that the family were seated at the table when our service began. When the announcements were made and the collection was announced, the wife passed the plate to all who were seated at the table, later forwarding the offering to our radio fund. We earnestly recommend others to follow her example. We need much money for the broadcasting, and, to be frank, very much more than is just now coming in. We would remind our hearers that the summer is the most difficult time. The message does not carry so far and fewer radios are in use. We would therefore urge our friends to send us what contributions they can to help us in our radio ministry.

# The Jarvis Street Pulpit

## IN MEMORY OF AN UNDYING LOVE.

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 6th, 1930.

Broadcast From Station CKGW 690 k.c. 434-8 metres.

(Stenographically Reported)

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."—Luke 22:19.

### Prayer Before the Sermon.

We thank Thee, O Lord, for the return of this evening hour, for Thy presence with us, for the opportunity afforded us of drawing nigh unto Thee that we may receive from Thee that which our souls so urgently need. How foolish we all have been ever to suppose that we could do without Thee! We would exhort our souls this evening, saying, Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. If any have wandered from Thee, and have put a distance between Thee and themselves, we pray that by the constraints of grace, by the operation of Thy Holy Spirit in their hearts, they may be constrained to return wholeheartedly to God, finding delight in His fellowship, and the joy that is unspeakable and full of glory in the assurance of His eternal favour.

Look upon everyone bowed in Thy presence this evening. We come to ask great things, O God, for we are many and our needs are very great. We thank Thee that we have not to detail our souls' requirements to Thee: far better than we know ourselves, our needs are known to God; our Heavenly Father knoweth what things we have need of before we ask Him, and we cast ourselves this evening upon the infinite wisdom of Him from Whom cometh every good and every perfect gift. We pray that by Thy grace every waiting soul may this evening be enriched.

We pray for other little groups, invisible to us, who share with us this service this evening. May the presence of the Lord be very real to them! It may be that someone in great loneliness, separated from all his friends, will listen to Thy word this evening. Wherever the message of this hour shall reach, we beseech Thee to accompany it by the energy of the Holy Ghost, that the hardened heart may be bowed in penitence before God, that those who have opened their hearts to the world and the things of the world, and whose affections have been alienated from their rightful Lover—we pray that these things may be removed this evening, and that all these people may be brought back to Thee.

There are some who will hear Thy word to whom Jesus Christ is but a name. They have heard of Him by the hearing of the ear, but they have never seen Him by faith. He is not a spiritual reality in their experience. Religion, to many, is something that is associated with institutions called churches; and they know not that salvation is to be found in a personal Saviour. O Thou ascended Lord, speak from heaven as Thou didst to Abraham, and make men to hear Thy voice this evening.

Bless us as we meditate upon Thy truth. Lead us into its hidden treasures, and make us all greatly to rejoice in Thee.

We pray for those who suffer, who are in pain; for those who are aged; for those who are in hospitals, in sanitariums, and other places, deprived of the privilege of assembling in the house of the Lord. We thank Thee for the privilege of addressing many of them, and we pray that they may be peculiarly aware of the nearness of the gracious Saviour this evening. Bring them joy of heart as they think of all that Jesus Christ has done.

Now bless us, we pray Thee. Cover us with Thy feathers, that under Thy wings we may trust. May our evening's meditation be profitable to our souls, and glorifying to Thee, since we ask it in the name of our Lord Jesus Christ, Amen!

"This do in remembrance of me." We have come many times to this well for water, and we have medi-

tated often upon the great truths symbolized in the Supper of the Lord; but we have not exhausted its meaning, and I trust we may turn to it again this evening and find refreshment for our souls.

The Lord's Supper was intended as a memorial feast. It is an expression, in symbol, of the sublimest act of God, a manifestation of the very heart of God Himself. And we are frequently to observe it, those of us who love Him, and who have been made partakers of the grace of life, in order that we may hold Him in perpetual remembrance, that we may remember Him in a particular character and in the exercise of a great accomplishment.

I shall ask you to think, then, of our obligation to keep in remembrance the undying love of our Lord Jesus Christ. How wonderful it is that such as we are should be loved of God at all! But so we are, and we are admonished to do this that He may never be forgotten, but that His great sacrifice may be ever fresh in our minds, and that the measure of our obligation to His redeeming grace may never fade from our memories. What sort of love is it, then, that we are, by the observance of this Supper, to commemorate this evening?

### I.

A LOVE THAT WAS UNDIMMED BY THE UNWORTHINESS OF ITS OBJECTS. How wonderful it is that Jesus Christ should love those who are unworthy of His love! I remind you of this infinite stoop, of the condescension involved in the whole scheme of redemption.

Let us not fail in a recognition of the tremendous fact of sin, for sin is the most patent thing of all human history, observation, and experience. It is because men fail in the recognition of that fact, and in the proper appreciation of the heinousness of sin, that the principles of redemption are set aside, and the great doctrines of grace are lightly regarded. It is folly to bid men come to Jesus Christ and merely follow Him. I weary of hearing men speaking of Jesus as their "leader", as their "example". Oh, He is infinitely more than that! You have had no introduction to Him, and have no proper appreciation of His worthiness, of His true character, unless you have first of all felt what it is to be a sinner.

The tragedy of Calvary was the greatest mistake of all history—indeed, it constitutes a challenge to the moral government of the universe—if sin be not a fact. It cannot be explained on the ground of any other hypothesis. But nowadays people are so ob-

sessed with the evolutionary idea that the nature of sin has faded from human understanding. All moral imperfections are said to be but the residue of an earlier animal existence. One cannot blame a man for acting like a beast of prey if he has the instinct of the jungle within him. And if there be an infinitesimal atom of truth in that astounding fallacy which seems to have gripped so generally the minds of men, that we are evolved from a lower order, and that these moral stains and imperfections upon our characters are, after all, like certain parts of our bodies, but "the vestigial remains", the vestiges of something from which we have evolved, and which we are outgrowing—if that be so, then we are not to be condemned for our sins, we are not to be charged with unworthiness; we are to be congratulated and complimented on our attaining to higher levels than our forebears ever achieved. But there never was a doctrine promulgated by the prince of darkness so calculated to blind men's minds and harden and steel them against the truth of the gospel as that strange delusion which has gripped—I will not say, the reasons, but the imaginations of men.

The fact is, sin is a reality; it is everywhere apparent,—the sins of the hand, of the foot, and of the tongue, sins of the mind, sins that seem to be external to the man himself. But sin is even more than that, for these outward acts are but the symptoms of the inner malady. The fact is, sin is a plague of the blood; it is a leprosy; it is a consumption; it is a cancer, for which there is no human cure at all, and to which we are everyone subject, of which we are everyone the victim. And yet, notwithstanding our unworthiness, the love of God is commended to us,—

"He saw me ruined by the fall,  
Yet loved me notwithstanding all;  
He saved me from my lost estate;  
His loving kindness, O how great!"

May God prevent the presumption which would permit a man or woman to come to the Table of the Lord who has never felt the convicting power of the Holy Ghost, making him to know that he is a sinner in need of His redemption!

We are not only sinners and unworthy by virtue of our birth, of our lineal descent from the champion of all transgressors; but the grace of God is bestowed on *deliberate sinners*. That is the marvel to me, that God could keep on loving us in spite of our deliberate transgressions. It is just such sinners that Jesus Christ died to save. It is comparatively easy to pity the unfortunate, the man who has been brought into strange circumstances because of conditions over which he has no control, and for which he is in no degree responsible. A man who is reduced because of personal illness, or because of the afflictions of those who are dear to him—I say, it is easy to pity such. But when you see men deliberately going on in sin, what are you going to do with them? Can you love them then? When a man comes to me with the smell of liquor upon his breath, half drunk, and tells me his tale of woe, I feel disposed to turn him away. Poor fellow! I know that he is in the grip of a monster. But whatever it be, when you see a man going on in his sins, it is difficult to have compassion

on him. But the wonder of the love of God is that even when men are violating every law of God, and lifting their hands persistently and perpetually in rebellion against God, even then the love of God lights upon them, and shines upon them. Oh, what a love it is!

And that sin which is native to us, and which we all have cultivated and developed to the full, *has made us repulsive to His infinite holiness*. The marvel is this, that the love of God is unchanged when it comes into contact with that which is alien to its own nature. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." And yet He looks upon us, though we are ourselves but a mass of iniquity. How thoughtful men are to the eye of Divine Holiness! How deceitful and desperately wicked the human heart!

One may go into a finely furnished home, and mark its splendid appointments—but he is not invited to inspect the cellar! You are not invited to examine all the dark corners. I remember years ago when I was boarding, in the days when I rode a bicycle. My landlady came home one evening and saw that one of my fingers was wrapped up. She said, "What have you done?" "Oh", I said, "I was working on my wheel, and I cut my finger. It bled profusely; I had difficulty in stopping the flow of blood. But I found a cob-web and put it on, and that stopped it." "Cob-web! Where did you get it?" She forgot all about *me*! She ceased to sympathize with *me*! She thought only of her house-keeping. I told her, for her comfort, that I had the greatest difficulty in finding it, but after much searching I had secured one.

But how full of cob-webs our hearts are! How black! How desperately wicked! How stained our consciences! How full of sin altogether! And yet He loves us! There is someone who hears me tonight who would not dare to write home to his mother. He would not, for a thousand worlds, allow that mother to know what he has done, what he has become, or to what depths he has descended. And as for his father: he fears that if his father knew, the door would be locked and double-barred against him. Let me tell you, my friend, that the Lord Jesus knows all about it. Nothing is hidden from His all-seeing eye, and not because, but in spite of it, He loves you still.

"Oh, for such love, let rocks and hills  
Their lasting silence break!  
And all harmonious human tongues  
The Saviour's praises speak."

## II.

But this love which we are to keep in remembrance may be viewed from another angle. It is A LOVE THAT IS UNDAUNTED BY THE FACT THAT ITS OBJECT RESTS UNDER THE CONDEMNATION OF THE LAW, for we are all under condemnation by nature. We have sinned, and come short of the glory of God. How foolish it would be for one to set his love, or her love, upon an inmate of the penitentiary, one who is incarcerated in a living grave, and upon whom the doors are shut and barred, never to be opened during the term of his or her natural life! What a barrier to any sort of commerce, or fellowship, or ultimate union, those prison walls present!

Yet, my dear friends, though we are all that, though there is no escape from the law's penalty, though we are justly under the condemnation of a law that is holy, just, and good, the love of God reaches us, for it was while we were yet sinners that "God commended his love toward us".

But let me show you a stupendous wonder. This divine Lover, this Bridegroom from the glory, this One Who loves with a love that will not let us go, has loved us in spite of the fact that we are married to another. "What!", you say, "how can that be possible?" The Scripture says that we are married to sin, and we are bound by the law to that to which we are united. That is a profound saying in the seventh chapter of Romans: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." He took our sin upon Him, the body of our sin; He identified Himself with us, with that to which we were indissolubly joined, and from which nothing but death could ever part us; and He was made sin for us "who knew no sin; that we might be made the righteousness of God in him". He carried the body of our sin, this body of death, to the cross, and put it to death in His own Person, that we might be liberated, set free to be married to Him!

Was there ever such a lover as my Lord Jesus Christ? Was there ever such a love that triumphed over all difficulties, and all obstacles, as His has done? Imagine someone's being—I had almost said, guilty of the absurd course of setting his love or her love on one, not only accused, but convicted of a capital offence, and under the very sentence of death, and then taking that person's place to die. You say, "What could be the use of that? There can be no marriage when death ensues. It is a love that will terminate at the grave." Yes, ordinarily; but here is One Who died knowing that He would rise again, and He went through death that He might claim us in resurrection power and glory. "This do in remembrance of me. Keep always before you the greatness of my redeeming love."

### III.

But, my brethren, we celebrate this evening A LOVE THAT WAS UNDISMAYED BY ALL THE ENEMIES WHICH BARRED THE PATH TO THE FULFILMENT OF HIS DESIRE. We were brought under the condemnation of the law by one who is the rival of the Lord Jesus. He was determined to bring such reproach upon us, so to disfigure us and mar us and destroy our beauty, that the love of God would be turned away from us. He tried it. All hell was let loose upon that glorious person which God made when He said, "Let us make man in our image, after our likeness." Satan succeeded in destroying the divine image, bringing us down, as I

have said, into the very grave of corruption. And yet this Lover was not turned aside by all our enemies!

I have often thought of David when it was whispered to him that the king would give a great reward to whoever would lay low the giant of Gath. He asked what the king would do, and among other things, it was said, "He will give to the hero who conquers the enemy of Israel his daughter in marriage." David went forth to win the prize. And our Lord Jesus has fought His way to the bridal feast. You remember when Samson was going down to Timnath to take to himself a bride, that on the road a lion roared upon him. That was a poor time for Mr. Lion to roar, when Samson was going courting! You remember how he took him and rent him as he would have rent a kid, and threw the carcass of the beast by the wayside. Thus our Lord Jesus was beset by every sort of foe, and yet He triumphed over them. When at last, taking our place, He went into the prison-house Himself, it was not only the watch which Pilate, on the instance of the high priest, set at the sepulchre which sought to guard the grave: principalities and powers—all the hosts of hell were gathered about that sepulchre, for Hell had said, "There shall be no wedding." Yet He rose again from the dead, and has loved us with a love that has refused to be dismayed by any kind of difficulty ("Hallelujah!"). "Now", said He, "keep that love always in remembrance."

### IV.

And yet I fancy the greatest of all difficulties was THE HARDNESS OF THE HUMAN HEART, in many respects, for when He had done all that for us, still we loved Him not. Our hearts were hardened toward Him and were unresponsive to His appeal. All our affections were set upon things that were alien to His holy nature, and apparently there was no affinity at all between us and our holy Lover.

How was He to bridge that gulf? How was He to break these hardened hearts and find entrance, and win us for Himself, and compel us, even against our wills, to love Him? Is not that a wonder? But He did it, did He not? You will remember one of our hymns we sometimes sing at the Communion service puts it thus:

"Why was I made to hear Thy voice,  
And enter while there's room,  
When thousands make a wretched choice,  
And rather starve than come?"

"'Twas the same love that spread the feast,  
That sweetly forced us in;  
Else we had still refused to taste,  
And perished in our sin."

There is a great word in one of the prophets. I think I have spoken to you from the text, "I will allure her, and bring her into the wilderness, and speak comfortably unto her. I will hedge up her way with thorns so that she shall not pass. I will order her circumstances, I will take away all other lovers; I will remove from her the very light of her eyes, I will separate her from everything upon which her affection is set, and I will bring her into the wilder-

ness where she shall be alone, and I will besiege her heart, and will speak to her; I will sovereignly compel her to yield her affections to me." Oh, what a Lover is the Lord Jesus!

At last He opens our eyes, and we see the marks in His hands, and about His brow, and in His blessed feet, and in His side; and we learn that they were put there for us. The very marks which He bears become to us His chiefest glory. I am glad that even in the heavenly city He will never lay aside His character as the Lamb. On the wall to my left you see a list of three hundred names of persons who went from this church to the Great War, and a little nearer a bronze tablet with the names of forty-one who went to the Great War, but who never came back again. We have put it there that we might look at it and read those names, and call to our remembrance those who waxed valiant in fight, and who turned to flight the armies of the aliens.

But there is a better way of remembering the Lord Jesus. I say, I am glad that He will always appear as the Lamb, for some day I want to see with these eyes the marks of the thorns; some day I hope to see the very marks which the nails made in His hands. I know I shall because, even after the resurrection when He appeared in His resurrection body, He said, "Behold my hands and my feet." He bade Thomas, on the other side of the grave, to reach forth his finger and put it into the print of the nails. And some day we shall see Jesus Christ face to face, and after we see Him, through all the millenniums of the future—indeed, when time shall be no more—and we shall live in the city from which night will be for ever banished, and there shall be no more curse, and no more pain, and no more tears, we shall hold Him in everlasting remembrance, gratefully pouring the tributes of our praise before Him, for "we shall see him as he is".

"But", saith He, "until I come, and until you see me face to face, I am going to institute a memorial feast. You will take this bread, and break it, and say, This is the body of my Lord. You will take this wine, and drink it, and say, This is the blood of the everlasting covenant. By these symbols you will hold in your heart that great achievement effected for your salvation, and continue so to do until I come. When I come, you will no longer need the bread and the wine, for you will see Me just as I am, and then for ever and for ever, you will know how much you owe Me."

Has He entered your heart? Has He won your affection? Have you yielded Him your heart's devotion? Will you not say it to-night,—

"Jesus, Lover of my soul,  
Let me to Thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high:  
Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide;  
O receive my soul at last!

"Other refuge have I none;  
Hangs my helpless soul on Thee;  
Leave, ah! leave me not alone,  
Still support and comfort me:  
All my trust on Thee is stayed;  
All my help from Thee I bring;  
Cover my defenceless head  
With the shadow of Thy wing."

May the Lord bless our meditation for His name's sake!

Let us lift our hearts to Him again in prayer: O Lord, we thank Thee for Thy redeeming love, for the revelation of Thyself at the cross, for the opening of Thy heart by the soldier's spear! In that cleft of the Rock we ourselves this evening would hide. Bless us as we tarry for a little while in Thy name, and take the bread and drink the wine. May the Holy Spirit be near! May He, make these spiritual verities very real to us, that the love, the incomparable love, of Jesus Christ may find such response that we shall say,—

"Nay, but I yield, I yield;  
I can hold out no more;  
I sink, by dying love, compelled  
To own Thee Conqueror."

Bless us for Thy name's sake, Amen.

#### THE WEEK-END IN JARVIS STREET.

The Jarvis Street people said they had a good day on Sunday. The Sunday School showed some signs of summer weather, with an attendance of only 1,059. There was a great summer congregation in the evening. The attendance at the Communion Service was reduced by the fact that large numbers of people are away from home. It seems to us we have never had such an exodus of Jarvis Street people from Toronto, and especially overseas, for years as we have had this year. Notwithstanding, the Communion attendance was six hundred and five. This should be considered a fair number for a warm summer evening, especially in view of the fact that in such an important church as Walmer Road, from whose pastorate the President of the Baptist World Alliance has just retired, there was a total congregation Sunday evening last of one hundred and seventy-three—one hundred and sixty-three in the congregation, nine in the choir, and one in the pulpit.

The evening sermon appears in this issue.

Spend your Holidays at  
**FISHER'S GLEN**  
JULY 26th—AUGUST 4th



## THE RESPECTIVE MERITS OF TWO HOSTS.

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 18th, 1930.

(Stenographically Reported.)

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom. "And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." John 2:9, 10.

### PRAYER BEFORE THE SERMON.

O Lord, our hearts are glad as we contemplate the wealth of Thy promises; and at this hour we rejoice in the assurance that Thou art here in the midst of Thy people, and being here Thou art present in all the fulness of Thy grace. There is no limitation with Thee: there is no one within this building beyond Thy help; not a soul of woman born whom Thou canst not bless. And we thank Thee that Thou hast come into this assembly for that purpose; for in this day of grace Thou art ever willing to receive the humble penitent, and to welcome to the Father's house the returning prodigal; to bless with the best robe, and with shoes, and with a ring for the hand, all who will come empty-handed to Thee. We thank Thee that Jesus Christ is the same. We are ourselves so subject to change, so accustomed to changing scenes about us; we are subject to moods, to declining health and strength; we are conscious all the time of our limitations; and we are in danger of interpreting Thee in terms of our own littleness, forgetting that Thou art God, and that men are never straitened in Thee.

We come to Thee this evening with a desire to sit at Thy feet, to receive instruction from the Holy Ghost out of Thy Word. And as we come to deal with these verities of the faith, and of human experience, we know well that the deceiver will not be absent from us, for when the sons of God came to present themselves before the Lord, Satan came also among them. This evening we shall all be subject to one of these two influences, to one of these two powers. Oh we pray that the strong man armed may be dispossessed, that a Stronger than he may take possession of many a heart this evening, that up to this hour has been closed again Him.

We rejoice, O Lord, in the love of God. We worship Thee, Thou Father, Son, and Holy Ghost, because Thou hast loved us with an everlasting love. There is none like unto our glorious Lord, Who is altogether lovely; He is the standard-bearer, the chiefest among ten thousand. Oh that men's eyes may be opened to behold His beauty, that they may yield to His attraction, that they may be won forever to be His Bride. Look upon this congregation this evening. We are all sinners, unless Thou hast saved us by Thy grace, and even then we have need daily to confess our sins, and to seek cleansing at Thy hands. We are all weak, we are all foolish. Oh, how foolish we are, how blind to our highest interests! How stubbornly set upon doing our own will! Grant us, we pray Thee, the heavenly wisdom this evening, the wisdom that is from above, which is first pure then peaceable. Make us every one wise unto salvation through faith which is in Christ Jesus.

May Thy word come to us with convicting and converting power. There are some here perhaps who have long postponed the hour of decision, who have known by the touch of God upon their own spirits, their need of Christ, and who have seen somewhat of the spiritual realm, but they have seen only men as trees walking. Give them a clear vision of spiritual things this evening. Help them that their eyes may not be holden as the Lover of their souls passes by. Oh wilt Thou not come and remove every veil and reveal Thyself to us in all Thy beauty. Many of us can say, Thou knowest that we love Thee. We would fain love Thee more; we desire to serve Thee better; we long to be truer and more faithful witnesses for the God of grace. Come to us in power and great tenderness this evening, that this service may mark a very distinct advance in the life of Thine own people. And may it mean a crisis in the life of many who as yet have not yielded themselves to Christ. Help us to catch the strains of the heavenly music as angels rejoice over sinners' repentance. So make us all happy in the Lord, for Jesus Christ's sake, Amen.

It is said in this Book that the preaching of the cross is to certain people foolishness, and to certain others

both the power of God and the wisdom of God. Even, the sublime revelation of the love of God in Christ is, by not a few, mocked at as something unworthy of their attention. The invitations of the gospel they conceive to be as foolish as it would be to offer sackcloth to one clothed in purple and fine linen, or to call a man from a prince's banquet to a pauper's lunch; as foolish, they think, as for Columbus to have asked a man to relinquish his title to an estate in Spain for an inheritance in that undiscovered country to which he believed he was going.

But we are told that the gospel is foolishness to those who perish, and that "if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." That being so, I think I may be acquitted of the charge of fanaticism, and may be relieved of the complaint that I have but one string to my harp, if I speak on the same subject which always engages us here, and endeavour once again, as God may help me, to set forth something of the advantages of the Christian's choice. The gospel preacher may have many strings to his harp, but he should have one message only in his song. He may have many arrows in his quiver, but only one object for his aim. Mr. Spurgeon once addressing his students said, "Young gentlemen, it is permissible for a preacher sometimes to wander from his subject, provided only that he always sticks to his object."

Our business is so to preach, so to teach, that men may see the wisdom of making choice of Jesus Christ; so to sing, if sing we can, that others may learn to sing the song of Moses and the Lamb.

Now I think it is very easy to tell you how every one of us, old and young, may have a happy marriage. The proper way is to marry the right person. If you make a mistake there, your blunder is irrevocable. There are two wooing the hearts of men: there are two princes seeking to entertain, and I shall try to tell you which is the better of the two. I know it is a difficult task. I have once or twice attempted to dissuade people from marriage. I think in over thirty years I succeeded only once. I was happy in that success, and I think so at least was one of the parties to the proposed contract. It is a difficult thing to dissuade men and women from giving their hearts to one who is unworthy of their trust in a spiritual sense; and still more difficult to woo and win them for the divine Bridegroom.

### I.

Let me tell you How SATAN ENTERTAINS HIS GUESTS.

Perhaps you do not believe in the existence of Satan. Well, you have a philosophical problem on your hands,

if you do not, for there are a good many things which are difficult of explanation, apart from the assumption of his existence. Every one of us is conscious of being subject to the play of these two influences; and just as surely as we know that there is an Holy Spirit Who speaks for God, for righteousness, for truth, for light and life, and heaven, so are we certain that there is a spirit which speaks for evil, and would drag men down and away from God.

We are travellers, every one. This world is like a great city in which there are but two hostleries, and we must find accommodation in one place or the other. If you do not get your breakfast at the table of the Lord Jesus, or by His blessing, like the disciples did in the olden times when they had breakfast at the seaside, then you must break your fast, or find what satisfaction you can at the table of the Devil himself. When you arrive in the railway station of any city of considerable size, you usually find, as you go from the train, an army of baggagemen, runners, for various hotels calling the names of their houses of entertainment. I remember some years ago, before the days of motor cars, there was a certain little village in Ontario from which there ran to another village a stage carrying travellers back and forth. And there was one old man who had long enjoyed the monopoly of the business, which seemed to be fairly profitable, carrying passengers and express and baggage. Another man entered into competition with him, and very soon they began to cut prices. But the prices were low enough in the beginning, and they had not far to go in their cutting. They reduced the fare from one place to another to the minimum. The old man who had enjoyed the monopoly of the business for so long was an English-speaking man although he spoke it brokenly. One day when the travellers alighted from their trains he said, "I will take you to such a place for 'nuttings' and give you your dinner." The other man could not stand that competition. The old man's stage was full of travellers that day, and the other drove an empty waggon home.

I should like to be runner for Christ's house of wine this evening, and to tell you of the kind of entertainment He prepares for His guests. I should like to tell you what a Lover He is, and how He provides for such as yield to His affections, on the one hand; and to show you how terribly deceived they are who refuse His overtures, and who permit themselves to sit down at another table than His.

Now when the Devil entertains, *He always puts forth that which is good at the beginning.* He puts the best upon the table for the first meal. The governor at Cana even observed that that was the invariable rule, that the good wine was served at the beginning of the feast. Thus the devil always offers his best at the beginning. It would be folly to say that people who are not Christians never have a good time. I grant you it does not last very long, and their pleasures are not very deep. But they are not without enjoyment of a sort, for in the devil's house of entertainment, if there be not pleasures forevermore, there are pleasures for a time; and if there be not fulness of joy, as at God's right hand, there is at least a measure of it. There are people here this evening who, having excluded God from their lives, have spent many an hour in which they have had a kind of pleasure. I should

be untrue to human experience if I were to suggest that people of the world, who know not Christ, are always long-faced, and melancholy, and never drink of springs that are sweet and joy-producing.

There are people who live in a world of sense: their enjoyments are essentially sensuous—they belong to the flesh. I do not mean in a gross and evil sense necessarily. A man is not to be blamed, I suppose, if he has good health, and a vigorous physique, if he enjoys a good dinner. And perhaps it is equally natural for his wife to find a certain pleasure in a pretty dress; and both of them to be rather proud and comfortable in their well furnished home. They live in the material realm. They find their satisfaction in things which they taste and touch and handle; and in that realm they are reasonably happy for a time. Their heaven is a material heaven. Their streets of gold are literal. Their gates of pearl are real.

But they find what joy they have in the perishing things of time; and the devil is not unwilling that they should have it so. A keen observer long ago said, "Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" And still another said, "I was envious at the foolish, when I saw the prosperity of the wicked." He declared that they spread themselves "like a green bay tree"; that "their eyes stand out with fatness: they have more than heart could wish". They were not like Pharaoh's lean kine: they were well fed, well nourished. There are people like that who have so much of this world that they do not care very much about any other world. They are filled and flooded with sensuous delights.

Then there is a kind of emotional pleasure common equally to the just and to the unjust. Many a man, whose heart has been as hard as flint toward God, has tasted of the sweets of human affection. Though a man be not a Christian, he may have found, and may still find, a great delight in his wife and in his family. There is a kind of emotional pleasure which even the unconverted enjoy. But there are deeper wells of life, there are bigger cups than are to be found on the devil's table, as I shall show you: but such as they are, they minister to human pleasure. And there are multitudes of people in this city who pity us who are Christians. They cannot understand how anyone can find delight in spiritual things. To them the spiritual has no reality at all: they are shut up to the things which they can see; they are devoted to the things which are seen and are temporal.

Then, furthermore, there are *springs of intellectual exploration and appreciation* which minister delight not infrequently to the natural man. There is a joy in exercising the powers of the mind. There is a pleasure in the intellectual realm. When men push back material boundaries and live in a realm of thought, the very world about them is productive of pleasure. God makes "his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust". And the silent moonlight, the starry heavens with their myriad worlds, the sun spreading his splendours over a cloudless sky, the flowers of the meadows, of the hedgerows, the singing of the birds, the beauty and music of God's wondrous earth,—there are many who have never caught the strain from the heavenly city, who have entered into a measure of enjoyment of

these things. And the devil is not unwilling that they should drink of that wine.

Then, too, it is the rule of the feast where he provides it that *the good wine should be supplied in good measure*; he does not stint the supply; he is content that men should continue until they have well drunk. Oh yes, I have met men in middle life, and past middle life, who were still enjoying the devil's banqueting table. They had not got to the bottom of the cup yet; they were still finding pleasure in the things of the world. No, Satan does not shut you up to one glass of wine. In the devil's army his rum is not rationed: you can have all you want of it. He is quite content that you should continue until you "have well drunk" at his table. He puts the best apples on top of the basket, and he is not content with one layer. He wants you to think you have the real thing. The apples that are wormy do not appear on the top. The devil is like any professional gambler; he is willing that his dupe should win for a while. He knows that he can take it all away in a moment, and poor foolish men say, "I am getting rich", when he lets them win. When the Oliver Twists ask for more he always gives them more. When this Nimrod bates his trap he puts in it a bountiful supply, and the poor dupe walks right into the trap before he knows it is a trap; he thinks he is having a good time, until "men have well drunk".

Then there is another thing: *The provisions of the devil's table are appetite-creating*: they are intoxicating, so that when a man has had one glass he wants more. Sin creates an appetite for itself. It is like whiskey; it is like the taking of drugs. It lays hold of a man and compels him continually to ask for more. The man says, not openly, but in his heart, "I am going to make so much money, and when I have made that I shall be satisfied. But I will make that by fair means or foul—I will make it." And when he makes thousands, he wants a million, and when he has made that he wants more. Sin is like the horse leech that never says, "It is enough". The man has never had enough, even though surfeited—contradictory as that may seem to be. He is like many a man I have known, who says of his appetite for drink, or for some other sin, "I hate it; I loathe it. I long to be delivered from it, but I am always after it, and it is after me and I want more!" Yes, they who feast at the devil's table become drunkards and gluttons, and never cease from their feasting unless grace intervenes.

Oh, my dear friends, sooner or later he always sets forth that which is worse. "When men have well drunk, then that which is worse." Like Childe Harold, of whom Byron said:

"Long-absent Harold re-appears at last;  
He of the breast which fain no more would feel,  
Wrung with the wounds which kill not, but  
ne'er heal;  
Yet Time, who changes all, had alter'd him  
In soul and aspect as in age: years steal  
Fire from the mind as vigour from the limb;  
And life's enchanted cup but sparkles near the  
brim."

"Sin always has two aspects, distinct and contrasting aspects: the one is that which she assumes before her end is gained and the deed done; and the other that which she has put on after she has ensnared her dupe, and hung her fetters on his soul. How musical

in the ear of Judas was the jingle of the thirty pieces of silver while the bribe was dangling in the purse of the treasurer of the chief priests and the elders! Yet how dull and tinsel was its ring as he dashed them down upon the table in his agony, after their lustre had been tarnished by the tinge of harmless blood! How fair the enchantress when she came to him with her promises; yet how hard and haggard were her mocking features when the mask had fallen, and her real face was seen! And is it not always so? Have you not found it so every time you have dallied with the charmer, and listened to her voice? There's many a deadly poison which is pleasant to the taste; there's many a fatal lullaby which is charming to the ear; there is many a Dead Sea apple that is tempting to the eye; there's many a blood-stained hand that is gloved in velvet. Sin is a siren while she tempts, but an ugly raw-boned hag when she has her prey within her toils. Those tresses which seem so comely may change to sting the hand which smooths them; those dove-like, winsome, eyes that swim so wantonly, shall flash like basilisks if you are captivated by their blandishments. The bloom upon those lips is painted to decoy the heady trifter, and the kiss of lust implanted there shall wash away the lying bloom, and show the livid, corpse-like, grin of the death's head.

"There is said to have been kept in the halls of the inquisition a beauteous statue of a virgin. The painter's tenderest strokes had been expended to give loveliness to the face, and the sculptor's utmost skill had been enlisted to add charm to charm in the rounded moulding of form and limb. The white arms were endraped and extended wide, as though to embrace; the eye, and lips, and the whole attitude were full of winning invitation; and the professing penitent was led into this fair presence and commanded to advance and embrace the figure. As soon as he drew near to meet that bending neck and stooping smile, the fair white arms encircled him—not with the caress of love, but with the vice-like clutch of vengeance; and the bosom opened and the lips expanded, and a hundred gleaming knives shot from the virgin figure transfixing the victim with a hundred scarlet stabs; the parted lips pushed forth a barbed tongue and showed fanged teeth to lacerate and tear; in short, the beauty was transformed into a beast. The fairy form became an armoury of poinards, whose every charm concealed a dagger, and whose every grace was death."

So it is with sin, my dear friends. "When men have well drunk", when they think that they have reached the acme of their delights, then there is put forth "that which is worse". And oh, *how bitter is the wine of remorse!*

"Who bears no trace of passion's evil force?  
Who shuns thy stings, O terrible remorse?  
Who does not cast  
O'er the thronged pages of his memory's book  
At times a sad, and half reluctant look  
Regretful of the past?"

Oh, that we had had wisdom to choose the right! "When men have well drunk"! How many of them I have seen who have at last come to drink of the devil's inferior wine! "Give me the portion of goods that falleth to me. I am weary of the provender of my father's house. Let me be gone that I may mark out my own career, and determine upon my own en-

tainment." And he does it. And when he has spent all and is in want, he comes to the swine trough at last. That is the course of sin: "When men have well drunk, then that which is worse."

But what need I say more on this but to remind you that, "*In the hand of the Lord there is a cup*, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them". Belshazzar drinks his good wine before his wives and his nobles in the golden vessels from the house of God until all have well drunk—but oh, the unutterable agony of that moment when that almighty Hand, which has written his doom upon the wall, lays down the pen to put to his prayerless lips the fiery draught of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: "Then that which is worse"! "Oh earth, earth, earth, hear the word of the Lord": "The wages of sin is death"!

## II.

In contrast with this let me tell you the brighter story of HOW JESUS ENTERTAINS HIS FRIENDS. He is given no opportunity until the good wine is all spent and it is said, "They have no wine." Alas, that He should so often have to say, "Mine hour is not yet come." When is His hour? When others have had their hour—His hour alas! is not the first, it is often the sixth, it is sometimes the eleventh; but it is always when the good wine is done. Men do not seek Him in prosperity. Joseph finds his opportunity when the seven years of plenteousness are ended, and the seven years of dearth begin to come. And Jesus finds his opportunity then too. His hour strikes when there is a pause in the feast, when men stop to ask, "What shall we do?" That time comes in every life. When the good wine is done—and while the devil hastens to bring on "that which is worse",—while it is said, "They have no wine", then is Christ's hour. Have you come to that—to the end of the devil's good wine? Are you coming to the bottom of the cup—like the prodigal? Are you beginning to be in want? You have wasted your substance with riotous living,—but before you drink the worse wine from the swine troughs,—just here, while the cup is empty, and before it is refilled, will you accept Christ's invitation to dinner? Give Him a chance to prove His love for you, and your soul a chance to taste and see that He is good.

Let me tell you the rule of the house. You know how often children, if they see fruit or confectionery on the table, want to begin the meal with that; and declare they have no appetite for coarser food. But a wise mother will insist that they eat bread before cake. And it is so in the Christian life at the Lord's table. We must eat bread first, and leave the daintier food for by and by. The poorest wine first is the rule.

Jesus never deceives those who would be His disciples. On the cross He drank vinegar—and He tells us that if we would be His disciples we must bring the old nature, the old man, to the cross, we must crucify the flesh and the affections and lust—and to the old nature such wine will be as vinegar. But it is given us at the beginning. The vinegar now, the honey by and by. And the very persons who are attracted to the devil's table by that principle,—the

best wine first,—are repelled from Christ's table by the opposite principle,—the vinegar first.

But this poorer wine is kept in limited supply—it is not continued until men have well drunk. We come in rags to the banqueting house, and, fainting on the threshold, we are given the wine of repentance—and it is not pleasant—it is bitter medicine which few relish—but He who puts it to our lips, holds in His other hand in the golden chalice of grace the sweet wine of forgiveness to take the bitter taste away. Haman passed through the palace to the gallows and the grave, Modcai from being a despised, rejected Jew, to be known as the man whom the king delighted to honour. Joseph passed from slavery to prison, and from the prison to the throne. The wilder lies between Egypt and the land of promise—but yonder, beyond the swelling Jordan, is the land flowing with milk and honey.

*Christ's poorest fare is better than the devil's best.* No fault was found with the wine provided at the beginning. The governor supposed that the usual custom was being observed, it was only when he tasted what had been reserved that in comparison the wine of the beginning seemed poorer. And we who have tasted that the Lord is gracious, have no complaint to offer as to our present entertainment. The wine of the beginning is good: Christ's vinegar is sweeter than the devil's honey. His frowns are healthier than Satan's smiles; His midnight brighter than the devil's noon. The believer is like the little child who says, "I don't care how nasty the medicine if mama helps me take it by holding the cup." The presence of Jesus neutralizes every sorrow and glorifies every tear. He is the branch that sweetens all our Marahs; the Prophet who shares the widow's poverty and makes her wealthy by His presence; who makes the furnace a palace where His children are apparelled in gold; who makes the den of lions the safest place this side of heaven; who makes that wretched cellar—a widow's only home, where she sits shivering in the winter's cold, a crust of bread, a cup of water her only food,—I say it is Jesus who makes that wretched place a palace, and that meal a banquet, and fills it with a music which angels joy to hear as she exclaims, "I thank Thee, O Father, that Thou hast given me all this, and Christ beside."

But, brethren, *the best wine is for by and by*:

"Near after distant, gleam after gloom,  
Love after loneliness, life after tomb;  
After long agony rapture of bliss,  
Right was the pathway  
Leading to this."

I cannot tell you what that wine will be like. It is with the principle we are concerned: the best is yet to come. And this wine was not produced by a natural but by a *supernatural process*. "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast." And that was the best wine. And still we are at a wedding feast. And Jesus is to sanctify and cleanse His bride by the washing of water by the word. And still there must

needs be waterpots of stone for purposes of purifying. And by Christ's command they are filled from strange springs. One is filled from the muddy marsh of penury, another from the deep, calm river of peace, another from the deep, dark, well of pain, one from the bitter waters of persecution, and one is filled from the silent river that flows away to a shoreless sea. And these conscious waters see their Lord and blush, and behold such wine as cannot be pressed from the clusters of Eshcol.

Well then, you have your choice: Whether, like a certain rich man you will receive your good things—your best wine in this life, be clothed in purple and fine linen and fare sumptuously every day—and then, when you have well drunk—in hell lift up your eyes being in torment—receiving that which is worse; or, like Lazarus, be content to be at the rich man's gate

here if only you may lie in Abraham's bosom hereafter. Make this latter choice—and though here you have the promise of the life that now is, "the path of the just is as the shining light, which shineth more and more unto the perfect day", and then, when the day shall break and the shadows flee away—

"When from the music round about you stealing,  
You learn to sing that new and holy song,  
And find at last beneath His trees of healing  
The life for which you long."

And when the marriage of the Lamb is come and His wife hath made herself ready, and the multitude of the redeemed shall gather at that festal board, you shall join the harmonious shout of gratitude and praise: "Jesus, Jesus, Jesus! Thou hast kept the good wine until now."

## The Union Baptist Witness

These pages (13 and 14) are the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.  
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

### SUNDERLAND ASSOCIATION.

The Annual meeting of the Sunderland District Association of Regular Baptist Churches met in Barrie, on Wednesday, June 25th. Eleven churches were represented and more than one hundred people were present at the sessions. Reports from the various churches gave every reason for thanksgiving. All told of missionary activity, of branching out to unevangelized places, of spiritual growth, of conversions, and material blessings.

The retiring Moderator, Mr. J. Bonthron, of Orillia, in his opening address, told the gathering why he was a Regular Baptist, and later in the day the Moderator for the ensuing year, Rev. W. W. Fleischer, of Stouffville, pointed out the need of letting the Regular Baptist witness shine before the community in which we move. Rev. W. J. H. Brown spoke in the afternoon on "The Comforts in the Christian Life", and again in the evening he gave a message on "The New Life"—born of God, born of Christ, born of the Spirit. The speaker asked for a fresh and full consecration of that new life to God's service. Just before the evening service the delegates gathered outside the church for a half-an-hour of open-air singing and testifying.

Before the sessions closed the executive were instructed to set a time and place for a meeting in the Fall, which would be entirely devoted to the edifying of the saints and the preaching of the Gospel. Next year the Association will meet in Lindsay at a date set for the month of June. The ladies of Collier Street, Barrie, served supper, for which about one hundred people sat down.—A. C. W.

### MISSIONARY LEWIS.

By the time this paper is in the hands of our readers, we expect that our missionary, Rev. A. J. Lewis, will have land-

ed in New York, after his long journey from the coast of Liberia to this continent.

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### AMONG THE JEWS.

For a long time the building in which we carry on our work has been a very unhealthy place in which to live, on account of the dampness of the cellar and its musty odour; but now it has been cemented and the rooms have been papered. The Lord, at the same time, has been supplying the funds for the repairs, but our friends must not forget to continue to pray for the supply of the rest of the funds needed therefor.

Then on Wednesday, July 3rd, we had a glorious time. We had forty-five to fifty Jewish men and women attend our English classes, after which we had a Gospel message given to them from Bible lantern slides. All but four or five remained for the Gospel service. The writer spoke in Yiddish, so that every Jew there would understand. This calls for more teachers for the incoming students. Monday and Wednesday from eight to nine-thirty p.m. is the time. In summertime we want to be making hay while the sun shines. Any young people who will come and help us, have the opportunity to be missionaries right here at home.

The Lord has been blessing our open-air meetings, which we hold every Sunday afternoon from three-thirty to five o'clock at Alexander Park, on Ryerson Avenue, near Dundas Street, one block east of Bathurst. We give the Gospel in Yiddish, English, Russian, Polish, German and Ukrainian. The Jews understand all these languages, so they receive a goodly, healthful dose of the Gospel. We have a standing crowd anywhere from one hundred and fifty to two hundred and seventy-five people who stay right through to the end. Two weeks ago at the open-air meeting, every piece of Jew-

ish Gospel literature was given away, and there was a call for more.

So let us "praise God from whom all blessings flow", and continue praying for the above mentioned needs.—Arthur E. Glass, Missionary-in-Charge.

### THE WAR IN LONDON.

The editor of these notes had the happy privilege of visiting the pastor and work at the Central Baptist Church of London, Ontario, last week. Truly, he felt a little like the Queen of Sheba, when she declared that the half had not been told her in her own country. The building, about which our readers have already been informed, is both commodious and comfortable, beautiful and home-like. From the portico of tall pillars before the doors, to the quaint fireplace in the pastor's study, the whole gives evidence of attention to all those details which make people proud of their church home. As we saw what had been done, and heard that the building had been erected, even including the cost of the two hundred and thirty-foot lot, at a net figure of about \$55,000, and that for size and beauty it could not be replaced for \$100,000, we said in the words of Scripture, "This is the Lord's doing, and it is marvellous in our eyes".

Materially, the work is a marvel, when we remember that the present building was made from an old residence; but spiritually the marvel is greater still. Through the trumpet ministry of Pastor McGinlay, score after score, of all classes of people, have come to a saving knowledge of the Christ of God. One thing that has attracted attention to the unusual ministry of "this McGinlay", is that last November he declared war on the religious hypocrisy of London, and skirmishes and battles have since been the order of the day. Naturally McGinlay's enemies have multiplied with amazing rapidity, but all will admit that the city knows that there is one man who is

not afraid to speak out against the present cemetery condition of things. Many who once were angry opponents, through hearing the preaching for themselves, have become fast friends, and not a few of them, members. Many other churches are on the rocks, but this church is on the Rock. On Sunday, July 6th, eight confessed Christ. Last Sunday there were over thirty to be given the right-hand of church fellowship. The Central people declare that their's is the United Church of London, for they have in their membership those who were Regular Baptists, Convention Baptists, Presbyterians, Anglicans and United Church! Of course, all are now Regular Baptists:

On the Wednesday evening of our visit, we attended the prayer meeting, to find two hundred and sixty-five persons present for testimony and intercession, as well as to hear a Russian brother give his remarkable story of transformation from a Bolshevik to a Regular Baptist! Seldom have we been in such a meeting. In perhaps ten minutes there would be about fifty bright testimonies. Then followed many prayers, all of them brief. Young and old, men and women, a very large proportion of them converted in the last twelve months, all were one in spirit and in their aim to glorify our saving God by the winning of those for whom Christ died.

Truly the Lord is using Mr. McGinlay in a wonderful way to the salvation of many souls, to the teaching of the Word of God, to the rousing of the consciences of men, and to the establishment of a great testimony for the Truth.

A council is called to consider the ordination of this pastor, the meeting to be on Tuesday, July 15th at 3 p.m.

\* \* \* \*

#### AMONG WINDSOR FOREIGNERS.

The Russian brother we mentioned above is Mr. M. Simonis. Himself a marvel of grace through the persistent witness of others to the Gospel, he is engaged in witnessing for Christ. Recently he spent four days with Pastor F. S. Kendall at East Windsor, where the Calvary Baptist Church is carrying on its lighthouse ministry among thousands of new Canadians. The members themselves gather for service in a hall over a poolroom. But before their evening service they hold an open-air meeting, at which they will have an attendance of about four hundred, we are told, many of them foreign. With his trombone Pastor Kendall leads Gospel singing to attract the people. He himself speaks in English, and then Ivan Silisch preaches in Russian. This man, a former officer of the White Army, was converted but two years ago. Another Russian preacher also assists. The small membership of the German Baptist Church opposite the meeting place of our testimony, cooperate in ministering to a population 75% of which is foreign.

\* \* \* \*

#### WORKING IN FERGUS.

The Jewish evangelist, Rev. Fred Kendall, continues to preach the Word of life in the town of Fergus. Last Sunday

he told the story of his family and their conversion from the darkness of Judaism to the dawn of Christianity, to an audience of about one hundred and sixty. Through the meetings so far several have professed faith in Christ.

\* \* \* \*

#### PASTORAL CHANGES.

Rev. Donald Fraser has become pastor of Westboro Baptist Church. We wish him much blessing in his ministry in that suburb of Ottawa.

Rev. J. Dodds will, D.V., say farewell to Wheatley the last Sunday of this month, and the following Sunday begin his pastorate in the South End Baptist Church, Owen Sound, which Pastor and Mrs. Hancox left to go to Liberia.

\* \* \* \*

#### RECEPTION IN TIMMINS.

On the evening of June 27th, First Baptist Church of Timmins tendered a very hearty reception to their new pastor, Mr. H. C. Slade. Short addresses, interspersed with vocal and instrumental music, provided a lively programme. At the close Pastor Slade was presented with a study desk of solid oak, a token of the favour with which he has been received in this spiritual church. Already the deacons and members are thanking God for this "bishop" over the flock of God.

\* \* \* \*

#### SORROW AND JOY IN ST. PAUL'S.

Many have been the hindrances to the work of St. Paul's Bi-lingual Baptist Church, and now comes another one. Hospital observation has shown that Pastor A. St. James is suffering from diabetes, but, we are thankful to add, proper diet will enable him to carry on his work. While the pastor was in the hospital, Mr. Brodie Jamieson, student of the Toronto Baptist Seminary from this church, found real acceptance in his preaching at home. Since then he has also preached in Lachute, and has been asked to supply at Emmanuel, Verdun.

Last Saturday evening was a happy hour for St. Paul's Church, for the "intercession circle" met in the new building for the first time, so rapidly has its erection progressed. The next day was Communion Sunday, and the new communion table and pulpit furniture, choice gifts from friends of this French work, were used for the first time. The formal opening of the church will be accompanied by a week of special services about the first of August.

\* \* \* \*

#### JAMAICA.

A personal letter from Rev. J. W. Knight of Clarksonville, Jamaica, tells of four recent conversions, two of whom made profession of Christ at a morning service, and two, in their homes. At a gathering in one of the out-stations on a Sunday afternoon, "a number of children raised their hands, and we trust that some of them were real conversions. I believe there is a deepening work of

grace going on among the members here."

\* \* \* \*

#### NORTH BAY.

Pastor James Forrester reminds us of the appalling need of the country around North Bay for Gospel testimony. He says there is one town nearby with a population of five thousand that has no Protestant service of any kind! "The need is our challenge and our authority to evangelize." Mr. W. J. Wellington is working with Pastor Forrester in this great field, devoting his energies to visitation and school-house meetings. On a recent Sunday, a district where the settlers have little chance to hear the Gospel, thirty or forty listened to his preaching in a school-house, and several asked for prayer. Returning from a visit with Mr. Forrester to Mattawa, where four poverty-stricken Indians had professed conversion, these missionaries were used of God again in a remarkable way. "Having driven as far as Bonfield, a settlement of twenty-two miles distance from North Bay, we were compelled to leave our car for repairs, and continue our journey on foot. As we sat to rest by the road-side, a man, bound in the direction opposite to ours, came walking by. By handing him a tract, we introduced a conversation which proved to be of great importance. The man had walked from Sudbury, where, as a noted sinner, he had wasted his life and large supply of money in riotous living. Family trouble also had weighed so heavily upon him that he was driven almost to despair. He was now ready to receive anything which could clear his troubled conscience and cleanse his heart and life. As the glorious Gospel message was told, it was quite touching to see the longing look which came upon his face. At the invitation to Christ, he at first hesitated, but at last, in complete surrender, he knelt with us on the dusty grass, before God, and cried, 'Lord, save me for Jesus' sake.' Then, thanking God for His immediate deliverance, he rose to his feet, a new creature in Christ. 'I feel as if my great burden had gone,' he said. Finally, with the 'new song' of the psalmist, he went his way. 'Many shall see it and fear; and shall trust in the Lord.' This instance affords one an insight into the prepared state of thousands of souls on this great field. They are as the ripened fruit, ready for plucking."

\* \* \* \*

#### LAPEER, MICHIGAN.

This church is rejoicing in having paid off its debt a year ago, and in having been able to meet its current obligations. Pastor Peter McL. Clasper was called to the pastorate about three years ago, and has done a good work here. He is an indefatigable worker. He gives much attention to the use and distribution of tracts. All who meet him soon find themselves in possession of tracts. Out of his assortment of them, he seems able to furnish each individual with the particular tract that meets his needs. A six months' old son, James Peter, claims a little attention of this busy pastor.

## Baptist Bible Union Lesson Leaf

Vol. V.

No. 3

REV. ALEX. THOMSON, Editor.

Lesson 30.

July 27th, 1930

Third Quarter.

## SOME FIRST THINGS.

Lesson Text: Genesis, chapter 4.

Golden Text: "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Genesis 4:4.

## I. THE FIRST SEED (vs. 1, 2).

Genesis is peculiarly the book of beginnings. In this chapter several are mentioned, the first of these relating to the seed of our first parents, in the birth of Cain and Abel. It is thought by some, due to the omission of the term "conceived" in relation to Abel that these brothers were twins, but while this may have been the case, the evidence is not quite clear concerning it. There must have been great expectation on the part of Adam and Eve with the advent of the first fruit of their loins. This is seen in the name given the first born, Cain, that is "gotten" or "acquired", and in the statement in relation thereto, "I have gotten a man from the Lord". In these there is an acknowledgement of the source of the new life and an expression of expectation regarding the significance of the event in relation to the promised seed. The occupation of each son is then stated—"Abel was a keeper of sheep, but Cain was a tiller of the ground". Abel therefore was the first shepherd, the sheep being kept for sacrificial purposes probably, while Cain was the second husbandman, his father preceding him in this. There is in this also the division of occupation and toil, existing unto the present day, with each person in his own sphere, that the whole work might be carried on.

## II. THE FIRST OFFERINGS, (vs. 3-7).

These are the first recorded offerings although probably not the first offerings in time, as Adam would undoubtedly precede his sons in this form of worship. The time of the offerings is first stated. They were offered "in process of time" or "in due time". There may possibly have been a set time of the week or the year when offerings were made unto the Lord. This transaction seems to have taken place at some set time. The nature of the offerings is then stated. "Cain brought of the fruit of the ground" while Abel "brought of the firstlings of his flock and of the fat thereof". There is a distinct difference between these two offerings. In the one there is no bloodshed while in the other there is. In the one, therefore, there is no acknowledgment of sin, while in the other there is. In the one it is the fruit of the sin-cursed earth which is offered, in the other it is the life's blood of the lamb of the flock. God desires our offerings, but in them all there must be an acknowledgment of our sinful condition, and nothing but death can atone for our sins. The blood of animals was insufficient for this work, however; they but typified the death of the Lamb of God on Calvary, whose

sacrifice covered the sin of all time, past as well as future.

The attitude of the Lord toward the offerings of these men is stated distinctly. He had "respect unto Abel and to his offering, but unto Cain and to his offering he had not respect". There was a difference in the nature of the offerings, but there was also a difference in the men. "By faith", we are informed, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it, he being dead, yet speaketh". (Heb. 11:4) Abel offered in faith, Cain apart from it; and without faith it is impossible to please God. (Heb. 11:6). We have presented here, types of the human family—Abel the spiritual, Cain the carnal—the one heavenly, accepting God's righteousness, the other self-righteous.

The effect of his rejection was felt most keenly by Cain. He was "very wroth and his countenance fell". Instead of penitence there is anger. In this his real attitude is betrayed.

The answer of God to Cain's attitude is kindly and reasonable. "If thou doest well, shalt thou not be accepted?" Shalt thou not have the excellency—referring to the privileges of the first born. "And if thou doest not well, sin", or sin-offering, "lieth at the door", the necessary offering for sin by bringing which Cain would have met with acceptance. "And unto thee shall be his desire and thou shalt rule over him", denoting the privilege of priority of birth. It was possible Cain believed that by the rejection of his offering he had lost the privileges of his birthright, and that this aroused his jealousy of Abel. There was no excuse for his attitude for undoubtedly God gave previous instruction through Adam concerning sacrifices. Emphasis may be placed upon the sin-offering, its nature, necessity, and accessibility.

## III. THE FIRST MURDER (vs. 8-15).

Cain failed to be guided by the direction of God, and allowing his anger to dominate him, it brought him to the degradation of murder. He rose up against his brother Abel, and slew him. The parents must have been aghast at such a deed, and the consciousness of their own guilt in sinning against God in the garden must have returned to them afresh, for if they had not sinned this deed would not have been committed. Note, therefore, parental responsibility, both before and after the birth of children; also the awful possibilities of sin and the necessity of gaining victory over the old man through Christ (Rom. 6:11-13; Matt. 16:24). The attitude of Cain after the deeds manifests his unrepentant condition. In answer to the question of the Lord concerning his brother's whereabouts, he said, "I know not: Am I my brother's keeper?" He therefore lied to God and insolently disclaimed all responsibility in the matter. God was giving him an opportunity for confession of his sin; but he refused to take it. Explanation may be made of our responsibility for others. We should be our brother's keeper or guard. Note also that one sin leads to another.

The reaction of Cain to his punishment betrays the realization of its misery, but

there is no sign of repentance. His punishment is greater than he can bear, and he is afraid, and driven thus from the presence of the Lord, that any finding him shall slay him. This presupposes a considerable increase in population, and this is quite probable for unto Adam and Eve were born sons and daughters. (Ch. 5:4) Cain did not show any grief over the murder of his brother and did not hesitate to take his life, but he was afraid of his own skin. This is very often the way with murderers. We should do unto others as we would have them do unto us. (Matt. 7:12) The answer of God to the expressed fear of Cain is that if anyone slay him vengeance would be taken on him sevenfold, and He "set a mark upon Cain, lest any finding him should kill him". Cain expected retribution at the hands of his brethren for his crime of murder, but by the merciful interposition of God he was saved from this. But later it is instructive to note that God instructed Noah concerning the enforcement of the law relating to the punishment of murderers by death (ch. 9:4-6), the principle of which was possibly understood from the beginning. Note its significance now in the light of propaganda being used for its nullification.

## IV. THE FIRST CITY (vs. 16-18).

"And Cain went out from the presence of the Lord and dwelt in the land of Nod". The presence of the Lord signifies the place where Adam and his descendants worshipped God, probably at the gate of Eden where were the cherubim (ch. 3:24). Note the significance of cherubim in relation to the presence of God in other scriptures (Ex. 25; Ezek. 1:10; Rev. 4:6-9). Cain evidently had gone into the presence of the Lord after the murder of his brother. Now he goes out from it and probably leaves behind not only his relatives but all religion. Henceforth he is a thorough man of the world. He becomes the first city builder, naming it after his son Enoch. Note there are two Enochs, differing entirely in character.

## V. THE FIRST POLYGAMIST (vs. 19-24).

"And Lamech took unto him two wives". This is the first transgression of the marriage law on record. In the brief history which follows several things are worthy of note, namely, the inventions of the descendants of Cain, the prominence of the women and the statement of Lamech in relation to the slaying of a man. This evidently was a thoroughly worldly family, endeavouring to ward off the curse. It is of further interest to note that the Cainites have no history after the flood.

## VI. THE FIRST PEOPLE OF GOD. (Vs. 25, 26).

The birth of Seth is a matter of real importance in relation to the future of the race, in that through him came Noah and his descendants. From this time until the flood there are two lines of descent from Adam, through Cain and through Seth; the one representative of the world, the other of the Lord. God always has His witnesses and in those days when the Cainites had departed from Him He had a people who called themselves by His name.

# ABOUT THE GOSPEL WITNESS

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The Gospel Witness has grown since its first issue in May, 1922, from a small church paper into a 16-page weekly paper, circulating in 43 different countries, having about 3,000 ministerial readers alone.

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