

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.

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
Registered Cable Address: Jarwitsem, Canada.

Vol. 16, No. 11

TORONTO, JULY 22, 1937

Whole Number 792

The Jarvis Street Pulpit

"A MAN SHALL BE AS AN HIDING PLACE"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 17th, 1928

(Stenographically Reported)

"Behold, a king shall reign in righteousness, and princes shall rule in judgment.
"And a man shall be as an hiding place from the wind, and a covert from the
tempest; as rivers of water in a dry place, as a shadow of a great rock in a weary
land."—Isaiah 32:1, 2.

A very wise man of ancient time observed that "the thing that hath been, it is that which shall be: and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us." The laws which govern the vicissitudes of the day and night, which regulate the circuits of the wind, which cause the rivers to run into the sea, which fill the clouds from the sea and the rivers from the clouds, so that the sea is not full, do not change; they are the same to-day as they always have been from the beginning of the creation. The differences which we observe in life are very largely external and superficial, the underlying principles are ever the same; and just as surely as the same laws of assimilation and growth which produced the bountiful harvest of Joseph's plenteous years, produce the harvests of our day, so the same moral and spiritual principles determine human character and destiny to-day as in the day when Isaiah lived and sang.

Isaiah looked out upon the prospect of his day and saw the war-clouds gathering. The sky was darkened, and he saw there were difficult times ahead. He gathers up the nation's experience, that is, the experience that is in prospect for them, in such dreary words as these, "the wind", "the tempest", "the dry place", "the weary land". He sees there is trouble coming.

What does he propose as a remedy for the national ills? He does not suggest a new political alliance, he does not propose some improvement in the national defense, he does not even suggest the importance of more earnest attention to religious ordinances. All these have their place, but they are not fundamental. He foresees

that when that day of trial comes God will raise up a man as a national deliverer, and he says, "Behold . . . a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Then his horizon broadens, his view of the future is extended, and he sees another King, a greater King, and a greater kingdom. He sees One Whose dominion shall be from sea to sea, and from the rivers unto the end of the earth. He sees a greater conflict impending, a fiercer foe attacking, even principalities and powers and the rulers of this world's darkness; and as a remedy for it all, to provide deliverance out of it all, he says, "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

I.

I desire to discuss with you a little while this evening THE PRINCIPLES WRAPPED UP IN THIS TEXT. Here is a political situation in Isaiah's view when nations are gathering in opposition to Israel, and one nation in particular boasts of its superiority to all others, whose king will later declare, "Which of the gods of the nations have been able to deliver at all his land out of the hand of the great king, the king of Assyria?" But Isaiah sees how in that day the victory will be won. God will win it, God will provide. But *it will be won through a human personality*. He will raise up a man who shall stand as a rock, and under whose shadow many will find rest.

That has always been God's way of getting His work done. In the unfolding of His purposes of grace in the Book you will find that it is very largely a biographical

record. History gathers about outstanding personalities. God's plan from the beginning was to make men. "Let us make man in our image, after our likeness." And He always brings about reforms, in any department of life, by means of some human personality or personalities. God's great task in the world is not to build institutions, nor to effect elaborate organizations: His task is to make men always: "Let us make man in our image, after our likeness."

I remember being particularly impressed with the modern trend of things in attending some meetings of the Presbyterian Church and the Methodist Church when they were negotiating for union. Their whole argument was, "Let us build this great organization. You may have your opinions, I may have mine. We may call them convictions, but in the interest of this great organization, let us subordinate our opinions, our convictions, to the general interest, on the basis of compromise let us all get together and build this great tower whose top shall reach unto heaven." I was particularly impressed with this principle when I heard the Chairman of a Union Committee at a certain Methodist Conference say in effect, "Now, brethren, we cannot all have our own way, of course. You may have your view of things, and I may have mine, but the great need of the hour is union, the great thing is to build this great church. Do not allow your peculiarities to stand in the way of the consummation of that purpose. Let us all get together. Let us subordinate that principle to this great castle we are going to build." Such Union is as unscriptural as anything could possibly be.

God never intended that any of us should stultify our manhood, that we should set aside principles that are a part of our lives. You may find a man, who, in his opinions and convictions of truth may be wrong—but he stands for them, he believes something, and his belief makes him a man. He may sometimes be going in the wrong direction, but at least he commands everybody's respect because he believes something, he stands for something, he lives for something, and is willing to die for something. Now, I say, God's plan has been to make men, God's plan to-day is to make men. And that is the programme of the gospel,—not to build great institutions, not to effect elaborate organizations, not to build a great church, but to build men, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." I care not what evil there is in the world, if you are going to remedy it, you must get at the root of the matter. If there are evils, they emanate from human personalities; if there is wrong in the world, it is to be laid to the charge of men; and if you are going to build human society, or correct any of its ills, you must go to the root of the matter, you must provide radical treatment. You must make better men; and until you make better men you will never have a better society or a better world. Hence the programme of the gospel is to deal with individuals, it is to make men who will be as a shadow of a great rock in a weary land.

The greatest need of this hour is men. God pity us! They are scarce enough. We have little elements of big organizations, midgets that will build themselves into any kind of machine. These we can find by the million, but men who do their own thinking, men who believe God's truth because God has revealed it, men who are prepared to hold fast by that which God hath declared,

and shape their character and conduct on the principles of the Book,—they are scarce enough. But that is God's plan, and that is our task as Christians, to go out preaching the glorious gospel of the blessed God.

Our Social Service friends would set us a harder task than the taskmasters of Egypt set the children of Israel when they commanded them to make bricks without straw: Modernists would have us build houses without bricks! How can you have a regenerated society, a better world, when men are getting worse and worse all the time? Never was there greater evil in the world than to-day. I heard a man say the other day, and I had to rebuke him for saying it, for I was on the platform with him—he said the heart of humanity was gradually moving toward God. He spoke of the movement of the glacier, how its movement could be measured over long periods of time. "So", he said, "it looks black enough, but really if we put down our stakes, and take our measurements, we shall find that just as the glacier is fluent, so the heart of humanity is getting better and better all the time." Europe is just an aggregation of dog-kennels, waiting to fly at each others' throats! And in our country you will find men in industrial realms who trust nobody, joining together to oppose other bodies who are joining together. Thus labour builds its shelter from the winds, a covert from the tempest; they hope by their unions to irrigate the arid desert. Capital is afraid of its life of Communism, and when Labour organizes to protect itself, immediately on the other side Capital must amalgamate, saying, "We must protect ourselves."

Am I pessimistic? No! I believe in the future because I believe God is above us, and that God will have His way in the end of the age. But it is folly to suppose that by these measures we are going to lift the world nearer to God. Show me where you have done it anywhere. But find me a man—a man—a human personality, in which God dwells, and you have found God's means of bringing a better condition of things to pass. I suppose if we had this evening some daring programme of social reform, they might report it in the newspapers; but if, as God shall speak to us, some poor sinner's heart is broken, and tears of repentance stream down his face, and he looks away to the cross of Calvary and finds forgiveness of sins, and is made a new creature in Christ. I do not suppose they would report that at the close of the service in Jarvis Street Church one man was observed who seemed to be under deep emotion, and he professed that he had repented of his sins, that he had turned away from his old life, that he had set his face, by God's grace, toward a new day,—that would be so unimportant, such a commonplace thing, they would not in all probability report it. Yet that is God's way always of turning the world upside down. First of all getting into a human heart, breaking it up, taking possession of it, energizing the whole life by His spirit, and thus bringing His counsels of grace to pass through a regenerated man.

II.

So much for the principle, let us have SOME ILLUSTRATIONS. My principle is this, whether for good or evil, for weal or woe, the determining factor in all human affairs is human personality: that when you get back of all secondary considerations, back to primary, fundamental, things, behind every evil, you will find a man; behind every good you will find a man; behind every movement, for good or evil, you will always find a man.

And you will never make things better until you deal with that man. Look at some illustrations of it.

It is the time of recess at school, or just after school is out in the afternoon. A group of boys emerge, and they have no programme prepared. They go out into the play-ground or into the field, and for a little while the company is without organization or leadership. But there is one boy who stands out and says, "Let us play so-and-so." Soon they all fall into line, and they are all busy. "Behold a man." That is why,—because somebody came forward, and took upon himself the responsibility of leadership, the rest immediately followed him. Out of chaos came order, out of indecision came resolution, and the hours were usefully employed.

Let me take you to a place in this city. Somewhere on yonder corner there is a factory. What do they do? They make a certain product. Do they employ many men? Thousands. You ought to see them when pay-day comes. A great crowd of them going for their pay—and they get it too. Behind them are their homes and families; a great multitude of people have found in that factory, in the material sense, a hiding place from the wind, a covert from the tempest, a river of water in a dry place, a shadow of a great rock in a weary land. If somebody should say the factory is going to close, they would be full of alarm and say, "What shall we do?" Behind that solid block of buildings, that great organization, with those thousands of employees of all grades and ranks deriving their living from that organization—what is that organization? Well, it is a company, an intangible, impersonal, thing, a company, a corporation. So that is how that factory was built, was it? That is how it is maintained, is it? No, go back and back and back of all the names. Somewhere behind it you will find one brain that thinks, one man that plans, and he is to all the others as a shadow of a great rock in a weary land. Take him away, and the whole thing is likely to crumble. It is a principle that inheres in the very nature of things.

Where shall I find another illustration? Here is a great railway system that is just about bankrupt. You can hear the squeak every time you get on a train. You wonder how the trains keep on the track—it is all out of hand. On the main lines there are two or three decent trains, but on the branch lines everything seems to be going to ruin. Yet in a little while you get on and wonder what has happened. Every employee, engineer, conductor, trainman, everybody roundabout the station, is alert; there is a new spirit everywhere. You find you get better service, and as the months pass, and the years go by, you begin to say, if you have travelled a great deal, "I never saw anything better than this. Everything moves like clock-work, and everybody wants to serve, everybody is polite, everybody goes out of his way to serve those who patronize that road. What strange miracle has happened?" At the top of it, in the manager's position, there is a new man who infuses his spirit into the whole organization, until it throbs with new life, and becomes a mighty thing of service.

Look at political life. The platforms of politicians are not of much value. I do not know what they are made for—they are not made to walk on! I suppose they are devised for advertising purposes. But no political party will ever get into power by elaborating a platform. They say, "We stand for certain principles", but nobody is going to the poll to vote for abstract principles. You cannot make people enthusiastic about principles in the abstract. But when the people find a man who incarnates

the principles for which his party stands, and leads his people on, then the crowd increases, and they go to victory. It is always a man.

Look at the religious world. What has been God's plan religiously? Go back into ancient history and what do you see? "I called Abraham alone." Alone! In Hebrews we have it summed up, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." God always, in religious life, called a man. I could take you right through the whole Book and show you that that has been God's principle always. But let me reserve that for a moment and say this: come down to Reformation times. Where did Europe find refuge from the blackness of darkness, from the wind, from the tempest, from the dry places, from the weary land? What brought about the Reformation? The organization of a committee? The unification of opposing bodies? The union of opposites on the basis of compromise—is that how the Reformation was effected? No! God found in Luther the man of His choice, and by means of a man He changed the face of the religious world. Toward the end of the eighteenth century, what brought about the revival in England? and saved England from suffering the throes of the French Revolution? What was it? No church; no committee, no organization: it was a man, or men, the Wesleys and Whitefield. God got into their hearts, and by that means changed the religious life of England. The same was true in America: where there were men like Finney and others.

Go back in the history of the Baptist denomination in England. Go through all South London, and ask how these hundreds of Baptist churches came into being—how was it? It was simply through the ministry of Spurgeon, the overflow of his ministry. Again the same principle applies.

Of course the same is true in the military and naval history of the Empire and of the world. View the troublous times of Napoleon's day. Where are we going to place responsibility for it? Evils abounded I know, but gathering it up in one personality, Napoleon was the man. On the other hand, how are all these evils met and conquered? There come to your mind the names of men like Pitt who stood out and refused to surrender. I wish we had a few William Pitts who were Baptists to-day! Read Pitt's speeches, Pitt the younger, who wore himself out at an early age. How he sweat blood for his nation, because he could see into the future! He refused to hold any sort of negotiations with the tyrant when others wanted to compromise, when others wanted to placate Napoleon. "No", said he, "better die a thousand times than yield our necks to that yoke." Then you remember that ultimately, when Napoleon went to Waterloo, he said to his officers, "I am going to measure myself with this Wellington"—and he did. And when Wellington lowered his glasses and saw that the field of Waterloo was won he said, "Thank God I have met him at last."

How did God deliver Europe? By a government? No; these men had to stand against many of those in their own party, and on these matters be eyes for thousands who could not see, and stand out against the tide of tyranny, and be to the multitudes as a shadow of a great rock in a weary land.

The same was true in the Great War. You remember how France—perhaps you do not know, but there was a time, I think in nineteen hundred and seventeen, when

France was ready to surrender, ready to give up, bled white, until that great man of seventy-six or seventy-seven, Clemenceau, leaped into the breach and stood like a rock; rallying France, he stood out against the foe until victory was achieved. Then think of other men like Asquith, and Gray, and later, Lloyd George, and then Foch. God always did His work through a man, and He always will.

The making of men is the biggest task on earth. You may make motor cars or what you like, but give me the job, under God, of making men. I am not particular about the quantity. I do not care about this mass production. By the way, I could talk about that. I am a bit of an educationalist myself. I do not care about turning out human Fords all alike—so that their mothers can scarcely tell them apart. Perhaps the majority of the products of most of our colleges talk alike, walk alike, sleep alike, eat alike, and fail alike. I suppose a Ford takes you there and brings you back, but it is not about quantity but quality that I am concerned.

III.

You say, "That is not the gospel." No, that is not the gospel. I have been dealing with principles leading up to my subject, that I may show you that the gospel is in harmony with the nature of things. There is a wind from which no man can save us; there is a tempest against which no ordinary man, no mere man, can provide a covert, there is a dry place where no one may find a spring of water to cool his parched tongue, there is a weary land where no one may find shade under the personality of a man. We need more than a man: we need the God-man. **AND THE PRINCIPLE OF MY TEXT FINDS ITS ONLY PERFECT EXEMPLIFICATION IN THE MAN CHRIST JESUS:** "Behold, . . . a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." The best of men will fail you. The greatest man on earth is but finite at best, and before many a foe he must fall. We need more than a man: we need humanity joined to Deity, we need the God-man. He is what we need.

But God has been teaching the world their need of a man. Turn the pages in the Book. What is the history of the Bible? Adam, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph,—that is Genesis. They are all there. These are the mountain peaks. Moses, Aaron, Joshua, Jephthah, Gideon, Deborah, Samuel, David, Hezekiah, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and so I could go on calling the roll of great personalities.

Then come into the New Testament. It is just the same; a great mountain range of human character. But is there not one Peak that is higher than all others? that is differentiated from all the rest? Is there not some Mount Everest in these Himalayas, or some Mount Blanc in these Alps? "Go to", said they, "let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name." And they tried it, and they went up and up and up and up until they reached the limit of their ability. And God came down to see what the children of men did build, and He confounded their speech. The tower was destroyed, and they called it Babel. Every such effort to build a city and a tower whose top may reach unto heaven, and to make a name, has resulted in Babylon. Always! But hear ye this Gospel: "Ye shall see heaven open, and

the angels of God ascending and descending upon the Son of man." Jesus Christ is the realization of the Babel builders' dream. He is the fulfilment of Jacob's vision, a ladder set up upon the earth whose top reaches to heaven. He is the Man, He is our Fellow, One with us, touched with the feeling of our infirmities; and yet He transcends all human personalities and reaches to heaven itself. Only in the God-man we can find our covert from the tempest.

That is what salvation is, my friends. You say, "I thought salvation was in an institution", or, "I thought salvation was in a creed." I shall not make light of creeds, and I shall not belittle the value of institutions. Every man has a creed after all, especially those who say they have none? A man is what he believes—not what he professes to believe, but what he actually believes: "As a man thinketh in his heart, so is he." I shall not make light of creeds, I shall not make light of institutions. I believe the church of Christ is a divine institution, and I believe every believer ought to be a member of a church. In illustrating this point I heard somebody say that a member severed from the body is a ghastly object. If so there are a great many ghastly objects about! You say, "I am a Christian, but I am not a church member." Then you ought to be. You ought to have your place in the church. I shall not make light of the church. But salvation is not in a creed *per se*, it is not in a church, it is not in a person.

Dr. Shailer Mathews, when discussing at one point in his book on, "The Modern Mind", the possibility of the success of an extreme school of criticism in attempting to disprove the historicity of Jesus, asks this question, What if that school should prevail? What if it should be demonstrated that Jesus Christ never lived? that He is a myth, a legend—what then? I give you his exact words, "Conceivably, but to my mind, tragically, Christianity might survive Jesus." Dr. Shailer Mathews says you might have—he would be very sorry if we had to come to that, it would be tragic, but still he says, conceivably, if someone should prove that Jesus Christ never lived, we could still have Christianity without Christ! Never was a bigger lie told in hell than that. And I say further that the man who says that, does not know what Christianity is; for no man who has seen Christ, no man who has been made partaker of the grace of life in Christ, could ever conceive of Christianity apart from Christ.

The Bible, from Genesis to Revelation, is the record that God has given of His Son. Everything that pertains to life and truth and mercy and faithfulness—and then to use the great word, immeasurable in its dimensions, grace—all these find their incarnation, their embodiment, and their complete manifestation, in the personality of Jesus Christ Himself. Our salvation is not in abstract principles, but in a Man, "Behold . . . a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." We hide ourselves in the Lord Jesus Christ.

Do you know how you are going to get your debt paid, my friend? Do you know how you are going to get rid of the penalty of sin? A Man has paid it for you, A MAN! "He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore, in all things it behoved him to be made like unto his brethren."

ren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people"; He became one of us, and He died for us; "Made of a woman, made under the law, to redeem them that were were under the law, that we might receive the adoption of sons." He bore in Himself the curse of sin: Himself knowing no sin, He was yet made sin for us that we might be made the righteousness of God in Him. You will never find salvation any other way, "Behold . . . a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

"The tempest's awful voice was heard;
O Christ, it broke on Thee!
Thy open bosom was my ward,
It braved the storm for me.
Thy form was scarred, Thy visage marred,
Now cloudless peace for me.

"The Holy One did hide His face;
O Christ, 'twas hid from Thee!
Dumb darkness wrapt Thy soul apace—
The darkness due to me:
But now that face of radiant grade
Shines forth in light on me."

That is the gospel. And, my friends, you will never be saved from the power of sin in any other way except than by trusting Christ. He paid the penalty, He paid the debt, all the past will be blotted out by His precious blood.

As for the future: would you not like to have a godly companion? There is some man who says, "If I had a chum, a man, who would live with me, and walk with me, and go to business with me, and stand at my side in the hour of temptation, and whisper in my ear when the siren voices call—if only I had a godly man as my companion I think I could stand." No, you could not. No man could enable you to stand always. You might stand for a while, but some storm would break and you would find that the biggest man who ever lived is weak, and could not stand against it. But hear this, "Behold . . . a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." I recommend to you the companionship of my Lord Jesus Christ. He is your salvation, He puts His Spirit within you, He comes to dwell with you. Or, to change the figure, He is the Good Shepherd Who comes to care for His sheep. He lays it on His shoulder. I heard someone say that he had seen a lamb, or a tired sheep, taken upon the shepherd's shoulder. The shepherd took two feet in one hand, and two in the other, and put it across both shoulders and carried it home. When you are on the strong shoulders of the Son of God you are eternally safe. I would rather depend on the shoulders of the Son of God than upon church membership, important as that is. He is the Man Who will save you, and He will save you all the way through.

But you say, "I wish I had an example to follow. I should like to have somebody beside me, but I should like to have somebody before me. Can you recommend me such a man?" No, I cannot, for if I did I could only name a man who had some defect, and you would copy the defect rather than his virtues. There was a man in the Midlands in England, a great preacher, a great man in every way except that he had a very poor voice. When he became very earnest and emphatic in

his speech, his voice frequently broke into an unpleasant squeak. All the young ministerial students went to hear him preach, and they all tried to copy his style—but succeeded only in copying his squeak. That is what you always do when you copy anybody else. You would be sure to copy his failings, his vices, instead of his virtues. Therefore you must have a perfect pattern. There is only One, and never was another. I have heard of others, I have met others—we had some here, but they are not here now. Perfect people do not get on very well at Jarvis Street. Spurgeon once said that he had a gardener who was a perfect man, who never committed sin—but the flowers did not get on very well. After that he had an ordinary sinner for a gardener, and the flowers flourished. No, there are no perfect men, and the most imperfect people on earth are the people who think they are perfect, for—

"They who fain would serve Him best
Are conscious most of sin within."

So I set before you this one great Example, the Lord Jesus Christ. He is the Man, there is nobody else.

But one says, "That gospel is for the individual. Is there no help for this old world? You have said nothing about saving society, nothing about saving the nation." No, I cannot find any man big enough for that. Do you know of one? But I know of One Who, in His appointed time, shall come down the skies, and "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin and the strength of sin is the law, but thanks be to God WHO GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST." Then the whole earth shall share in the liberty of the children of God. Our hope for ourselves, for society, for all nations, for the world, for time, and for eternity, is in Christ Jesus alone, Who died, and was buried, and Who rose again. That is what Toplady meant when he wrote his great hymn. He wanted a rock, the shadow of a great rock:

"Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power.

"Not the labour of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone:
Thou must save, and Thou alone.

"Nothing in my hand I bring;
Simply to Thy Cross I cling!
Naked, come to Thee for dress;
Helpless, look to Thee for grace:
Foul, I to the fountain fly;
Wash me, Saviour, or I die.

"While I draw this fleeting breath,
When mine eyes shall close in death,
When I soar to worlds unknown,
See Thee on Thy Judgment-throne:
Rock of Ages, cleft for me,
Let me hide myself in Thee."

Let us pray:

O Lord we have heard Thee say, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." We bow in Thy holy presence in the name of Jesus Christ.

"O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight,
And to the rescue came.

"O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail."

We thank Thee for the victory of Jesus Christ our Lord. We thank Thee that He ascended up far above all principalities and powers that He might fulfil all things; and that thou hast put all things under His feet, even principalities and powers, and every name that is named, not only in this world, but in that which is to come; and made Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all. We come to Thee with contrite hearts this evening. We plead the precious blood of Jesus Christ. We pray just now for every unconverted man and woman in this assembly. It may be there are some here for the first time, who came to this house without any thought of meeting God; yet Thou hast met them, and Thou hast spoken to them, and Thou hast summoned them to surrender themselves to the Man Christ Jesus. We remember Thy word which tells us of one who dared not lift his eyes unto heaven, but smote upon his breast saying, "God be merciful to me a sinner", and he went down to his house justified. If there are those here who have never uttered that prayer, we pray that just now such an one may call upon the name of the Lord. Give us salvation. Visit every heart this evening, we pray Thee. We know Thou art present, Thou art always present. May the Holy Spirit deal with heart and conscience, and teach us all how valueless, how sinful, how helpless, we all are apart from Christ; and send us away from this place to-night having our sins forgiven, walking with Him Who is our Help and Friend and Counsellor. Make this a night of salvation to many, we ask Thee. Grant our requests in the name of Jesus Christ our Lord.

MR. SLADE'S JARVIS STREET MINISTRY

We are happy to report that the ministry of Rev. H. C. Slade in Jarvis Street has been greatly enjoyed. The congregations for this time of year have been uniformly large. One of the large United Churches only two blocks from Jarvis Street has discontinued its Sunday evening service for July and August. In many other instances in the city, two churches hold union services for these months, one month in one church, and another in another; and report has it that the united congregations, unfortunately, are not large.

When these general conditions obtain, it is all the more gratifying that Mr. Slade's ministry has been attended by such large congregations during the third and fourth months of the Pastor's absence from his pulpit.

Incidentally, we may remind our readers that there is a sense in which Mr. Slade, as a minister, is a Jarvis Street product. Jarvis Street had nothing to do with his conversion, but he thinks reading THE GOSPEL WITNESS at least helped to put him into the ministry, and through THE GOSPEL WITNESS he heard of Toronto Baptist Seminary and became one of our students, graduating in 1930. If the Seminary had produced no one else, the ministry of Mr. Slade has already justified its existence. He will conclude his summer ministry in Jarvis Street next Sunday, July 25th; and Dr. Shields will resume his ministry by preaching morning and evening August 1st.

THE NEED OF POT-BOILERS

The fame of the world's great artists has been usually based on a few great pictures. Many an artist has laboured on one picture for many years. Artists, as a rule, have been poorly paid, and even for their greatest works have received but small remuneration. Not until after their death, as a rule, has their genius been properly appraised and appreciated. But such men have usually painted many lesser pictures, which were produced quite rapidly. Such pictures were sometimes called "pot-boilers"—which meant that the artists had to have something to live on while their life-work was being consummated.

Toronto Baptist Seminary is living in hope that some of its substantial friends have named it as a residuary legatee, and that the day will come when substantial amounts will thus come to it. We do not want any of the Seminary's friends to die: we hope they will live to a ripe old age, and that the Seminary will benefit by the product of their lives when they no longer need it. In the meantime, however, the Seminary must live and carry on. It is therefore constantly in need of "pot-boilers"; by which we mean, contributions from the living for the maintenance of the Seminary's life. Any contribution from its friends will be most gratefully received. If you can send us a few hundred dollars, by all means do so; but if you can afford only smaller amounts, \$100.00, \$50.00, \$25.00, or even \$10.00 or \$5.00, your gift will be most welcome. Remember the Seminary to-day.

"LET IT ALONE"

We are familiar with the parable of the fruitless fig tree, recorded in the thirteenth chapter of Luke, of how the owner of the vineyard, after waiting three years, instructed the dresser of the vineyard to cut the tree down; whereupon the dresser of the vineyard answered, "Lord, let it alone this year also until I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that, thou shalt cut it down."

Three years of utter fruitlessness seem to be a long time, surely. No wonder the owner of the vineyard said, "Cut it down." But the vine-dresser had had experience, and thought it wise to "let it alone for this year also".

We have seen not a few of the Lord's people who seemed to be almost useless for more than three years. May we always safely conclude that such are dead trees, or dead branches? We planted some shrubs. Most of them immediately rooted, and rapidly developed; but several of them lost what leaves they had, and the branches became utterly bare. We were tempted to dig them up. One day we knelt down on the ground for a final examination, and looked at them very closely—and behold, the apparently dead branches were beginning to bud. It was not many days before tiny leaves appeared, and presently the shrubs budded out into things of beauty.

Not all children learn to talk at the same age. Some are very slow learning to walk or to talk. So, too, some children's minds are slow in unfolding. Some of the most brilliant of men have given, in early life, but little promise of intellectual vigour. So have we seen in the garden of the Lord, and in the household of faith. It pays to be patient "for this year also". The quiet, reserved man, who appears to do little, may yet grow into

a champion of the faith. Be patient in your judgment, and still more patient in your speech. Let him alone "this year also".

Some of the Lord's people seem to be tongue-tied. This writer was for more than two years following his conversion—but at last discovered that he was not absolutely dumb religiously. Be patient with the backward children in the household of faith. Some who seem to develop but slowly, may yet outstrip the most precocious. It is part of our duty to support the weak, and to comfort the feeble-minded. Let us be patient. We are to do good to all men, "especially to those of the household of faith". We must not be weary in well-doing, for "in due season we shall reap if we faint not".

"HIS LEAF ALSO SHALL NOT WITHER"

This is promised of the man who delights in the law of the Lord, and meditates therein day and night. Such an one may not yield his fruit every month, as does the tree of life, but rather "bringeth forth his fruit in his season". But though such a tree is not continuously bearing fruit, it constantly manifests the life that is in it.

This should be true of every Christian. He will be likely to have his seasons of special activity and abundant fruitfulness; but his branches will never be bare, his leaf will not wither.

The same should be true of every Christian church. Churches are composed of men and women who are subject to all the vicissitudes of life. It is legitimate for weary people to rest. Seasons of sleep and recreation are as indispensable to a well-rounded life as work itself. In zero weather some warm-hearted people will brave the winter snows to go to church. For this, we may well be thankful, and desire that their numbers be multiplied. But we must not reckon the less courageous spirits to be reprobate.

So also of the summertime. In a climate like ours in Canada, people need some holiday. Naturally, they do not all go at once, but during the summer months church members go away in bunches, some one time, and some another. It is natural therefore that congregations should be reduced. But a biblical church that feeds upon the Word of God will never close up: its leaf will not wither. We may well therefore exhort each other to fulfil our duty as church members, and maintain the services of the sanctuary as vigorously as possible.

Jarvis Street Church has little to complain of in this respect, but we write for ourselves and for others. Let us continue to meditate on the Word of the Lord day and night, summer and winter—all the time—and then our leaf will not wither, and in our season God will make us abundantly fruitful.

THE WITNESS SERMONS

For a number of years Dr. Shields' Sunday morning and evening sermons and the Thursday evening addresses, have been reported and transcriptions made. The sermons which have appeared during his illness, for the most part, have been taken from that reserve file. The same is true of the sermon appearing this week. We mention it here to explain the reason for publishing a sermon preached nine years ago.

NEWS OF UNION CHURCHES

SARNIA—News has been received at the Union Office concerning the Gospel Tent Campaign now under way at Sarnia, Ont. On Friday, July 9th, over two hundred and fifty people turned out to hear Dr. Savage from Pontiac. The day brought great blessing, and everyone went away happy at the prospect of a month of such meetings.

Rev. James McGinlay of London, who was to have taken the meetings for one week, was unable to be present due to illness. However, Rev. Gilbert Wilson, Dr. Norris' worthy assistant, was secured for the week, and his inspiring messages were enjoyed by all.

Rev. C. J. Loney of Hamilton was the special speaker last Sunday, and it is expected he will be conducting the services during the next two weeks.

Pray that much blessing may attend these meetings, and that God's name may be glorified and His Kingdom extended through the giving forth of the Word and the testimony of His servants.

KAPUSKASING—Rev. R. E. J. Brackstone. Recently we held two weeks of prayer meetings in the various homes. The saved and the unsaved opened their homes for the meetings. The prayer services were well-attended. It was very encouraging to hear the new converts testify and lead in prayer. The older Christians were revived. For these blessings we praise God. Strangers are coming to the Sunday services and they are showing deep interest. We are still meeting under difficulties. The hall in which we are meeting is the only one available, and on every second and fourth Sunday evening we have to change our evening service to an afternoon service, so that a lodge can meet. Such a break in our regular evening services affects the attendances. Then many people think we are Russellites, others say we will not be long in Kapuskasing. However, we are not downcast but rejoicing in the triumphs of God in this place. Open Air meetings are held in the main business section every Saturday night, and these services have proved a source of blessing. By prayer, visitation, open air work, preaching and other services we are endeavouring to obey the command and challenge: "Speak unto the children of Israel that they go forward."

GERALDTON—Mr. George B. Hicks.—"We started prayer meetings in Geraldton about four weeks ago," writes Mr. Hicks, "and have had people here from both Geraldton and Bankfield. Mr. and Mrs. Campbell come in and bring any others who wish to come. Our average attendance has been nine. This is encouraging. I felt the great benefit of it the Sunday following our first prayer meeting.

Last Wednesday I cycled eleven miles to Bankfield on a fair gravel road. Then I left it and partly rode and walked for another mile, this time over a half-developed forest road meandering here and there around the stumps. Then I left my bicycle and walked the other mile-and-a-half over a corduroy road, finally arriving at the Jellicoe Gold Mine. I visited the three homes and found one family at home. Then I had an interview with the Manager of the mine, who was very kind and gave me permission to hold services in the mine cookery. Our first service there is to be held this Thursday. The Manager said I was the first clergyman to visit the mine. This mine is said to be one of the best, if not the best in this section, as far as gold is concerned. They have not their surface plant finished yet. They are starting on the road from Jellicoe to Bankfield and will, I expect, finish it before winter. We can get to it by car from Bankfield then. We hope to "mine" some precious souls there by the power of God Who alone can take men out of the pit and miry clay of sin.

I never heard such vile language used as is on the lips of the majority here. It isn't uttered in a whisper either. I can hear it while lying in bed at night ere I fall asleep. Some are drunk but not all, by any means. This is 'but an outward manifestation of their "desperately wicked" hearts. To my mind, it is pretty bad when the owners of a beer parlour have to close their places to save them from being partially or totally destroyed by those through whom they make their money. This is what took place at the two hotels here on the night before the holiday. The poor drunken fellows were fighting and freely tossing bottles at each other. This soul-destroying liquid is an outstanding curse here.

CHATHAM—Mr. Jack Watt of Courtright, conducted the services in Chatham on Sunday, July 18th, in the absence of Rev. E. C. Wood, who is at present in Timmins.

Bible School Lesson Outline

Vol. 1 3rd Quarter Lesson 31 August 1st, 1937

DR. OLIVE L. CLARK

CHRIST MANIFESTS DIVINE POWER

Lesson Text: Luke 5.

Golden Text: "The power of the Lord was present to heal them."—Luke 5:17b.

I. The Miraculous Draught of Fishes—verses 1-11.

The Lake of Gennesaret, also called the Sea of Galilee, was an appropriate scene for this miracle, as fishing was, and still remains, the chief industry in this district. This year of the Galilean ministry of our Lord was marked by fame, though many crowded around Him through curiosity or envy, for it is ever true that "the flesh presses, but faith touches".

Most of the Saviour's miracles were performed, not merely in response to the need of some suffering one, but also to teach a definite spiritual lesson. As the boat belonged to Peter, and as our Lord's remarks were addressed to him, we conclude that he was the one most concerned, and the key to the understanding of the inner meaning of the miracle is found in verse 10. He gave to Peter, and incidentally to James and John, a manifestation of His Divine power in saving souls, with lessons as to their own part in that service, and a vision of the immensity of the work before them.

1. Human skill, apart from the Spirit of God, is of no avail in the business of saving souls (John 15:5). Christ allowed the night of useless labour, as He permits the drought before the showers (Jas. 5:17, 18), and barrenness before revival.

2. Service performed at His word, in obedience to His Spirit, will bring a rich harvest. The word "Master" in verse 5 means "superintendent" or "Lord of my activity". Even then, Peter let down "the net" (verses 5, 6), when he was told to use "the nets". Our Master desires perfect obedience.

3. Peter experienced a vision of the holiness of God, and hence realized his own unworthiness (verse 8; compare Isa. 6:5). The one who would be used of God must be humble before Him.

4. Peter was told not to fear. Courage is necessary in the work of bringing men to Christ.

5. The new vocation pertained to capturing not fish, but men, and in contrast to the fish which would soon die, the disciples would "take men alive". On the Day of Pentecost, Peter took three thousand living captives to grace the triumph of the Lord.

6. The Lord drew the fish to the net, but He gave to the disciples the task of setting out and drawing in the net. Preach the Word; it is God's own means of reaching men. "Throw out the Gospel net!"

7. Peter, James and John forsook all, and followed Christ. They had previously been called to believe on Him (John 1:35-42); now they were summoned to serve Him (Matt. 4:19). Worldly pursuits and pleasures must be forsaken.

8. After the death of Christ, when the backslidden, discouraged Peter led the other disciples in returning to their former vocation, the risen Lord in mercy performed a similar miracle (John 21:3-11), which doubtless aroused memories of this experience of the Lord's power, and of their own whole-hearted surrender to the call of the Master at that time (Jer. 6:16).

II. The Miraculous Healing of the Leper—verses 12-16.

Read also Matt. 8:2-4; Mark 1:40-44.

This miracle shows the power of God in cleansing thoroughly from sin those who will trust Him. Scripture teaches us that as this man was "full of leprosy", so all men are naturally full of sin, lost, utterly hopeless and helpless. Leprosy is a type of sin as being loathsome, contagious, and practically incurable. Healing must come from the Lord.

The leper was sure of Christ's ability to cure him, but not so sure of His willingness.

Christ did not heal from a distance, but He touched the unclean leper. To save us from sin, it was necessary for Him to stoop down to earth. He partook of our humanity, yet without contamination (Heb. 7:26).

The cure was instantaneous and perfect. So does God save instantly and completely.

Christ charged him to tell no man, for at this time He evidently did not desire His manifestation to be open, but to be quiet (Psa. 72:6). His work was hindered sometimes by hatred (Lu. 4:29), sometimes by unbelief (Matt. 13:58), and sometimes by over-zealous stir and excitement which proved neither genuine nor deep.

III. The Miraculous Healing of the Paralytic—verses 17-26.

Read also Matt. 9:2-8; Mark 2:1-12.

By this time, the leaders had become aroused to the necessity of finding out more concerning the Nazarene, and of deciding whether He was to be welcomed as a Prophet, or rejected. They could not ignore Him, especially as the power of the Lord was present to heal the sick who came to Him. This miracle at Capernaum was the occasion for teaching these Pharisees and doctors of the law, and all others, that the Christ Who proclaimed the forgiveness of sins, had power also to dispense that forgiveness (verse 24).

Incidentally, it is an example of the power of the Lord exercised upon a needy soul in response to the faith of others (verse 20). The earnestness and holy determination of the four to bring the sick man into the presence of Christ, in spite of all obstacles, should be imitated by all believers. Such vicarious faith will be rewarded. Their faith was proved by their works. If we trust God and do our part, He will bless us and do His part.

Christ saw that the man's deeper need was for the healing of his sin-sick soul, and astonished the by-standers by the announcement of the forgiveness of his sins. They were right in saying "Who can forgive sins, but God only?" (Isa. 43:25; Micah 7:18; Exod. 34:6, 7), and had Christ not been God, the critics would have been correct in concluding that He was speaking blasphemy when He claimed the Divine prerogative of forgiving sins. Christ perceived their evil thoughts, rebuked them, then performed this miracle to show His authority to bestow the forgiveness of sin.

IV. The Call of Matthew—verses 27-39.

Read also Matt. 9:9-17; Mark 2:13-22.

Matthew, whose family name was Levi, was one of the subordinate customs officials whose booth seems to have been placed at the quay at Capernaum (Mark 2:13). If so, he might have seen Christ frequently as He embarked and disembarked at the harbour. His business was probably to collect dues on goods brought in by boat. These tax-collectors, or publicans, as they were called, especially when they were Jews, were despised by their fellow-countrymen, not merely as traitors to their country, since taxes were the badge of servitude to the Romans, but also as apostates, since they were practically forsaking the Messianic hope. They had a reputation, also, for cruelty and malpractice.

Christ is no respecter of persons; He looked at the heart of Matthew, knew the yearning for Himself, and called the publican to follow Him.

Matthew invited his publican friends to a large reception in his home in order that they might see and hear his newly-found Master. It was the custom in those days to allow outsiders to enter where feasts were being held, and listen to the conversation as the guests reclined on couches at the table.

The critical Scribes and Pharisees, seeing the Lord in the company of the publicans and sinners who were of doubtful reputation, muttered against Him and His disciples. Christ answered in effect: "My mission is not to you; you do not think you need help. I came to bring healing to those sick in heart, and forgiveness to those who know they are sinners."

The second complaint was directed against the seeming failure of our Lord and His disciples to follow the ceremonies of the law. Christ answered their criticism in the form of two parables which were intended to show the incongruity of mixing Christianity with Judaism. Christianity was as a new robe which would be spoiled if patched with the old robe of Judaism! It was as new wine which would break old bottles, and hence must be conveyed in a vessel all its own.

The reason the Scribes and Pharisees seemed to have no desire for the new way of life our Lord was establishing was that they were clinging to the old ways (verse 39), thinking these were good enough.