

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 180 Gerrard Street East, Toronto 2, Canada.
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A GREAT DAY IN ZION

Tuesday, May 24th, was in many respects the most remarkable day in the long history of Jarvis Street Church. Unfortunately, the weather was not propitious for meeting in a building without roof or windows. The day was gloriously bright and sunny, but a strong cold wind blew through the whole building, as though it were desperately anxious to get in—and equally in haste to get out; and all who moved about in various parts of the great structure felt the sting of it. But there is a biblical record which tells of certain men who enjoyed a peculiar manifestation of divine power and blessing while struggling against a "contrary" wind. That experience was ours in Jarvis Street on Tuesday.

The occasion was the observance of the twenty-eighth anniversary of the Editor's pastorate in Jarvis Street Church. The actual anniversary date was May 15th, but its observance was postponed until the 24th for the convenience of the holiday.

The appraisers had estimated the cost of refurnishing the pulpit and Communion platform at \$1,200.00. We therefore suggested to the people that an offering for the furnishing of the pulpit might be presented, and that the offering should be something over and above all contributions to the Building Fund. The members of the church and the scholars of the School responded to the proposal with enthusiasm.

If we had had a warm day we should have had many hundreds more visitors. The Pastor was at his table in the parlour, notwithstanding cold winds blowing through, at half past ten Tuesday morning. Many teachers and officers of the School were already on hand in order to receive scholars and others as they came in. The first to arrive were four little girls of the Sunday School, members of a Greek family. Each had her envelope with her name on it, and a little offering enclosed. After a while the small children from the Beginners' Department began to come. Some came by carload because they have to be brought on Sunday, and the charioteers who call for them on Sunday, and who knew they could not come in any other way, had arranged to call for them on Tuesday. Each came with his or her offering or envelope—for we had asked them to bring their envelope with their name on it, even though they had no offering, so that we could identify them. Several children came to the Pastor quite lovingly with empty envelopes, but with a sprig of lilac or some other

flower in their hand, saying, "I have no money, but I have brought you this"—which was just as acceptable as money.

One worker brought in a little boy of eight whom he had found outside, looking in, and wanting to come in, but fearing he had no right to come because he was not a member of the School. He was brought in, and he explained that he wanted to come to Sunday School because his brother and sister came regularly, but his mother thought he was too young to come. We assured him, of course, to the contrary, and welcomed him; and expressed the hope that he would come. Later in the afternoon this little lad returned, with shining face, and an offering of one cent, and a promise that he would try to come to School.

Even if the money the children brought had amounted to so little that, as a contribution to the work, it would have been negligible, the blessing which came to the children themselves was inestimable. They felt they were having a part in restoring the building they all loved. But their offering was a considerable sum.

Soon the older people began to come. They came with offerings of varying amounts, but whatever it was, it was equally acceptable because of the love that prompted the giving. The Pastor at least felt that to sit there in the cold wind, amid the ruins, and just to have the opportunity of meeting the procession of men and women, and boys and girls, with happy faces, was itself a priceless privilege. We slipped away for about forty-five minutes at lunchtime, and by about two o'clock in the afternoon the people came so fast that there was a long queue out to the door. There were many people from out-of-town, many who were not members; but they came with their gifts eager to have a part in rebuilding the church they had learned to love.

Among those who came were many GOSPEL WITNESS subscribers, and some who had been blessed through the radio ministry; but of course the majority were members of the church. Large numbers had not been inside the building since the fire, and were appalled at what they saw. The buildings are quite respectable now, for except for charred door and window frames, all the debris had been removed, the burned timbers of the roof taken down, the gables shored up as protection against high winds—and everything had been made as clean as such circumstances would allow. Notwithstanding, people

walked about the place with subdued spirits, gladdened only by the prospect of the new house that is to be.

There were many incidents of great interest throughout the day which could be recounted, but to put the whole matter in a few words, it was really a great family gathering of people who manifestly love the Lord, and love each other—and even the buildings in which they, in times past, had received blessing. The Superintendent of the Primary Department brought a gift which the little children had made, saving their pennies, which amounted to nearly \$13.00. The Beginners' Department had done the same thing, only they have turned in their offering for the Building Fund—not from the teachers, but the little children themselves—week by week. The entire School participated, and everybody seemed to be happy in having a share in the work.

The wind was so sharp that we were glad to hold the afternoon praise service in the large Lecture Hall, which had been but little damaged. There were, of course, no chairs available except such as were carried in for the orchestra. The choir was on hand in full force, but stood like all the rest. How many were crowded into the Lecture Hall, we cannot say; but it is surprising how many more people can assemble in a place when they stand packed together than when they are comfortably seated. Far more than a thousand people passed through the building. Had it been a comfortable day, there would probably have been two or three times as many people. Of course, it was a holiday, and a great host of people had made arrangements to be out-of-town on that day before announcement of the public service was made. Some of these sent their offerings by mail, a few put in their offerings on Sunday, and others, we feel certain, will yet contribute.

At 3.30 the meeting was begun upstairs in the Lecture Hall. There were many who could not stand the cold, and feared to remain. Notwithstanding, the large hall was filled. Once again the place resounded with the praises of the Lord. And how heartily the people sang, "All hail the power of Jesus' name, let angels prostrate fall"; and, "My hope is built on nothing less than Jesus' blood and righteousness"; and yet again, "Oh happy day that fixed my choice on Thee my Saviour and my God." We were privileged to have with us the veteran Baptist missionary of forty-four years' service on the Congo, Rev. Thomas Moody. The Pastor called him to the platform, and he led the congregation in the opening prayer. Then Mr. J. E. Jennings came to the platform, and informed the Pastor that he had something he desired to read. He then read the following address:

Dear Pastor:

Jarvis St. Church to-day celebrates with profound joy, and with gratitude to God, the twenty-eighth anniversary of the commencement of your ministry in this Church. A year ago the Deacons carried our customary anniversary greeting to your bedside, where you had been confined by a long illness. Your presence with us to-day in health and strength, is therefore a special cause of thanksgiving to the membership of this Church, and to all those who appreciate and admire your courageous proclamation of the truth of the Gospel.

We meet on this occasion in the most unusual circumstances. This is the first service that has been held in this historic place for eleven weeks; the blackened walls and charred remains about us are poignant reminders that our holy and our beautiful house is destroyed with fire. For over sixty-two years these walls have resounded with the praises of God, and within them the changeless message of the Gospel of the grace of God has been faithfully proclaimed thousands of times. Many of those present to-day,

and thousands of others who join with us in spirit, together with a great host of those who have already crossed the flood, found Christ as Saviour in this place: "And of Zion it shall be said, This and that man was born in her."

When you came to this Church as Pastor twenty-eight years ago, it was generally regarded as the premier Baptist Church in Canada, and its fidelity to evangelical principles was unquestioned. Since that time a revolution has shaken the religious world to its foundations, and many have departed from the faith; but Jarvis Street continues as set for the defence of the Gospel. As this church was once known throughout Canada, now its voice is heard throughout the world. THE GOSPEL WITNESS is in its seventeenth year, and circulates not only in this land, but in many foreign countries. Scores of men and women who have been prepared for the ministry under your influence in *Toronto Baptist Seminary*, now proclaim the Gospel to a great host of people at home and abroad. Your pulpit ministry continues in unabated strength and richness, and the blessing of God rests upon it to the salvation of souls.

But those who know you best, think of you not only as a great preacher, and an able leader, but as a true shepherd of the flock, one to whom we find it natural to turn for counsel and help, whom we have learned to love for yourself, as we honour you for your works' sake. In the face of the apparent disaster which has left us without a church home, your calm faith and undaunted courage are a source of inspiration to all. And as, in a very literal way on this occasion, we walk about Zion and go round about her, telling the towers thereof, marking well here bulwarks, we rejoice in the confidence that "this God is our God for ever and ever: and he will be our guide even unto death". To Him we give thanks for your ministry among us, praying that He will grant you special grace for the great tasks that lie ahead, as we go forward together in the fellowship of the gospel, for His glory.

Presented on behalf of the church,

(Signed) J. E. Jennings.

The Pastor made a short speech in reply, expressing the affection he felt for the church and all the members in it; and remarked that though we had been under the necessity of contending for the faith, and because of that, had been plunged into many a sharp conflict, he questioned whether anywhere in the world there could be found a church in which the unity of the Spirit and the bond of peace were more profoundly real than in Jarvis Street. He then read the one hundred and twenty-second Psalm: "I was glad when they said unto me, Let us go into the house of the Lord."

There was more singing. This was followed by testimony. One young man gave the number of years, months, weeks, and days, which had passed since his conversion. He was followed by his father, who told how his family of nine had been converted. He, in turn, was followed by a daughter who merely said, "And I was one of the nine." Then a woman told of her conversion in Jarvis Street years ago, followed by her husband who said, "I was converted the same night." Then followed the sister of the woman, saying she had been converted shortly after through the influence of her sister; then her husband spoke, who similarly testified. And so one after another told their story, showing that there is a kind of salvation which is catching, and has a way of going through the household.

Jarvis Street is a downtown church—if there is one anywhere; and twenty-eight years ago, at the beginning of our pastorate, we were warned that it must soon cease to be "a family church". The fact is, never in its history has it been more truly a family church than it is to-day; for the reason that when one is out-and-out for the Lord, and goes home to his friends and tells them "how great things" the Lord has done for them, frequently

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The Jarvis Street Pulpit

HOW TO DIVORCE THE OLD MAN AND GET A NEW ONE

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

Preached in Massey Hall, Toronto, Sunday Evening, May 22nd, 1938

(Stenographically reported)

"But ye have not so learned Christ;
 "If so be that ye have heard him, and have been taught by him, as the truth is in
 Jesus:
 "That ye put off concerning the former conversation the old man, which is corrupt
 according to the deceitful lusts;
 "And be renewed in the spirit of your mind;
 "And that ye put on the new man, which after God is created in righteousness and
 true holiness."—Ephesians 4:20-24.

Here is an epitome of the message of salvation, "as the truth is in Jesus", a summary of the whole gospel programme: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

It is quite natural for people of limited resources, as they find articles of use showing signs of wear, to endeavour either to repair them themselves, or to have someone else repair them. They do their best with the old because they cannot afford anything new. The world is full of repair shops, shops that exist to repair things that are wearing out. Thus you may have your shoes repaired, and your clothes, and your motor-car, and your house, and a hundred other things.

Repair sometimes involves some form of cleansing. There are tens of thousands of people—throughout the world, I suppose millions—who spend much of their time making soiled things clean. Remember what I say, you women, to-morrow—if to-morrow is washday. You belong to the army of repairers. It means much mending too—patching and darning, and trying to make the old articles last a little longer. Everything that enters into human use, as it depreciates in value, as it begins to wear, is sent somewhere in an effort to make it as nearly new again as possible.

But it is not only the things we use that we try to have repaired: men try to repair themselves. The dentist will repair your teeth, and the surgeon will repair your bones; the dietician promises to effect some improvement in the department of the interior, and the "beautician"—that is a new word—will look after the department of external affairs, and remove the ravages of time—maybe! She will try to improve one's general appearance. Such places are patronized by the ladies openly, by some of the gentlemen secretly. Be that as it may, there are people of all sorts seeking repair, patching and mending and cleansing in one way or another.

Statesmanship is largely a science of repair, an attempt to mend the old society, to patch up governments, to devise improvements in economic systems, an endeavour to eliminate the principle of the corrupting moth and the marauding thief. And if this be true, statesmanship is far from being an exact science. Society in general is largely a patchwork. Men are busy, not only trying to improve the individual, but trying to repair every form of human relationship. The growing practice of divorce is an effort in the direction of repair.

Not infrequently it makes life's troubles worse instead of better. The whole world just now, I think it will be generally admitted, is in a very sad state of disrepair. Through long ages human decadence has been recognized, the tendency to deteriorate is obvious to the most superficial observer—the evolutionists to the contrary notwithstanding.

And men are ever trying to correct that tendency. Much that is called education is little better than an attempt at repair. Indeed, much that is called religion affinitatively falls into the same category. Many churches are not much better than used car lots; or repair shops which promise to improve or repair the defects of human nature.

Particularly in the automotive industry, there is a very large department that deals with "new parts". I once had a car, and before I discarded it, it was made up of nearly-all new parts. I understand they are trying that method with our human anatomy. They can take a piece off your leg to patch your arm; a piece off some other part of your anatomy to cover up some facial disfigurement—and when your teeth get beyond repair, the dentist can make you some new ones. That is a "new part". They make new legs and new arms, for those unfortunate enough to require them. Many people need new brains, but I have not heard of any establishment than can produce brains as a new part as yet.

How fortunate we should be if our scientists could discover how to give us a new heart! I understand a certain famous man is engaged in an effort to provide a mechanical heart. If he succeeds he will have many customers. I suppose most people of middle life could do with a new part somewhere.

But the unique thing about Christianity is that it does not deal in repairs. It does not sell old cars made over. The unique characteristic about the religion of the Lord Jesus is that it deals with new things. "Behold, I make all things new." It refuses to put a new patch on an old garment, or to try the foolish experiment of putting new wine into old bottles. Mr. Whitcombe read it this evening: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." And yet there are many forms of religion called Christianity which deal only in attempts to repair ruined human nature, which insist that human nature is not beyond repair.

There comes a time when the housewife decides that something is past repair, when she says to herself, "That is done for; it has had its last patch." It goes to

the laundry, then to the rag-bag, perhaps is made into a duster—and then is used in the business of repairing something else.

Years ago when I was boarding, a man came to visit me, and we went into my room together. He said, "Some good woman has been wasting a lot of time?" "On what?" I enquired. "Look at that." It was a rug made of rags, and laid on a carpet made of rags—an example of an attempt to make the last possible use of old material.

Think of what I have said to-morrow as you walk down the street. Wherever you go you will find this city full of repair shops; and every one who offers to attempt repair advertises the limitation of human resources. A man would not wear his clothes so long if he could afford a new suit. He would not drive his car so long if he could afford to buy a new one. Why then will he hold on to the "old man" when he might get a new one?

Oh that men would cultivate the acquaintance of One of unlimited resources to Whom they might go, to obtain new things instead of labouring with the old!

I.

LET ME TALK WITH YOU FOR A WHILE ABOUT THE "OLD MAN". I do not refer to your age as an individual, for irrespective of our age, there is a good deal of the "old man" in all of us. I speak of the old man mentioned in Scripture, of the old nature.

He is just what he is said to be, an old man, with all the marks of age upon him. It is the Adamic nature, and has inherited the accumulated vices of all the ages.

Have you ever noticed how the characteristics of any man become accentuated in old age? You young women had better get those husbands of yours trained while they are young. I married a couple yesterday, and I said to the bride, "See that you bring him up in the way he should go—and start to-day; because it is hard to do anything with them when they get to be old men." Well do we know it! There is a proverbial saying to the effect that "you cannot teach an old dog new tricks". And you cannot inculcate new habits in an old man either. If he was a crank when he was a boy, and worse as a young man, he is likely to be an intolerable nuisance when he gets old—and the older he gets, the worse he will be. Qualities will be displayed in him that nobody suspected were there, because they were hidden; but as age creeps on the inner man begins to manifest himself, and appears as a very old man.

What about this "old man"? I heard someone say about another—I think it is a common saying, a colloquialism—"He is a pretty bad actor". That is what this scripture says about the old man: He is a bad actor. *His former behaviour was very bad, exceedingly bad.* For that is what the text means by "former conversation"—the natural manner of life, the general conduct and behaviour. The old man has much badness in him. Surely there must be many old men in the world! And at the very best, there is nothing beautiful about the old man. How many there are who almost despair of life because they have to live with "the old man"!

I have seen the "old man" very prominent in a youth of twenty—and in a girl of fewer years than that. I do not know whether it was the old man or the old woman, but they are all one. The behaviour was bad. During the war there were many men who went away from home, and in whom, when removed from all the re-

straints of family influence and church association, when they got away "on their own", there was a complete moral collapse. People said, "What a fall." No, it was not: it was a revelation. The "old man" was there, but he was dressed up and restrained by the influence of polite society, by the fear of what people would say of him. But when all these things were withdrawn, the real man showed itself.

We have boasted of our civilization, and of the refining influences of civilization. We have talked much of culture. How beautifully some people pronounced that word! We heard much of German "kultur" some years ago. I said just now that I have been twenty-eight years in Jarvis Street. When I came to Toronto it was almost as much as a minister's reputation was worth even to suggest that Germany was not a province of heaven. No man was educated unless he had had a little German finish put upon him. Men boasted of the effect of German education—of human repair shops. Look at it now. For some reason the veneer has cracked. Hitler is less than fifty—but is a fine example of the old man. Look at Europe to-day. Look at the world to-day, Europe, and Asia, and South America—yes, and North America too. There is not a country, or a province, or a limited circle of society, or an individual, anywhere who, examined, does not verify the Book when it says of man, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment."

How did it come about? We are told here that *he has corrupted himself by "deceitful lusts"*. A veil had come over his mind so that he could not see the truth; for the fundamental characteristic of the old nature is its inherent deceitfulness. We read of "the deceitfulness of sin", its incapacity to hear or receive the truth. People everywhere live artificially, they are always trying to put the best side toward London, to keep up with the Joneses—they buy new hats that they do not like half as well as the old ones because they must keep up with the general fashion. Polite society, so-called, is just a piece of humbug, as artificial as can be.

I tell you, the old nature is deceitful. It has no love of the truth. It hates the truth. It does not want to know the truth. When Truth knocks at the door, it never answers. When the sun of truth would shine in and show the dust and filthiness within, the blinds are pulled down. Men do not want to hear the truth. The surest way of making some men your enemies is to tell them the truth. "The whole world lieth in the wicked one", and he is a liar from the beginning. I care not what cross-section of human life you consider; you will find it shot through with untruthfulness. The truth is evaded, avoided, shunned, repudiated. Men choose to live in a fool's paradise—and because of that they have corrupted themselves through their "deceitful covetings". They have desired things that were not for their good. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof", of the forbidden thing. And men have been mistaking poison for living water ever since, and taking it. And because our human nature, with the inheritance that has come down from the days of Adam until now, is what it is, men see life in a false light, and in a false perspective; and they spend their

money "for that which is not bread, and (their) labour for that which satisfieth not". They live vainly. Read the book of Ecclesiastes, and see how that man of discernment, when he has swept the whole field of possible human experience—exceeding all others in wealth and in wisdom, so that nothing was restrained from him, he had everything that his heart desired—and when his deceitful covetings had brought him into possession of all that he wanted, he exclaimed at last in disgust, "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit." There is no permanent profit. It lasts but a little while, and because of that, our natures have been corrupted—and increasingly corrupted, until the whole man has got beyond repair. That is the truth I bring to you, the natural man is utterly past repair.

What are all these new cults that one reads of to-day? New repair shops! New attempts to patch up the old man, and make a gentleman of him. But it cannot be done. You cannot sanctify the brute—for that is what he is. The old man is past mending.

I should not be surprised if there were a man here to-night who, if he would be honest with himself, would say something like this: "I had no idea that that preacher would understand my case so thoroughly, but the fact is, I have been to every repair shop in town. I have tried to mend myself. I have tried to get the service clubs to repair me. I have tried every new religious fad I read about. I have studied their magazines. I have tried Russellism. I have tried Christian Science, and have said, I will get over it by denying that I have any old man. Then the old man behaved so badly I had to admit that he was still with me notwithstanding my effort to annihilate him by my effort to deny his existence. I fear, Mr. Preacher, you are right. There is something in me that cannot be patched up: I have tried it, and everybody else has tried it—and I have grown worse and worse. My friends do not know it, but I know it."

What will you do with that "old man"? You had better divorce him. You had better get rid of him: Our scripture says we are to put him away, we are to put him "off". Have you seen the old car cemeteries, particularly in the United States? We do not know what to do with the things; it is difficult to find a place to store our rubbish. I have seen them in the United States by the acre.

This world is full of wrecks—wrecked homes, wrecked communities; yes, and wrecked nations. Wrecked individuals? Yes. A wrecked and ruined world? Yes. The "old man" has made a horrible job of it, of himself, and of everything he has touched. If you doubt it, answer me this question: Where could you go, anywhere in the world, to get away from it? No matter how much money you had, where could you go to find peace? Where can you go to find safety? Where can you go to avoid staring at human wreckage of some sort? I do not know of any place in the world. What the Bible says about human nature is proved by present-day world conditions, wherever and however you view them, to be true. Something has entered into human life that has made a wreck of God's handiwork, so that the whole man is absolutely beyond repair. There is nothing to do but get rid of him. You cannot even turn the old man in on a new one! He is everywhere only in the way, an incorrigible nuisance: get rid of him!

II.

"What shall I do then?" Get a new one, I say! How CAN WE GET A NEW MAN IN PLACE OF THE OLD MAN? Again our text tells us: "Be renewed in the spirit of your mind." The idea there is, be rejuvenated, made young again. Instead of the old man, get a young man, a renewed man, rejuvenated with a fountain of youthfulness. That is possible. How many people there are who would like to be young again! Would you like to become a millionaire over-night? Would you really like to be a millionaire? I will tell you how you may become such. There is no question about it. You could be one of the richest men just as soon as your ability became known. How? Find a way to take ten years off the life of a woman of middle age—or of a man either.

A young man came to me the other day, a fine fellow, who had had charge of his father's business for a time, a keen young business man, who had been seeking a place in some establishment in Toronto. He said he was fairly certain that he had secured what he wanted. I asked him where it was, and he told me. "I am to see them again to-morrow, but I am fairly sure the place is mine"—but "to-morrow" the position had been filled. By whom. By a younger man. And how old was my friend? Twenty-seven years old! It is scarcely worth while being born at all. Why, few men begin to get sense before twenty-seven—but as soon as he becomes that age, he is too old! They want younger men. Younger than twenty-seven!

I knew a preacher once whose hair never turned gray, and I wondered at it. I thought the passage of the years ought to have silvered it here and there. So it did really—but no one knew it. You say, "How sad! and in a preacher!" I did not like it myself, but I tried to make allowance for it because I knew old men are not welcomed everywhere. While as a matter of fact, in the affairs of life, very often the older man is worth a dozen young men. When France was almost ruined in the Great War, she was saved by "The Tiger", Clemenceau, a great man—and he was only seventy-six or seven. They had to get a man of years to find wisdom enough to know how to win France's part in the war.

But in this deeper, stronger, sense, what a blessed thing to be able to begin life over again, to renew our youth—for one to be renewed in his mind.

I wonder is there anyone here who wishes he could get a new mind, wishes he could acquire new habits of thought, that he could free his mind of some things, that he could smooth out what Byron calls "the furrows of long thought"? How tragic when men have thought so long, so continuously, in an evil direction as to produce rivers of thought, which as they grow older wear the furrows deeper, until the man becomes a curse to himself because he cannot free his mind of life-long habits of thought.

But we are to be renewed, made young again. Where? "In the spirit of your mind." At the very centre of your being, at the very source and spring of thought. We are to be renewed, to have a new mind. What a blessing that is, to be able to have a new mind. You cannot have a new brain physically, but you can have a new mind morally and spiritually. And we shall never be better until we get it. "As a man thinketh in his heart, so is he." The people of Jericho came to Elisha and said, "The

situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren." They had no good water supply; the water produced barrenness wherever it flowed. Elisha did not propose new reservoirs to contain the water, nor new pipes for the water to flow through, nor new vessels with which to dip it up: he said, "Bring me a new cruse, and put salt therein . . . and he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." He went right to the heart, the source, the fountain of supply, and made it sweet and pure.

Modern religion, as I have said, our educational systems, our political nostrums, all the things men have invented in order to change the channels of life or to reorganize life in some way—make no radical difference. The root-cause of life's evil remains in the corrupt mind. Whatever issues from a corrupt human mind is altogether evil, whether in a golden vessel or a wooden bowl. Put a man in a palace and remove from him all anxiety, surround him with everything he could desire and what will follow? If he was a devil in the slums, he will be a bigger devil in the palace. Hitler was no saint as a paper-hanger—and my dictionaries, though I have several, can not furnish me with malodorous adjectives mordantly adequate to describe him in his present state. Men are full of the devil. Let us get rid of him, and be renewed in our minds.

You remember the demoniac of the country of the Gadarenes, possessed with a legion of devils? They had bound him with chains—but he had snapped them. No one could bind him; no one could live with him. He dwelt among the tombs. One day something happened because Someone came his way. When all the city went out to see what had happened they found this one-time demon-possessed man, "sitting at the feet of Jesus clothed, and in his right mind". Every man who is "in his right mind" will sit at the feet of Jesus—and the man or woman who refuses to sit at His feet is not in his or her right mind, but needs to be made young again, and renewed in the spirit of his mind.

There is something in youth greatly to be desired. There is a spirit of adventure, of daring, of worthy ambition, that is most commendable and alluring. One likes to see a young man determined to make something of life. His father looks on him with some admiration, and after a while says, "The fact is, I cannot keep up to the boy. I used to be able to do it, but he is outstripping me." "What is the matter?" "Just the advantage of youth. I find I have quieted down a bit. I do not dare what once I did. I want a more even life, not so many hills, not so many burdens. But look at that boy! Nothing daunts him. He is prepared to meet every emergency, every foe." God give us a youthful mind spiritually! "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"Put on the new man." *That, dear friends, is what it is to be converted.* It is to get rid of the old man, and get a new one; to give the old nature up to death, and have a new one; to put off the one, and put on the other. Perhaps someone will say, "I wish I could do that." There is a woman who wishes her husband were here to hear the word, saying to herself, "I wish someone would go and

talk with my husband. I do not believe in divorce in the ordinary sense, but there is something in him I would gladly be divorced from." When the demon-possessed man of Gadara came home, he was a new man.

We used to have a Mission down on Parliament Street, and on one occasion held special services there, in connection with which we went around visiting the homes. I had a tract printed for one of our visitation campaigns entitled, "Old John is dead—I am new John." It was the story of a man who had been a drunkard and a blasphemer, of whom his wife and family—and even the neighbours—were afraid. But he became converted, really saved. He went to a meeting one day, and everyone was surprised to see him—and some not very glad that he was there. But he got up and said something like this: "Do not be afraid of me: old John is dead, I am new John." In one of our meetings there was a man who had read that story. He had been a vicious character, but the same miracle had happened to him. He said, "Here is another new John: old John is dead: I too am new John." He was new indeed—and everybody knew it. Why not? It is possible to put off the old man, and to put on the new; to have our minds made young again.

How? "Which after God is created." God does not patch up old things, He does not run a repair shop. He Who spake the world from naught, recreates a man. I repeat it, "If any man be in Christ, there is a new creation." God has touched Him. The same Power that reared the everlasting hills, that gave to the sea His decree that the waters should not pass his commandment, the same Power that flung a myriad stars into space, and appointed the sun to rule by day and the moon to rule by night, that established all laws which govern life in this terrestrial sphere—the very power of God is available to wrecked, ruined human nature, to enable us to be divorced from the old man, and get a new man!

"His every word of grace is strong
As that which built the skies,
The voice that rolls the stars along
Speaks all the promises."

Let us not be content with half-way measures. Get rid of the old; abandon it; consign it to death; seek a new nature from God, which can be "created" only by divine power. Nobody but God can create. The church cannot do it; the preacher cannot do it; your own resolution cannot do it; ordinances cannot do it. We must be subject to the direct creative touch of God Himself.

That is the distinctive power of Christianity. That is Christianity! "God was in Christ reconciling the world unto himself." God in Christ comes to a man and makes him a new creature, a new man.

"Which after God is created in righteousness and true holiness." Yes, in a double sense. The work of recreation is grounded in righteousness. That it might be so Christ died. A man buys a car on the instalment plan, and when the car is worn out and good for nothing, is only a wreck, he perhaps still owes the whole price of the car. But he has no car: only a debt. The old man is up to his eyes—nay, over his head—in debt, in debt to the law. And it would not be possible for God to create a new man if His righteous law had not found satisfaction in the death of Jesus Christ; for all the wickedness of the old man was laid upon Him. Jesus Christ went to the cross as the Substitute and Representative of the old man, and in Him the old man was crucified, put to death, and buried as he deserved to be buried.

But on the resurrection morning He came forth from the grave, and released a creative power which made it possible for God to create a new man on the basis of righteousness—"in righteousness and true holiness." Mr. Dubarry gave an address at our Seminary Convocation on, "Thinking Straight". Not a day has passed since then on which I have not thought of it. It is the quintessence of Christian philosophy, setting truth and untruth side by side, and showing that the great deliverance we all need is to be saved from error, from deceitfulness, and brought into the light of the truth, so that we see things as God sees them, with His eyes. A friend told me he heard Mr. Spurgeon pray on one occasion, "Lord, help us to wear Jesus Christ upon our eyeballs." By which he meant, that we might look upon everything through the medium of Jesus Christ, and remember that there is no truth apart from Him, and that truth can only be known and experienced in Him.

"Which after God is created in righteousness and true holiness," or "holiness of truth:" "Holiness of truth" is set in juxtaposition to and contrast with "the deceitful lusts:" holiness is wholeness. And what is wholeness? Truth without admixture of error. Where is the truth? Only in Him Who said, "I am *the way, the truth, and the life*: no man cometh unto the Father, but by me." I offer you in His name a new nature, a new power, a new heart, a new will, a new mind, a new conscience, a new memory—everything new; a new man, with a new outlook, and a new hope, and a new disposition, and a new life "reserved in heaven for you". "Believe on the Lord Jesus Christ, and thou shalt be saved."

A GREAT DAY IN ZION

(Continued from page 2)

the whole family are brought to Christ. So has it proved in Jarvis Street. One man rose and said he was a trophy of THE GOSPEL WITNESS, and had been converted through buying THE GOSPEL WITNESS on a news-stand. He is one of our most faithful workers, and now serves as a member of the Building Committee. Another said that a few years ago he was sitting in a crowded room in a farmhouse listening to our radio service, when the Lord laid hold of him so mightily that he had to leave the rest of the company and go up to his room and return to the Lord from Whom he had wandered. Then we heard from several who are now preaching the gospel, who had been converted in Jarvis Street—and so the meeting went on. It would take us a long time to tell the whole story.

It is enough to say that we had altogether a glorious time. The children crowded around the Pastor on the platform. They sang some of their hymns, and the general meeting joined in the chorus. A good deal of merriment was occasioned when they sang their hymn,

"Isn't it grand to be a Christian,
Isn't it grand?
Monday, Tuesday, Wednesday, Thursday,
Friday, Saturday, all day Sunday,
Isn't it grand to be a Christian,
Isn't it grand?"

Then Mr. Hutchinson suggested the variation, "Isn't it grand to go to Jarvis Street—isn't it grand"—of course, there followed, "Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, all day Sunday—Isn't it grand to

go to Jarvis Street, Isn't it grand?" That, after all, is about the Jarvis Street programme.

But everybody wanted to know how the offering had turned out. At one point we announced a report which contained the odd figure of nineteen cents, and a little girl standing beside the Pastor said, "I put in a cent. If it had not been for me, you would have had only eighteen cents there." Then came the announcement that the offering for the pulpit furniture amounted to \$1,209.94. Then a little girl came up with six cents—that made it the exact figure of \$1,210, to which some few cents were later added by the children. This announcement was greeted, of course, with applause as the people said, "Once more over the top." We heard one little tot on the platform say, "My! I am glad I had a part in this!" To which many other little ones responded, "So am I!" Thus the refurnishing of the pulpit was provided for.

Then came a closing hymn, with the closing prayer by the Pastor—and the last great meeting in the old church was ended. The people went home happy; and notwithstanding they had worshipped in the midst of a wreck, no one had so much as scratched his finger. We report this meeting for the information of our friends who could not be there, and to the praise of God.

NEWS OF UNION CHURCHES

REV. R. DUBARRY AND REV. W. W. FLEISCHER VISIT THE OTTAWAY VALLEY. "I had the high privilege of conducting Mr. Dubarry on the part of his itinerary that touched Westport, Ottawa, Westboro, Ontario, and Buckingham, The Gore, Lachute, and Brownsburg, Quebec," writes Mr. Fleischer. "We also visited Brother Carson at Verdun, though I was compelled to return home before the meeting in his church on Friday night. Mr. Dubarry and myself were most graciously received everywhere by Pastors and churches. Therefore we thank our brethren in the Lord.

"The purpose of the itinerary was to enable our French brother to stimulate practical interest in the Baptist work of his native land. This he did with ability and charm. His message, however, by its very suggestiveness has contributed richly to our own work. Most forcefully did he emphasize the necessity for thoroughness in serving God. Then he set before us the ideal church which grows out of a thorough ministry. Mr. Dubarry did not challenge, but his ideal literally thundered its challenge in my own mind and heart. And that because the ideal has been achieved and is not a fairy spiritual household in the land of It-can't-be-done. Indeed the story of Nîmes is one of intensive cultivation that has produced a congregation of exceptional Christians. Such an accomplishment pays its tribute to a man who had the courage to be patiently thorough and to discard the easy maxims of evangelical shallowness. I am convinced that the establishment of such churches as the Nîmes church in our large centres, however long it may take, would be wise Home Mission strategy."

B. C. REGULAR BAPTIST CONVENTION, JUNE 21-23, 1938. In announcing the annual convention to be held in the Ruth Morton Church, Vancouver, the President, Rev. W. J. Thomson, writes in The B.C. Baptist Bulletin: "The forthcoming convention will be one of the most important in the history of Regular Baptists in this province; therefore let it be the best. The necessity for our separate testimony to historic Baptist faith, principles and practices was never greater. The forces of compromise and disintegration are ever ready to take advantage of any indolence or indifference which we may seem to manifest towards our own cause. Let us not be ignorant of satanic devices under the guise of love and broad-mindedness, which would take us off our guard and betray us into Modernistic associations. Our God-given task is to keep the faith intact, and spread the honour of Christ's Name in this province, as well as in Manchuria. Let us be more, pray more, give more, and do more with the determination to win through in the interests of Christ's cause, and for the glory of His Name."

INTRODUCTION TO THE STUDY OF THE BOOK OF THE ACTS

The Books of Acts was written by the historian Luke, and, like his Gospel, was addressed to Theophilus (Compare Acts 1:1, 2 with Luke 1:1-4).

Luke evidently had in mind the same aim as in the Gospel; namely, to give Theophilus sure ground for faith in the message of the Gospel which had been delivered. Luke speaks of himself as an eye-witness and sharer in the events related in the latter part of the book, as shown by the frequent use of the word "we" in the narrative (for example, 16:10; 20:6; 27:1). The record was Divinely inspired and preserved.

The Gospel of Luke contains an account of "all that Jesus began to do and teach, until the day in which he was taken up". The Book of Acts records all that Jesus *continued* to do and teach, for it contains the history of His ministry as it was carried on through the Holy Spirit. Christ purchased our salvation on the cross, and the Holy Spirit applies the work of Christ to the hearts of men. "The Book of the Acts of the Apostles" might be appropriately named "The Book of the Acts of the Holy Spirit through the Apostles."

This book recounts the history of early Christianity from the ascension of Christ to the appearance of Paul in Rome. The Church made rapid progress in those days, and we should be inspired to greater efforts for the Lord by the holy zeal and energy of the early Christians. Chiefly through the missionary efforts of Peter and Paul, the Gospel was spread throughout Palestine, Syria, Asia Minor, Greece and Macedonia. The events recorded cover a period of about thirty-two years.

Bible School Lesson Outline

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

Vol. 2 Second Quarter Lesson 23 June 5th, 1938

THE PROMISE OF THE HOLY SPIRIT

Lesson Text: Acts 1.

Golden Text: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

I. Introductory—verses 1, 2.

See article entitled, "Introduction to the Study of the Book of the Acts".

II. The Resurrection and the Promise of the Holy Spirit—verses 3-8.

The apostles were appointed to preach everywhere the message of salvation through Christ, and salvation was possible because Christ died for our sins and rose again for our justification (Rom. 4:25). Since the truth of the resurrection of Christ is such an important factor in the doctrine of redemption, it is not surprising that it is emphasized at the very commencement of the Book of the Acts.

The evidence for the resurrection of Christ is strong and irrefutable. Christ Himself was seen to be alive, and He gave to His followers "many infallible proofs" that He was indeed the Jesus Who had died. The apostles were to bear witness to the resurrection (Luke 24:48; John 15:27; Acts 2:32-36; 10:40, 41).

During those forty days between His resurrection and His ascension Christ taught His disciples truth concerning the Kingdom of God and truth concerning the coming of the Holy Spirit, promised by the Father (Luke 24:49; John 7:39; 14:16; 16:7; 15:26). It was through the power of the Holy Spirit that the apostles preached and laboured; hence the emphasis upon the promise of the Spirit.

The teaching of Christ regarding the Kingdom of God raised a question in the mind of the disciples as to the time when God should restore the Kingdom to Israel. The times and seasons for His plans and purposes are in the Father's own hands (Matt. 24:36). He is responsible for carrying

out His sovereign will, and men are responsible for obeying that will. Hence the words, "But ye", which preface the commission.

It was God's will for His disciples that they should be His witnesses in Jerusalem, in Judaea, in Samaria, and unto the uttermost part of the earth. Nor were they sent to warfare at their own charges: power for their task would be supplied to them (2 Cor. 3:5), even the power of the Holy Spirit. The same commission and the same power are ours to-day. Let us go forth and bear witness unto Him, and for Him!

III. The Ascension and the Promise of the Second Advent—verses 9-11.

The promise of the coming of the Holy Spirit was linked with the fact of our Lord's resurrection, and the promise of His Second Advent was linked with the fact of His Ascension.

Christ promised that the Holy Spirit would descend "not many days hence", but He made no reference to the time of His Second Coming. He wished men to be watchful and to be busy at all times (Matt. 25:13; Luke 19:13). We are to wait for the Son, and also to serve the Father (1 Thess. 1:9, 10). "The fact of His coming is certain and that is sufficient for our comfort; the fact of His coming is certain and that is sufficient for our sanctification."

We are not told the identity of the two men in white apparel who gave words of comfort to the astonished disciples. It is possible that they were Moses and Elijah who had been associated with Christ at the Transfiguration (Matt. 17:3).

Just as surely as Christ ascended into heaven, so surely will He return (John 14:3). The manner of His coming will be similar to the manner of His ascension, for He "shall so come in like manner as ye have seen him go into heaven". He ascended personally, bodily and suddenly. "This same Jesus" shall so return—personally, bodily and suddenly.

IV. Tarrying at Jerusalem—verses 12-26.

In obedience to their Master's command (verse 4, Luke 24:49), the disciples tarried in Jerusalem till the time appointed for the Holy Spirit to come. Some earnest but misguided Christians think that the command to tarry, waiting for the Holy Spirit to come, applies literally to us to-day. Not so. The Holy Spirit descended upon the believers on the Day of Pentecost, as the Lord had promised. Similarly, He was later bestowed upon the Gentiles (Acts 10:44, 45). Since that time, the moment a person believes upon Christ as his Saviour, he is born again of the Holy Spirit, and the Spirit takes up His abode in the heart (Rom. 8:9; 1 Cor. 6:19; Gal. 4:6). As we yield to His control, He fills us and anoints us for His service (Eph. 5:18). We need not agonize in prayer for the Holy Spirit to come to us; He is already resident within our hearts if we are Christians.

In a general way, however, the command to tarry till we be "endued with power from on high" is applicable to every Bible School teacher and Christian worker. Let us not rush into any service for the Master unprepared, but let us quietly wait upon Him for the grace, wisdom and strength necessary for the appointed task.

The "upper room" where the disciples were gathered may have been the same "large upper room furnished" which an unnamed follower of the Lord placed at His disposal for the celebration of the passover (Luke 22:12). In that room Christ had comforted His disciples, and uttered the promise of the coming of the Holy Spirit (John 14).

Prevailing prayer will be characterized by unity ("one accord", compare Matt. 18:19); patience ("they continued", compare Rom. 12:12), and fervency ("supplication", Jas. 5:16).

Judas, at one time numbered with the disciples, fulfilling the Scriptures (Psa. 41:9), had met with a tragic end because of his wickedness. His place must be taken by another (Psa. 69:25; 109:8).

Since the disciples were to be witnesses unto Christ, the chief qualification for apostleship was first-hand knowledge of the person and work of Christ. The new apostle must have accompanied Him throughout the time of His earthly ministry, from His baptism to His ascension.

Before the Day of Pentecost, God sometimes indicated His will to men by means of lots. We now have the Word of God (Psa. 119:105) and the Spirit of God (Rom. 8:14) to guide us. He will show His will to those who are willing to obey Him (John 7:17).