

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE 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. 17, No. 34

TORONTO, DECEMBER 29, 1938

Whole Number 867

"Another Way"—A New Year Message

There is much of spiritual suggestion in the simple fact that by our calendar the day we observe as, the anniversary of the birth of Christ precedes by exactly a week the first day of the New Year.

A proper observance of Christmas would bring a "happy" New Year to all of us. The wise men from the east had been long on the road. Discount by our modern standards as we may, the ancient science of astrology, it must be admitted that it paved the way for the most exact of all sciences, that of astronomy; and, making a liberal allowance for the superstitions mixed with ancient astrologies, we must still acknowledge that, by all natural standards, the wise men were really wise. But their natural wisdom was spiritually illumined and providentially directed. Thus natural powers were sublimed to divine uses, and augmented and intensified by Light from on High.

The result was that at last "they saw the young child with Mary his mother, and fell down and worshipped him." All who have been made "wise unto salvation" have been taught to kneel where the wise men knelt, to worship where they worshipped. Thus we fervently hope the Christmas season has brought to our readers a renewal and reinforcement of faith, a strengthening of love, and a deepening of devotion to Him Who is none other than Christ the Lord.

The proof, however, that the wise men had really seen the Lord, and that their natural wisdom had learned submission to the heavenly Voice, appeared in this, that "they departed into their own country another way". Whoever keeps Christmas in God's way will keep the New Year "another way" than the way which mere human wisdom would prescribe. The truth is, one cannot actually see Jesus Christ for what He is, behold Him with the eye of faith, worship Him as the

Son of God, and remain the same person. As surely as a sensitized photographic plate, having been exposed for but a fraction of a second, to a ray of light which carries an image in its custody, is entirely changed and transformed by the exposure, so for the soul of a man to be exposed to the Heavenly Ray, for "God who commanded the light to shine out of darkness" to shine in his heart, inevitably impresses upon that soul made spiritually sensitive, "the light of the knowledge of the glory of God in the face of Jesus Christ".

That is the deep necessity facing each individual, the nations of the world, the totality of mankind—really to behold the Lamb of God—and then to go to their own country and live life "another way". If Germany, and Italy, and Japan, and Russia, for example, could be brought, like the wise men, to worship the Son of God, they would assuredly order their whole national life "another way". Nor would such subjection to Christ be much less revolutionary in other nations—in England, the United States, in Canada, in all the Commonwealths of the Empire. Submission to Christ would compel people to live "another way". It is not to Munich our national leaders should turn for their inspiration, but to Bethlehem and all that it represents of victorious truth and triumphant righteousness. Were a world to submit its problems to the Infinitely Wise, the life of the world would be lived "another way". Indeed, life must be lived "another way"; for they who receive not grace at the Manger voluntarily to change their course, must some day feel the compulsion of the Throne.

Let us translate Christmas into character and conduct, and experience a Happy New Year by living "another way".

A LETTER FROM MR. BUHLER

Mr. F. M. Buhler, our former French teacher in the Seminary, has sent us the following letter from Bienne, Switzerland, where he is replacing Pastor W. H. Frey, now with us at the Seminary:—

Dear Friends:

In spite of unsettled world conditions and the gravity of European affairs, we praise God for His goodness and faithfulness toward us.

I am particularly thankful for the liberty which we still possess to preach the gospel in France, Belgium and Switzerland, without being persecuted by an antagonistic or hostile government. I have learned through a Spanish brother that in Republican Spain they have also a freedom to preach the gospel which they did not know two years ago. Though the distress and the horrors of the war are greater than ever, because of the famine, the Lord is giving many a hunger and thirst after the Word of God. He reports that people line up not only for food and raiment but also for the Bible. Our brethren are permitted to proclaim the Good News everywhere, even on trains and buses.

The churches of the French Bible Mission are interested in the work of our brethren in Spain and co-operate with them. The church of Nîmes is in very close contact with the Spanish churches especially the one of Barcelona. Our churches have sent gifts of money and food to our tried brethren of Spain.

But in our French-speaking countries we have also much encouragement. Brother Bonjoly, a retired school principal, after his stay in Bienne, is now working in the Paris area. He devotes all his time to the preaching of the gospel.

Brother Dubarry is about to make his yearly trip to the churches of the East. His visits are always an inspiration to churches and pastors and prove to be a real blessing. It is a truly apostolic and New Testament custom practised by the Apostle Paul.

At Brussels, the open-air meetings have been carried on all summer; on a recent Sunday there were about a hundred people listening, some fifty of them stayed there more than an hour and a half while the messages of the grace of God were given.

But even our baby churches are giving us encouragement. The meetings are well attended at Bienne as well as at Pery and Granges. We are glad to report the conversion of several men. Two of them especially have long refused the message but have yielded at last and are very happy about it. They accepted the Lord after a series of meetings conducted by Brother Weber of Court. Several have asked to be baptized. One lady has asked for admission in the church who had formerly been baptized in another denomination. Others, former Catholics, are seriously thinking of uniting with the church by baptism.

At Court several were baptized last Sunday and we rejoice that the Lord is working through the pastors of the various fields of the F.B.M. May He bless you also in your soul and in the work of the churches of the Union, and give you a merry Christmas and a blessed New Year.

Yours in His glad service,

F. BUHLER.

FRENCH SAUCE FOR THE GOSPEL WITNESS DINNER!

The culinary art as practised in France is justly famous, and readers of THE GOSPEL WITNESS will welcome the announcement that a famous French chef has promised to contribute from time to time what he calls "a little French sauce for THE GOSPEL WITNESS meal". He adds that this latter will justly remain the much appreciated "plat de résistance", or main course.

Our allegory will easily be divined by those who have followed the articles on our foreign missionary enterprise in France. Our chef is our good friend, Rev. Robert Dubarry, and chef in the French sense. "La petite sauce" which he hopes "donnera à plusieurs le goût d'une consommation régulière du GOSPEL WITNESS", will be a regular series of articles giving news of the Association of French-speaking Baptist Churches. The mere announcement of this special treat whets our appetite, and we hope our French chef will not keep us waiting too long!

Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 3 First Quarter Lesson 2 January 8th, 1939

THE BEGINNING OF SIN AND REDEMPTION

Lesson Text: Genesis 3.

Golden Text: "Where sin abounded, grace did much more abound."—Romans 5:20.

For Reading: Genesis 4, 5.

I. The Temptation—verses 1-5.

Chapter 2 of Genesis forms the setting and background for the account of the fall of man. In the first place, it describes details concerning the creation of Adam and Eve, showing that they were created as rational and intelligent human beings, possessing the gift of free will. God did not create them automatons, but morally independent creatures, having the power of choice.

Again, that chapter describes the Garden of Eden, the home of our first parents, the scene of the first sin. It must have been a magnificent garden. Think of a world of trees, flowers, birds and beasts, where all is beauty and harmony! There would be no thorns, no weeds, no decay or blight of any description. It would seem as though Adam and Eve, living in such a paradise, in perfect communion with one another and with God, should have been satisfied to abstain from the fruit of the one forbidden tree. They were commanded to dress the garden, and to "keep it" (Gen. 2:15), a word which suggests possible danger from an enemy.

Before the fall, the serpent was evidently an erect, beautiful, but cunning animal. Some traces of its original glory remain in the brilliant decorative markings of some varieties. Satan entered the body of the serpent for the purpose of the temptation, and from being a vehicle of expression for Satan, the serpent comes to be identified with him (Rev. 12:9; 20:2).

The tempter approached Eve, knowing that she would be more easily deceived by his wiles (1 Tim. 2:14). He came to her at a time when her natural protector was absent. Satan seeks to entice us away from the path of right when our resistance is lowered through loneliness or weakness (Matt. 4:2, 3). He watches his chance to take us unawares (2 Tim. 2:6; 1 Pet. 5:8).

Satan questioned the Word of God, and by insinuation would have Eve doubt the Word of God. In reply, Eve did not give a correct account of God's command (compare verses 2 and 3 with Gen. 2:16, 17). She neglected to say that they might *freely* eat of all the other trees of the garden. Also, God had not said they might not *touch* the fruit. By representing God as arbitrary in His commands (Psa. 19:8; 1 John 5:3), she had discounted His Word and His love.

When Eve had doubted and discounted the Word of God, she was not in a position to resist Satan's denial of the Word. Satan is a liar from the beginning; he is the father of lies (John 8:44). His reasoning was plausible, but it was his own interpretation of the result which would follow the act of eating the fruit of the tree of knowledge of good and evil. People seem so ready to believe a lie, however ingenious, rather than accept the truth as God has stated it (2 Thess. 2:11, 12).

II. The Transgression—verses 6-13.

Satan was the cause of the entrance of sin into the world. He is not original in his methods; most of his temptations follow the same three lines along which he tempted Eve. The tree was made to appear good for food, appealing to the lust of the flesh; it was pleasant to the eyes, appealing to the lust of the eye; it was desired to make one wise, catering thus to the pride of life (1 John 2:16; compare Matt. 4:3-10).

Adam was not deceived, but deliberately transgressed the command of God. Instead of being exalted to the position of gods, knowing good and evil, Adam and Eve were humiliated to the place of sinners, having personal experience of evil. They sought to cover their shame, but their man-made garments were of no avail (Isa. 64:6).

On that very day they died, in a spiritual sense, even as God had said, for the moment that they sinned, they became separated from the holy God. Had He not called them, and

(Continued on page 8)

The Jarvis Street Pulpit

FIRST THINGS FIRST

An Address by Dr. T. T. Shields

Delivered in Cooke's Presbyterian Church, Toronto, Thursday Evening, November 10th, 1938

(Stenographically Reported)

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light,

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

"Therefore I say unto you; Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore take no thought, saying, What shall we eat or, What shall we drink? or, Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

"But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matthew 6:19-34.

These week-evening addresses may not now seem to have sufficient value to justify their preservation, but they may be useful in time to come. Years ago when preaching in Spurgeon's Tabernacle they told me—I recall it was in nineteen hundred and seventeen—they had just discontinued the publication of the weekly sermon. They began in eighteen hundred and fifty-four, and they ceased publication in nineteen hundred and seventeen because of the cost of printing. Thus the weekly publication continued for about sixty-three years. While three addresses were recorded weekly, only one a week ordinarily was published, which made possible the publication of new sermons for twenty-five years after Mr. Spurgeon was dead.

Of course the Jarvis St. sermons have no such value as Mr. Spurgeon's, but in their more limited sphere God has been pleased to use them.

We have in the office a store of manuscripts, verbatim reports of sermons and addresses delivered during the last seventeen years. More than a thousand have been published, but a larger number remain unpublished. They may have a value in the future which does now appear.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

I think it would be safe to say, had we time carefully to analyse the statement I now make, that the secret of successful, frictionless, happy living, consists in a knowledge of right relations of persons and of things; and a will to give to each thing and person, its proper place in relation to other things and other persons. And

that, fundamentally, is what our Lord Jesus teaches here: if we would learn how to live, to live properly, we must learn how to live relatively, to put first things first, and all other things in their proper relative position.

There are interests in life which are intrinsically legitimate only as they are subordinated to other interests, to which precedence must be given. People sometimes discuss the merits of isolated actions; they consider what a man says, or what he does, without any relation to other things. They may contend that certain things are not harmful: there is no harm in this: there is no wrong in that. And that may be so *per se*, that is, by itself considered, and considering nothing else. But when you study that act, or that word, in relation to other matters, it may take on an entirely different character.

A certain man made a request of me not very long ago. I said to him: "What you ask me to do is perfectly legitimate; and if I could separate myself from my position, and be a private individual, I could give you my name at my own risk, and it would be nobody's business. But my name has value to you in this case because I am Pastor of Jarvis St. Church; and in my official capacity I have no private right. There are many things which I could do as an individual, which I cannot do when I consider my relationship to a great company of people; because I could not thus act only as an individual. Where my action as an individual would have no value, in my official relationship, I have no moral right to do certain things without the agreement of that body, from whom any value my sanction would have is derived.

There are things which are lawful, but which are not expedient. If we could only learn the art of putting first things first, and keeping them there, refusing to change their order, we should have gone a long way to avoid trouble for ourselves and others.

I.

THERE ARE CERTAIN THINGS WHICH ARE INDISPENSABLE TO HUMAN LIFE, BECAUSE WE ARE MEN AND WOMEN IN THE FLESH. Our Lord recognized, for example, *the need of raiment*, and He spoke of it, not as something which is necessary to one's comfort merely, but apparently to one's adornment. He compared the lilies of the field to the raiment of Solomon, and said that Solomon in all his glory was not arrayed like one of these. I think we may reasonably infer from that that it is legitimate to make the best of one's self, even in respect to raiment.

I met a man to-day at the church building who said to me: "Is it you? I did not know you amid the dust and plaster of this place. I see you usually in other circumstances." I said, "Am I so disreputable in appearance?" "No; you are all right, but I do not ordinarily see you in such circumstances." I said, "I had better be careful and take a clothesbrush with me, even when I go into the new building." It is right for one to be reasonably well dressed, if he can afford it. And I do not think you will be blameworthy at all if you should discover that a certain colour is becoming to your complexion, if you choose to wear that instead of something else. Many excellent people seem to be destitute of any aesthetic sense. I have seen women sometimes to whom I could have said: "I am neither a milliner nor a dressmaker, but I could tell you how to make yourself look a little better." Some people have the unhappy faculty of selecting things which they ought never to wear. They seem almost to make a religion of wearing things that are ugly.

General Booth addressed a company of ministers once in Hamilton, when I was a minister there, and someone said to him, "General Booth, may I ask a rather strange question?" "Ask any question you like." "Well, had you any special reason for selecting those peculiar bonnets which your Army lasses wear those poke bonnets?" The General thought for a minute, and replied, "I will ask you a question. Can you think of any other kind of bonnet that will make a very ordinary woman of forty look like a pretty woman of twenty-five?"

Some may lift their hands in horror, and say "You ought not to think of that!" I believe we ought to think of these things. Why not? God did not fill this world with beauty without a purpose. If the lilies of the field surpassed all the splendour of Solomon, I am sure God intended that his human creatures should appear as well as possible.

But however we do it, it must always be a secondary matter. It must be subordinated to other considerations, or else it will become a sin to us. When matters of raiment are given priority we must borrow the words of the preacher and say: "Vanity of vanities, saith the preacher; all is vanity." When people live only to dress up—and there are those who do—well, it is not Christian.

I do not know that I have ever been able to read quite through one paragraph, but I have sometimes casually glanced over the paper and have seen, in a report of some social affair, names with which I was familiar, and I read that "Mrs. So-and-So wore so and so", and "Mrs.

So-and-So wore" something else. And I have said to myself, "That is why they wore what they did—so that it would get into the paper." But such trivialities will have no place in the thought of one who has learned to live life relatively. I repeat, however, there is no special virtue in making oneself unattractive. We may just as well make the best of ourselves, especially as with most of us, it must, at best, be such a poor best!

The Lord also speaks of the very common matter of *the food we eat, and what we drink*. So long as we are in the flesh we cannot escape that necessity, therefore it is legitimate to have a good appetite, and to thank God for it. Do not be afraid of being thought carnal if you say to your wife sometimes, "That was a good dinner!" You may even be an American, if you like, and say, "That was a mighty good dinner!" It is not a sin to say so, for if the Lord did not intend that we should enjoy our food, He would not have given us palates. He would have made our meat to be medicine, and we should have had to take it as a necessity. But in His gracious care for us, He has made many things to be agreeable to us; therefore if you have a good appetite and enjoy your food, and God in His goodness provides you with plenty of it, do not forget to offer a very earnest thanksgiving to God before you eat. Let us put our religion into the ordinary affairs of life, and eat our meat "with gladness and singleness of heart, praising God."

On the other hand, is there anything more repulsive than to observe a person who allows his or her appetite to gain the ascendancy, than a man or woman who lives just to eat? Is there not something singularly repulsive about it? Dare I tell you? I do not know how many years ago, but certainly before I came to Toronto, I was crossing from Vancouver to Victoria on one of the C.P.R. steamers. Their menu was very attractive to hungry people. At the table at which I was seated, there was a woman, rather a large, heavily built, woman. The waiter brought the menu. I judged by the woman's accent that she came from my country. She said: "Waiter, I should like roast beef. Let it be rare." With a number of side dishes, he brought a great plate, with a big slice of almost raw beef on it. Before I could think of beginning it was gone. I saw her put her fork into it, and roll it up, and as it disappeared, call for more: "Another helping, please, waiter." I really wanted to go to another table. That is more than thirty years ago, but the impression that woman made upon me—a woman in apparently good circumstances—was very repulsive. I wanted to run away from it. I have never forgotten it.

I travelled once with a man in Europe. I shall not tell you his name. I thought most highly of him. We talked of many things with great interest. Well, we came to a hotel in the Trossacks, in Scotland, and he gave an order, and the order was served. But the meat was not cooked to his liking, and he called the waiter back, and, fire flashing from his eyes, he gave the poor waiter a terrific castigation. He spoke in such a way as no gentleman of breeding could possibly have done. I said to myself, "Aha! here is a man who has not learned to keep under his body." For the time being, at all events, the dinner was the uppermost thing, the thing at which his anger was kindled: he showed himself to be "of the earth, earthy"—essentially fleshly. It was not wrong for him to desire to have food properly cooked. It was not wrong for a hungry man to want a good dinner.

But in only a fraction of a second he revealed himself. I met him many times after, but he never recovered himself in my estimation. I could always see him at that hotel table, behaving almost like an animal at feeding time.

Do you see what I mean? I think something like that, in principle, is what the Lord meant. By all means we must consider these natural requirements of our bodies, meat and drink, and clothing: "Wherewithal shall we be clothed?" These things have their proper place, but that place must always be a subordinate one. To put it very plainly: whenever we find ourselves thinking too much of what we wear, or eat, or drink, we had better go to the great Physician for an examination. Tell Him: "Things are getting out of their proper relation in my life." Paul said: "I keep under my body, and bring it into subjection." These bodies are very useful. Thank God if you have a healthy body. Oh, how we ought to thank God for health and strength, and for freedom from pain! We ought to thank God every day for sound healthy bodies. I learned a lesson when I was a small boy. Walking along the street once with my father I saw a deformed lad, and I made a remark about him. My father stopped me and reproved me. He said, "Never do that again. Always thank God that you have two arms, and two hands, with all your fingers, and two eyes and two ears. Have only sympathy for anyone less privileged." We do well to thank God for these things; but let them be kept under.

II.

Now will you NOTICE THIS PARENTHETICAL PHRASE: "(For after all these things do the Gentiles seek.)" What does that mean? *It is distinctively pagan to assume the attitude of which the Lord here disapproves*, to put our raiment, our meat and our drink, our bodies, first. It is an unchristian attitude toward life. You can judge pretty accurately what a man is by what he is seeking. Not perhaps, by what he seeks occasionally, but by what he is seeking, by his life's constant. The question is, What is the master passion? What is the supreme desire of the man's life? What is his directive ambition? By what chart does he steer? Toward what port is his prow set?

You must have raiment, you must eat and drink. But keep these things in a subordinate place, and lay up for yourselves treasures in heaven. It is the general attitude of a man's life that evidences the true inwardness of his soul. We all have observed in—oh, just desultory conversation, in discussion of the news of the day, of the things that naturally engage one's thought from day to day because they pass in review before the mind, that all unconsciously we every one of us reveal ourselves. You do not need to quote texts of Scripture all the day long to show that you are a Christian. I have no objection to the quotation of texts. What I mean is that your general attitude toward life will show whether you are looking to heaven or somewhere else: "After all these things do the Gentiles seek". And if you look at that simple statement in that relation, are there not troops of people who walk before you? I do not want you to think of them critically, or censoriously, but just as a matter of judgment, and of religious education. You say, "Yes; I see now. I know that man, that woman. They are honest; they are not untruthful. They are decent people but 'after all these things do the Gen-

tiles seek.' I know that is where they live; that is where they are going." How strikingly true that is of masses of people!

III.

Let me make a very practical application of this, and I will tell you what suggested this text to my mind, this afternoon. I began to examine myself. Just now we have no church building—we are erecting one. It is wholly right that the Pastor, the Building Committee, the whole Church, should be concerned about our building. We must have a roof over our heads. But I said to myself, "I can very readily see how easily we could become too concerned about it. I can see how easy it would be for us to allow the material interests of the church to take first place. And if we do that, we shall sin against God." Oh, no; buildings, necessary as they are, useful as they are, are not absolutely indispensable. There is something a church needs far more than a building. Jarvis St. Church would not cease to be a church if it had no building, and if it had not a dollar with which to erect a building. Even if we had not a roof over our heads, and were absolutely penniless, and had to say as a church, what our Master said: "Foxes have holes, and the birds of the air have nests; but this church of the Son of man hath not where to (assemble)"—I hope that, as a church, we need no place to lay our heads! How can I make it clear to you? Even if we had none of these things, we could still say: "Best of all: God is with us." He is our Tabernacle. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Yes; we must promote the material interests of the church, but we must keep them at least secondary to our main business.

When I had had less experience as a Pastor, I thought it might be possible, and justifiable, to make use of men who had perhaps some genius for finance, by getting them into positions where the business affairs of the church would be in their hands. I long ago learned that that was a great fallacy. The worst thing that can happen to a church is for its business affairs to pass into the hands of unspiritual men, even if they are as skilled as J. Pierpont Morgan, himself; because just as soon as that occurs, material affairs will take precedence of the spiritual, and as they are put forward all the time, the progress of the church will be judged by material standards. God will not abide with nor work through a church in such case.

There is something far more important than that for us as a church. "After all these things do the Gentiles seek." I knew a Baptist Church years ago. They had a very stately building, and the people were as stately as the building. They never appeared in negligee. They were always properly starched. They never did very much—never have done, in all the years I have known them, except to be rather proud of themselves. But still it was a Baptist Church. Well, I was not surprised to learn the other day that they were contemplating putting in a chancel. Whenever you find a church getting the notion into its head that they want a chancel, and a reading desk, and a lot of formality—whenever that happens, you may be sure that the material things are getting the uppermost place. It is just as true of churches as it is of individuals: "After all these things do the

Gentile seek." When a church becomes destitute of spiritual life, or even when its spiritual life is at a low ebb, when spiritual power declines, then they fill up the empty building with all sorts of ecclesiastical furniture, and try to persuade themselves that they are doing something. Let us avoid all such error. To do so we must keep first things first.

IV.

WE ARE TO SEEK FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS.

What can it mean but that we desire first of all *the divine supremacy in our lives*, to make absolutely sure that in our whole outlook on life we desire to give the first place to God. "They that worship him must worship him in spirit and in truth", "for the Father seeketh such to worship him".—"After all these things do the Gentiles seek"—material things, temporal things. But God seeks those who will put spiritual things first, and who will worship Him in spirit and in truth. Worship Him!

What does it mean to worship God? To go to church? Is that all? Do you remember what Abraham said to his servant: "Abide ye here . . . and I and the lad will go yonder and worship." It is a high privilege to have public worship, to assemble together so that we may exhort each other, saying: "O magnify the Lord with me, and let us exalt his name together." But however necessary the servant and the ass may be to bring us to the mount of sacrifice we must learn to bid them abide at the foot of the mount while we go yonder and worship. We should learn, as individuals, how to worship God; to worship Him "in spirit and in truth", by giving Him the supreme place in life; to ask in respect to everything: What is the will of God? What will be gratifying to God? To seek the kingdom of God first is to put God first, the things of God first, and to relegate everything else to a secondary place.

You will have judged by my frequent quotations of him, and references to him, that one of my greatest heroes, the man from whose life and ministry I think I have received, in contemplation of it, more inspiration than from that of anyone outside of the Book, was Spurgeon. The characteristic of Spurgeon was that everyone, and every thing, had to come after God. God first—always God first! You remember the story, when he was but a youth, before he was married, of his driving with his fiancée, Miss Susan Thompson, to Exeter Hall. I quote from memory. When they got to the Strand there was a surging mob trying to get into the Hall. Spurgeon was so impressed with a sense of his responsibility in relation to the crowd that he forgot all about his company; and it was not until he had finished his sermon, and the service was dismissed that he remembered he had brought this young lady to the Hall, and that he had lost her. He remembered then that he had not seen her in the crowd. When the service was over, he drove, post haste, to her home, only to be told that Miss Susan would not see him. She had not entered the Hall, but had gone home offended. She thought she was more important than the whole congregation, and so she went home. But he was very persistent, and finally she came down. And he said something to this effect, "Now my dear, I am very sorry, but perhaps it is providential. It is just as well that you should un-

derstand right from the beginning that I am separated unto the gospel of Christ, and in everything God must be first. You shall be second, but Christ must come first." She said, "I understand"—she told the story afterwards herself—"I shall take my place. I shall never stand in your way"—and she never did.

Oh, many a man is blessed with a wife who never stands between him and his duty! But I have known some men whose whole lives have been all but ruined by the fact that somebody, or something, wife, family, business, ambition, even legitimate duty, was allowed to come before Christ.

But let me tell you another lovely story. I related it to Mr. Thomas Spurgeon, Mr. C. H. Spurgeon's son, in his home in London, some years ago. And when I told it to him he said, "Oh, I am so glad you told me that. I never heard it before. But it has all the marks of truth upon it, because it was just like my father."

One afternoon Spurgeon called on a man named Murcell, Arthur Murcell, a very popular preacher-lecturer in London. He said, "I want you to come out into the woods with me for a walk." Murcell replied: "No; I do not feel like it to-day." "Oh, come along", said Spurgeon, "I need company." But Murcell said, "No; I am not in the mood to-day." When Spurgeon pressed him finally he said, "I will go with you if you will promise not to talk 'good' to me." As Mr. Murcell told the story afterward he said, "There was a suggestion of a shadow crossed Spurgeon's face; then the sun broke through and he smiled and said, 'Oh well, if you insist it shall be so. I won't cast my pearls before—but there, put on your hat'."

And so Murcell said, "We went into the woods, and Spurgeon discoursed about the flowers and trees, and all the wonders of nature"—for there was scarcely any science with which he was not familiar. He said "I never knew a more perfect gentleman than Spurgeon was that day; never had I seen him more considerate; never more polite. But he was not Spurgeon. He was unnaturally restrained. At last we sat down on a fallen tree together, and we were silent for a little while. Then I put my hand on his knee and said, 'Forgive me, friend, for the restraint I put upon you. I was wrong. Let me remove it. Let us talk about the Beloved.'" Spurgeon replied: "Oh thank you! I shall feel so much more comfortable and happy," Mr. Murcell said, "Immediately he began to talk about the Lord Jesus, and while I had heard him preach to assembled thousands, and hold them spellbound as he described the glories of the Saviour, I never heard anything more sublime than his discourse about the glories of the Lord Jesus, as we sat together; only two of us in the woods, that day."

That is putting Christ first. That was the secret of Spurgeon's great ministry. "Seek ye first the kingdom of God." I hope you students will seek the cultivation of the intellect. I hope you will aim to be thorough scholars. For remember you cannot work too hard in preparing yourself for the service of such a Master. Nothing is too good to bring to Him. But even as you do it, always bear in mind, that the intellectual life must be subordinated to the spiritual. Every thought must be brought into captivity to the obedience of Christ. Even in the realm of the intellect we are to seek first the kingdom of God and his righteousness; seek to exemplify it, to make it personal, to incarnate it; to be a colony of His kingdom where He rules supreme.

And we are to remember that "after all these things do the Gentiles seek" and we are to seek the opposite—even the kingdom of God and His righteousness. That means, for instance, a man must have a coat, he must have a meal, but never at the expense of righteousness. The Christian man must have work, but he will not work where he cannot be a Christian. He must put the kingdom of God and His righteousness first, and then all these other interests will fall into their legitimate, their secondary places.

As a church, let us keep this in mind. I trust you pray constantly for the building, for the Building Committee, for the workmen; pray too, that the Lord will send us in funds. Pray that the material interests of the church may not be allowed to suffer. Let us do all that. But never forget, our chief business is something more than that. And do not suspend your prayer for the salvation of souls until we get a building. Let us seek the kingdom of God and His righteousness in the lives of others, in the conversion of men and women, and of boys and girls. I wish we could have a revival before we get into the church. Why should we not seek it while we are in Massey Hall? In all these matters, important as they are, they must be relegated to a secondary relationship to this supreme concern, that the gospel shall prosper, that souls may be saved, that God's people may be built up in their most holy faith.

I am constantly thrilled as I go into the building and see the walls going up, and other building operations going on. And by the way, do you know that the spire can be seen from down town now? It will not be long before it is up again. A man who is not a member of the church, looked at it when the first piece of steel was going up, and he said to me, "Oh, I am glad to see that rising again. It seems almost like a miracle to me." Well, I was glad, too; and, I say, I was thrilled. But I will tell you something more thrilling than that. Do you know what edification means? It means being built up. When the body of Christ is edified, it is just being built up, built up as a living organism, if you like, and built up as a living temple. I do not know anything more thrilling than to see Christians getting to be a little bit more Christlike, to see a man who had some rough edges, giving evidence that he has been keeping company with Christ; until someone says, "Why, that man is not like the man I used to know. I can see definite improvement in him. He has another spirit, another attitude toward life. I can see it more distinctly every time I meet him." Yes, it is thrilling to see the steel going up! Something in the man that points toward heaven. That becomes apparent in the life where first things are put first.

And if we seek these things first, there is the promise that "all these things shall be added unto you." Do not misquote that text. I have heard it quoted: "All other things shall be added", but that is not what it says. What shall we eat? What shall we drink? Where-withal shall we be clothed? These are necessary, and these things shall be added to us, if we put them in their right place. I believe that is literally true; that if we put Christ first, as individuals, somehow or another He will look after us. Have not some of you found that to be true? In ways that you could not understand at all, you have found that the Lord has supplied your need "according to his riches in glory by Christ Jesus." And He will do so if we put first things first.

I am concerned about our Seminary. I wish I had a lot of money. I wish I could see it provided for. And yet I am not really anxious about that aspect of our Seminary life. I am more concerned that Faculty, Students, Trustees, and the Church behind us all in our Seminary work, should seek first "the kingdom of God, and his righteousness". Let the Seminary stand for this Book, and for the whole gospel of Christ. And then we can say: "Lord, here is a department of Thy business. Please look after it." Why God should help some institutions I do not know. Let us see to it that our institution is of such a character that there will be a sound reason for God's supporting it. And if and when we seek first "the kingdom of God, and his righteousness" He will add these other things to us as we need them.

As a church we are not rich. We never have been rich. We have never had a lot of money. We have had to be very careful all the time, to make ends meet. I wish some of you could have been with me—Brother Greenway remembers; Brother Brownlow remembers; and a few others may remember—seventeen years ago this last summer. We had little money, and we had no control of the money we gave. All our funds were in the hands of a Finance Committee, who did not even come to church. Young men came and stood in the corridors, and took charge of the collections, and counted them and put them in the safe, leaving a little memo on my desk—even that, only at my request. They first of all did not do that. They were not giving any money themselves, or else they reduced their offerings. Men who gave eight or ten dollars a week, reduced their offerings to twenty-five cents a month—"to pay insurance" they said. And so our financial resources seemed to be dried up entirely. But we said, "Never mind. We shall seek first 'the kingdom of God, and his righteousness' and we shall look to the Lord." And do you know that never had so much money come to me. I never asked anyone for a penny, but people wrote to me, and sent me money. I received gifts of twenty-five, fifty, and sometimes one hundred dollars from people I had never met. All that summer long we carried on our work, and we met all our obligations. And from that time God has supplied all our needs. By all human standards the Seminary ought to have closed its doors, because we had not a dollar. And yet through all the years of the depression we have managed to carry on. By the same standards, THE GOSPEL WITNESS ought to have ceased to issue. Many publications did. Many that had organized denominations behind them ceased to publish. But we were able to continue. And God has added the necessary things unto us.

Let us constantly keep before us our supreme task, our supreme privilege of exalting Jesus Christ, and preaching the gospel of His grace to lost men and women and boys and girls, seeking the kingdom of God and His righteousness first of all. And then as to the rest, let us look to God that He will bless us, and add all these things unto us. And I feel sure that He will. And as for to-morrow, I think I can say this for the Church, for the Seminary, for THE GOSPEL WITNESS, and for our whole testimony, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Then we may look to Him to supply all our needs, with the assurance that He will do it.

BIBLE SCHOOL LESSON OUTLINE (Continued from page 2)
in sovereign grace made a way by which they might again approach Him, they would have remained lost for ever. Salvation is all of grace.

God questioned Adam first, because the command had been given specifically to him. God would have us confess our iniquities unto Him (Prov. 28:13; 1 John 1:9). Adam did not deny his sin, but he attempted to shift the responsibility for his sin upon some one else. The human heart would fain find excuses (Luke 14:18; John 15:22; Rom. 1:20; 10:3).
III. The Sentence—verses 14-19.

God pronounced a separate sentence of judgment upon each of the individuals involved in the transgression. The order in which they were judged corresponds to the order of their appearance in the history of the tragedy.

The animal, the form of which was Satan's instrument, became the most cursed of all God's creatures, a source of dread, loathing, repulsion and horror. At first beautiful in appearance and upright in aspect, it was changed into a creeping, writhing reptile. It was compelled henceforth to eat dust, literally, and metaphorically, rather than partake of herbs, its former diet (Gen. 1:30; Micah 7:17).

Speaking beyond the serpent to Satan, the Deceiver, the prime mover of sin (Rev. 20:10), the Lord announced that perpetual enmity and antagonism would mark the attitude of the race of Satan (John 8:44) to the seed of the woman. That conflict has existed ever since, and it reached its climax in the great battle fought on Mount Calvary when Christ subdued the Satanic hosts (John 12:31). At that time, Christ the Seed of the woman (Gal. 3:16; 4:4), bruised Satan's head, vanquishing him (Heb. 2:14; 1 John 3:8), thus fulfilling this prophecy. But the heel of Christ was bruised, as it were,

for He suffered at the hands of His enemy (Heb. 2:10). Eve, and through her, all the women of the race, received the judgment of sorrow, suffering and subjection (1 Cor. 14:34; Eph. 5:22-24; 1 Pet. 3:5).

Adam and his descendants were sentenced to toil, trouble and the tragedy of death. Physical and also spiritual death resulted from this first sin (Rom. 6:23; 1 Cor. 15:21, 22). One does not sin alone; the whole human race became involved in the results of Adam's sin (Rom. 5:15-21). All are born into this world as sinners by nature, and soon become sinners by choice (Rom. 3:10-19).

The very ground was cursed for man's sake, and commenced to yield thorns and thistles. That curse will be removed when man's redemption is complete (Rom. 8:21).

IV. The Substitute—verses 20-24.

The wrath of God was tempered with mercy (Micah 7:18; Heb. 3:2; Rom. 3:26; 5:20). Immediately after the sentence of death Adam displayed hope of life in the name by which he called his wife Eve, "the living" (Rom. 8:24).

Animals were slain as substitutes for the sinners, that with the skins God might make coats to cover Adam and Eve. This action typified the fact that God would lay the sins of the world upon Christ (Isa. 53:6; John 1:29), and would provide a covering of His own righteousness for all who would believe (1 John 2:2; 4:10).

Lest Adam and Eve should partake of the tree of life and live forever in a state of separation from God, God expelled them from the Garden, and set the Cherubim, the guardians of His holiness, to prevent their return. How pathetic the scene of their departure from the former scene of bliss and innocence! In the Book of Revelation we see Paradise Regained.

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