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SERMON ON LOT'S WIFE

PREACHED BY THE REV. JAMES M'LEOD, D. D.

It was Preached in the First Presbyterian Church Yesterday Morning. Doctor Was Unable to Conduct Evening Service on Account of a Very Severe Cold—Story of Lot's Wife Is a Very Tragic One from Beginning to End—Lessons That It Teaches.

On account of a very severe cold, Rev. James McLeod, D. D., was unable to conduct services in the First Presbyterian church last night. At the morning service he preached on "Lot's Wife," taking as his text from Luke, xxi:26: "Remember Lot's wife."

"Remember Lot's Wife."—Luke xxi:26. "These are words of warning. Our Lord's purpose in uttering them is noted in the context. He was speaking of the last days, when He will come to judge the world in righteousness. He intimates that His coming will be as sudden and as unexpected as was the Flood that destroyed a guilty world, in the days of Noah; and as the rain of fire and brimstone that destroyed the cities of Sodom, in the days of Lot. In those days, the multitudes lived in fancied security. They were thoughtless of the future, and wholly unprepared for the coming catastrophe. And lest His disciples should be thoughtless and unprepared, and unprepared, Jesus said: "As it was in the days of Noah, so shall it be also in the days of the Son of man. And again: "As it was in the days of Lot, so shall it be also in the days of the Son of man. Hence His warning. It is as if He had said: "See to it that you are not caught careless and unprepared in the day of the Lord. Avoid especially of those whose sins brought upon them swift destruction. Beware of danger. Heed the warning. Escape for your life. Prepare to meet thy God. Dress forward, don't look back; "Remember Lot's wife."

When Jesus told His disciples "Remember Lot's wife." He did not wish them to forget her husband. They know the history of Lot and his family. It was ancient history then, and it is far more ancient now. It is recorded at length in the book of Genesis, and it is a story for the instruction of its readers, and hearers in all after ages. As we think of Lot's wife it is only natural that we should also think of the words of Christ: "Remember Lot's wife."

Four—Note the destructive power of sin. Lot's wife was deeply moved by the thought of the impending catastrophe. But she could not bring herself to see the justice of God in threatening to destroy her home and her friends. Hence while she had believed in God, she hesitated and lingered. When Lot warned his son-in-law he seemed unto them "as one that mocked." His wife, in a measure, shared their spirit. She hated to leave her luxurious home, and so while the angels laid hold of her, the Lord being merciful unto her, and while they hastened her out of the city, she turned to look back for her life, her heart was still in Sodom. In view of her conduct and her punishment, we cannot mistake the obvious lesson that Jesus has in mind when He says: "Remember Lot's wife." Let us heed the lesson. Behold the goodness and severity of God; to Lot, goodness; to his wife, severity.

Sin is that abominable thing which God hates. And why does God hate sin? He hates it not because it grieves Him, but because it is rebellion against His authority, and because if God does not come to the rescue, it will surely ruin the sinner. In those soft days, we have almost lost the bible conception of sin, its ruinous character and its hideousness in God's sight. If we would see what sin is, let us turn to the scriptures on morals, not poems of sentiment, not speeches of philanthropists; but another book altogether; the Book of God—the Old Testament, to show us what sin has cost in judgment; and the New Testament, to show us what sin has cost in expiation. It is well that pious souls should remember that God is just; it would be well, also, if unpious sinners could be induced to ponder that other sentence of inspiration, which says: "Our God is a consuming fire."

But was not the sin of Lot's wife a trifling sin? What great harm was it to turn around and take a last look at her old home? Little sins, these are the devil's traps to catch the unwary traveler. Little sins can spoil the vine, as completely as if they were big. It was only a little sin for Eve to eat it; but it was forbidden fruit and it was man's first disobedience, and the fruit of that forbidden tree that brought death into the world and all our woe. To disobey God is not a trifling sin. It dragged down angels from heaven. It drove our first parents out of Eden. It ruined Lot's wife. It killed the Lord of glory. Lot escaped, but his was an awful deliverance; his wife's body was caught by the fiery flood and her's was a fearful punishment. "Remember Lot's wife."

never could, and never did come out of His place to do, now and then, either in Heaven or earth, something which His own natural law could not, of itself, do at all, or would not do, of itself, at that particular time, and in that particular way, and at that particular and specified place? Is it not most irrational, to put limitations upon God, which God Himself discards? The miracle of the Flood and the miraculous interpretation of God in the case of Lot and his family, and in the case of Sodom, have upon them the imprimatur of Jesus Christ. They bear His endorsement, and they will pass current when all critics and all the critics of divine truth will be buried in oblivion. We may well believe that the natural and the supernatural "Are but parts of one stupendous whole." Above and below and behind them both, is the God of both. The natural is as truly the work of God as is the supernatural. "Whereas God the maker that makes in man associations. It was selfishness that must, at first, have been exceedingly painful to his wife and daughters, to be obliged to live in such a desolate infancy. But their scruples were soon overcome. Sodom was a rich city, and Lot was growing rich, and he and his family were welcomed to the best society in the town; the best society in Sodom! Save the mark! What must have been the best society of a city, in which there were not a righteous person? But, nevertheless, Lot pitched his tent towards Sodom, and his loyal wife and children went with him. They soon ceased to be the Ammonites had any reason to be proud of their ancestry. Yet Lot was pardoned and his wife was punished. We are shortsighted, and our vision is often darkened, and God sees better what man thinks he sees vice, and God see vice where man thinks he sees virtue. The foolishness of God is wiser than man; and the weakness of God, is stronger than men.

If we had not found it in the pages of revelation, we would see, as follows that both before and after the destruction of Sodom, His daughters, too, from our point of view, were more wicked than their mother. Neither the Ammonites nor the Amorites had any reason to be proud of their ancestry. Yet Lot was pardoned and his wife was punished. We are shortsighted, and our vision is often darkened, and God sees better what man thinks he sees vice, and God see vice where man thinks he sees virtue. The foolishness of God is wiser than man; and the weakness of God, is stronger than men.

But why did he not get out of such a predicament? He did not get there as a missionary. He went there to make his fortune and he made it. Yes, and he lost it, too, and that in a moment. He lost his wealth, he lost his home, he lost some of his children, he lost his wife and had it not been for God's angels, and for God's over-riding grace, he would have lost his soul. But at this juncture, he obeyed God, and hence he was saved, while, alas, his wife disobeyed God and was lost. "Remember Lot's wife."

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