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

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The Jarvis Street Pulpit

IS THERE A DIVINE POWER AVAILABLE FOR THE HELP OF DEFEATED MEN?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 11th, 1940

(Stenographically Reported)

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,
"Of whom the whole family in heaven and earth is named,
"That he would grant you, according to the riches of his glory, to be strengthened
with might by his Spirit in the inner man;
"That Christ may dwell in your hearts by faith; that ye, being rooted and ground-
ed in love,
"May be able to comprehend with all saints what is the breadth, and length, and
depth, and height;
"And to know the love of Christ, which passeth knowledge, that ye might be filled
with all the fulness of God.
"Now unto him that is able to do exceeding abundantly above all that we ask or
think, according to the power that worketh in us,
"Unto him be glory in the church by Christ Jesus throughout all ages, world
without end. Amen."—Ephesians 4:14-21.

I announce this text greatly daring. Verily this is the word of the Infinite: and yet I bring it to you in the hope that notwithstanding our limited capacities we may at least wade in the shallows which lap the shores as we guess at the wealth of its fathomless depths, and our wondering imaginations die away in contemplation of its measureless expanse.

I ask—and shall answer if I can from the Word of God—a great question. Are we, as human beings, in the world's great family of humans, left alone in the earth, to find our way about, to live our own lives by our own strength, to make our way from this life to another—if there be another? Or is there a Power beyond us? A power we may invoke to reinforce our weakness, to lighten our darkness, to help us on the way, to ensure a safe passage from this life to another?

From the very beginning of human history, men, to some extent at least, have been conscious of their own limitations. Splendidly equipped by the divine Maker, yet man has ever sought to augment his powers, and to increase his skill. He has used the plough and sickle of his own making for the preparation and for the reaping of his harvest. He has fashioned the sword and spear for the defense of his hearth, and for the subju-

gation of his enemies. In fact, he is rather distinguished from that part of the creation "which has no understanding" by his ability to extend himself and enlarge his capacities through the use of instrumentalities.

Long before the days of electricity, man learned to build his towns and cities by the water-courses, and to drop his wheel into the stream to grind his corn; to use the four winds of heaven to speed his ship across the trackless deep. From the very earliest ages men have made use of the things about them. And it would be strange if, in the passage of time, man had not learned to multiply his facilities. Now we have learned to explore the depths of the earth, and bring therefrom oil and gas and coal, and numberless other chemical elements; thus to make use of all the forces of Nature. They help us to travel, to fly, and even to speak a little louder to people far away.

Men in our day boast of the machines they make, and of the "power age" in which we live. But notwithstanding, their achievements belong to the realm of the physical after all; and my question is, Is there any other kind of power? Man is very often defeated by his own weapons, and ground beneath the wheels of the machine he has created. What we need above everything else is

something to energize ourselves, something to augment our own powers, to make us men other than we are by nature: to make us masters of ourselves and of our own works.

What is the function of the Christian religion? What is it for? What is its scope? What is to be its grand and ultimate achievement? I believe it is divinely designed to produce a race of supermen; men and women possessed by supernatural powers, whose lives will be characterized by supernatural graces, who will be made, by a divine visitation and indwelling, other than they are made by nature.

Paul, by inspiration, asked the little group who were found in Ephesus upon his first acquaintance with them, "Did ye receive the Holy Ghost when ye believed? Are you natural men? Or have you tapped the resources of another realm of power? Do you know anything about it?" How men have reduced the Christian religion to terms of the human; of the natural; for just as they have manufactured tools to increase the strength of their arm, so have they made religious instruments, by which they essay to accomplish spiritual results.

I passed a church the other day the testimony of whose pulpit I know. It has no blood in it, I fear, no promise of the Holy Ghost. I mean, it is not preached; its message is essentially psychological. Yet I saw many people coming out of there one morning, and I noticed the sign outside, "Holy Communion." I said to myself, Why will people observe the ordinance of the Lord's Supper when the whole organization to which they belong denies that which lies at the very heart of it? Instead of the living Christ—even many so-called Protestants substitute their own mental reorientations, and volitional efforts to add a cubit to their spiritual stature; while our Roman Catholic friends insist upon substituting the dry and lifeless wafer for the vitalizing powers of the living Saviour. Thus men multiply sacraments, or set before themselves self-conceived ideals, or formulate humanistic philosophies, or elaborate some kind of mental "science" that they call "Christian"—and what is it all for? All these ecclesiastical systems are religious tool-factories, designed to assist men to do for themselves what only God Himself can do.

Oh that we could see that the revelation of God in Christ brings all the powers of Heaven to our door, and makes it possible for us, by divine grace, to have a little bit of heaven on earth, and to be a little heavenly before we get there!

I.

It was because he so believed that the Apostle Paul prayed saying, "I bow my knees unto the Father of our Lord Jesus Christ." He is the only Father we know. A man many years my senior said to me, recalling the old days in New York City when there were great stalwarts of the faith in the pulpit, that he remembered being at a ministerial meeting one Monday morning, when one of those spiritual giants was asked to pray. And he began his prayer something like this, "We come to Thee, O God, through Jesus Christ; for Jesus Christ is the only God we know." And that is true. Of Him the whole family of supermen, of supernatural men and women, born-again people, citizens of the Heavenly Jerusalem, is named. They find in Him the supreme Head of the whole family in heaven and upon earth. We sing thus in one of our hymns:

"Let all the saints terrestrial sing
With those to glory gone;—
For all the servants of our King,
In earth and heaven are one.

"One family, we dwell in Him,
One church, above, beneath,
Though now divided by the stream,
The narrow stream of death.

"One army of the living God
To His command we bow,
Part of the host has crossed the flood,
And part are crossing now."

The redeemed make but one family in heaven and on earth.

Paul made a great request for them, "That he would grant you, according to the riches of his glory"—out of His vast storehouses, filled to overflowing with treasures of greater worth than Joseph's, filled until there is no numbering of the riches of His grace—that out of that He would grant them something. What was it? "To be strengthened with might by his Spirit in the inner man."

The religion of Christ does not consist in externals. "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." We do not serve Him best with forms and ceremonies. He looks upon the heart. It is with "the inner man of the heart" that God is concerned. It is for the strengthening, the energizing, of this inner man, Paul prays. By all means, let us avail ourselves of the means of grace in places of worship where His name is honoured; but we are men and women who must, on the morrow, go out into the busy world, and relate ourselves to difficult people, and difficult things, and face a hundred problems which defy the solution of our wisdom, and stand steadfastly for God in the midst of temptations that are altogether greater than our strength. And my preaching will be of no value to you unless God shall use it to get something inside of you, so that when you go away you will be "strengthened with might".

Where? "In the inner man." Just as when we are down physically, and we come to the table and satisfy our hunger with a nourishing meal, and the energy contained in the food we take into our system is transmuted into mental and physical power enabling us to say "I feel better now that I have had a good dinner", so do we draw our spiritual nourishment from Him Who is the source of all power.

A man came into my office the other night—the printer of THE GOSPEL WITNESS—and I asked him how he was feeling. "Not feeling very well to-night." Presently he came back for further copy and I said, "You look better." "Oh yes," he said, "I had a cup of tea." I replied, "Then you ought to feel better! It is nature's own stimulant." What had happened? He had not put on a splint, but had taken something into his system that energized him. We are to receive spiritual nourishment that will strengthen us with might "in the inner man". I spoke to you last Sunday evening of the ministry of the Holy Ghost; we have it here again; we must always keep to that. The salvation that is of God is the gift of the Holy Trinity, and Father, Son, and Holy Ghost are engaged therein. "Strengthened with might by his Spirit in the inner man."

Once more let me insist that that is exactly what it means to be saved, to have a new element, a new power, a new nature, a something that was not there before, implanted within us by divine grace. "That which is born

of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." We must have the Spirit of God to be "strengthened with might by his Spirit in the inner man."

But how shall I define it? As I thought of this text this afternoon, I felt I was as a man who had found one of Eden's rivers "which compasseth the whole land of Havilah, where there is gold." And I said, "I will get a nugget and take it for the enrichment of the people." When I got to it I felt very much as I did, when being conducted through the Assay Office in New York City some years ago. My friend brought me to a rough sort of box filled with bars of gold, and said, "There is nearly two hundred thousand dollars there; you may have it if you can take it away." I stooped down and put my hands to the box to lift it—but it felt as though it were bolted to the floor. It was not: it was only the weight of the gold that held it. So when I got to my Havilah I found the gold so heavy, I could not move it; and I felt it would be the part of wisdom to invite my friends to come and see it. I can at least point it out to you, that you may admire and appropriate your share.

How great is the Word of God! How immeasurable is every treasure of His grace—"Strengthened with might by his Spirit in the inner man."

II.

And How IS IT TO COME ABOUT? "That Christ may dwell in your hearts by faith." What sort of Christ? The Christ of the Unitarian, without divinity? The Christ of the Modernist, limited in His knowledge and in His power, and reduced to human dimensions? The Christ of the extreme dispensationalist, one who came into this world to experiment, and who was not quite sure whether he would be able to effect his purposes or not? No! Not thus shall we be "strengthened with might by his Spirit in the inner man".

Who is this Christ? "Jesus"? Yes, we can begin with Him there. "Thou shall call his name Jesus: for he shall save his people from their sins." Jesus? Yes, the One Who was begotten of the Holy Ghost, and born of a virgin, cradled in the manger, Whom the wise men worshipped? Yes, no less a person than He. Jesus the Teacher, the Preacher of the Sermon on the Mount? "He went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them." Yes, the Jesus of the Sermon on the Mount, Who "taught them as one having authority, and not as the scribes." That Jesus, and the Jesus Who lived all through life and never, at any point, failed in the fulfilment of the Father's will; Who wrought out for us a perfect righteousness? Yes; He must dwell in our hearts "by faith".

The Jesus Who went to the cross? Yes, the Jesus Who went to the cross; Whose hands and feet they nailed to a piece of wood; whose brow they crowned with thorns, whom they spat upon and mocked, and challenged, saying, "Let him come down from the cross, and we will believe him." But we will not ask Him to come down from the cross: we believe in Him at the cross:

"At the cross, at the cross,
Where I first saw the light,
And the burden of my heart rolled away;
It was there by faith, I received my sight,
And now I am happy all the day."

Jesus of the Cross? The One Who said, "Father, forgive them; for they know not what they do." Does He dwell in your hearts by faith? Yes; the One Who bowed His head and cried, "It is finished!"—at Whose cry the veil of the temple was rent in twain from the top to the bottom, and the new and living way was consecrated for evermore. Yes; the Jesus to Whom all nature bowed, at Whose death the very universe shuddered:

"Well might the sun in darkness hide,
And shut his glory in,
When Christ, the Mighty Maker, died
For man, the creature's, sin."

He must dwell in our hearts by faith. And not only so: but the One Who on the third day, as the Lord of life, removed the napkin from His head and leisurely folded it up, and placed it in a place by itself—as Spurgeon once said, that it might be ready for the mourner when he should come to the grave to bury his dead, that he might dry his tears therewith: the One Who laid aside the cerements of the tomb, and robed Himself, we know not how; and returned in resurrection power and glory; Who ascended up on high, and led captivity captive—and, blessed be God!—received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them. The One Who, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, "shed forth this", as Peter said at Pentecost, this supernatural Power, this stoop of Heaven to earth's impotency and poverty, that God by His grace might lift us to the heights. It is that Christ Who must dwell in your hearts by faith.

Such a Christ? Yes; not Jesus only, but Christ the Anointed One, the Messiah, in Whom the scriptures are fulfilled, and in Whom all the promises of God are yea and amen.

I read the first chapter of Ephesians to you this evening because it is parallel to this. What did Paul there pray for? "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe"—What was the measure of it?—"according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." The Christ, that Christ, the Christ of God, the Christ that fills the whole Bible, and Who has ascended up that He might fill all heavens—it is none other than that Christ Who came to "dwell in your hearts by faith."

III.

"That ye, being rooted and grounded in love." Rooted and grounded! What does that mean? I had some shrubs put in my garden, and my gardener said it would take at least a year for them to become "established." "Rooted and grounded in love," rooted and established. Not like Tennyson's yew tree—

"Old yew, that graspest at the stones
That name the underlying dead,
Thy fibres net the dreamless head,
Thy roots are wrapped about the bones."

No, not rooted in a graveyard! Our roots are not wrapped about bones but "rooted and grounded in love." You have a little plant, a delicate exotic, imported from some tropical clime. The expert tells you that you have no soil in which you can nourish it, and you must use imported soil also. By and by you have a little plant in a flower-pot, that you keep on the window-sill and tend very carefully in an effort to bring it to maturity. Then someone comes in, and you exhibit it with pride, and tell him it is a native of a certain country, and rarely grows here; indeed, even the soil had to be imported. "And you keep it in the window?" "Yes." "Do you ever get any fruit from it?" "Oh no; but I am very proud of it." "Ah, but you ought to see that plant grow where it belongs, not in a little flower-pot like that, but where there is great depth of earth, where it is surrounded with luxurious tropical growth, where it rises to splendid height, and by and by it is bowed down with fruit."

People theorize about the love of God. They have their little—I do not know what to call it, a little plant, a little heavenly grace; and they say, "Is it not wonderful?" A "house party" of the Oxford Group where they put on their "tucks" or "tails," and are all dressed up, and call everybody by their first name, Jack and Mary. They are very, very nice for about a week or ten days. It is heavenly—and then they go home and forget all about it. That is not the Christian religion. That "house-party" religion that makes a hobby of ordinary courtesy and politeness and a week's honesty and sobriety and call it "moral rearmament" is mere "flower-pot" Christianity—a miniature imitation of that which is planted in the house of the Lord, and flourishes in the courts of our God! "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded (established) in love", until love becomes the very element in which you live, from which you draw all your sustenance.

"That ye . . . may be able to comprehend with all saints." That you may have the strength, the ability, to understand heavenly things. Sometimes we have had men come to see us about attending the Seminary whom we have not accepted. They would like to attend the Seminary and study for the ministry. We enquire whether they have a doctor's certificate. "No. The fact is my health has not been very good; but I thought perhaps I might be able to manage the ministry." As though the gospel ministry required little physical vigour. But I can tell you of another student. He is here this evening, but he will not mind my saying it. It had been his daily task to go down into the bowels of the earth, and work in a gold mine—and it had not been play. He had worked hard; there is no room for "play-boys" down there. It is real work. Then he came to the Seminary, and began to use something beside his muscle. He began to develop his mental powers—and he confesses it is much harder work than digging in a gold mine.

We need divine help to study the things of God, if I may so say. When you go to school to Jesus Christ, to learn all that He may teach you, you will need to be "strengthened with might by his Spirit in the inner man"; you will need to be spiritually nourished; you will need spiritual health that you may go on with Him.

Paul said in effect, "I want you to keep up with your

class, and be able to comprehend with all saints, with everybody." Not with a few privileged folk, merely. It is as though he would say, "I want everybody to be at the top of the class, to comprehend with all saints."

I cannot expound this next clause, can you? "What is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." You cannot measure it, nor describe it, nor define it. What does it mean? I think, something like this. The "breadth" "God so loved THE WORLD." And the "length": "That WHOSOEVER believeth in him." And the "depth": "Should not PERISH." What a dreadful thing to "perish"! But we are loved out of and up from the depths of hell! And the "height": "But have EVERLASTING LIFE"!

Can you measure that? I cannot. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." We are borne into the realm of the immeasurable by a text like that. I repeat an earlier quotation: "And gave him to be the head over all things to the church, which is his body, the fulness of him the filleth all in all."

We may "know" that which "passeth knowledge": for eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." But the believer has an additional sense: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

I looked at this text this afternoon, and after meditating upon it a while, I said, It is too much for me; it were useless to try to expound it. Yet I had a feeling that the Holy Spirit said, "If you will go and try to exalt Jesus Christ, I will help you." And after all, what other task have we?

What shall we say, then, of such a salvation as this? "Now unto him that is able to do exceeding abundantly above all that we ask or think." How much can you ask? I knew a man who told me years ago of a salesman whom the other men called, "Carload Lots". He dreamed "carload lots"; he talked "carload lots"; he thought "carload lots"—and he sold "carload lots", and became a multi-millionaire. He used to boast of his big orders, was always telling his fellow-salesmen that he had an order for a "carload". They did not believe him—but it was true.

I remember years ago sitting at a certain table where there were two lovely children, a boy and a girl. The little girl's name was Dorothy, and her young brother, a little chap, called her "Dorse". Dorothy had a good appetite, and though her plate was pretty well filled the first time, it very soon disappeared; and her little brother, almost as soon as he was able to talk, used to say, "Back up your waggon, Dorse." And Dorse would back up her waggon, and get another helping. Hers was a big order.

But when we come to the Lord's table, we can always keep on "backing up" our waggons. I heard a man say the other day that he had received an order for so much, naming a fairly large figure. But you cannot write an order big enough to present to this Storehouse, for He is able to do more than we can ask. Someone says, "I can ask a great deal." I know, but you cannot possibly ask as much as He can do. He is "able to do exceeding abundantly above all that we ask".

And not only so, but more than you can even think. And we can think much! Here is One Who is able to do

more than we can ask or think. I had an English friend who once came from London to New York, and someone took him to a large hotel for dinner. The waiter came and handed him the menu—not a little card, but one of those sheets almost as big as a newspaper! When he did not order, the waiter said, "And what will you have, sir?" My friend put on his glasses and said, "What is this?" "That is the menu, sir." "Well", turning to his host, he said, "it is too much for me. You order. I do not know where to begin."

It is rather hard to master the divine menu. I have been puzzled under such circumstances myself. I once said I thought I could make a fortune by starting a school for waiters; I am sure I could train them, train them to keep their eye on the person they served. I have met a few good waiters, and I tell you of one. He came to me with a huge menu-card, saying, "What would you like this evening, sir?" "I do not know." "Is there anything there you do not like, sir?" I told him I was not a Jew, but that I had a good deal of sympathy with them when it came to eating? You know the rest! The waiter offered me one or two suggestions, and then said, "Would you like me to bring you your dinner, sir?" "Yes, that would be fine." "All right, sir. I think I can bring you something you will like."

Presently he came back with his order. I did not ask for it, I did not think it. I did not know what was in the kitchen. Some of the names I understood—I know a little French; but some of them, for the life of me, I could not identify. But the waiter knew! He came back with a wisely-selected, appetizing dinner; and then he stood back and said, "I hope it is to your taste, sir?" "Very much; and very much better than I could have ordered myself."

I spoke to you Thursday evening about that, about the Spirit's helping our infirmities, for "we know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." "Unto him that is able to do exceeding abundantly above all that we ask or think." How rich we become when the Spirit Himself makes intercession for us, by filling in an order which exceeds all we could ask or think!

"According to the power that worketh in us." I wish I could make you see that; that God never superimposes Himself upon us. He never deals with us in such a way as to nullify any function of the mind. He comes to dwell in us, and though we cannot ask it, or think it, yet somehow it is all "according to the power that worketh in us."

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen." What a Saviour we have! What a wonderful Saviour we have! When I went into my class this morning, they were singing that hymn,

"What a wonderful Saviour, is Jesus, my Jesus,
What a wonderful Saviour, is Jesus, my Lord."

Someone said to me later after seeing I had joined in the hymn, "The Pastor is all right; he is singing." I did not sing that hymn: it just sang itself—I could not help it! It was "according to the power that worketh in us."

Do you know Him? Have you tasted that the Lord is gracious? Do you know anything about the fulness of

life in Christ Jesus? I can only send you away with this ascription of praise. It is in the last book of the Bible: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him—to Him be glory and dominion for ever and ever. Amen."

HOW THE HOLY GHOST HELPS US TO PRAY

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

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, February 8th, 1940

(Stenotypically Reported)

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:26-28.

Last Sunday evening we gave our thought to the ministry of the Holy Ghost in the believer's life. It is a very large subject, and it has occurred to me that we might, with profit, pursue the same subject for a little while this evening, but in another direction.

These verses tell us that the Spirit of God, Who dwells in the believer, in some mysterious way "helpeth our infirmities"; and particularly in respect to the privilege and exercise of prayer.

Some years ago I was asked to speak to the students of a college in London, England, All Nations' College, I think it was called. The Principal was, and I think still is, Professor Curr, who was at one time a professor in McMaster University, a very sound and gloriously spiritual man. I had lunch with the Principal and the students, a considerable number—I suppose forty or fifty—and learned that the Principal of the school was practically the whole faculty; he was, I believe, the only full-time, resident teacher; he taught every subject that was taught. A few outside men gave occasional lectures, I think.

Well, that is a very happy condition, if one can find one man of sufficient erudition, who is thoroughly furnished on nearly all subjects; with whom one could live and ask him all the questions he is disposed to ask, and could sit at his feet continually; and day by day, and hour by hour, both from his explicit teaching, and by his presence and example, to learn of him. Professor Curr seemed to be the father of the family, and the students of All Nations' College counted it a great privilege to enjoy the advantage of his instruction.

But though a good and great man, he was only a man. What a blessing it is that we have a divine Teacher, even the Spirit of truth, Who not only knows about many things, but Who knows all there is to know about everything, and Who is Himself the very Source and Fountain of truth! And to have such an One, not only to live with us, but to dwell in us, to become part of our life, to inspire every motive, to direct every thought, to energize every action of the will, to engage all the affections—to dwell in us as a part of us! But even that is a very inadequate statement of what the Holy Ghost wills to do for all believers.

He is spoken of as the "earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." And in this very chapter, we are told that "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body", waiting for the manifestation of the sons of God. He shall be manifested, and we shall be manifested also with Him in glory—and that consummation awaits the manifestation of the sons of God, and the manifestation of Christ. But in the meantime, we have the earnest of that great inheritance, namely, the indwelling of the Holy Ghost.

I may speak on this subject for a little while, if the Lord so leads, from week to week; but very especially this evening I propose to speak of the ministry of the Spirit in the prayer-life of the believer. I have nothing to say against reading books on prayer. There could be no value in my attempted exposition on this passage this evening if there were not some profit to be derived from the oral teaching of the Word of God. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And when such a word is printed, it may be useful in that form also; but after all, the very best way to learn how to pray, I am sure, is to learn from the only infallible Teacher Who can teach us how to pray, and that One is God the Holy Ghost.

I.

So then to begin, these verses suggest to us that **EVEN THE CHILDREN OF GOD WHO ARE HEIRS AND JOINT-HEIRS WITH CHRIST, ARE THEMSELVES SUBJECT TO INFIRMITIES.** We are none of us fullgrown men and women; we are none of us in possession of the fullest measure of spiritual health; we are subject to many infirmities. The idea here is rather that of weaknesses of some sort; inability to do certain things, perhaps incapacity to receive certain things, but all these are fairly accurately represented, I think, by what we ordinarily understand by the word, infirmity. And we have many of them.

I do not think we need wholly exclude *the idea of physical infirmity*. It is not that, primarily, but only indirectly if at all that is here intended; but because the mind and the body are inseparably related, the infirmities of one very often become the infirmity of the other. Physical weakness sometimes wearies the mind, and a wearied mind will very often make a weary body, as some of us know. We are told here that the Spirit "that raised up Christ from the dead shall also quicken (our) mortal bodies." In its farthest reach and intention, that probably points to the day when these bodies shall be transformed into the likeness of the body of His glory. And yet I believe there is an intermediate ministry to our physical natures exercised by the Spirit, and I am greatly mistaken if the Spirit of God does not sometimes actually quicken our mortal bodies now. I believe He has often quickened mine, if you will let me give a personal testimony. I am, indeed, quite sure He has.

I do believe that the Spirit of God, if I may so put it, may sometimes keep one awake so that he can pray, when he is tired at night. I do believe that the Spirit of God may waken even our ear, and even waken us a little earlier in the morning, to help us to pray. But that is by

the way. Primarily, the text has to do with something other than the body.

When these verses speak of our infirmities, weaknesses, inabilities, incapacities, it is *of the inner man*. You will generally find that the Scripture expounds itself, if you look at it closely enough. The fact is, we *none of us know what we should pray for as we ought*. That is our special infirmity. That is to say, there is a lack of spiritual perspective; a want of the fulness of spiritual knowledge; a dullness of spiritual perception and discernment, so that even our holiest exercises are defective. We pray, but do not know what to pray for as we ought—and it is the Spirit's peculiar ministry to supply that lack.

How marvellously true that is—"We know not . . . as we ought." Some things are clearly revealed; there are some things for which we may explicitly ask, with the absolute assurance that we stand upon the unmistakable teachings of some promise of the Word when we present our petitions. We can say, "The Lord has promised us that definitely"; and we are well within His will when we plead that promise, and ask Him to fulfil it. But oh, there is so much of life, so many of life's experiences that seem not always to be specifically covered by an explicit promise; and sometimes we are disposed to say, I really do not know what to do.

No! And you do not know what to pray for either as you ought. You cannot see far enough. The very next verse says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Do you believe that? I believe it, but I do not know how many of the "all things" may enter into my experience to-morrow. I do not know all the ramifications of the "all things". I do not know how they will affect experiences which may be mine a year hence if God spares me for a year. And if life is to be a unity, and at last brought to glorious completeness, if it be true that we are complete in Him Who is the Head of all principalities and powers, and if the past and the present and the future are all to be unified and wrought out according to the divine pattern, and there is something facing me, and I begin to discern the outline of it and perhaps it comes in a shape that is somewhat forbidding, something of which I am afraid, and I try to pray about it—how can I pray as I ought, if all things are to "work together for good" when I know so little of the "all things" which are to be the constituents of the final good?

"The threads our hands in blindness spin,
No self-determined plan weave in.
The shuttle of the unseen powers
Works out a pattern not as ours."

I come face to face with some emergency of life, and I am at the end of my resources; I know I need God, and I ask His help. But how can I ask His help? Suppose you were to try to pray for Europe to-night, could you pray? Oh yes, in a general way; but suppose you were to take the details of that Chinese puzzle—that is in Europe instead of in Asia—and you can throw Asia in and pray for her too—but how are you going to relate all the Balkan states? How are you going to pray for Holland, and Belgium, and the Scandinavian countries, and ask the Lord to help them to do certain things? You say, "I do not know what would be best." Of course you do not.

But your personal problems are just as intricate as the

problems of Europe—mine are. So are yours. There are about as many details. They are not on the same grand scale, they are in miniature. And yet there are as many cross-threads and cross-currents; and we stand very often in a kind of maelstrom, and do not know which way we ought to go. Yet we must pray. And somebody who would shut us up to square and compass, and to verbal exactitude, comes and says, "Tell me your problem; I will tell you what you ought to pray for." No; you cannot tell me how to pray—nor can I tell you.

I say, there are things in life, intangible, imponderable, immeasurable—yes, and inaudible: I could multiply adjectives, and tell you of all these elements which are like the unseen ingredients in some chemical solution. If they were all precipitated, you would not know what the formula would be. How can we pray?

We know not what we should pray for "as we ought". *There is a moral element in it; there is the oughtness of things.* I may pray for something that would minister to my present physical need, or perhaps I may ask for something that would give me surcease from pain, or relief from some mental anxiety. I am like a patient who wants to substitute his momentary feelings for the physician's skill; and ask for an opiate, when the physician knows it is the last thing he ought to have. Perhaps I must endure my pain, perhaps I have to suffer my weariness, perhaps the mental pressure must continue; perhaps I "ought" to endure, and suffer, and persevere; and in doing so learn to cast all my care upon Him.

I do not know what I ought to pray for, what would be right in certain circumstances, whether it would be for my highest spiritual good, whether it would be for God's glory. I cannot tell. That is one of my "infirmities", that even in the holy of holies of my being, in the place where the Spirit dwells, and where I hold converse with God—even there, I am a poor fragment of a man, compassed with infirmities, and I know not what to do, nor how to pray.

Have I been talking a foreign language to you? Or have you ever been there? Are any of you there just now? I am sure you have had such experiences, and this scripture says that in such circumstances as these, "the Spirit also helpeth our infirmities". I should like to spend an hour or so with you in just turning over in our minds some of these possibilities of life, that we might feel our infirmities a little more deeply—but that is enough to be suggestive.

II.

The text says that THE HOLY GHOST IS GIVEN US TO COME TO THE HELP OF OUR INFIRMITIES "The Spirit . . . helpeth our infirmities." I think *you would be rather an unusual character if you did not need a little help sometimes.* You would be a stronger man or woman than I have ever known if there are not times in your experiences when you definitely need help. And that is exactly what the Spirit of God is for: He comes to abide with us, to help our infirmities.

I wonder can I institute an analogy—it flashes into my mind at the moment. The Apostle Paul speaks of filling up "that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." I shall not attempt an exposition of that word, but is the Spirit of God given to us as an earnest of that inheritance which, when we come into possession of it, will make us perfect men? I spoke to you last week of "the

spirits of just men made perfect". We are going to be made perfect sometime—not now. But is the Spirit of God given to us to "fill out that which is behind of the afflictions of Christ" in us, so that He may minister within us, and so help our "infirmities"?

The little child is just learning to write. Daddy is away from home, and he or she takes a pen—not much used to it—and mother puts her hand over the child's hand, and writes, "Dear Daddy". The Holy Ghost has taught us to say, "Abba, Father." Yes, He helps us to begin our letter by addressing God, as Father. "No man can say that Jesus is the Lord, but by the Holy Ghost." He helps us, I tell you; and the fact that we are helped so often, consciously helped, indisputably, assuredly helped, surely is part of the witness of the Spirit, when the Spirit witnesseth with our spirit that we are born of God—when His help comes to us, and we are almost startled by the consciousness of the divine presence. We say, Surely, surely, God helped me in that minute. And He did! The Spirit of God dwells in us, and He comes to help "our infirmities".

To help our weaknesses, our infirmities, but *what sort of infirmities?* Our lack of knowledge, our incapacity to receive knowledge, our incapacity to perceive the will of God when it is revealed to us, very often. He comes to "fill out" that which is lacking, because we "know not what to pray for as we ought."

I wonder have you ever had this experience? Our Lord is our example, and we read of His saying "the same word"; and His words were, "Thy will be done." But have you ever begun to pray for one thing, and finished by praying for the opposite? I have. I have said, I want that; and have asked the Lord for it—and I begin to wonder while still praying if, after all, that is what I want. Gradually I was brought to say, Perhaps that is not right; not my will but Thine be done. Sometimes there gradually steals in upon our spiritual consciousness a desire for something we had never dreamed of, and we begin to pray, and finally pray for the very opposite of the thing we thought of.

I think that is one way in which the Spirit of God "helps our infirmities". Almost like the child who is going to spell out a word, and mother says, "No; that is not the word. I will give you a better word; it is so-and-so. We will spell it this way." The Holy Ghost, when we are writing a letter to Heaven, comes to indite our petitions, and help our infirmities.

And He has a way of helping without substituting. That is a great thing, to help people to help themselves, in an ordinary way. I remember when THE GOSPEL WITNESS was in its infancy, I wrote an article about which I was not altogether sure, and I wanted someone else's opinion on it. I took it to a friend—I shall not tell you whether man or woman—and submitted it for approval or otherwise. I thought perhaps I had used too strong an expression in one or two places, that it might be modified here or there, a word or two altered. But the person to whom I submitted it, took a pencil and said, "I would not say that"; and after a while, "And I certainly would not say that." Until by and by, there was little left of my original article. What that person really said was, "Throw that in the waste-basket; I will write it for you." I never asked that person to "help" me write again! I did not want a substitute article: I wanted a friendly critic who would see what had been written through other eyes, and to give advice.

That is the kind of thing that some people teach as being the ministry of the Spirit, that the Spirit of God comes to us and suppresses our individuality, our thinking, our desiring, our everything; wipes everything out, and makes us mere automatons, and says, "There is your prayer." He does nothing of the kind. If He did it would not be our prayer at all. But the marvel of grace is that God has found a way whereby He can come into these poor broken natures of ours, and so reinforce them, and so help our infirmities, that He can build us up and gradually conform us to the image and likeness of Christ.

Even though my critic had been competent to substitute something for that which I had written, that was not what I wanted. I wanted a little help. The Holy Ghost helps us. He reinforces us, but it is still our prayer—and it is the Spirit's prayer, for He and we are inseparably united. We pray in the Holy Ghost, and the Holy Ghost prays in us. He does not ask us to stultify ourselves; He does not ask that we should cease our thinking, cease our exercising the powers that He has given us, in order that we may attain to higher heights. He does not do that. He comes to us, and says, "I will help you; I will help your infirmities, even when you do not know what you ought to pray for." And I am sure of this, that when He comes to us, He has a way of implanting within us new desires, so that before we finish our prayer, we do not want the thing for which we began to pray. We pray for something else, because that is the thing we ought to desire—and He has taught us so to desire.

There are people who would make every life like the bulkheads of a modern ship, that can be shut up. They would live life departmentally, and sharply differentiate between the sacred and the secular. That is not Christian. Everything is sacred. "Holiness unto the Lord", ought to be written on everything that concerns us. And the Spirit of God comes to help our bodies, to help our minds, to help our consciences, and to work in us new affections, so that we shall desire the things that God wants us to have. "Delight thyself also in the Lord"—and what follows?—"and he shall give thee the desires of thine heart."

But He will give us the desires of our heart only as we delight ourselves in the Lord, for the very exercise of delighting ourselves in the Lord will have a reaction upon our own spirits until we shall find heavenly desires springing up within us, and we shall say, "I am rather ashamed of the prayer I began to pray; this is so different. And yet somehow or another it rests my mind, satisfies the longing of my heart, and gives me perfect repose of conscience when I thus pray; and I have a feeling that after all that what I have now asked for at last is the will of God for me." That is how, in some measure, the Spirit "helpeth our infirmities".

But we have not come to the end of this. There is a beautiful word here, and I wonder if I can give it to you? I wonder if I can present it so that you can see it? I pause to ask that question. I remember hearing Dr. Jowett preach a great sermon on one occasion. He was defining spurious faith, faith that has no real foundation, that is not faith at all. He came to one point and said, "I sought for a word so that I might express it to you, and—well I could not get a word, but I found a phrase. The nearest thing that I could get was this: it is a kind of agile emotion." That is a pretty phrase! But an emotion that can turn somersaults, capable of all sorts

of acrobatic feats, run a race, or jump over a wall—and never be for two minutes the same. Well, there is something here I want to make clear to you.

"He that searcheth the hearts knoweth what is the mind of the Spirit." I heard something on the radio one day which I am half inclined to use as an illustration, though maybe I shall shock you. I heard a foreigner—at least, a man affecting a foreign speech, struggling to make himself understood. Then a little girl, a ventriloquous creation of the radio performer, said, "Why, Mr. Tommy, he means so-and-so." And the man answered, "That is right, little girl; that is what I mean."

Well, did you ever try to make yourself understood, and someone laboured to understand you? Did you ever travel in a foreign country, whose language you were not familiar with, when you did not know the idiom of their speech? You got things upsidedown for a while, until someone came and explained it to you. We are trying to speak the language of Heaven, and we have not learned it yet; we do not know the idiom of the speech of the heavenly King. We go to the Royal Restaurant, and we do not even know how to order our dinner—and sometimes ask for the opposite of what we want, and what we ought to have. Here is the picture of One Who "searcheth the hearts", almost as though He would say, "What is that man talking about? What he is trying to say?" If I may say it without irreverence. Someone told me that he heard Spurgeon pray on one occasion, and it was like having the windows of Heaven opened. At one point in his prayer, the great preacher said, "Bow down thine ear, O Lord, and hear us; for we are poor and needy", and then he said, "Bow down Thine ear just a little closer, Lord; so that we may whisper our secrets."

Did you ever see a physician examine one who was very ill, barely breathing, while friends stood around almost in consternation for fear every breath would be the last? The doctor puts his stethoscope to the patient's chest, and listens to the heart. It is beating. He hears something that the friends cannot hear, something inside that is hidden from ordinary observers. Or he puts his finger on the pulse and notes the beat of the heart by touch. And He that "searcheth the hearts" to see what is in them, and knows what is the mind of the Spirit, says, "Let this mind be in you, which was also in Christ Jesus." These passages are not unrelated. The Spirit within us making intercession for us, the Spirit within us searching the heart; in Him is the mind of God, and in that unuttered prayer, in that—I had almost said, expression of our infirmity, associated with it, the Divine Physician says, "I hear it; I hear it." It is the mind of the Spirit, and through Christ we have access by one Spirit unto the Father.

Now we come to this. "Because He maketh intercession for the saints according to the will of God." The Spirit knows the mind of God, and He knows that His sovereign will and purpose must be fulfilled; and He cannot accept the poor substitute of our ignorance for His omniscience, and so the Spirit of God within us prays for us, and the Divine Father searching our hearts, gets from within, if I may so say, an expression of the mind of God; as though He would say, "I can do that; that is within my will; that is within my purpose; I can do that"—but how does He pray? "The Spirit itself maketh intercession for us with groanings which cannot be uttered." And it is that inarticulate cry that the Spirit hears, the groanings that defy expression.

Did you ever pray when you had no words? I have heard it contended by some that one cannot think without words. I can. I do. I think many things, and then go searching for a word in which to clothe my thought. It is like a man going into a store to buy something, a hat or a suit of clothes. He tries on one pair of shoes, and they are too large! he tries another pair, and they are too small. By and by he gets just what he needs. I get a thought in my mind sometimes, and then must "shop" for a word in which to clothe it, a word that will express it. I find one, but it is too strong; I go back for another, and it is too small; or another that is not the right colour. I want something that will grace my thought, that will give the proper expression, that will give it form. At last I find something that will clothe the thought I have with a proper form of expression.

But there are times when we groan or sigh. It does not mean, saying, "Oh dear", and upsetting the house with our groaning. I suppose you have done that! Do not be afraid to acknowledge it! I have heard working men, people of all sorts, groan as though they were drawing their last breath. I was once in a place where a physician was treating a patient. He touched some spot that was sore, and the patient groaned a bit; and the physician said rather gruffly but pleasantly enough, "Stop your grunting."

Did you ever "grunt"? When you are about your work sometimes, one would think you had been hurt! How you groan! What is wrong? "We that are in this, tabernacle do groan." There are people who find great delight in groaning—I suppose they get relief. And we all do a little of it. It is a good thing sometimes to be able to groan. It is rather unfortunate if you live in an apartment, but if you live by yourself it will do no harm. It is a kind of utterance—not a pleasant one, but an utterance. But there is a sigh, an inaudible sigh, an unuttered and unutterable sigh, a sigh of the heart, perhaps just a yearning, an inexpressible longing after something—and it is Godward, a wish that you could climb, and that you could fly away as an eagle toward heaven. I will tell you where it comes from: it is the Spirit. Nothing goes up that does not first come down.

"Prayer is the breathing of a sigh,
The falling of a tear;
The upward glancing of an eye
When none but God is near."

Do you know how to pray like that, with only a sigh? And do you think God can understand it? You say, "I did not put it in words. Will He understand?" He that "searcheth the hearts knoweth what is the mind of the Spirit." He can interpret your sigh and your tear—yea, better than you can yourself.

And He "maketh intercession for us"—by the time He has done with us—"according to the will of God". We have had to pray like our Master, "If it be possible, let this cup pass from me." That is the thing we do not know about, and He became a man that He might teach us: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil . . . wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God." "If it be possible . . . nevertheless not as I will, but as thou wilt." That is a wide distance. And we have all had to begin there, "If

it be possible." The Spirit has helped our infirmities, enabling us to say, "Nevertheless"; and ere we breathed our, Amen, to say, "Not my will, but thine be done." And thus a prayer has been sent Heavenward that is "according to the will of God."

I wonder if I might put it this way?—In radio there are various wave-lengths, and you turn your dial to the station you want, and in doing so, tune out all other wave-lengths. The only thing that station records and makes audible is the thing that is on that particular wave-length. If I may without irreverence say it, the Holy Ghost tunes our prayer to Heaven's wave length, and brings us around at last. Did you ever turn the radio dial, and find a station, only to have someone in the room say, "Can you not get it clearer? Do you think you have it right on the spot?" You turned a little farther—and what a difference. The Holy Spirit teaches us to pray, and makes intercession for the saints, and brings us around to the will of God until at last we are right on the spot. He makes "intercession for the saints according to the will of God"; and then is fulfilled that which is written in the Old Testament, recorded of King Solomon, "Hear thou in heaven thy dwelling place: and when thou hearest, forgive." And so the prayer inspired of the Holy Ghost reaches the ear of the One Who heareth prayer, unto Whom all flesh must come.

Let us pray:

We remember, O Lord, that the disciples who had often stood in wonder as they heard Thee hold converse with the Sky, besought Thee, saying, Teach us to pray. So would we come to Thee to-night, and in the name of our great Intercessor, pray that Thou wouldest teach us to pray. And as the God-man intercedes for us with God, so may the Holy Ghost intercede for God with us, until we shall become like-minded, and brought into full fellowship with Him.

Bless our meditation, for Thy name's sake; Amen.

STANDING FOR PRINCIPLE

In the course of some years, one must inevitably suffer a good many disillusionments. We have seen and heard many loudly profess their loyalty to the Bible as the word of God, and to those evangelical principles which are the common heritage of the people usually called Baptists. We have known many ministers, as well as many men and women who were private members of churches, declare, if not in so many words, substantially what Peter declared when he said to the Lord, "I will go with Thee to prison and to death."

Peter was probably sincere when he said it, and so perhaps also were those people we just now have in mind. But how far short of prison have they stopped! We have seen some who were unwilling to take the first step leading in that direction. They seemed to be men of principle. They were able to withstand a good deal of opposition. And yet in not a few cases, we have seen such men treat their principles as the crew of the ship of Tarshish treated Jonah: they threw him overboard in order to make port.

One is forced to ask whether in such cases expediency was mistaken for conviction; for we have seen such men flirting with the very thing against which they contended, and walking apparently in happy accord with those whom they formerly regarded as the enemies of the cross of Christ. Notwithstanding, it is the men who have consistently and to the end of the road stood for the things that were right, who have made history. Our Lord Himself was often alone. The Apostle Paul, on not

a few occasions, had to stand alone, without human support. Once he said, "I have no man like-minded." And again, "No man stood by me; but all men forsook me." Yet again, "Only Luke is with me . . . Demas hath forsaken me, having loved this present world." So when the ranks are thinned by the well-aimed darts of the enemy who has found the weak spots in others' harness, we must go on even if we stand alone.

HOW SHOULD SCUTTLERS BE TREATED?

It is currently reported that all German captains, whether of naval or merchant ships, have orders to scuttle their ships, as did the *Columbus* and the *Graf Spee*, rather than surrender. If we were in authority at the Admiralty, we would make an announcement in such a way as to ensure its reaching the crews of all German ships throughout the world, to the effect, that the Admiralty would accept no responsibility for the safety of crews whose ships were scuttled. They should be made to understand that crews who scuttle their ships, not only commit ship-suicide, but commit suicide themselves.

It seems absurd that a German crew should scuttle its ship, and then expect to be rescued by the warship whose presence occasioned the scuttling; and make it necessary for that ship to seek port; to discharge its cargo of rescued Germans—meanwhile perhaps making possible the escape of another German ship.

TO OUR BRITISH SUBSCRIBERS

In our issue of December 21st, we called attention to the difficulty some of our subscribers were meeting in sending subscriptions to Canada, on account of the restrictions placed upon sending money out of the country. We have now made arrangements, through our Toronto bank, whereby it will be possible for our Overseas subscribers to deposit their subscriptions with the London branch of the bank, or any contributions they desire to make to any of our varied Jarvis Street interests. The address is: The Canadian Bank of Commerce, 2 Lombard St., London E.C.3, England.

In future, as subscriptions expire, notices will be sent as usual, and our subscribers may remit to The Canadian Bank of Commerce at the above address. It would help us if they would advise us that the subscription had been so paid. Notices of subscription expirations in future, and for the duration of the war, for British subscribers, will contain a slip which will require only a signature to say that the subscription has been sent to The Canadian Bank of Commerce, London.

The same method can be used by any who desire to support our work by definite contributions. They could send their contributions to the Bank of Commerce, London, to the credit of Jarvis Street Baptist Church, Toronto. Even though it should prove to be impossible to have this money forwarded to us here, it would be greatly to the advantage of our funds to have something to our credit in the London bank.

THE APPEAL FOR THE SEMINARY FUND

We are glad to report also that offerings from friends of the *Seminary* have already been received in response to our appeal; but we have need of a great deal of money, and we hope our *Seminary* supporters will come to our help at the earliest possible date.

A LETTER FROM "DR." JIM

We have before referred in these columns to a little boy named Morrison, who is only seven years old, who preaches to the family in his own home. Following our publication last week of an appeal for a new Home Mission enterprise in Montreal, we received a letter from "Dr." Jim as follows:

134 Belgravia Ave.,
Toronto, Feb. 9th.

"Dear Dr. Shields:

"For your work I will give you \$1.00 (which was enclosed). You are still a preacher, telling the people about Jesus, how He loves us too. I still preach too. My father got me some sing books. You come to hear me preach some day, Dr. Shields. I would like you to.

"Love,

From Dr. Jim.

"P.S. If you start a church in Montreal, my church, Belgravia Baptist Church, will give you \$1.00 a week."

The News From Union Churches shows that already some responses have been made to our appeal of last week. How many others will follow the example of "Dr." Jim?

THE GOSPEL WITNESS APPEAL

We are glad to report that a good number of our GOSPEL WITNESS friends have already responded to our annual appeal for contributions to the GOSPEL WITNESS FUND. Included in some hundreds of dollars already received, were two \$50.00 gifts, and two \$25.00 gifts. We are most grateful to the friends who have responded so generously and so promptly. This is just a reminder to those who have received our annual letter. Please do not wait until the end of our church year, March 31st, but send in your gifts as promptly as possible.

TWO SERMONS THIS WEEK

Every week we have friends ask for a particular sermon that has helped them. Some ask for the morning sermon, others for the evening, still others for the Thursday evening message. If our GOSPEL WITNESS FUND could afford it we would publish all three weekly. This week we publish last Thursday's sermon in response to many requests.

EINSTEIN'S TRIBUTE TO THE CHURCH

Alabama Baptist

Albert Einstein, German Jew, scientist, and exile from Germany, is now professor of mathematics in Princeton University. Recently Mr. Einstein paid a tribute to the Christian church and expressed an admiration for it. Mr. Einstein said: "Being a lover of freedom when the revolution came in Germany I looked to the universities for it, knowing that they had always boasted of their love for the truth; but the universities were immediately silenced. I then looked to the great editors whose flaming editorials had proclaimed their love for freedom; but they also were silent. Then I turned to others, but they all failed. Only the church has stood squarely across Hitler's path of suppression on the truth. I never had any special interest in the church before; but now I feel a great admiration and affection for it, because the church alone has had the courage to stand for intellectual and moral freedom. I am forced to confess that what I once despised I now praise unreservedly." (We are happy that Dr. Einstein has come to see the church for what it really is, an institution with conviction, and fearless to proclaim and defend the truth. How we wish that Dr. Einstein might further realize that the Founder of the church is the very embodiment of the truth he loves! It was He who said, "I am the way, the truth and the life." And the freedom

which Dr. Einstein loves he will find in its fullest measure in this same Founder of the church who said, "If the Son shall make you free ye shall be free indeed." Truth, freedom, light, life and love—they are the words that best describe Him who is the Founder, the Inspiration and Head of the church. Perhaps if Dr. Einstein would seek a conference with Him, as another Jew did one night, he might go away saying as that other scholar did, "No man can do these things that thou doest except God be with him."—C. W. Pope).

NEWS OF UNION CHURCHES

WESTERN ONTARIO CONFERENCE

In introducing the great subject of Redemption, Rev. H. C. Slade of Timmins, the special speaker at the Western Ontario Conference, referred to the body of Christ, His Church, composed of those whom He has redeemed with His blood, who, as a body, have the function of carrying out the message of the life within. Banded together, they are to do the will of the Head, the Lord Jesus Christ, in carrying on the gospel ministry. As a Union we have had the privilege of seeing the churches in the North grow from one to six by co-operative effort, and now we stand encouraged by this open door in Montreal, and by the crying need in many other centres in Ontario, and especially Quebec. Ours will be the blessing as we obey the Lord and unitedly serve Him.

We had a great day at our Conference in Briscoe St. Baptist Church, London. Friends from Jarvis St., Toronto, Brantford, Courtland, Shedden and Fingal, Sarnia, Court-right and Wilkesport, Essex, Windsor, London and Chatham, gathered for a time of mutual fellowship and spiritual growth, and we were not disappointed. President W. H. MacBain occupied the chair at both afternoon and evening sessions, during which messages in word and gospel song strengthened us all, and discussion on Bible School work was most beneficial. The conference on Bible School Work dealt with three problems—How to increase attendance; How to make the sessions attractive; and How to teach the lesson. Rev. R. D. Guthrie, Pastor W. H. MacBain, and Rev. H. G. Hindry, in order, led the discussion into the various aspects, and many helpful suggestions were proffered in each section.

Rev. H. C. Slade in the afternoon spoke on the grace of giving as set forth in I Cor. 16: 1, 2, and II Cor. 8:9, and we were instructed in this oft-neglected grace, and made to feel our privilege and need that we might grow thereby. During the evening Mr. Slade spoke on the great theme of Redemption and we revelled in the glorious truths revealed in Eph. 1:6-8. We saw the Redeemer in all His majesty, love, and sacrifice, and learned afresh that in redemption sin is recognized and dealt with, while we rejoiced that through that redemption in our Saviour's blood every believer has the blessing of acceptance in the Beloved, and the forgiveness of sins.

A glorious spirit pervaded all, and our fellowship at supper time in the church basement was rich. It was a great day, and we give God the glory, while we pray that Mr. Slade's ministry in our western part of this province may be just an extension of that blessedness.

E. C. Wood.

MR. SLADE AMONG OUR CHURCHES

We rejoice to learn of the cordial reception being given to Mr. Slade by our western Ontario churches before which he is laying the great opportunities and needs of our common cause in the Union. Below we print a fine account of the Western Ontario Conference held at Briscoe Street, London, where Mr. Slade was the special speaker. Several additional requests for a visit from Mr. Slade have also come in in response to the note in last week's GOSPEL WITNESS.

We should like to call special attention to Mr. Slade's appeal for the latest undertaking of the Union, the mission in Montreal. It is beyond all doubt one of the greatest and most promising opportunities that has been given to us as a Union. We have already commenced work there, and a regular worker has taken up the cause at Montreal. But in order to continue we must have cash or promises at the rate of not less than one hundred dollars per month for the next six months. A number of encouraging responses have already been received. One sister writes as follows:

Toronto, Ont.
Feb. 10, 1940.

Dear Sir:—

In regards to Home Mission work, I would like to contribute six dollars, paying one dollar monthly starting end of March.

Yours truly,

Rev. Robert Brackstone, a missionary pastor in the far north writes as follows from the riches of his liberality—the only kind of riches Home Mission pastors have:

"It was with great interest I read the Doctor's appeal for Montreal. The Kapuskasing church pledges to give at least five dollars to the Montreal enterprise and will send it in by the end of April."

Verdun Sunday School has set \$25.00 apart for the new cause with additional individual donations in prospect. We have also heard from other churches which have promised to let us have a more definite promise in hand before the Finance Committee meets in the next week or so to discover if we have sufficient resources to meet the large extra cost of this new venture. The gifts received from the churches of the Union will answer that problem in the affirmative or in the negative, and we would again urge pastors and people to give liberally. Let us have the cash or the promises as soon as possible, remembering that "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Since writing the above the following letter has come in from Sudbury:

Sudbury, Ont.,
Feb. 13.

Dear Sirs:

We are glad to have a part in this work in Montreal and pray God's richest blessing upon those who are seeking to carry on this work. We have just started this year to give regularly to the Home Mission funds, and have pledged ourselves tonight to raise the sum of \$25.00 extra toward this work in Montreal and to forward same to you by July 1st, 1940.

Signed on behalf of the Berean Regular Baptist Church at Sudbury.

A. J. Rogers, Clerk

Bible School Lesson Outline

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

Vol. 4 First Quarter Lesson 8 February 25th, 1940

MIRACLES OF HEALING

Lesson Text: Matthew 9.

Golden Text: "Son, be of good cheer; thy sins be forgiven thee"—Matthew 9:2.

I. The Palsied Man Cured—verses 1 to 8. Compare Mk. 2:1-12; Lk. 5:18-26.

Although our Saviour had been driven from the country of the Gergesenes, He found welcome in His own city of Capernaum, the name of which means "City of Consolation" (Matt. 4:13).

The man sick of the palsy was brought to Christ by four friends who sought means to bring him into the house where Christ was, and in their determination and devotion they overcame all obstacles. It is our sacred privilege to assist others to come to the place where they may meet Christ. God will answer our faith, and will bless the united consecrated effort to introduce boys and girls and men and women to the Saviour Whom we love, and He will touch them and make them whole.

Our Saviour met the man's deepest need first, thus demonstrating the primary importance of spiritual healing. To forgive sins is the prerogative of God (Mk. 2:7; Lk. 5:21), and our Lord used the miracle of healing to vindicate His authority as God before the unbelieving Pharisees.

II. The Publicans Called—verses 9 to 17. Compare Mk. 2:13-22; Lk. 5:27-39.

The publicans were Jews who acted as collectors of taxes for the Roman Government. They were hated by most of their own countrymen as being agents of the oppressors and

as seeming traitors to the national ideals of the Jews. But, although they were despised by men, they were desired by God.

Matthew the publican, who is also called Levi, the son of Alphaeus (Matt. 10:3; Mk. 2:14; Lk. 5:27), obeyed the Lord's call promptly and completely. He became a faithful disciple, and he was most probably the Matthew who was the human author of this Gospel.

Matthew made a feast in his house, inviting the publicans of his acquaintance and also sinners, who, like the publicans, were the objects of the scorn of the hypocritical Pharisees. Our Lord sought out these social outcasts (Matt. 11:19; Lk. 15:1-2; John 4:4-7). Matthew is to be commended for using his home in the interests of needy souls.

To avoid contamination the Pharisees scrupulously avoided all contact with those whom they considered defiled. In so doing they affected adherence to the law, yet our Saviour pointed out that their actions were contrary to the law, which advocated mercy and kindness (Hosea 6:6; Matt. 23:23). Christ came not to condemn, but to save (John 3:17). The Pharisees, claiming to be righteous and self-sufficient, put themselves beyond the pale of the ministry of our Lord, Who called to Him those who were conscious of their sin and need.

The Pharisees found fault because Christ did not adapt His message to the old forms of Judaism. The Gospel was not to be attached to the law, compared to a garment which had served its purpose, but was to be a new expression of the truth (John 1:17). The religion of works was to be superseded by the Gospel of salvation by grace. The law had been a fit vehicle for the preparatory message, but it was not a suitable instrument for the Gospel of grace.

III. The People Comforted—verses 18 to 38.

(a) Two Women—verses 18-26. Compare Mk. 5:22-43; Lk. 8:41-56.

The only daughter of Jairus, the ruler of the synagogue, was dead, but the ruler had faith that Christ could raise her to life. He was tested by the delay when the Saviour met the need of another soul, but in the end his faith was rewarded.

This and the other two miracles of raising the dead which are recorded (Lk. 7:11-16; John 11:38-44) emphasize the power of Christ to save all who believe from spiritual death, no matter how deep dyed in sin they have been (Heb. 7:25). They represent three ages; namely, childhood, youth and manhood, and they illustrate three stages of corruption.

Our Saviour Himself spoke of the death of the believers as sleep (John 11:11-14; 1 Cor. 15:51; 1 Thess. 4:13-15). Christ has robbed death of its sting (1 Cor. 15:54-57; Heb. 2:14, 15). The spirits do not sleep, but live in conscious joy and fellowship with the Lord (Lk. 16:23, 25; 2 Cor. 5:8).

The diseased woman who had spent her all in a vain search for health, heard of Christ, the mighty Healer. She had faith to believe that she need only touch the hem of His garment.

The touch of faith brought instant relief to her, to the surprise of the disciples, who seemed not to be able to distinguish between the thronging of the curious crowd and the contact of the believing woman (Lk. 8:45).

(b) Two Men—verses 27-31.

Just as faith was the indispensable condition upon which Christ healed the individuals who came to Him, so is faith the necessary qualification of those who would be saved. Yet even this faith is the gift of God (Eph. 2:8-10). Our part is to be willing to let the Saviour save us, and to account His atoning work as having been performed on our behalf (Rom. 10:9, 10).

Christ opened the eyes of many who had been blind, some by a touch, others by a word; some with means, some without. All were not healed in the same way. Our God is sovereign in His power to save, as He is in His power to heal.

(c) Two Afflictions—verses 32-34.

The Pharisees could not gainsay the fact that the man formerly possessed by a demon had been freed, and that he could now speak. They attempted, however, to attribute the supernatural power of Christ to Satanic sources (Matt. 12:24-29; Mk. 3:22-27).

(d) Two Similes—verses 35 to 38.

Christ looked upon the multitudes, who were weary and

wandering, distressed and distracted. He had compassion upon them (Matt. 14:14; 15:32; Mk. 8:2), for they were as sheep without a shepherd (Ezek. 34:12; Zech. 13:7; Matt. 26:31).

They were as ready to receive help as they were needy, and hence were like a harvest field which awaited reapers (Lk. 10:2; John 4:35). The field is the Lord's, and the ones whom He sends to garner in the grain will be called, chosen and faithful (Rom. 10:14, 15).

JARVIS STREET CHURCH NEWS

Our readers frequently express disappointment if they read no news of Jarvis Street Church in THE WITNESS.

Jarvis Street does not live on stimulants. Our programme is three meals a day, and a week's work. Our services go on without interruption. Tuesday, the workers' conferences; and at the same hour, the prayer meeting of the Adult Department; and at nine o'clock, the Bible lecture. Thursday evening is the midweek preaching service, at which the Greenway Hall is always well filled. Saturday, the regular prayer meeting, with an attendance equal to that of most churches that have but one prayer meeting a week. Sunday morning, the great Bible School; the Pastor teaches his class in the Greenway Hall from ten to ten-forty-five; then follows the morning service. In the afternoon there is one class for young women unable to attend the morning School; prayer meeting again at six o'clock in Greenway Hall; and then the great Sunday evening service.

What more shall we say? We miss some of our young men who are already Overseas in the army; others are preparing to go. And so we keep on—and then keep on keeping on!

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