

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. 41

TORONTO, FEBRUARY 16, 1939

Whole Number 874

THE DEATH OF THE POPE

The instinct that leads decent men to raise their hats at the passing of a hearse bearing a human body is one that is common to all but calloused mortals. When a man dies, irrespective of his rank or even of his character, few are so brutal as to be incapable of feelings of sympathy and sorrow.

Now that Pope Pius XI. is dead, as a man, one may well leave him and his future to the Judge of all the earth. But the death of the Pope does not alter the character of the institution of which he was the head; and it is difficult for us to understand why his death should be made the occasion for Protestant eulogies of him and his church. In our view, the Roman Catholic Church is the most positive anti-Christian power in the world. To speak of "our Lord God the Pope" is sheer blasphemy; and the Roman Catholic Church, from top to bottom, is an anti-Christian, blasphemous institution.

The Lord said to Cain, the murderer of Abel, "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." Surely it is no extravagance to say that the blood of Rome's murdered millions cries from the ground.

The Pope has been called "the Pope of peace", and some people seem foolishly to assume that the Pope exerted his influence in the interest of world-peace. Nothing could be farther from the truth. He was so-called only because, during his "reign", peace was effected between the Vatican and the Quirinal—and it was effected by a tacit recognition of the Pope's temporal power, by the recognition of the Vatican as a State.

Even Pope XI. gave his blessing to the murderous campaign of General Franco in Spain, the campaign that has thus far been prosecuted so successfully only because it was helped by Germany and Italy.

At what state of spiritual declension have various religious bodies arrived when their leaders vie with each other in extolling the head of the anti-Christian Roman and so-called "Catholic" Church! *The Globe and Mail* of Saturday, February 11th reported the President of the Baptist Convention of Ontario and Quebec as follows:

"Rev. Dr. H. H. Bingham, president of the Ontario-Quebec Baptist convention, said the Pope's death would be sadly mourned by people the world over who looked

on him as a friend of peace and a leader of broad pastoral sympathies.

"In his passing" he declared, "the Roman Catholic Church has lost a dominant figure. The world and Christianity have lost a man of great principles and integrity."

Personally, we do not believe "the world and Christianity have lost a man of great principles and integrity". Christianity has lost nothing but the head of its greatest organized enemy. Rome does not change. We have no need to go to Italy, or even to Spain, to learn the real spirit of the Roman Catholic Church. We publish on the next page a letter from Miss Leila Boyd. This comes from Quebec. The withholding of the "Lettres Patentés" for a cemetery, by the Attorney-General of Quebec Province, "for causes which are beyond our control," is an illustration of the influence of Rome in civil affairs even in Canada.

We are willing to be called bigoted and narrow, if we must be; but we frankly say that in our view the Roman Catholic Church is the Antichrist of Scripture out of which the ultimate Antichrist will arise; and we are resolved that if it were to cost us life itself, we will not receive the mark of the beast, nor worship his image.

It is by no means impossible that ere many years have passed the real character of the Roman Catholic Church will be more clearly seen in Canada than ever before.

But a couple of years ago the Hierarchy, through the infamous Hepburn regime, endeavoured to make a legal raid upon the Public School Treasury. Such strong protest was made against the Hepburn legislation that the Amendment to the Assessment Act was ultimately withdrawn. A few days ago the Roman Catholic Bishop of Toronto spoke at a rally of Roman Catholic tax-payers, and announced that a new attempt would be made to secure what he called "justice" for the Separate Schools. We predicted that at the time the Amendment to the Assessment Act was removed from the Statute Books. The Roman Catholic Church was like a burglar who, finding his effort to break in through the front door attracted the attention of neighbours, made his escape, resolving that he would return under the protection of darkness, and break in by some quieter method.

It is necessary that the people of Ontario—and of Canada generally—should always be on the alert, and ready to defend itself against the predatory attacks of

Rome: especially in view of Rome's recovery of her position in Spain; and the reinforcement of her political policies by Italy.

HOW THE ROMAN CATHOLIC CHURCH WORKS IN QUEBEC

Albanel, Que., R.R. 1,
February 10, 1939.

Rev. W. S. Whitcombe, M.A.,
337 Jarvis St., Toronto, Ont.

Dear Mr. Whitcombe:

My intention to have written you sooner, in acknowledgment both of your letter and the book and paper you sent was unfulfilled because of a very trying experience through which we have just passed.

I shall have to ask your pardon if even now I do not answer your letter exactly, but beg permission rather to tell you a story that you may pass on to others and which, I trust, will awaken them to more ardent prayers for the Lord's work here and elsewhere in Quebec.

My story goes back almost two years, and the first part of it I may already have told you. One night, during the summer before I came here, two young men came to the Doucet home next door, and said their sole purpose in coming was to get New Testaments. They were also Doucet by name, cousins of the Christian family, and came from the parish of Normandin; about seventeen miles or so from here. They were Leopold and Wilbrod Doucet. The manner in which they made the trip expressly for that, and then insisted that they pay for the Testaments was striking. Both were well known figures in politics, though both younger than 24 years of age at the time. They took the Testaments and left. We learned later from himself, that Leopold, or "Ti'Paul" as he was more commonly called, had begun to read by the small light on the dash of the car as soon as they were on the road. From such auspicious beginnings the Christians hoped much, but they had need of patience, for the summer went by and there was no word from them that the Word had made any difference.

However last winter when the men came back from the shanty, fired by the priest, they said that Ti'Paul Doucet was very greatly interested, if not already saved. But there was no way of getting into touch with him. The day after the shanties closed last spring he came, and none needed to ask him if he were saved. He said he wanted to send his letter of abjuration to the Roman Catholic authorities as soon as possible, and wanted to be baptized as soon as the water would be warm enough. All this he had learned from the Bible itself, for none had spoken with him of it.

His parents were horrified when they found him in this frame of mind, though their other son, Wilbrod, had warned them. They did their best to dissuade him, they filled his room with statues, left all kinds of Catholic papers about, talked on every occasion, coaxed and threatened, but to no avail. He sent his letter of abjuration, the first from that parish. Immediately the *curé* counselled his parents to send him away from home, but he was greatly beloved in his family, the favourite of all. When in June he was finally baptized though, they at last yielded to the *curé's* counsel, rather his threats, for he spoke of excommunicating them all if they continued to shelter their son. Still his father was against it but the morning after he was baptized his mother told him he must choose between his religion and his family, and henceforth he should be a stranger to them if he would not recant. I had left that week, but those who were here tell me they will never forget how he came, with his few articles of clothing, singing through his tears, to say he had been driven away from home. There had never been a moment's hesitation, though, as I have heard him say himself, his first remark about it was, "Separation here for a time is painful enough, but what I cannot bear to think is that it should be also for eternity."

He was received among the Christians here as a real brother, and made himself beloved by us all, not only by the attraction of his personality, but more especially by the manner in which he was so completely devoted to his Saviour. He did not speak very much, but every word he said came from his heart and counted for much. I have often remarked to friends away from here, that he had some of the most

original ways of expressing his love and gratitude to his Lord that I have ever heard. Two expressions he often repeated, "Je ne peux jamais trouver de moyens pour exprimer ma reconnaissance envers Lui pour Sa grâce, ni assez parler à mes parents et mes amis de Son amour envers nous tous." He invariably added, "Je regrette de ne pas avoir plus dit quand j'étais là; j'ai bien peur que j'étais lâche pour mon Sauveur." ("I shall never be able to find the means of expressing my gratitude toward Him for His grace, nor to speak enough to my relatives and friends of His love toward us all." He invariably added, "I regret not saying more when I was there, and I fear that I was not bold for my Saviour.") But we did not find him so. The other expression which would sometimes escape him even when he thought himself alone, was this: "Que j'ai donc hâte d'aller là-haut, pour voir comment que c'est auprès de Lui." ("How I long to go up yonder to see what it is like with Him!") Missing his loved ones here, his heart was more than ever taken up with that Home, for he had made, and put above his bed, that text, perhaps a little different in French, "Car mon père et ma mère m'abandonnent, mais l'Eternel me recueillera". (When my father and my mother forsake me, then the Lord will take me up.) And that is what He did.

Wednesday morning, just as recess had begun, word came that he had been struck on the head with a board, flying from the saw in the mill, where he was working with another of the Christian men. They were bringing him down, and Roland, the man who was with him, had come by dog-team, and said that if Ti'Paul were not already dead when he left, he was sure he would be when he arrived, for he had a terrible wound in his head. They had twelve miles to come by horse and sleigh, and a trip of nine miles had to be made here to the nearest telephone to send for the doctor, while he had seventeen miles to come. So, if there were anything that could be done, someone here had to do it. There was no one else who felt able, and mine was the dreadful task of trying to stay the blood and keep what faint spark of life seemed to remain in his body. But it was in vain, and had I known the full extent of the injury I should have known it was useless. After more than two hours we had to admit he had gone Home. We could not sorrow for him, but thinking of the remorse and regrets of his poor mother and family, we'd have gladly done our best. Later we learned to thank the Lord for having taken him so quickly.

At last the doctor arrived. He came in a sleigh driven by the Christian who had gone to get him. He told us that Leopold's brother was also on the way up, for we had sent them the message that he was hurt. When he arrived the doctor hurried out to tell him that his brother was already dead. When he came in he was in such a condition of hysterical grief that we advised him not to try to look at the poor, battered face of his brother, for we had not yet had the time to arrange things. He left, saying he would come back, but did not. Later, we learned that the *curé*, the same who had been the instrument in sending Leopold away from home, who had sown such seeds of hate in the heart of his mother against us all, this man was in the sleigh with the brother and had come to administer the Last Rites, had he still been living, thus trying to reclaim as a Catholic the very one he had made suffer, and who through all had remained so firm in his faith, do this at a time when he was unconscious and unable to defend himself from becoming the object of their idolatrous practice. We should have felt it our duty to prevent it, so as to maintain his testimony, but were grateful that this was not necessary for the sake of his family.

All this was a great enough trial for us all, but it was added to by what I had intended writing you about. I believe I told that we were almost certain of having our cemetery in the summer, for just previous to my leaving last June the acceptance from the Board of Health had come, the ground had been sold to the corporation, and the money sent for the "Lettres Patentes". There seemed no possible reason that we should be refused. But in spite of repeated requests for attention, there came no reply from our lawyer's letter requesting publication in the Official Gazette of those letters. That was all that remained to be done. We felt that there was someone working against this, but could find out nothing. One thing confirmed our suspicions, strange as it seems now, was that Leopold had gone at the *curé's* invitation to talk

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The Jarvis Street Pulpit

GOD'S NEW COVENANT WITH ISRAEL

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

Preached in Massey Hall, Toronto, Sunday Evening, February 12th, 1939

(Stenographically Reported)

"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Hebrews 8:13.

To many of us here it seems but as yesterday since we were in the midst of the Great War. It is not easy to believe that twenty years have passed since it reached its conclusion. Many of you have no doubt shared my experience in this: you have been staggered to discover among those with whom you have conversed many who are entirely ignorant of the war as a personal experience. Sometimes we think that that which is indelibly stamped upon our own memories will be equally vivid to the minds of others. The truth is, another generation has arisen. They have heard of it, but have had no experience of it; and are unable to understand our horror of it.

There was a time in the history of Egypt when a certain man named Joseph filled everyone's thought. Without him, no man lifted up his hand or foot in all the land of Egypt. But Joseph died, and his generation passed away. Other generations succeeded, until there came one—and with it a king—who actually "knew not Joseph".

Thus we are all in danger of losing the perspective of life; in danger sometimes of measuring and appraising the things of the present without any relation to the things that are past, or to the things that are yet to come. I find difficulty sometimes in persuading myself that I am not still in my early twenties. So far as I know, I feel now as I did then. Life's horizon seems no nearer now than it did then. Yet even I can remember when the doctrines of grace, the simple, elementary truths of the gospel, were commonly believed, and quite generally preached.

I remember how, in those early years, as I contemplated my pulpit ministry, and as one truth after another passed in procession before my mind, I felt that much of it was hackneyed. I said, "Oh, everyone knows that; everyone believes that. Therefore I must find something fresh. I must dig a little deeper, to see if I cannot discover some less common truths of the Word, or soar a little higher; improve my telescope, to see if I cannot bring some distant star in Truth's firmament within view; or perhaps explore some wider fields, build ships of Tarshish, like Jehoshaphat, "to go to Ophir for gold." I felt I wanted to discover the unusual, something that was fresh, that was not worn out by frequent repetition. But in the intervening years the church of the Lord Jesus Christ—the professing church of Christ at least—has passed through a period comparable to that of Asa's day, when it was said, "Now for a long season Israel hath been without the true God, and without a teaching priest, and without law." Things that were elementary and commonly believed then are now the unusual, the extraordinary.

On the one hand, we have had Modernism in all its phases, denying the elementary things of the gospel,

the supreme authority of the Bible, and of course of much that it contains. Modernism, when it is finished, substitutes reason for revelation, the natural for the supernatural, reformation for regeneration, human merit for divine grace, the human will for the power of God.

Then there came into existence in many parts of this Continent Bible Institutes and Bible Schools as a protest against the drift in other educational institutions, and in order that men and women might be trained for service as believers in the Bible. Young men thereafter, in large numbers, passed through these Bible Schools in two or three-year courses. In this way great numbers of young people were given a limited Bible training. Doubtless much good was accomplished, but the superficial character of the work produced a new danger.

A young man from Ireland, applied for entrance to our Seminary. He said he wanted to take a short course to prepare himself for evangelistic service; and speedily get out into the work. He said he had thought of spending about two years. It was before the depression; and he had recently come from the Old Land. He said he had been working at his trade as a butcher. I said, "You call that a trade?" "Oh yes." "What experience have you had?" "I served an apprenticeship to that trade; I was articled to a butcher in Ireland." "How long did you serve?" "Seven years." I replied, "It took you seven years to learn to be a butcher, and you expect to learn to be a preacher in two years!"

That is the kind of thing to which the church of Christ has been subjected during recent years. On the one hand, we have had an intellectualized Modernism boasting of its scholarship while denying the verities of the faith; and, on the other hand, we have had a very superficial evangelicalism. In two years one progresses from nothing to perfection, from ignorance to infallibility, and is graduated with a Scofield Bible under his arm; a settled theory of all things in heaven above and in the earth beneath, and is fully qualified to teach the world dogmatically all that may be known.

We have had also multiplied Bible "conferences", and so-called "Bible teachers", who year after year have ground out their eschatological repertoire, saying the same thing over and over again, while the dear brethren have sat in the congregation and said, "Amen!" "Hallelujah".

It is very difficult nowadays really to teach the great verities of the Scripture. I remember years ago one summer being asked to go to a certain Scotch community in a country place. The people came out night after night and crowded the church. I found there farmers—mostly farmers—who knew their Bibles. I recall very vividly to-day the delight I had in preach-

ing to that congregation. If one made the slightest scriptural allusion they seemed to say, "All right. Do not stop to elaborate that; you have called our attention to it—go on; go on, we understand." One could cover the mountain peaks of a section of Scripture in a few minutes because they knew the Book, and had been taught the truth, and had thought it through.

But nowadays we have, I say, a superficial evangelicalism that calls itself Fundamentalism. It is a flimsy religious construction—about as flimsy as the "tabernacles" in which it is preached, a "fundamentalism" that is almost without foundations. I believe in the possibility of a great religious revival. For a generation the professed church has been cursed with superficiality. I believe in the possibility of a great religious revival, but when it comes, it must come by the Spirit of God; there will be a revival of belief in the Word of God, a revival of biblical preaching, solid biblical preaching, when people will believe something because they have been taught to believe, and because they have studied the Word of God for themselves.

That is my apology for speaking in this elementary fashion this evening, so that we may reorient ourselves in respect to these great verities of the faith.

I.

In the chapter Mr. Whitcombe read, and from which our text is taken, TWO COVENANTS ARE NAMED, the old and the new. I say, *there are only two*. Dr. Scofield finds eight—the new covenant is the eighth. Seven have gone before. The writer of this epistle seems to have known only two. There are two covenants, the old and the new; two testaments, the old and the new; the law and the gospel; Sinai and Calvary. That is the teaching of this chapter—not eight covenants, but two. And they are simply called that, the old and the new.

You remember that Isaac lived rather a prosy life; he originated nothing. It is said of him, "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them." He wanted no new wells: he wanted only the old ones reopened with the same names. I believe if we are with joy to draw water out of the wells of salvation, we need to clear out some of these wells that have been filled with Philistine earth, and get down to the old springs, to the principles of the old faith—and it will do no harm for us to use the old terminology, and to call the wells by the names by which our fathers called them.

That is one reason why I have long since ceased to call myself a Fundamentalist. I am a Fundamentalist if Fundamentalism is properly understood. But it has become associated with so many extravagances, so many vagaries, so many emotional orgies, so many absurdities, that I would repudiate the whole name, and prefer to be called an evangelical, simply an evangelical Christian. Let us re-open the old wells; get back to the foundation principles and be Fundamentalists, not in name, but in fact, by getting back to the foundations of simple evangelical faith.

I remind you that *both these covenants were made with the same people*: the old covenant with the house of Israel and of Judah, and the new covenant with the house of

Israel—nothing new at all. Whatever may have been meant by the old, so far as that is concerned, is meant by the new.

II.

Here you have TWO COVENANTS CONTRASTED: one is called the first, the covenant of the law. It was not new in the days of Moses. Moses said nothing new. He gave to the people no new law. He simply elaborated, and clearly formulated that which had been given to the people from the beginning, "This do, and thou shalt live." That was the principle by which our first parents were hedged around: "In the day that thou eatest thereof thou shalt surely die." The first covenant was nothing less in principle than the law that was given on Sinai.

This chapter says that the Lord Who gave the first covenant *found fault with it*: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." It was demonstrated that the first covenant was not adequate for the purposes of salvation.

Did God change His mind? No! He never designed that men should be saved by law. Wherein consisted the faultiness of the first covenant? "The law was weak through the flesh." It set up standards which it was impossible for sinful human nature to fulfil. "The law is holy, and the commandment holy, and just, and good." But man was unable to attain to that first commandment. What purpose did it serve? "By the law is the knowledge of sin." There are some of you, I suppose, who play like Brother Penney, without any conscious and deliberate application of the principles of harmony, because they are written in your mind, and so you play. There are little children who are brought up in a nursery, in a home, where they are taught to speak the King's English accurately; and they speak it in the years of their infancy more correctly than some people speak English after they have been graduated from a university.

Is it therefore unnecessary to teach such children the principles of English grammar? Or, if it be some other language, the principles which regulate correct speech in that language? Oh yes. It is necessary that we should know the law in respect to these matters, for only as we know the law can we correct ourselves. "By the law is the knowledge of sin." For instance: I find our Toronto editorial writers talking about, "That much", "That black", "That red"—a most egregious mistake. You will find it in *The Globe*, in *The Star*, in *The Telegram*. I wish they would all learn English, so that they can write it. You cannot correct an expression like that without knowing grammatical law. If you know the principles of grammatical construction, you will be able to detect the grammatical sin in that expression.

The purpose of the law was that, by the law, by the divine standard, by that first covenant, men should discover their own sin. "By the law is the knowledge of sin." We "all have sinned, and come short of the glory of God." How do you know a thing is exactly thirty-six inches long? You women, what do you do? Put it over your knuckles, or measure it by your arm? That is a fair guess, but only a guess. In order to discover the

exact length of this desk, I must have some standard rule to apply to it, to discover how many inches it is. And if, when I stretch my rule upon it, I discover it is short measure, there is no power in the rule itself to bring the desk into conformity with the measure.

God's law is a transcript of His own holy nature, and was given that men might measure themselves by God's law, and discover that they had fallen short of His holiness, and were short measure. Thus "by the law is the knowledge of sin". But the law was faulty and defective in the sense that it had no power to bring those whose shortness it discovered and disclosed up to its own standard.

The first law was entirely external to the man. There its principle: This do and thou shalt live. If I cannot do it, I cannot live; if I cannot attain to the perfection of the law, I am short measure; but in the law, with its discovery of my defects, there is no salvation.

The second covenant is *very simply called "the second."* They are called the old and the new; the first and the second. Why make eight of two? Why not abide by the simplicity of the Word of God? For after all, all that was in the Edenic, the Adamic, the Noahic, the Abrahamic, the Mosaic, Palestinian, Davidic, as the Scofield Bible names them, and the New, is summed up in one of these covenants: they are the first and the second, the old testament and the new, the revelation of God at Sinai, and the full-orbed disclosure of Himself at the place called Calvary.

Let me point out to you that *the second was not designed, to supplement the first*, not to add something to it. We write a book, we publish it. We go over the proofs as carefully as we possibly can, read them a score of times—and while the book is going through the press we discover some typographical or other errors that have crept into it in spite of all our pains, and we put at the back an "addendum", or a slip entitled "errata", explaining the mistakes that have crept into our human production.

The Lord did not give us a second covenant because the first was imperfect in its nature or constitution, or because He discovered certain omissions. The second covenant was never intended to supplement, to add to the first. *It was designed to take its place, to supersede it.* It was designed to take the place of the covenant that went before. The text says, "That which decayeth and waxeth old is ready to vanish away." In that He hath called this covenant new, He hath made the first old; and if it is old, then it decayeth and is ready to vanish away.

How absurd, dear friends, for anyone to suggest that God in His programme had designed to bring back the old covenant, with all its bloody ritualism, with all its temple service, with all its Levitical priesthood! Could anything be more absurd and more contrary to the plain, unmistakable teaching of Scripture, than that by God's design, anything else was intended than that the new should take the place of the old? He said, "I will give them a new covenant." And *it was different from the old in that it was grounded upon different principles.*

Thus our chapter argues the superiority of Christ to Moses, saying, "But now he hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been found for the second." If a

man could have been saved by the law, there could have been no necessity for the gospel. If men could have lifted themselves up to glory, there had been no necessity for the Lord Jesus Christ to come down to earth. If the tower of Babel could have been a success, and men could by their own efforts, have built a stairway to the Skies, there had been no necessity for Jacob's ladder, with its ascending and descending angels; nor for its fulfilment in its great Antitype, Who said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." He hath made the first old. He has wiped it out; He has removed it; He has done with it forever; He has introduced something new.

What is the new covenant? It is a covenant of sovereign grace. There are no conditions. The first was that if indeed they should walk in God's ways, He would do certain things for them. But in the New He saith, "I will," "I will", "I will". Whether we will or not, He will!

What is the defect of modern preaching? The almost utter absence of the doctrine of sovereign grace. And there can be no salvation apart from grace. It was God Who made man in His own image and likeness: it was sin that marred that image. Mark you this, if it were possible for a man to remake himself into the image and likeness of God, he would be equal with God, and would challenge the divine supremacy. Grace is absolutely indispensable to the sovereignty of God, even as it is indispensable to the impotence and total depravity of sinful human nature.

This new covenant has nothing to say about bringing people back to Jerusalem, or rebuilding a temple, and re-establishing the sacrifices there. The day will come, God says, when He will take things into His own hands. He says, "I will do it." That is what we need to-day. In the face of the world's impotence, where sin abounds, where human wisdom has been shown in every realm of life to be unequal to the task of guiding men's steps, we need the wisdom and power of God. View it religiously, view it educationally, or politically, or socially. We have boasted of what we could do—and a fine mess we have made of everything we have touched. How could anyone picture a world of greater confusion? In spite of our boasted evolutionary advancement and of all our education, surely it is true that "the world by wisdom knew not God". I cannot see any help for the individual, for the nations, for the world, apart from the sovereign decree of the One Who is God over all, blessed for ever, Who breaks in upon our darkness and our confusion and says, "Behold, the days come, when I will." God will do it!

There is no foundation for faith, there is no ground for hope, there is no source of inspiration, in human-kind. They have all failed us, and we have failed each other. "Salvation belongeth unto the Lord." That is the new covenant.

The provisions of the new covenant are effected by divine power subjectively applied, rather than, as in the old, an ideal objectively enjoined: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah... for this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

No man can become proficient in anything until the law and the principles of that thing which he essays to do, have been written in his heart. Do you remember when you first tried to drive a motor-car? I remember when I did. I wanted to have an interview with the Minister of Highways at once! The roads were too narrow. Talk about a four-way road as a new thing!—I thought of that long ago! I saw the necessity for that the first time I got behind a wheel. And I wanted it all to myself! But I do not need it now.

When I first tried to drive, to keep the law, I gripped the wheel with both hands—and the harder I gripped, the more disposed the thing was to go into the ditch. I can drive with two or three fingers now. All that was involved in that act in the beginning has become a part of me. I do it automatically, without thinking. That is how you read; that is how you walk; that is how you do everything which you do well.

Did you ever hear people remark about the carriage of a certain woman? Have you ever been in a drawing-room where someone came in who had been prepared for it? She came in stiffly, precisely—exactly as *The Ladies' Home Journal* prescribed! It reminds one of someone playing while watching the score! That is how they walk. Presently another walked in—there was music, poetry, utmost artistry in every movement; and instinctively people looking at her said, or thought, "How graceful!" Why? It was natural. Her graceful carriage was but the evidence of inherent grace.

There are people who dress by the first covenant. They really do. They study the latest in styles—hats, coats, boots, and lip-sticks. They paint their nails red, their lips with a colour that the Lord never gave to lips in this world—and which He never will, either in this world or the next. When they are all painted and powdered up to the latest standard, they think they are beautiful. You remember what our Lord said?—"Consider the lilies of the field, how they"—paint? No!—"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." Why? Solomon's glory was an external thing, put on from without: the lilies' was inherent, essential, of their very nature. They did not try to be beautiful: they could not help it.

That is grace. God never proposed in the moral and spiritual realm to do violence to the principles upon which His own creation is based. One of the things that deepens my conviction of the divine origin and authority of our holy religion is that it is founded in the very nature of things; it fits everywhere. "I will put my law, not outside of the man, but inside the man. I will give him a new heart, a renewed mind, a renewed will; I will come into him, and live with him, and live out my life through him." "Christ in you" is the only "hope of glory". That is the "new" covenant. That is salvation. Not in joining a church, not trying to keep New Year's resolutions; but becoming subject to the power of divine grace—becoming "new creations in Christ Jesus", old things passing away, and all things becoming new.

How is it effected? The writer of this epistle carries it forward; he quotes the same passage again in the tenth chapter of Hebrews, referring to what he has said here, and this is how he puts it. "Then said he"—speaking of the failure of all others—"Lo, I come to do thy

will, O God. He taketh away the first, that he may establish the second." What is the first? He takes away the human will, and dependence upon it, and substitutes the divine will—"Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Then, on the basis of that, he continues, "Whereof the Holy Ghost also is a witness to us: for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

The truth of the whole matter is that as the first Adam miserably failed, the second Adam has triumphed gloriously; and by the offering of that infinite sacrifice, has made it possible for God to release the powers of His grace, and make us new creatures in Christ Jesus.

III.

I must call your attention to one thing more before I send you away. Look at THE SCOPE OF THIS SECOND COVENANT. I wonder do you see the implication? I hope none of you have been offended by my expositions of the last two Sunday evenings. I know how hard it is to re-examine something to which we have opened and yielded our minds. But listen: "They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

What is meant? That is the outreach and scope of the new covenant. It is part of it. It is one of its promises, that by the operation of its powers, the time shall come when it will be no longer necessary for a man to say to his neighbour, Know the Lord; for all shall know me, from the least to the greatest." Everybody a Christian! Everybody a new creature in Christ Jesus! No darkness, but all light; no further necessity for preaching the gospel—only for continuing to believe it, and to reveal in the truth of it; for all shall have heard it—"And all shall know me, from the least to the greatest." That is the far reach of this new covenant.

The centre of it all is the death of Christ. He gave us the ordinance of the Supper, saying, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." How long? How long? "Till he come." That is the limit of it. When He comes, the world's probation will be ended. The new covenant, with all its implications, will have been fulfilled.

Is there here a picture of a Jewish kingdom, or any other kind of temporal kingdom ruling over an earth in which there are still some elements of evil? I do not see it. "All shall know me, from the least to the greatest." What is it but a prediction of that day of which Peter speaks when he says, "We, according to his promise, look for new heavens and a new earth, wherein dwell

leth righteousness." A cleansed, a regenerated earth, made new, when the whole creation shall have been delivered into the glorious liberty of the children of God, and when all shall know Him from the least unto the greatest; and as it is elsewhere said, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." The new covenant shall abide. The new covenant will be effective until the Lord Himself shall come. The first is temporal: the second is eternal. The old covenant passeth away: the new covenant abideth for ever. "This cup", said Jesus, "is the new covenant in my blood." A new covenant sealed by His blood. And it is through the blood of the everlasting covenant we are to be made perfect to do His will. This new covenant shall never, never pass away. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." He says to sinful human nature, "I gave you your chance. I gave you an opportunity to show what you could do, that you might learn your need of Me; and you all failed." "I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me: and my fury it upheld me."

What is the message of the new covenant? Simply that Jesus Christ, the Mediator of the new covenant, Who stands between the soul and God to mediate His grace to every penitent sinner, is here this evening: He is ready to receive sinners. Any man or woman who will acknowledge, "I have sinned; I cannot keep the law; I have tried ten thousand times, and as often I have broken my resolution. I am a poor, helpless, bankrupt sinner. I make an assignment. I give myself up. I cannot pay fifty cents on the dollar: I cannot even pay one cent on the dollar. I have nothing with which to pay." Then you may come, saying,

"Nothing in my hands I bring,
Simply to Thy cross I cling."

Let us keep this truth before us; let us keep to this great promise of salvation, and get people ready for the second coming of Christ by preaching the first coming with all our might. If we believe that "once in the end of the age" He came to put away sin by the sacrifice of Himself, if indeed we receive Him as our Saviour, if by any means we should be mistaken respecting some of the details of His second coming—and I rather suspect we all shall find we have been mistaken in some things—if we have loved Him with all our hearts, and are ready to welcome Him at His coming, He will forgive us for not knowing more than we do. Trust Him! *Trust Him!* "Behold the Lamb of God, which taketh away the sin of the world."

I never expect to have any other gospel than that. I trust we can all sing the verses that are on Spurgeon's tomb in West Norwood Cemetery, upon the tomb of the world's greatest preacher:

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

"When this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song
I'll sing thy power to save."

The Lord make us all ready to sing it, for His name's sake!

HOW ABRAHAM PRAYED LOT OUT OF SODOM

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

Preached in Massey Hall, Toronto, Sunday Morning,
February 12th, 1939.

(Stenographically Reported)

"But Abraham stood yet before the Lord."—Gen. 18:22.

We have seen in our lesson this morning how Abraham was visited by three men whom he and his wife entertained as strangers. The New Testament tells us thus entertaining them they entertained angels unawares. Thereafter the Lord communicated to Abraham His purpose respecting the wicked cities of the plain—Sodom and Gomorrah, and the other cities nearby; that He was going down "to see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." When Abraham knew the danger which threatened Sodom, knowing that Lot and his family were dwelling there, he interceded with the Lord. The men who were the angels went on toward Sodom, "but Abraham stood yet before the Lord."

I have no doubt that one of those men was the Angel of the Covenant, the Jehovah of the Old Testament, an Old Testament appearance of the Lord Jesus Christ. We are always to remember that every communication which God made to His people in Old Testament time, was a communication made to them through the second person of the Trinity, Jehovah of the Old Testament. It is well that we should keep clearly in mind that the Old Testament is just as full of Jesus as the New Testament.

"Abraham stood yet before the Lord." I have heard many times from the lips of devout people a phrase which comes, perhaps, from the Methodist class meeting. It is a good phrase. It is well-worn because it is good. I have heard men thank God that they were still "on praying ground, and interceding terms with God." That is true of every believer: he is on praying ground and interceding terms with God. If we are really Christians we may, like Abraham, stand before the Lord: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

The grace wherein we stand as Christians is grace communicated to us through the one and only Mediator, the Lord Jesus Christ. And it is through Him we have access by faith into this grace. Believing God as did Abraham, our faith is counted for righteousness, and we are permitted to stand before the Lord.

I speak especially this morning to those who thus stand, as believers, before the Lord. And I want you to see what that standing involved to Abraham; and what was happening to some other people while Abraham stood before the Lord.

I.

So to begin: while Abraham thus stood in this place of privilege, related to Jehovah by grace through faith, THERE WERE SOME WHOM HE LOVED WHO WERE DWELLING IN A CITY DOOMED TO DESTRUCTION. Lot and his family were dwelling in Sodom. They had pitched their

tent toward Sodom, but ultimately had arrived at the wicked city itself. And within its borders they were now living. And while Abraham stood thus before the Lord he was made aware that Lot and his family were in dire peril.

Those of us who have been standing before the Lord are in a place of eternal security, a place of fellowship and of communion, a place wherein we "rejoice in hope of the glory of God". But while we are thus privileged, there are many whom we know who have not this same standing, and who are exposed to great peril. I know that is not very profoundly believed even by many of the Lord's children to-day, and it is a truth which is almost universally denied by such as are not the children of God. Notwithstanding, the word of God is very clear that such as are out of Christ are in great danger, for those who believe not are "condemned already".

I would have you *distinguish for a moment between Lot and his family*. I suppose if we had not New Testament light on the subject we should seriously have questioned the genuineness of Lot's religion. We should have assumed that Lot was really not a servant of God at all. He had left the company of Abraham, and pitched his tent toward Sodom, and at last was dwelling, as I have said, within that city. But the New Testament tells us that though in that position, he daily "vexed his righteous soul" by the ungodliness of the people about him.

I think Lot was a type of the carnally-minded, worldly Christian, who has really believed, but who has been ensnared by the things of the world, the lust of the flesh, the lust of the eyes, and the pride of life; and instead of living a separated life, shut up to God and to the things of God, allows himself to become entangled with the things of this life. Such people are not without hope toward God, not without a real faith in Him; yet they live at a poor dying rate, in association with people who know not God at all.

I suppose the casual observer would have found difficulty in distinguishing between Lot and the men who were roundabout him. How true that is of many professing Christians, that between Sundays you can hardly tell them from those who make no profession at all. They have no testimony. They bear no witness for Christ. If they are disciples, they are disciples secretly. All their associations, all their companionships, all their fellowships, are found among men of the world, and they are engaged in the things of the world, for upon them, their affections are set.

Abraham knew what and where Lot was, and he knew the danger to which he was exposed. If not in danger of losing his soul, he was in danger, at least, of losing everything but his soul. And that is exactly what happened to Lot.

We read in the Scripture of carnally-minded Christians, of people who have really been born again, who are really children of God, but who have not learned the secret of living unto God. And so, though the one foundation is laid, they build upon that foundation "wood, hay, and stubble." The structure of life is a ramshackle affair. It is not fireproof; it will not stand the test of the judgment. And the New Testament says that in that great day when everything shall be destroyed by fire, for them, all the works of a lifetime will be swept away:

"The fire shall try every man's work of what sort it is." But when such works shall be thus consumed, "he himself shall be saved; yet so as by fire". He shall escape; as Job has it, "with the skin of his teeth," appearing at last empty-handed before God.

How sad that professing Christians should thus live at a third-class rate, below their privileges—instead of delighting in fellowship and communion with God as did Abraham, as he stood before the Lord. Lot was mixed up with the world and all the ways of the world, scarcely distinguishable from the worlding himself. I think that those who thus stand before the Lord have much to do to pray for those who have pitched their tent toward Sodom. There are many professing Christians who need the intercession of those who stand in grace: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." We ought to seek an exuberant, abounding, spiritual life for ourselves in order that we may be qualified to restore such as have drifted away from God; we ought indeed to sanctify ourselves, that such also should be sanctified through the truth. I speak to you Sunday School teachers, and Christian workers, and remind you that when you seek the restoration of a backslider, you put your hand to a task that is just as difficult as the bringing of an unconverted person to Christ. It is only as we stand before the Lord as did Abraham, that we shall have grace and power for that great ministry.

But *there were others*. Lot's family were there. They were not like Lot. *His sons-in-law could not be distinguished from the men about them*. Lot had lost his testimony in his own family so that when at last he gave his testimony to his sons-in-law, and bade them flee with him from Sodom "he seemed as one that mocked unto his sons-in-law. They rejected his religion, and mocked at his testimony, and leaving Sodom he had to leave his sons-in-law behind him. Remember always, it is easier to pitch one's tent toward Sodom, and lead others in that direction, than to induce them to leave Sodom when once established there.

There are people who are part of the city of destruction: people who have never been born again. Among the boys and girls, and young men and women who come to our School, and who are here this morning, many others, perhaps, who attend the services of this place, some are without God, and without hope: they are under condemnation, and need the salvation that is in Christ Jesus.

II.

Let us see HOW ABRAHAM WROUGHT FOR THEM AS HE STOOD BEFORE THE LORD. First of all, *Abraham believed the revelation which God had given him that Lot and his family were in peril*. I wonder how many of us really believe the Bible? Do you? What do you believe in the Bible? You believe that Christ died for you? "Yes." You believe that you are saved through faith in Him? "Yes." You believe you are a child of God, and an heir of glory? "Yes." You believe in heaven? "Oh, yes." You believe you are on the way there? "Yes." On what authority do you believe that? "On the authority of the divine communication contained in the Bible." Well, my dear friends, if that be so, we have precisely the same authority for believing that people who are out

of Christ are condemned already. You have exactly the same authority for believing in the existence of a place and condition called "Hell" in the Bible, "where their worm dieth not, and the fire is not quenched". You have exactly the same reason for believing there is such a place as hell, as you have for believing there is such a place as heaven. You have the same reason for believing that some people are on the road to destruction, as that you are on the way to heaven. We cannot believe the one without the other.

The Bible says that Sodom and Gomorrah were set forth as "examples suffering the vengeance of eternal fire." They were symbols of that side of life where men and women, and boys and girls, live, who are without Christ.

Abraham believed in the impending judgment. He believed profoundly that Sodom and Gomorrah were to be destroyed, because had God told him so. There is nothing that you and I need to be more convinced of than that this whole world "lieth in the wicked one", and that their only salvation is in Christ Jesus.

How many of you attend funeral services! You attend the service of some friend, or acquaintance, who has been called away. And irrespective of the life of the man, irrespective of whether or not he has made profession of faith in Christ, whether or not he has had any interest in religion, or given any evidence of having been born again, in the majority of cases you will hear the minister say or assume that the dead man—though he may have been the vilest of sinners—has gone to heaven. And later as you go to the cemetery, you hear the burial service of the English Church read. As the dust is dropped upon the casket, you will hear it said that "this body is now committed to the ground, dust to dust, earth to earth, ashes to ashes, in sure and certain hope of the resurrection of the just." But in such a case it is not true. The man who dies out of Christ cannot be buried "in sure and certain hope of the resurrection of the just": "If ye believe not that I am he, ye shall die in your sins." There is a state and place of punishment for those who have rejected the gospel of the Lord Jesus Christ. And there ought to be a time and place of future reckoning. I have said it to you a thousand times, in as many different ways, that it would be impossible to believe that this world were subject to any moral government at all, it would be impossible to believe in the divine righteousness, in the holiness of God, if the Bible did not reveal to us that there is such a place as hell, and that there is a judgment before which all men must stand.

Look upon the world to-day. The vast majority of men defy God to His face. They do not want Him, and declare they can live without Him—wicked as were the men of Sodom and Gomorrah; and the judgment of God overhangs all such. You ask me do I believe in the doctrine of eternal punishment. I do. I am bound to do so. Do I believe that if a man dies without Christ he is forever doomed? Most assuredly I do, for Jesus Christ said so. And we have no hope of the future, no knowledge of the future apart from this revelation, and our faith in the revelation of God in respect to the felicity of the just stands upon exactly the same foundation as must our faith in the everlasting misery of those who die without Christ.

Now when Abraham stood before the Lord he stood as a believer who believed God, and when God came to him,

and said, "Abraham, I am on My way to Sodom to bring upon it the judgment which it has earned", Abraham believed God. And he stood yet before the Lord because he did believe Him. Oh, teachers, fellow-Christians, if we really believe God's Book, not theoretically, but if the truth of it lays hold upon our hearts, grips us, becomes part of us until we are seized with the conviction that men out of Christ are lost, we shall then, like Abraham, stand before God. It may happen, by His abounding grace, that He will use us to make us, under Him, saviours of our fellows. Abraham believed the promise.

Do not shut your eyes to the terrible threatenings of the Word of God. Sometimes I think we are under a special responsibility who live in this day. There are some things which ought to be very easy for us to believe. If you were to hear of a single case of smallpox somewhere, that the house is quarantined, you would not be greatly disturbed. Or assume it to be some other disease. But suppose it begins to spread! Suppose you were to hear of hundreds dying in one day, or suppose it were thousands! Suppose you were to hear that in the cemetery they were digging great trenches, and burying people at night by the thousand! Then you would say, "Oh, horrors!" That is to say, when a thing becomes epidemic it is another matter. While a single death might not lead you to think of the disease as being virulent, a thousand deaths would.

My dear friends, can you not see the plague to-day? Cannot you see what sin is doing to-day? Can you not discern that the very top is taken off hell, until the fumes of the pit are polluting the atmosphere we breathe? Read of Spain. I was thinking of it last night as I looked at the picture of little children, like our little children, fleeing before the dogs of war, tens of thousands, hundreds of thousands. When you see these things over all the earth to-day, sin at its worst, evil at its apex, at its flood tide all over Europe and Asia, and America, and Canada, surely we ought to be able to believe that what the Bible says is true! Every newspaper you read, if we have ears to hear, and eyes to see, is challenging us: Go back to your Book and see that that is what I have been telling you. This destructive, this all-consuming thing that the Bible calls sin is rampant. Yonder are the cities of Sodom and Gomorrah, and you don't need to go to Europe, to New York, to Chicago, or Montreal, you need only to walk down Jarvis Street, and you can see hell let loose. We ought, indeed, to be standing before the Lord, earnestly beseeching God to save such as are exposed to the fatal evils of the day.

Think about what the Bible teaches us of these things. You parents who have children in Sodom, you wives who have husbands there, friends, relatives in Sodom, people toward whom you are not indifferent and who are in the gravest spiritual danger—are you not concerned? If you are not, it must be because you do not believe the Book. We should be concerned if we really believe what the Bible says.

I have seen the surgeon prepared for his work. You have seen him too. You have seen him with his white robe on, and his mask, and his rubber gloves. What is he going to do? Oh, he is going into the operating room. That is all. But the patient is a perfectly respectable person! Yes; but the surgeon knows what an

infinitesimal organism might do, what would follow if something were to get into that wound which his lancet will make, as it might do if everything were not kept perfectly clean. He knows the deadly virulence of germs which the eye cannot see, and he knows that by contact with them his patient might go down to death. Do you call the man thus arrayed a fool for being so careful? No; He says, "I am dealing with something that has death in it, and the utmost that surgical science can do would fail unless all contact with these things is avoided."

And my dear friends, if we believed our text Book as the medical practitioner believes his text book, if we believed the result of the laboratory demonstrations throughout the world as the doctor is compelled to believe what is put before his eyes, we should be like him, with our masks, and our rubber gloves, and our robes, to keep ourselves "unspotted from the world." The biblical doctrine of separation, of sanctification, is analogically in complete accord with demonstrated principles of the physical sciences. Oh, if only we might stand before the Lord, fitted to gain the ear of heaven on behalf of millions in peril!

III.

Abraham prayed. Let us believe it. Then think of our privilege! "Abraham stood yet before the Lord." You have read the story. HE STOOD WITH CONFIDENCE IN THE DIVINE RIGHTEOUSNESS. He said: "Shall not the Judge of all the earth do right? I know to Whom I pray. There is no partiality there, no injustice there, there is no compromise there. He is holy, just, and true. The Judge of all the earth will do right." And we can be sure, my dear friends, that God will make no mistake. A great many people have come to me with their troubles. They have been to court, and they think that they have been hardly dealt with. But the Judge of all the earth will make no mistake, no mistake in regard to your friends. He is a righteous Judge.

Now Abraham did not believe that the wicked in their wickedness, and for their own sakes, should be saved. He did not ask that God would lightly pass over the sin of Sodom. We may as well recognize at once that it is utterly useless for us to ask God not to bring the sinner to judgment. That is settled. That is as sure as the holiness of God. "Though hand join in hand, the wicked shall not be unpunished." Judgment has overtaken Sodom, and it will fall upon all of like quality. It were useless to ask God not to punish the wicked. Abraham did not.

But he sought to discover if there were sufficient righteous men in Sodom, vicariously to save the wicked. "Are there enough righteous people there that on their account I may plead the sparing of the city!" And you know how he began with fifty, then forty-five, until at last he reached the limit of his faith, and said: "Peradventure ten shall be found there. And he said I will not destroy it for ten's sake." But there were not ten righteous men, and so judgment fell.

How much more happily situated are we! We cannot believe that God would pass by the sinner, or pass over his sin, but we can plead the righteousness of One Whose righteousness is enough for the salvation of the world. We have not to ask whether there be fifty, or even ten. We can pray that for the sake of Him Who died for sinners, and Whose righteousness may be im-

puted to sinners, God will bring sinners to His feet, and save them with an everlasting salvation.

God heard the prayer of Abraham, not for the wicked in Sodom, but for such as were righteous. And so Lot and his daughters escaped out of the city, but his sons-in-law perished in the overthrow. His wife, reluctant to leave her worldly possessions, looked back, and became a pillar of salt, and Lot and his daughters barely escaped. The Bible says that "God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." And in the morning, when Abraham looked toward the cities of the plain, he saw the smoke thereof arise as the smoke of a furnace, but Lot and his two daughters were saved. They left everything behind. And you will remember that Lot had tents, and herds, and cattle: he was very rich, but he had to leave everything behind. He lost it all, and he came out with only his two daughters.

Oh, teachers, as I speak to you this morning I speak to my own heart! More and more must we ask God to come to us as He did to Abraham, and make the great peril of men and women, boys and girls out of Christ, more real to us, that we may have them with fear, pulling them out of the fire. Nearly a year ago now some of you heard that Jarvis St. was on fire. A good many of our people said, "I could not believe it. It cannot be true." Some left their work. They hastened to the spot, until they actually came within view of the place before they could believe. But they saw the flames and the smoke ascending as "our holy and our beautiful house (was) burned up with fire." Then, it became very real to them. It has been terribly real to us ever since. I wish that we could similarly realize the danger of these boys and girls, and men and women with whom we are associated. I wish we could see their danger to be just as real as was that fire of a year ago. If and when it does become so, I know that we shall be constrained, as was Abraham, to stand before the Lord.

I do not know whether Sarah, not understanding as much as did Abraham, might have said, "Why Abraham, your visitors are gone, what are you standing there for? Why don't you come and rest now that they are gone." I think he would have said, "I cannot rest so long as such danger threatens Lot. I must stand before the Lord." So may God help us to do!

May I tell you a story I heard my father tell, not out of a book, but out of his own experience! He was a young minister in Cornwall, England, at the time. After an evening service one Sunday he went home with one of the members of the church for tea, before he went to his lodgings. After tea this godly man, whom he was visiting, conducted family worship, and they got down on their knees to pray. This man had a brother-in-law named Samuel Hughes. Samuel Hughes was professedly an infidel. He was president of an infidel club, which used to meet every Saturday night, when they talked together of their infidelity, ridiculing the Bible, and all the things of God. And before they parted each Saturday night it was the custom of Samuel Hughes to take out his watch, and then say, "Now, men, I am going to lay my head on the table for two minutes, and if there be a God, I challenge Him to strike me dead." Every Saturday night he closed their meeting in the same way. He laid his head on the table, and looked at his watch, and there was silence for two minutes. When

the two minutes were over he said, "There you are boys, there is no God, or He would accept a challenge like that." So it went on year after year. On this particular Sunday night, this godly man, his brother-in-law prayed for God's blessing upon the services of the day. Then he began to pray for one and another by name. Presently he prayed for Samuel Hughes, that God would save him. He waxed bolder and bolder in faith, until finally he said, "I will not rise from my knees until Thou shalt send Samuel Hughes here." It was late at night. My father said he was tired after the day's work, and he began to wonder just how long they would have to stay there, for it was not given to him to have the same faith as Hughes' brother-in-law. Still he said he was conscious of the presence of the Lord in a remarkable sense, and he joined in praying that the Lord would send Samuel Hughes into that room that night. And so they continued to pray together.

The room in which they knelt was just off the hallway. My father said that after a while he heard the outside door open, and someone stepped into the hall. He said a thrill went through him. Like Rhoda, scarcely believing that it was the one for whom they prayed, he wondered who had come in. In a moment the door of the room opened, and Samuel Hughes, whom he knew, walked in. He fell on his knees, and in a few moments he was praying the prayer of the publican: "God be merciful to me, a sinner." And he received Christ.

When they rose from their knees his friend said, "Now tell us about it Samuel. How did the Lord deal with you to-night?" He said, "I was late getting home. My wife had gone to bed, but she was not asleep. So I began to prepare for bed. But suddenly there came to me an overwhelming feeling that I ought to go to see you. I said to my wife, 'I think I ought to go down to see John to-night'. She said, 'That is folly. He will be in bed and asleep long before now.' 'Well, perhaps so'. And so I began to remove my shoes. But I could not do it. I said, 'Wife, I must go and see John'. 'What for?' 'I don't know, but I must go'. And there came such an irresistible conviction that I dressed again, and I came. I did not know why. As I opened the door I heard you praying, John, and I heard you telling the Lord that you would not rise from your knees until I should come. Many a time I have challenged Him to strike me dead, to answer in judgment. But He did not answer me in judgment, but He answered you in mercy to-night."

My father said he knew Samuel Hughes for many years afterwards as a godly man, who walked in the fear of God all his days.

"More things are wrought by prayer
Than this world dreams of."

If we could but receive God's word to us, as Abraham received it, and then stand before the Lord, God would remember us too, and send many a Lot out of the midst of the overthrow in which to-day they dwell.

Let us pray:

We thank Thee, Lord, for the privilege of access to Thy throne. Make us to appreciate also the tremendous responsibility wrapped up in that privilege. Make us men and women of ceaseless intercession. Lay upon our hearts, we pray Thee, a real burden for the salvation of the Lots and their families that dwell in, or hard by, the cities of destruction.

Bless our meditation. Help us to be truer men and women, for Thy name's sake, Amen.

HOW THE ROMAN CATHOLIC CHURCH WORKS IN QUEBEC

(Continued from page 2)

with him this fall, and he, finding him still firm in his faith, became very angry, wished him the worst of luck, and even said, "Je vous souhais que vous voyiez le diable." ("I hope that you may see the devil.") As a parting thrust he said, after ordering him out, that we would see we would have more trouble yet burying our dead. When he related that to us, we little dreamt he would be the first to go. Well, at last, just a little over a week before the accident, word came from the Under-Secretary of the Province that he had been asked by the Secretary to say that the Attorney-General, which means here, Duplessis himself, did not see fit to accord to us "Lettres Patentes" in view of information he had received. The lawyer assured us that this was without repeal, but we had sent further letters trying again. In the meantime we were praying, and had asked friends everywhere to pray that it would please the Lord to keep all in good health till arrangements could be completed. He did not see fit to do so. He must have some purpose; we shall see later.

As you can understand this matter confronted us and added to the burden of the rest. But we did think likely that his parents and family would want to reclaim his body, and naturally we should make no objection, only asking permission to have a service before. We waited with heavy hearts for their arrival, they were supposed to arrive that night, but did not come.

I have not mentioned that Paul had kept up a correspondence, frequently very painful for him, with his mother, begging her to consider even asking permission to go home and present his cause before all and let them judge at New Year's when the whole family would be there. How eagerly he awaited their reply, but a refusal came. He could go home for the day if he would promise not to mention anything religious and would enter into the celebration with the rest, which meant drink and all. Of course he could not go. There is much I could tell about his letters from her and to her, all tender pleading on his side, all raillery and scorn on hers. But once since then, there came a little note saying that she was thinking of him, and though they were not rich, if he were in need of money, to let them know. That was the only time her mother-heart permitted itself to speak. Judging only as we could from the type of letters she had written, and knowing the bitterness of her grief, we dreaded greatly her coming, both for ourselves and for her. Can you understand fully her terrible position, without hope as a Catholic, for had not the *curé* warned her many times that her boy was damned in his position, and she did not catch the slightest glimmer of that glorious hope which robbed the tragedy of its bitterness for us?

Two older brothers came first. They shared her grief too. They asked if we would have any objections to their taking their brother's body, saying that they would like to be able to say that their brother was buried at home. We assured them we should not have any objections, so they said they were waiting for their parents and would have a consultation to decide, but that they would like to have him. They left to go to the home of Catholic relatives nearby.

Then the mother came without the father. Could I picture that scene to you, you would know something of the cruelty of the religion and its ministers which would separate between such a mother and such a child, for the sake of the Lord they pretend to serve. She, though we did not know it immediately, had come from a long discussion with the *curé*, who tried to dissuade her even from coming to see her boy. Evidently led to believe that we would pour out wrath and hatred on her head, she came timidly, meekly in, trying to hide a breaking heart. She kept this attitude while warming herself by the stove, seemed to marvel at the kindness of the Christians, and the signs of evident grief on our faces. Then one of her boys, Wilbrod indeed, came to take her away, seeming to fear to leave her there. Then some word of ordinary kindness on my part broke the restraint, and flinging herself upon me, she sobbed out in my arms her love and her grief for her boy. I shall always hear that poor voice, "Mon pauvre Ti' Paul, mon pauvre enfant, comme je t'aimais! Je t'aimais plus que tous les autres, mon pauvre garçon!" ("My poor little Paul, my poor child, how I loved you. I loved you more than all the rest, my poor

boy.") When I whispered that he loved her too, she turned such hungry eyes upon as she said, "Ma fille, croyez-vous réellement cela?" ("My girl, do you really believe that?"). Unrelenting cruelty had tried to rob her heart even of that consolation, and had tried to teach her that her boy no longer loved her. Before we could have time to assure her very much along that line, Wilbrod was hurrying her away, but she said so despairingly, "Et on me dit que je ne peux pas même voir pour la dernière fois mon garçon? Comme je voulais le voir et l'embrasser encore une fois, s'il y a moyen!" ("And they tell me that I cannot see my boy for the last time. How I should like to see him and to kiss him once more, if it is possible!"). I insisted they let her see him . . . so little consolation was left her. Even to make you understand Roman cruelty, I cannot draw the veil which covers that scene, but I shall never forget it.

Then they hurried her away, she, all the while saying she was coming back. But they did not let her.

It was she who had the word from the *curé* which would settle whether they would claim the body. A letter was sent that evening to say that they had consulted together and decided not to claim it, but that "pour raisons qui ne sont pas de notre ressort." ("For causes which are beyond our control.") Evidently the *curé* refused to bury it in the cemetery, so they decided they would sooner not have it buried in disgrace. That left us in the necessity of doing something against the law, namely placing a body in the vault built on ground not yet recognized as a cemetery. We had no choice, though a tremendous fine can be imposed. We immediately sent word of what we had done to the Attorney General, asking again for our letters, telling him we could do no other. Time will tell whether the clergy consider that they have found the case they have waited for or not.

I have written this story to you, Mr. Whitcombe, at length. Perhaps you will understand that which makes it impossible to condense it just now. But I was prompted to write immediately for I feel the need of an immediate volume of prayer going up from everywhere, and that for many reasons.

We are faced with a severe trial of our faith. Paul promised so much as a future servant of the Lord for the salvation of his fellow French-Canadians. It was generally agreed upon that when spring came he was starting out into active service, with his car, going all through the Lake St. John district. Everything about him promised an abundantly fruitful ministry. We are confident now only of this, that the Lord saw that He could get more glory to His Name through his death even than through a life which promised so much. Pray that it may please the Lord to strengthen our faith in Himself through this trial.

Then there would almost seem to be irony in the fact that to-day, the 11th of February is the day set aside for the special mass for the annihilation of the Christians of Girardville. Yet God can turn these things for His glory and our good.

I have said enough about the cemetery situation to show how urgently we need God's hand in the arrangements of that, and the frustration of the enemy's plans in that regard.

God has taken Home one labourer in this needy field, one of the most earnest. Pray that his death may be the dying of a seed from which may spring many labourers so that a greater harvest may be reaped.

But most urgent and surely most appealing is the need for prayer for the salvation of that poor heart-broken mother. Can you understand anything of the remorse and regret which fill her aching heart? Caught in the coils of a cruel enemy, whose hatred of God's Word will not be stopped by feelings for a broken heart, she can be set free only by the power of the Spirit Who can find entrance into homes and hearts closed to us. We are sending her Paul's Bible as a souvenir. Pray that she may find Paul's Saviour in it. And not her only, but all her family and his father. We long for the day when we may go with the Gospel to that home from which he was driven for the Saviour's sake. Would you not like to share our joy in that day? Surely God will hear the cry still of him whom He has taken. Join your voice with his and ours until then, please.

Yours in Him,

LEILA M. BOYD.

NEWS OF UNION CHURCHES

SPECIAL MEETINGS IN THE NORTH—The pastors of the churches at Kirkland Lake and Kapuskasing made return visits to each other's fields, holding a week's special services in each other's churches. From Pastor John Cunningham of Kirkland Lake we print the following account of his time in Kapuskasing:

"It was a very profitable and pleasant experience for me to spend a week with the friends in Kapuskasing. Each field has its own particular problems to face, and the difficulties of the work in Kapuskasing differ from those in the other Union works in the north. Nevertheless, the Lord has abundantly blessed the faithful and untiring labours of the pastor, Rev. Robt. Brackstone, and there have been some very remarkable conversions in this predominately French Roman Catholic town.

"My visit to Kapuskasing on January 29th was the occasion of the pastor's second anniversary, and special services in the form of cottage prayer meetings were held each evening of the week previous. From Monday until Saturday we were conscious of the Lord's presence in each service, and the people turned out well to the various homes to hear the Word of the Lord. Friday evening was the climax of the week when some forty people crowded into the home of some former French Roman Catholics, whose conversion last summer is a remarkable testimony to the sovereign grace of God, and we had great liberty in proclaiming the gospel. The Sunday services were especially well attended, and that despite sub-zero weather. The people listened eagerly to the Word of God. There was much cause for rejoicing in that some were present for the first time since the work opened. The Lord manifested His presence in convicting power, and we feel confident that the Lord is about to save other souls in Kapuskasing to the glory of His Name.

"The Lord has blessed Brother Brackstone's ministry in calling about him a band of faithful, earnest, Bible-loving Christians who are eager for the salvation of souls. It is good to see young converts with the ability and spirituality which qualifies them for responsibility in the church, and to see them also discharging their duties faithfully as unto the Lord. Some who have been saved but a short time show real evidence of a work of grace in their hearts, and are making steady progress in the things of Christ. They are patiently bearing persecution for the sake of Christ with great joy, and do not fail to bear testimony to Christ at all times. If the next two years see the same progress as the past two in Kapuskasing, as we have every reason to believe they will, there will be in this town a strong band of Christians whose presence will be a great power for God."

Mr. Brackstone of Kapuskasing, writes of his stay in Kirkland Lake as follows: "I had the privilege of visiting Kirkland Lake, a growing city of nearly 22,000 souls. I was afforded the joy of preaching to the saints there on Sunday and several times during the week in the various homes. Each evening the attendance grew. The last evening saw the apartment of one of the members well filled with adults and young people listening to the gospel.

"I should like to take this opportunity to say that the loyalty, earnestness, perseverance and sacrifices of Brother Cunningham and his people would be an inspiration and encouragement to any visiting pastor. I am convinced that the Union's investment in Kirkland Lake has yielded genuine spiritual returns to the glory of God. We trust that our exchange will prove mutually beneficial both to congregations and pastors."

HOME MISSION INVESTMENTS—On the same day last week two letters came in from two Home Mission causes containing gifts for the Union funds. Three years ago neither of these churches was in existence. The support they receive from our Union treasury has led them to feel their share of responsibility for the common work. By contributing to the Union funds while they are still Home Mission churches they enjoy fellowship with the larger churches in our fellowship, and at the same time they are training their membership for greater things—when increased financial resources will permit them.

From one letter we take the following: "I am enclosing a money order which is made up as follows: payment envelopes received last January, the rest to the regular budget of the Union. So far, the duplex envelopes have been a

great help, and we have seen a marked improvement in the givings. It was decided that the missionary offerings the first Sunday of each month should be sent to the Union, and the other Sundays the offerings are to go to our building fund. Enclosed is the amount received yesterday for the Union. We shall send in the money monthly as it is received."

The other Home Mission church wrote as follows:

"We are enclosing our missionary offering from January and February for the French Baptist work. It goes with our prayers, and sincere thanks to God for such a work, and for the privilege of dropping our mites into such a field of investment. We give it with sincerest gratitude to the great Giver and to all His stewards responsible for the donations which make possible our monthly grant."

No one would dream of investing in Home Mission work for the sake of the financial return, but we rejoice in these fruits of the Spirit's working in our Home Mission churches, not merely on account of their monetary value, but much more because they are the results of a spiritual increase that has been given to the preaching of the Word. We thank God for these and other returns on our investment and press the battle with renewed courage.

SUDBURY—Pastor John Boyd. "The month of January was quite busy for us with our regular work supplemented by that occasioned by sickness and the preparation for our annual entertainment which we had January 30th, instead of at Christmas. The weather was very bad the night of our entertainment, but in spite of that we had about three hundred present, and I believe the Lord really blessed through the various gospel messages of which the programme consisted. The regular work is going on about as usual under the good hand of our God. We have had conversions almost every week in different parts of our work, and the interest and spiritual development of the believers still indicate the continuous work of the Lord in our midst. We especially rejoiced last week over the salvation of a man in a neighbouring town for whom we had been praying for some time. A boy about fifteen made profession of faith in Christ tonight in our prayer meeting in Sudbury, and so the work goes on, little by little, as God sees fit."—J. R. B.

MAPLE GROVE FAREWELLS REV. KINGSLEY CUTLER. After nearly five years of fruitful ministry on the Maple Grove field, Rev. Kingsley Cutler preached his last sermon as pastor of this church on Sunday, February 5th. Mr. Cutler has recently accepted the call extended to him by the Cannington and Sunderland fields. A large congregation was present in the Maple Grove church, and Mr. Cutler took as his text, Joshua 1: 9, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Mr. Cutler thanked the members and friends for their loyalty and support during his ministry, saying that the older people had been like parents to him during his stay there, and the younger people he delighted to call his brothers and sisters. At a farewell service on Monday evening, a purse containing a substantial amount was presented to Mr. Cutler as a token of the love and affection of the church membership and community.

Prior to Mr. Cutler's ministry at Maple Grove church, it was without any young men in its membership. There is now a strong band of young people in the church, and during his ministry two young men from the congregation have spent a time of preparation in the Seminary, and have since been engaged in part time preaching in the district around. A number of others have made profession of faith in the Lord Jesus. Mr. Cutler leaves Maple Grove with the very warmest good wishes and sincerest prayers of the entire church.—E. M.

LETTERS TO THE EDITOR

Hotel Albert, Utica, N.Y., Feb. 2, 1939.

"My dear Brother Shields:

"I am just one of the many souls your wonderful ministry has brought help and inspiration to. Some years ago a copy of THE GOSPEL WITNESS was placed in my hands. I read it with much interest, and later subscribed for it. It has meant everything to me since.

"I am a Baptist minister, and my home is in Florida. For some years I've been doing evangelistic work from ocean to ocean, and God has given me thousands of souls. I know of no one who has brought a greater inspiration into my life than yourself. Your courage, your faithfulness to God and His Word, your clear conception and teaching of the gospel of grace, and your loyalty to Jesus Christ, have had a tremendous influence upon my life and ministry.

"It would be a blessed privilege to sit in your congregation and hear you preach. Some day I hope to run away from my engagements and come to your church in Toronto and hear you. And when I do so, I want to look around the new building and have the satisfaction of knowing I have a little part in it. That is why I am enclosing my cheque for Ten Dollars. Send me THE GOSPEL WITNESS for another year, and put the balance in the new church building.

"Blessings on you. May God spare you to us for many more years.

"Sincerely yours,

"(Signed) _____"

Albany, New York, Feb. 15, 1939.

Dear Dr. Shields:

"I wish to congratulate you on the splendid progress you are making on your fine new church.

"You have certainly given us food for thought in the last three issues of your paper. I know your time is precious, but one question I wish you would answer, are Jews who have not accepted Christ as their Saviour lost when they die? I asked a minister, but his answer was that God would do what was right. The Bible states that unless they accept Christ's sacrifice for their lost condition they are without hope. Am I right? If I were fifty-three instead of seventy-three, I would move to Toronto where I could get some real spiritual food on the Lord's Day.

"May God's rich blessing rest upon you is my prayer.

"Sincerely yours,

"(Signed) _____"

(Replying to above: It was to Nicodemus, a Jew, and "a Master in Israel," that Jesus said, "Ye must be born again"; and Paul in I. Cor. 1:23, said that "Christ crucified" was "to the Jews a stumblingblock." It is as true of Jews as of Gentiles, "He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God."—Ed. G.W.)

Ithaca, N.Y., Feb. 13, 1939.

Dear Dr. Shields:

"So sorry that the one dollar is all I can send you, as what I earn baking is all the money I have. My boys buy my food, and the flour for the baking, and I get the pleasure of my neighbours' dropping in to get the bread and rolls. Last Friday I had 18 loaves and 14 pans of rolls. Some were for the W.C.T.U., so no money from that, just the joy of helping. I helped our Missionary Society get 20 new hymnals for our church to help a School down South. I don't need money for myself; I gladly give what I get. Would gladly give more were I able to earn more. Will be 80 next birthday, live alone, no not alone, "never alone" is the Christian. Have so many blessings, so much to be thankful for, and so happy I can still help a bit.

"I'm often thinking about your new Church and wishing you the greatest success along all lines.

"With the very best wishes, sincerely

"(Signed) _____"

_____, Ont., Feb. 10th, 1939.

"Dear Miss Stoakley:

"Received the kind letter from Dr. Shields this morning and with the same mail had a letter from my daughter with \$10.00 enclosed. She promised me at Christmas to help with THE GOSPEL WITNESS, Seminary, and Building Fund. She asked me when I would like the first instalment and I told her March the 1st. It didn't seem strange to me that the two letters came the same mail. Before I went to sleep last night I read the 46th Psalm and this morning I rejoice to know that God is our refuge and strength. My daughter and I are hoping to be in Toronto for May 14th and would

like Dr. Shields to know what a comfort his sermon was to me. The one preached January 29th, 1939, how wonderful Dr. Shields explains it all, and it's always what I've believed.

"Dear Miss Stoakley, when we come to Toronto, I am going to look out for you, I'd love to meet you, I'll be writing again to you in a few weeks.

"Yours very sincerely,

"(Signed) _____"

"North Madison, Indiana, Feb. 14, 1939.

THE GOSPEL WITNESS—Friends:

"With many words we are tempted to write—but we refrain. Just thank you for the sermon of February 9, 'Blindness in part . . . until . . .'. Every point is made clear. We would like to hear Dr. Shields' interpretation of Paul's words in I. Cor. 15:8, 'Seen of me also, as of one born out of due time', an enigma to us, never having read any satisfactory explanation.

"Sincerely,

"(Signed) _____"

"Enclosed 50c, please send copies of Feb. 9, as above referred to. Thank you."

(We give our opinion in answer to the above question respecting I. Corinthians 15:8. In Acts 1:21, 22, the Apostle Peter laid down the principle that a successor to Judas should be selected from among those "which have companied with us all the time that the Lord Jesus went in and out among us". Whether they were mistaken or not, in electing some one to take the place of Judas, is a moot question; for the Lord, unknown to the man himself, already had, "a chosen vessel" in reserve to complete the number of the apostles.

But there is nothing to indicate that the Apostle Paul ever saw the Lord Jesus in the days of His flesh. By a special revelation on the Damascus Road (Acts, chapter nine), and perhaps also when he was "caught up into paradise and heard unspeakable words," as he tells us in Second Corinthians, chapter twelve, he saw the Lord. It is, we believe, to these experiences he refers when saying, "Last of all he was seen of me also as of one born out of due time." That is to say, he was born spiritually at a later date than the other apostles, and was without the necessary qualification of having seen the Lord, until he was thus qualified by special revelation.

In First Corinthians, chapter fifteen, Paul is marshalling the witnesses who had actually seen the risen Christ; but Saul of Tarsus did not see Him for himself during the forty days in which He shewed Himself alive after His passion. But he did see Him after His ascension, and was equally a witness to His resurrection with those who had seen Him before His ascension. Thus he became, in principle, a type and representative of all who should afterward believe in the risen Saviour.—Ed. G.W.)

New Hamburg, Ont., Jan. 28, 1939.

Dear Dr. Shields:

"Mother is 78 years of age. We have been getting THE GOSPEL WITNESS for a good length of time, and mother says as long as she can read she wants to get it. We also want to send a donation towards the rebuilding of the church. We can't tell just when but will try and have it in before May. Hoping this will be satisfactory to you.

"Please find inclosed \$5.00 for THE GOSPEL WITNESS.

"Yours in Christ,

"(Signed) _____"

WHY TWO SERMONS IN ONE ISSUE?

This issue may seem to some to be full of rather solid reading; but this is our apology: We are happy to say that practically every week we receive requests for the morning sermon. This week there were more requests than usual, and the only way we have of supplying copies is to print them. Do our readers think it a bit too much? If so, let us know.

HOW SPURGEON FOUND CHRIST

(As Told by Himself)

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him.

I thought the sun was blotted out of my sky—that I had so sinned against God that there was no hope for me. I prayed—the Lord knoweth how I prayed—but I never had a glimpse of an answer that I knew of. I searched the Word of God: the promises were more alarming than the threatenings—I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land; I had Christian parents; but I did not understand the simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground that needed to be sown? I knew it was said, "Believe in the Lord Jesus Christ, and thou shalt be saved"; but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snow-storm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, went up into the pulpit to preach.

This poor man was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a glimpse of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a deal of effort. It ain't lifting your foot or your finger; it is just 'look.' Well, a man need not go to college to learn to look. You may be the biggest fool, and yet you can look. A man need not be worth a thousand a year to look. Anyone can look: a child can look. But this is what the text says. Then it says: 'Look unto Me.' Ay," said he, in broad Essex, "many of ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God the Father. No: look to him by and by. Jesus Christ says, 'Look unto ME.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to Christ. It runs, 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend; I am sitting at the Father's right hand. O look to Me! look to Me!"

When he had got about that length, and managed to spin out ten minutes or so, he was at the length of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey, now, this moment, you will be saved."

Then he shouted, "Young man, look to Jesus Christ; look NOW!" He made me start in my seat; but I did look to Jesus Christ.

There and then, the cloud was gone; the darkness had rolled away, and that moment I saw the sun. I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before. Trust Christ, and you shall be saved.

Bible School Lesson Outline

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

Vol. 2 First Quarter Lesson 9 February 26th, 1939

SEEKING A BRIDE FOR ISAAC

Lesson Text: Genesis 24.

Golden Text: "The Lord, before whom I walk, will send his angel with thee, and prosper thy way."—Gen. 24:40.

For Reading: Genesis 23.

I. The Oath—verses 1-9.

This chapter may be considered from at least three standpoints; as a historical narrative, as illustrative of the search of the Church to be the Bride of Christ, as the winning of the individual soul for Christ. Teachers and Christian workers will find this passage full of suggestions for their own service for Christ.

Since the chosen seed would be descended from Abraham through Isaac, the choice of a bride for Isaac was a matter of great importance. The purity and separation of the race must be guarded. For this reason, Isaac must not take a bride who belonged to any of the heathen, idolatrous nations.

The search for the bride was carried on upon the basis of an oath. Our heavenly Father has entered into a solemn covenant with His Son on our behalf, and, by reason of His faithfulness, we may with confidence invite sinners to come to Christ (1 Tim. 2:5; Heb. 9:15).

The servant was asked to pledge himself to be faithful to his master's trust. We are not under law, but under grace. Yet, let us renew our covenant with the Master Who has appointed us to perform a special task for Him (1 Cor. 9:16; 1 Tim. 1:11).

If the maiden were not willing to leave her country and go to Isaac, Isaac must not leave his country and go to her (Jer. 15:19). Salvation necessitates a departure from the sphere of the world into the Kingdom of God's dear Son; an emigration from the dominion of Satan to the sovereignty of Christ; a translation from the old line of Adam to the new line in Christ (Col. 1:13).

The God Who had promised Abraham an inheritance would surely guide in all the steps leading to its possession. So may the child of God go forward in confidence, trusting in the Father's promises (Phil. 1:6; 1 Pet. 1:3-5).

The servant's responsibility was limited; he was bound to be faithful, but he was not bound to succeed (1 Cor. 4:2). He must plead his master's cause to the best of his ability, but the burden of decision rested with the maiden. Each individual must make his own choice (Rom. 14:12). Let us see to it that we are clear of the blood of the souls to whom we are to take the message, although we cannot answer for their response (Ezek. 33:7-9).

II. The Journey—verses 10-28.

Abraham had placed all his resources at the disposal of his servant, who probably was Eliezer (Gen. 15:2). The Master Who has commissioned us to search for souls for Him will make adequate provision for our need; we do not go to war at our own charges (Luke 10:7; 1 Cor. 9:7). The command "Go" is accompanied with the provision of His power, and the promise of His presence (Matt. 28:18-20).

The work of soul-winning must be begun and continued in the spirit of prayer. Eliezer prayed very definitely that his errand might be prospered; not indeed for his own praise, but that glory might come to his master.

Eliezer requested a sign in order that he might be sure that the Lord had shown kindness to Abraham (Gen. 15:9-17; Judges 6:17, 37; 2 Kings 20:9). While signs are not an indication of mature faith, for we walk by faith, not by sight, God stoops to our weakness, and sometimes gives the encouragement of an outward manifestation of His will. God heard and immediately answered the prayer for guidance (Isa. 65:24).

The servant ran with eager haste toward Rebekah. A joyful enthusiasm will be of great assistance in recommending the Gospel we profess (Acts 8:30).

"Thou must be true thyself,
If thou the truth would teach;
Thine own heart must overflow,
If thou another's heart would reach."

Although joyful and eager, Eliezer was burdened as to the outcome of his journey, and carefully watched for each new token of the successful unfolding of the Lord's plan. Rebekah watered the camels (verse 14), announced her connection with Isaac's kindred (verse 4; Rom. 8:30), and welcomed the messenger (Matt. 10:40). The Lord had guided him along the path, because he had been willing to walk in the way of the Lord (compare verse 40). God gives explicit guidance in return for implicit obedience (Prov. 3:6).

Abraham's servant did not forget to give thanks to God for His mercy and truth, for His grace and faithfulness (Gen. 32:10; Psa. 89:1; 92:1, 2; Lam. 3:22, 23).

III. The Pleading—verses 29-49.

Eliezer could not rest or eat until he had discharged his duty. Some carry on fishing as a vocation, others as an avocation, but Christ has called us to the earnest task of fishing for men (Matt. 4:19; Luke 5:10).

The steward is free to display his Master's boundless wealth, given by the Father to the Son (John 3:35; 1 Cor. 3:21-23). He need make no apology for calling men to Christ; he offers them riches beyond man's understanding (Eph. 1:14, 18; 2:7; 3:8). He will not speak of himself (John 3:30; 15:26), but will reveal to men the glorious Person of Christ, His wealth and His purpose in desiring them for Himself (John 16:13-15; Eph. 1:3-6).

What a "straight from the shoulder" appeal for decision Eliezer made (verse 49)! He put the issues before Rebekah clearly and forcefully; there was to be no trifling (Joshua 24:15; Exod. 32:26; Matt. 27:22). He was not there to amuse her or to interest her merely, but to urge her to accept the overtures of love.

IV. The Response—verses 60-67.

The enemy of souls would have men tarry, but Christ calls for immediate decision (Acts 22:16; 2 Cor. 6:2; Heb. 3:7). There is danger in delay. Rebekah could not be a bride and remain where she was; she must go to Canaan, and go at once (Luke 15:18).

"Wilt thou go with this man? I will go." The similar questions and answers which are part of the wedding ceremony illustrate the transaction which takes place between the believing soul and Christ. As we accept Him, He receives us. There is mutual love, trust and surrender. As teachers ask their scholars the question, "Wilt thou go with this man?" may their reply be "I will go".

Rebekah had learned to love Isaac even before she saw him (1 Pet. 1:8), but how great the rapture when at last she stood in his presence (1 Kings 10:7; 1 John 3:1, 2)! Their meeting was the beginning of long years of fellowship (Rev. 21:2-8).

The trusted servant was able to give his report with joy (Mark 6:30; Heb. 13:17). No doubt he received the commendation "Well done" from his master, but his greatest reward would be to see Rebekah's union with Isaac (1 Thess. 2:19), a union brought about because of his own faithful presentation of the claims of another, which caused her to leave her country and kindred and follow him (verse 61), as he led her to the beloved bridegroom (Prov. 11:30; Dan. 12:3; John 1:42).

SIX WEEKS TO THE YEAR'S END

This has been the most difficult year of Jarvis Street's history financially. On March 4th last our holy and beautiful house was destroyed by fire. Since then we have had to hold Sunday Services in Massey Hall, and week evening services in Cooke's Presbyterian Church. Notwithstanding the generous hospitality of our friends of Cooke's Church, the charge upon our General Fund has enormously increased. In addition to this, our people have strained every nerve to support the Building Fund. Altogether it has been a year of tremendously heavy burdens.

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