

**OUR ZION NOW ENTIRELY FREE OF DEBT!**


# The Gospel Witness and Protestant Advocate

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*Come! Let us....*



**W**ALK ABOUT ZION  
and go round about  
her: tell the towers  
thereof. Mark ye well  
her bulwarks, consider her  
palaces: that ye may tell it  
to the generation following.

Psalm 48:12-13

## "Dear Old Jarvis Street"



## Jarvis Street Half-Million Dollar Church Building is Now Free of Debt

AT THIS writing, January 28th, the effort to cancel the mortgage on Jarvis Street building has been sufficiently successful to enable us to announce that "Our Holy and our Beautiful House" is now free of debt. The mortgage bonds have not yet been redeemed; but the money is available to put into the hands of the Trust Company, who are Trustees for the bondholders, this week, when they will call in the bonds, and pay interest coupons up to September 1st, and pay the principal on the bonds.

This does not mean that the time when contributions will be welcomed, is past. Contributions will be thankfully received until March 31st, as our letter of appeal indicated. But we are now at the stage where we can declare we are out of debt. It will take some days, perhaps a week or so, to complete returns, and affect the actual bond redemption. For that reason we cannot now give exact figures. But we can say that between six and seven thousand dollars have been received in response to our appeal, perhaps about fifteen hundred dollars of that amount from GOSPEL WITNESS readers. Any of our friends, however, who may have intended to send a contribution, will not be too late, even up to March 31st.

Should more than the amount actually required come in, whatever may be over will be put into the "Building Renewals Fund", which we established soon after the new building was opened. A large building like Jarvis Street Church, with its fine halls and auditorium, with an aggregate accommodation in all for three thousand

five hundred persons, beside numerous class rooms, parlours, offices, corridors, heating, ventilating, and electrical apparatus, covering an acre and a half of floor space, is in constant need of repairs, or renewals; indeed, we could easily employ a small staff of painters and other workmen, and keep them constantly at work.

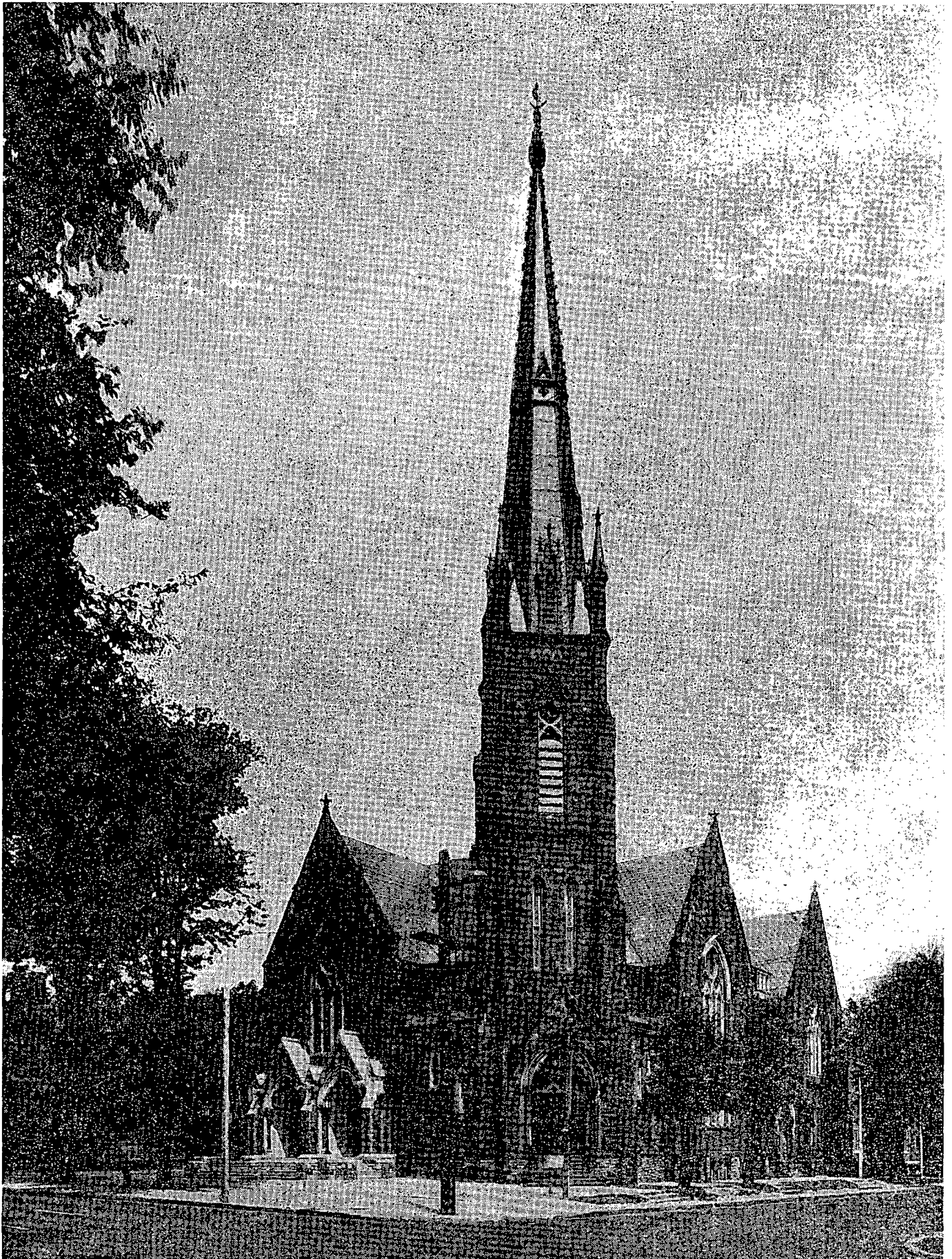
### A Financial Miracle

The fire set by an enemy's hand, which destroyed our building Friday, March 4th, 1938, seemed to threaten our extinction. There were some who said we could not survive. But we can now say of the enemy as Joseph said to his brethren: "Ye thought evil against me: but God meant it unto good, as it is this day".

Jarvis Street has no rich people, but many people who endeavour regularly to honour the Lord with their substance. We have had no financial drives. We believe there is only one way of raising money for the Lord's work, and that is simply for God's people to give it. This they have done. We have had friends outside the membership of the church, most of whom belonged to our GOSPEL WITNESS Family, who have been scarcely less interested in our work than the church members themselves. The appeal made about three weeks ago has met with a very generous response; and we are profoundly grateful to all the members of the church, who have so nobly helped us; and we are especially grateful also to our GOSPEL WITNESS friends for their most generous aid. We have no explanation of the tremendous achievement

(Continued on page 4)

# ***Our Church Building Now Entirely Free of Debt***



**The New Jarvis St. Building—Seminary hidden by trees at the left. The New Large Addition to the East hidden by trees to right. The Double New Entrance is exactly at the centre of the building.**



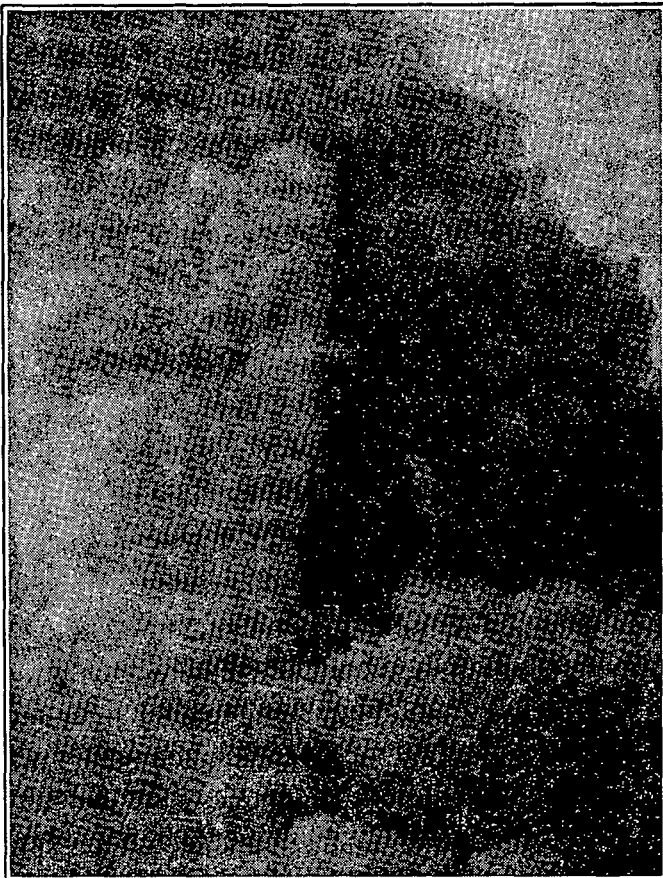
(Continued from page 2)

of restoring such a building as this at such great cost; and, in so short a time after its burning, to have a building free of all debt. "This is the Lord's doing; it is marvellous in our eyes."

While writing on this subject, the Editor would like to express his own, and the church's, gratitude to our friends who invested in the second mortgage bonds at a time when it was impossible for us to obtain money in any other way. We believe most of them invested more to help Jarvis Street, than to find a profitable investment for themselves. We have had to make no urgent appeals since the bonds were issued, for the contributors to the Mortgage Reduction Fund have kept the pool full, and we have been able to send more to the Trust Company than our contract required. Some of the bonds would not mature until 1953, but our contract permits us to call them in in advance, providing the bondholders are given notice, and the six months' interest is paid in advance. We write this for the information of the bondholders. They will receive a direct communication from the Trust Company.

#### A Thanksgiving Service Next Sunday Evening

There will be no mortgage-burning ceremony; but our regular Sunday evening service will be made a service of thanksgiving for the blessing of God, which has made



"The Clouds are the Dust of His Feet."

this great achievement possible. We humbly acknowledge that it has been accomplished because God has been with us. At the service Sunday evening there will be no regular sermon. The Pastor will preside, and short

speeches will be made by the Deacons, Rev. H. C. Slade, Rev. W. S. Whitcombe, Rev. W. G. Brown, and others, in acknowledgment of the goodness of God, and the faithfulness of His people.

Following the public service the regular monthly communion and reception service will be held. We are hoping for a crowded church on Sunday, and the largest communion service of our history.

#### The Pictures in This Issue

We think it appropriate to reprint some of the cuts which have appeared from time to time in earlier issues, as illustrative of the progress of our work. We reprint one with the caption which we put under it in the fire edition of THE GOSPEL WITNESS, in March, 1938, entitled: "The Clouds are the Dust of His Feet". The clouds were of dense smoke; and when we wrote it, we felt the utmost confidence that God would make even the great fire, which seemed such a disaster, to work for our good.

We ask all our friends to continue to pray for us. While we are out of debt, financially, Jarvis Street Church considers it is still deeply in debt in the apostolic sense: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

#### THE TRUE LIFE

**W**ORK for God, bind yourself to the things above, for such activity is the only one which offers to your powers an occupation worthy of them. In remaining worldly-minded, what use can you make of these powers which will really be commensurate with them? Whatever you do, you will still be well within your strength, and a whole world thrown into your soul still will not fill the empty void. You may crowd your time full, tie an act to each of your passing hours; but to fill your time, is that to fill your life? Has life only one dimension? Is it only a line without width, only a chain where it is necessary merely to avoid missing a link? And when each hour of a long age has been marked by some occupation or thought, does it necessarily follow that one has really lived? O immortal creatures, O creatures of God, *life* consists in using all your powers, for you have divine powers; *life* consists in reaching your destination, and your destination is heaven. Do not tell me that you have lived, you who have a soul to aspire after the Infinite but have chained it to finite objects; who have a heart to love God, and have not loved Him; an intelligence to serve Him and yet have not served Him. In life you have walked alongside those who lived, but you have not lived. To live is to do a work that lasts, it is to collect something else than vain memories, it is to convert all one's present into the future, it is to prepare for one's death: it is to make it, in advance, triumphant, glorious, full of immortality; to live, is to conduct oneself on earth as a citizen of heaven.

—*The Christian in the Active Life*, Alexandre Vinet.

Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.

—JOHN WESLEY.

## The Jarvis Street Pulpit



The Communion Table, Pulpit, and Choir, Platforms, Baptistry, Stairways from Gallery, with Part of Organ Screen.

### **The Delight of Getting New Things**

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 26th, 1947

(Stenographically Reported)

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Corinthians 5:17.

**W**E have the highest authority for believing that the sewing of a new patch upon an old garment, the putting of new wine into old bottles, is a very ancient practice. Indeed, from the beginning of human history men have tried to make themselves expert in making old things to become new.

It would be interesting to trace the history in all departments of human life and experience, of the business

of repairing things. Perhaps never before, certainly never before in our lifetime, was the world so busily engaged in the business of repair as it is to-day. Nations have been bruised, broken, and shattered. Whole races have been almost completely annihilated. Cities have been devastated and reduced to little more than heaps of rubble. Society has been disintegrated everywhere by successive attacks. Individuals have been bruised,

mutilated, maimed, blinded and paralyzed. Has there ever been a day when the world contained so many legless and armless people, when there were so many orphans, remnants of broken families, when individual lives have been rendered so impotent.

The world is busy trying to repair the damage. One cannot look out upon the field of human experience, and mark the havoc that has been wrought in the earth without being led to exclaim: "Surely 'an enemy hath done this!'" We ourselves have been measurably immune to these attacks, and exempt from these devastations. And yet we have to try to make things—as we say—"last out," until better days shall come. The old car has been done over again, until it is scarcely recognizable. We have got used to patching tires, and have become quite reconciled to the wearing of old clothes, and even the ladies to wearing last year's hats. The leaders of the nation, statesmen, and near statesmen, and pseudo-statesmen of every variety, have become repair men. Religiously, it is not greatly different. Religious assemblies have become conferences of men engaged in the business of patching things up.

It is assumed in some quarters that that is the best that can be hoped for. How easy it would be, if time would permit, to paint an extended picture of a bruised and broken, shattered world. Indeed, the world has become one vast repair shop. None of us enjoy it. We should like to have a few "new" things, if that were possible. The housewife has become more expert at darning than knitting—trying to make ends meet, where there is a very considerable distance between the ends, and where altogether it is a difficult task to make things last out.

That is true, not merely in the realm of the material, but in moral, as in mental affairs. There are many, religiously, who are not unlike those poor fellows we see, pushing themselves along in a wheel-chair, perhaps accompanied by a thoughtful and tender nurse, hoping for the day when they may possibly get on their feet again.

Our hospitals are places of repair. Our educational systems are really engaged in the study of scientific repair; and religious people, religious assemblies, churches of all Denominations have gone into the repair business. No "new" cars! Nothing "new"! Thus we go back to the ancient practice of seeing if we can get a little bit of new cloth to sew on the old garment. But it never did work, and it never will. I remember having a car that betrayed one or two weaknesses. I got some new parts, and then I flattered myself that I had a new car; until the new parts developed a strength greater than the old, and ever and anon there was some new break. I found it still true that the new cloth tears away from the old, and the rent is made worse.

It is a grim and hopeless business, trying to repair ruined human nature, trying to get the "old man" on his feet, to enable him to see a little better, and hear a little better.

When my friend, the late Dr. A. C. Dixon, was here visiting us on one occasion, he said to me, "I want you to take me to the best aurist you have in the city. I fancy there is something wrong with my ears. I am getting a little dull of hearing." I enquired as to who the best man was, and I took Dr. Dixon to see him. I sat in the car outside waiting for him. Presently he came out, got into the car, and we started off. I said,

"What is the verdict, Doctor?" He smiled and said, "Oh, just Anno Domini": "Now that which decayeth and waxeth old is ready to vanish away."

Have you had visions of having sufficient resources to enable you to call some junk man, and say to him, "Take that, and that, and that." "What do you want for it?" "Oh, take it out! We want to get rid of it." "What are you going to do?" "We are going down town to buy some new things." You took the old jalopy to the "graveyard," and without the slightest regret you got a new one—in your dreams! Of course, you have not really got it yet. But one would suppose that with the whole tale of human history, of frustrated human endeavour, with every department of life beyond us, that this old world would welcome the voice of One Who was able, with supreme authority, and infinite resourcefulness behind the word, to declare: "Behold, I make all things new."

That, after all, is the very essence of the Christian religion. It is a religion of new things, the promise of a new and better life, the creation of something that did not before exist.

#### I.

WHAT IS IT TO BE A CHRISTIAN, TO BE SAVED? It is to be "in Christ": not merely in a new society, not only in a new relationship. It means more than to be in the church—although I think everyone who is really "in Christ" will want to be in the church. But one may be in the church, or in a church, without being "in Christ."

If you study the deliberations and resolutions of certain religious conclaves of our day, one would suppose that the very essence of the gospel is to get people to "join the church." If you can have a "campaign"—people are great on campaigns—an enlistment campaign of some sort, to get people to join something, then you have accomplished the desired end! No, my friends, to be a Christian is to be "in Christ"; to be in the living Christ—not to be in Him merely as a person is in the house, as a soldier is in a fortress, as a sailor is in his ship: it means more than that. It means to be in Christ as the river is in the ocean, and the ocean in the river. It means to be in Him as the branch is in the vine, as the fruit of the tree is in the root, as every member of the body is in the body, and inseparable from the body. It means to be in Christ in such a way that the Christian and his Lord can never be thought of as apart from each other; they are one and indivisible.

And yet what imitations and perversions of Christianity we see in our day! For a week now the press of this country has been filled with pictures of a funeral. I never before knew it took so long to get a man buried. What a burlesque of Christianity the whole business is! What an advertising scheme! What a way of—shall I say—magnifying men, "having men's persons in admiration because of advantage." Not a glorification of Christ, not a glorification of the salvation that is in Christ, but a glorification of a "church" alleged to be the "only" church! I looked at the pictures with sorrow, and with pity,—all the humbug of singing the masses, and all the rest of it, and the enthronement of cardinals, and a cardinal and four archbishops blessing the casket, and pronouncing absolution, and the incensing—as the report had it—and the sprinkling of it with holy water, with pictures of the prelates' elaborate millinery! I said to myself, "What a burlesque! What a colossal piece of

humbug! What a libel upon the Lord God Almighty, to suppose that He cares for priestly robes, and cardinals' aprons, and three men to carry the cardinal's hat." (Laughter) I don't care if you do laugh. Someone ought to tear the mask from that diabolical perversion of the gospel and the salvation that is in Christ. There is no scriptural warrant for such nonsense.

I intended to bring to the pulpit to-night a copy of *The Canadian Register*. The question is asked if one is baptized immediately preceding death, what follows? "Does such baptism guarantee immediate entrance into the presence of God?" The answer is in the affirmative. No matter what kind of life the man has lived, if he can postpone baptism long enough to get it done before he dies, he can even escape Purgatory!

There is nothing in the Bible about that. No one was ever saved by baptism. That is an infamous piece of deception, irrespective of where you find it, whether in a Roman Catholic rubric, or in the Anglican Book of Common Prayer: "Seeing now that this child is regenerate," or in the Catechism, the answer to the question, "What is Thy name?" So and so given in baptism "wherein I was made a member of Christ, and an inheritor of the kingdom of heaven." Notwithstanding, the child does not even know his father from his grandfather. That is wholly contrary to Scripture. Salvation does not come in that way.

Nor is it a bit better if you substitute a Baptist Church for a Roman Catholic Church. If you are depending on your "churchianity," it does not matter whether you are a Baptist, or an Anglican, or a Presbyterian, or a United churchman, or one of the Brethren, or any other kind of church-goer—the church of the New Testament is an assembly of people who have professed to be already saved before they got into the church. They have no scriptural right to be there until they are saved. Salvation means to be "in Christ", and nothing less than that. They came with gladness to the Saviour saying, "Even the devils are subject to us through thy name." And Jesus said to them: "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." That is the only guarantee of salvation. That is the Registry Office—not the church office, not the church roll.

In Revelation the exalted Saviour writes to the church at Sardis. The great Head of the church seems to look down at Sardis, and examine the church roll, and compare it with the heavenly record. And He said this remarkable thing: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." A few names on the Sardis roll were written in heaven; but there were a great many names on the Sardis roll that the angels had never recorded.

I would not shake the well-founded confidence of anyone, but I would exhort everyone give diligence to make your "calling and election sure"; diligently to enquire whether you are cherishing a false hope, and depending upon church membership, or the pursuit of ideals, or some worthy effort or endeavouring to do good things, good in themselves: in a word, depending upon works of righteousness which you may do for salvation. Let me tell you, that your currency is of no value in heaven's bank. The only thing that counts there is that we should be "in Christ."

## II.

HOW IS THAT TO COME TO PASS? We might pass a church committee, and get into church membership. We might even pass an Ordination Council, and become a preacher, but how can we, soiled with sin as we are, how can we ever hope to be "in Christ", Who was "holy, harmless, undefiled, separate from sinners"? How can He receive us into such intimacy that we shall be one with Him? My text tells us: "If any man be in Christ, he is a new creature"—(there is a new creation).

If any man be "in Christ, then the *Creator of the ends of the earth has done something for him*. He has received a divine touch. God has accomplished something in him that was not done before he was divinely touched.

Let me make it clear to you: Salvation is not a re-orientation of life only: it is that; but that is only an effect. It is not the real heart of the matter. Salvation is much more than a re-orientation of life. It is a good thing to re-organize one's life, especially if it is not organized at all. Oxford Groupism, of which a few years ago we heard so much, was just that—a re-arrangement of the old elements of life; that is all—just like going into a room, and changing the position of the furniture. Someone familiar with the old order may come in, and say, "What have you been doing?" "Oh, just changing the old things around a bit. I got tired of seeing things in the same place." If a chair was getting a bit shabby, you put it where the sun would not shine upon it—you tried to arrange it in such a way that the threadbareness of the thing would not show up to critical eyes.

There are people who seem to think that is what makes a man a Christian. If he does not go to church, let us get him to go. And so we re-arrange things. Well, there is no objection to re-arrangement. We have a few rooms in our house that I don't want to re-arrange: I would just like to send for the junk man, to take everything away, so that we could get something new.

Now "if any man be in Christ" there is a new creation. That is to say, something has been done for me which only God can do. Anyone can re-organize, re-arrange, but only God can re-create. No one but God can use "things that are not to bring to nought things that are"; but "He can create, and He destroy." You have a choice of garagemen, a choice of tailors, of bakers, grocers, and all the rest of it—but there is no choice in this matter: there is only one Creator.

I have sent my car, during the years, at different times, to some big garage. I said to myself, "That ought to be a guarantee of superior workmanship." They made out an elaborate order of all that needed to be done, and in due time I got the bill, which was a copy of the order. Of course I could not go back into the shop, and I did not know that they put some raw apprentice on my car, and made it worse than it was in the beginning. I did not know that the shop was filled with a lot of incompetents who scarcely knew the steering rod from the bumper. At last I got tired of that, and I said, "I am not going to such places any more: I am going to find a place where there is one first-class mechanic, who does the work himself. I am going to take my car, and put it in his hands, and say to him, "Now you do this yourself, do you not?" "Yes." "Very well, I shall hold you responsible for it." And I have

had perfect satisfaction since I found a good man.

I do not want to trust my soul to an apprentice like Cardinal McGuigan; nor even to the Anglican Archbishop of Quebec, who guarantees that in all Anglican churches they will offer prayers for the repose of the cardinal's soul. The Lord pity the Anglican Church if that bishop has much company. Why let an unskilled workman in overalls—which he calls a cardinal's robes—try to patch up someone? No, no! I want to go to Headquarters, to make sure that this life of mine is put into the hands of the Creator; that He will effect a work of creation.

When I do that, I know that it will be a *new creation*, because, you see, we have an "old man," and he is an "old man", and an old fool into the bargain, and a wicked sort of imp beside. Patch him up! Sprinkle holy water upon him! Why if all the seven seas were made of holy water, it would drain them dry to improve him! That will never do. There must be a new creation. God must do something for us.

I announced as my subject "The Delight of Getting New Things." Well, in the material realm we are happy sometimes to have a new thing. But, my dear friends, what a delight to find you have something new inside! I remember a dear girl in one place where I ministered who received Christ. I will call her Mary though that was not her name. She was a very fine girl. She had a great many worldly companions, and she became a habitu  of the theatre. She spent three or four nights every week with her friends at some "show" as she called it. Then Mary was converted, and she went all out for the Lord. She became one of our best and most devoted workers, and so continued for a long time.

One day Mary telephoned me, and said, "It is Mary speaking, Pastor". I knew from her voice that there was something wrong. She said, "May I see you some time?" "Yes," I said, "by all means." She came. She was very sad of countenance, and I said, "What is the matter?" "Oh, I want you to take my name off the church roll." I said, "Why?" "Well, I am afraid I have made a great mistake. I am afraid I am not a Christian." I said, "Why? You have been so active in the Lord's service, and the Lord seems to have used you to the conversion of a great many others. What can have happened to you?" "Well, I would rather not tell you." I said, "I am not going to pry unduly, but it may be that I could help you." "Well, I went to the 'show' last week." "And what, else?" She said, "Nothing else. Is not that enough?" I said, "I don't think it is a very healthy place for a Christian to go. I think the farther we keep away from such things, the better for us. But you have never been taught that salvation consists in not going to the theatre, or in not doing certain things, or in doing something else. There is something deeper than that." "But I am afraid I am mistaken." "Let us examine into this thing," I said. "You once told me that you practically lived in the theatre. You were there three or four nights a week. Why did you go?" "Oh, it became a passion with me. I liked the society of my friends, and I liked the 'show' too. I always had a good time." I said, "You went again last week?" "Yes." "To the same place?" "Yes." "With the same company?" "Yes; I got in with the girls, and they said, 'Don't be such a crank. Come along with us.' And so I went." "You had a good time, of course?" "No; I did not." "Oh, you did not?" "No; I never was

so miserable in my life." "Why?" "I don't know, but I did not enjoy a minute of it, and I have been the most unhappy girl in town ever since." "Well now," I said, "I want you to look at this. Before you were converted I could have found you, if I had gone to look for you, in a certain theatre?" "Yes." "And after you were converted, last week I could have found you in the same place, had I gone to look for you?" "Yes." "There was no difference in your circumstances. You were in the same place, and in the same company?" "Yes." "Then, where was the difference?" She replied, "In the first place I was happy. In the second place I was miserable." "Was the difference outside, or inside?" She looked at me for a moment, and then joyfully she said, "Oh, Pastor!" Tears came to her eyes and she jumped from her seat, and said, "I *am* a Christian. Only God could have made that difference inside. My companions made the difference outside, but they did not make a difference inside."

Did you ever have something happen inside until you were thrilled with the recognition that something new had taken place? "I am different from what I was! It was not the preacher, not the Sunday School teacher, not the church,—it was God. There is a new creation." Saul of Tarsus was "breathing out threatenings and slaughter against the disciples of the Lord" when something happened to him on the road, and in a few minutes he was on his face, saying, "Lord, what wilt thou have me to do?" In the very same spot, where but a moment ago he was like a ravening beast, thirsting for blood, now he becomes a saint. What made the difference? He, himself, said, "I verily thought with myself—that was inside—"that I ought"—that was in the moral nature—"that I ought to do many things contrary to the name of Jesus of Nazareth." Later he said that the Lord had brought "every thought into captivity . . . to the obedience of Christ." He did not allow himself to think of anything that was contrary to Christ.

Where was the change? Inside. He was made a new creature, given a new disposition, new desires, new objectives, a new life, with new powers, until by and by they said of him, "He which persecuted us in times past now preacheth the faith which once he destroyed."

I ask you whether that new creation has taken place, and if it has, whatever your outward circumstances, let us rejoice that that miracle which the Bible calls the new birth, being born again, regeneration, has taken place, "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."

### III.

I must stop, but I do not want to. "OLD THINGS ARE PASSED AWAY." What are you going to do with the "old man"? Send him to the junk pile. "Mortify the deeds of the body"—put off the "old man"—he never was a friend of yours. He never brought you anything but sorrow. As God shall help you, be done with him, then you will find that "old things are passed away".

I think I quoted once what I heard my dear friend, Dr. Philpott, say once, when I happened to be at home, and I heard him over the radio. He said, addressing certain young people: "Some of you say that if you accept Christ, and follow the Lamb whithersoever He goeth, you will have to give up so much. You will have to give up all your friends. But you won't. Just let them know that you are now shut up to Christ, and



they will give you up, and thus save you the trouble of giving them up." "Old things are passed away."

Cannot you Christians look back on the day when that great change took place? It may not have come in a moment, like a revolution. In some cases it may have been like the dawning of the day, when you passed from darkness into light. But you found the old standards of values were useless. The old things to which you had given your life were practically no more. You said, "I don't know what has happened, but life has been so completely different. I must be going in the opposite direction." Did you ever traverse the same road in two different directions—I don't mean at the same time? I mean, you travelled east, and you saw everything from the one side of the car. After a while you reached your destination, and you turned around, and viewed things from the other side. Your point of view was different. Oh, it makes a difference when we are heavenward-bound." There used to be a "certain fearful looking for of judgment and fiery indignation (that would) devour the adversaries". Now we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ". Once your affections were centred upon things of earth. Now you discover that you have your treasure in heaven "where moth and rust doth not corrupt, and where thieves do not break through nor steal". And now, like the patriarchs, you are pilgrims and strangers. You confess that you seek a country. You have no continuing city, but you are looking for "a city which hath foundations, whose builder and maker is God." And all through the rest of life, and on into eternity we shall be experiencing the joy of getting new things.

I am going to have a *new name* one of these days. I need it! Some little man shrugs his shoulders, and curls his lip, and talks about "Dr. Shields", as though he were some kind of candidate for the ragman, or something—I don't know what. Well, that does not matter. I am going to have a very highly respected name some day. We shall have a new name "which the mouth of the Lord shall name." And when God gives us that new name we shall be worthy of our new name.

You have read that little historical incident of the time when Napoleon was reviewing his troops. He had dismounted. His horse took fright at something, and galloped down the line. A private soldier sprang from the ranks, and caught it by the bridle, and brought it back to the Emperor. The Emperor said, "Thank you, Captain." He saluted and said, "Of what regiment, your majesty?" Pleased with the expression of faith, Napoleon said, "Of my guards." The Emperor's name, "Captain" made him a captain.

Oh, it will be a great day when we have that new name. I don't know what it will be yet. I should like it to be something—if He would only give me grace to do it—I should like it to be in keeping with the saying of the great Master, "Well done, thou good and faithful servant." I should like to be called that, would you not? But in any case it will be a new name.

And we shall sing a *new song*. I like some of the old songs, but sometimes we get tired of old songs. The only reason we don't like new songs is because we have not learned to sing them. But this new song we shall know how to sing, for only the redeemed can sing it. No one else will sing it. In earthly choirs sometimes—it is not true of our choir—we never ask anyone into

our choir who is not an out-and-out Christian. But I have known choirs who had members in them who were not Christians. And there won't be one in the heavenly choir because if there were, the great choral Leader would pick him out immediately, because he could not sing the song. He could not read the score. Only the redeemed can sing it, and we shall sing the new song one of these days, and we shall sing it *in a new city*. It won't be Toronto the good. Its streets won't be littered with garbage cans, and they won't send the snow plough along to pile the snow up into your driveway so that no one can get out—all that to clean the streets. There will be none of that nonsense in the new city. It will be well organized, well administered, and in that new city there won't be any churches, not a single Baptist Church. That is why I am supremely desirous that you should be a Christian. But I want you to put your relationship to Christ before all churches. There won't be Baptist Churches, nor Anglican Churches, nor Presbyterian Churches, nor United Churches. And there won't be a single Roman Catholic Church—not one. There will be a lot of people who were Roman Catholics there, but no church—no temple of any kind in that great city, for "the Lord God Almighty and the Lamb are the temple of it."

And that is why we had better get "in Christ". Then we shall take our church with us. You cannot take any other church with you. You cannot put a Communion Table across the door of a beer parlour, or a gambling hell. But if you are "in Christ" He will keep you out of these things. You will be safe for heaven, as well as safe on earth. And that new city will be in a *new earth, under a new heaven*. And it is in that description of that place that the Lord God Almighty says: "Behold I—make—all things—new."

Are you not glad of that? A new world, filled with new people, called by a new name, singing a new song, in a new city. And there won't be any lawyers there. There will be some people who were lawyers. There will be no undertakers there. There will be some who used to be undertakers. There won't be any physicians. We shall not need them there. The doctors will be given some other job in heaven. But you know, Brother Slade, I believe there will be preachers there, because I expect never to be out of a job. I mean men who will still be preachers! And there we shall be for ever, and ever proclaiming the glories of the Lamb that once was slain.

May the Lord in His infinite mercy and grace, make us all partakers of the joys of this new creation, for His name's sake. Let us pray:

Our eyes are unto Thee, O Lord. We thank Thee for this blessing, and pray that every one within these walls, who has had experience in it, may rejoice in it the more. And if there should be one who has not, we pray that this very night he or she may so believe on the Lord Jesus Christ that they may leave this place in Him. Amen.

## NAMES AND EXTRA COPIES

Send us the names of Protestants who would be interested in receiving sample copies of *The Gospel Witness*. Also send for extra copies of this issue — 5c per copy. Less in quantities.

## PUBLIC VS. SEPARATE SCHOOLS

### A Letter Appearing in *The Ottawa Citizen*

Editor, *Citizen*: Justice and truthfulness demand that the erroneous analysis of the Separate School problem by Mr. McCarthy reported in the *Evening Citizen*, be answered. The following facts justly appraise the situation.

1. Public Schools are not Protestant, as Catholics imply, but non-sectarian for all children irrespective of creed or colour. Jews, some religious groups and non-church members are not Protestants. The decision of the Privy Council in the recent Ford Motor Case re-emphasized that legally all citizens—not just Protestants—are liable for Public School taxes. This is both morally and legally right. But Roman Catholics have the legal privilege—denied all others—of diverting their public school taxes to the support of their sectarian schools if they wish. Public Schools are as much the right of Catholics as others. To legally force any citizen, because of his creed, to withhold his Public School taxes from the support of this public institution, according to his public rights in a democratic country, is a violation of his public liberty.

2. It is thus an unfair equivocation to imply that the government bars some children "from a proper education" and does not grant "justice to everyone." The government has justly provided a Public School system adequately equipped to give every child a good education. The government is

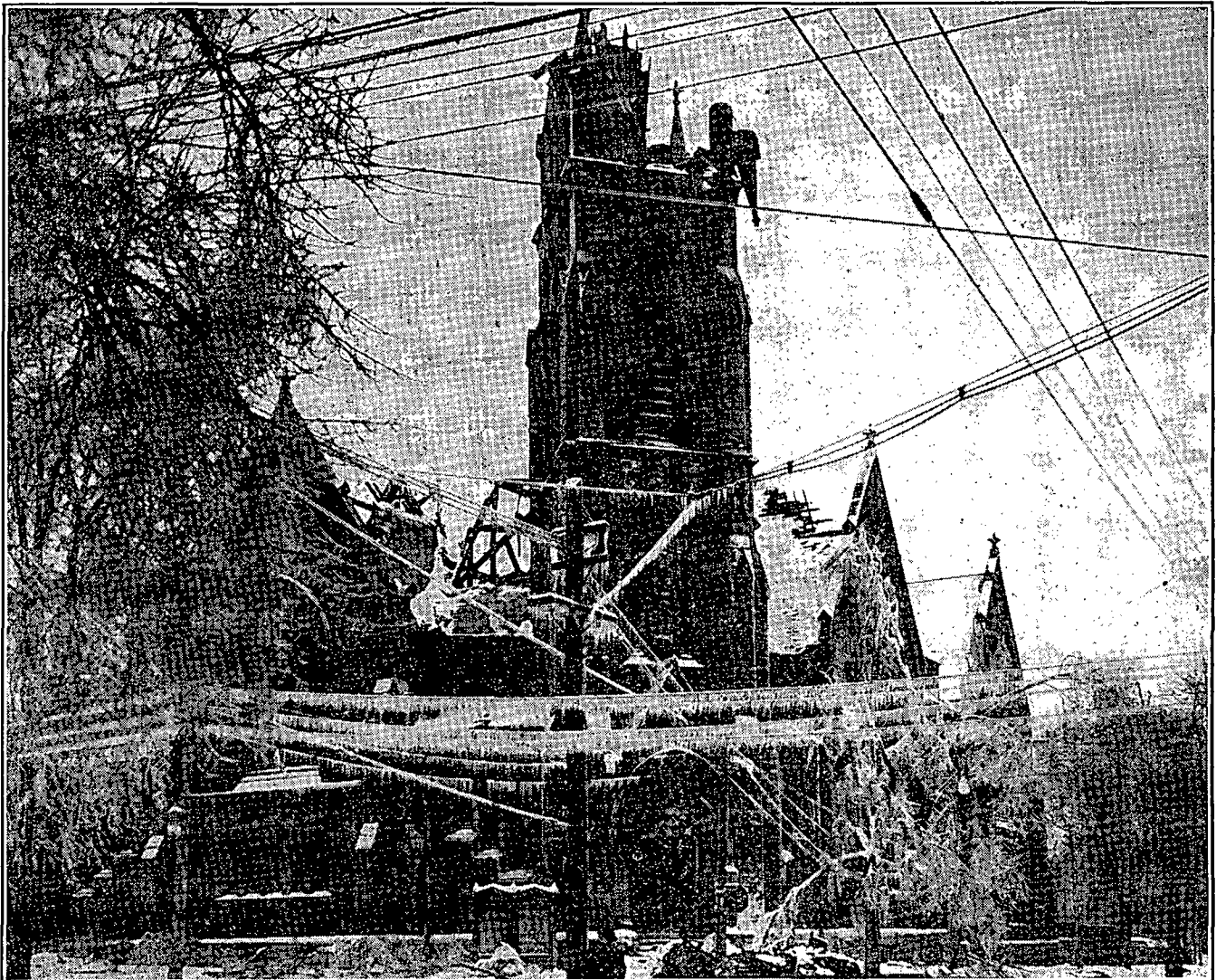
not responsible for the plight of Separate Schools. That lies squarely at the feet of those who reject the Public School and demand special privileges of separation in order to segregate their children from all others and teach their special sectarian dogmas.

Logic and justice demand that those who insist upon special privileges should specially pay for them. Separation always brings inequality of advantages—but an inequality of its own making and responsibility. My two children must attend the Public School for which I pay taxes without any privilege of exemption. The cost of their doctrinal education at Sunday School is a privilege for which I pay extra through my church offerings. Why should some parents have the privilege of diverting their public school taxes for doctrinal education when it is denied others? As a matter of "justice to everyone" all religious bodies should have the privilege of directing a portion of their school taxes to the support of their particular Sunday School.

3. If Catholics, from childhood, were not under constant papal propaganda and pressure (study the papal Bulls, Encyclicals and church threats of no absolution) to consider Catholic Schools as a universal right above all other schools. Catholic parents would be willing, like those of other faiths, to democratically use the Public School.

Rev. JOHN F. DEMPSTER.

Ottawa, Dec. 19.



The Day After the Fire—March 5th, 1938



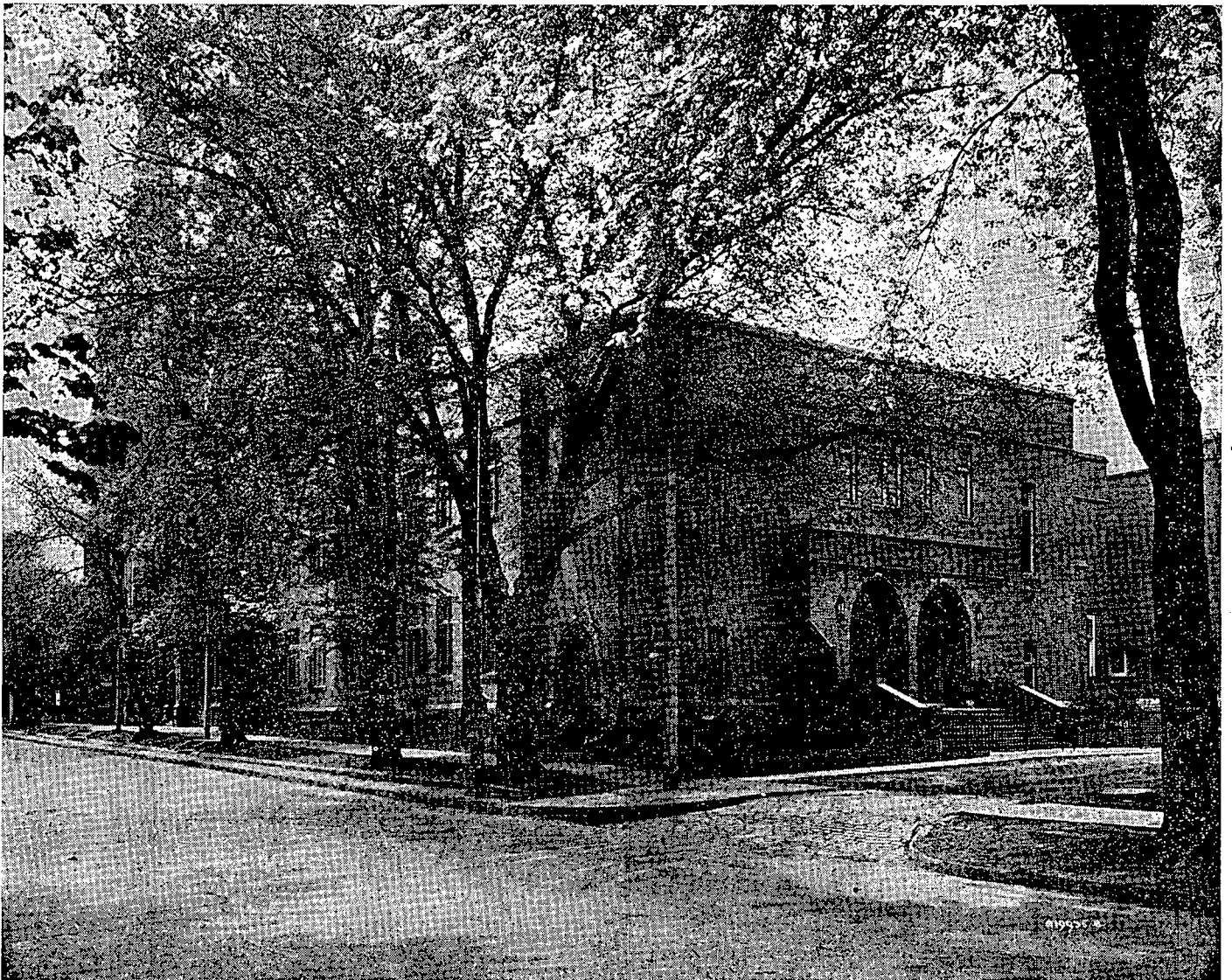
### OUR FAITHFUL NIGHT-WATCHMAN

"Laddie" has seen us safely through!

For the sake of those who love dogs, and for the sake of others who only dislike arsonists and burglars, we introduce our faithful night-watchman—Laddie. He came to us while the church was under construction. When the services are in progress Laddie is kept in his own quarters. At other times he is on patrol. Laddie is beloved of all dog-lovers. We could fill a small-sized book with stories of his canine intelligence. It is enough to say that he has frightened the wits out of several would-be burglars. The police tell us he is worth a hundred men. The burglar-alarm messengers say he has a voice that can be heard in Winnipeg!

Laddie lives on the premises except when he goes home occasionally with one of the janitors. He is friendly to all until the building is locked at night. Then he considers himself in charge, and no one can touch a door nor a window without being greeted with something resembling the roar of a lion.

At night he has the right-of-way through Rotunda and Offices, and has saved us from break-ins on several occasions.



Jarvis St. Church looking from Gerrard St. toward Jarvis St., showing Horticultural Ave., Eastern Entrance.

## INTRODUCING THE ASSISTANT-PASTOR OF THE FIRST BAPTIST CHURCH IN TIMMINS

The following breezily effective article comes from the generous heart and facile pen of Rev. Robt. J. Brackstone of the Timmins Baptist Church, in his Bulletin. We are glad to know that a busy and effective workman such as Brother Brackstone finds such help an encouragement in these pages.—(Ed. of G.W.).

**W**E are a bit late in introducing him. However, "better late than never". Yet it is "better never late". As he has been with us for some time we have been able to observe and to appraise his ministry.

We have found him to be separated unto God. He enters into no "friendship with the world", neither does he try to keep up with the "tempo of the times". He does God's work in God's way: so he receives and dispenses God's blessings.

Usually on Saturday nights and on Monday mornings we have fellowship with this "able minister of the new covenant" and we come away strengthened, edified and blessed with many sermon suggestions. After a discouraging Sunday we have sought him out and he never fails to inspire us with his words: "Keep on keeping on".

We have never found him jealous. He always rejoices in the success of others. Nor have we ever found him to be lazy. In fact he never sleeps, nor does he ever ask for a vacation. And when he gives forth his testimony in the church, in the home, in the train or on the street he never compromises. When we sent him to No. 10 Downing Street to Mr. Winston Churchill, and then to the President of the United States and then to the late Cardinal Villeneuve he did not shrink from these missions: nor did he shun to declare unto them "all the counsel of God". Whenever we have sent him to doctors, lawyers, legislators, modernist preachers, bishops' palaces or humble dwellings with the Gospel message he has always gone without a murmur. We have never heard him say: "Lord, and what shall this man do?"

We feel honoured in having him in our church because he has been quoted in the press all across the Dominion and in England. He has even been quoted in our legislatures and in the Federal House. In fact Parliament found his sermons so thought-provoking that the Prime Minister called a secret session just to talk about this servant of the Lord.

We have learned that he is wonderfully informed. He has a wealth of Biblical knowledge. And in things mundane he seems to know everything from the British North America Act right down to the Sirois Report. Every week he comes and tells us all about our churches and the work our brethren are doing in France, Belgium and Switzerland.

He has been instrumental in raising thousands of dollars for the Toronto Baptist Seminary and other needy and worthy causes. For many, we have observed him becoming a hewer of wood and a drawer of water. He has been used times without number to lead many to the Lord Jesus for salvation. Many too, have heard and responded to the call of God for full time service through his ministry.

How often he has helped us blow the trumpet of warning. We confess, however, that he makes the loudest sound when he blows the alarm. Times without number he has helped us to comfort and instruct our people.

Are you wondering about the salary we pay him? "Such a minister is worthy of a large salary," someone may assert. That is true. He deserves far more than he is receiving when you realize the work he is doing. All that he asks of us here is that we look after his expenses which amount to a few dollars a week. However, we think he ought to have a love offering from time to time.

When our assistant-pastor was born—we call him that for the want of a better word—his father gave him a name whose initials were G.W. When he reached his majority and entered a larger ministry he received a well-earned degree of P.A. So that his initials are now G.W.P.A. His full name is THE GOSPEL WITNESS AND PROTESTANT ADVOCATE, and he will soon be 26 years old!

We urge every member and adherent of our church to read THE GOSPEL WITNESS AND PROTESTANT ADVOCATE; and, please remember THE GOSPEL WITNESS fund. Do not forget to look after your "assistant-pastor".

—From *The Timmins Church Weekly Bulletin*.

## SPREAD THE GOSPEL WITNESS

December 16th, 1946

THE GOSPEL WITNESS,  
Toronto.

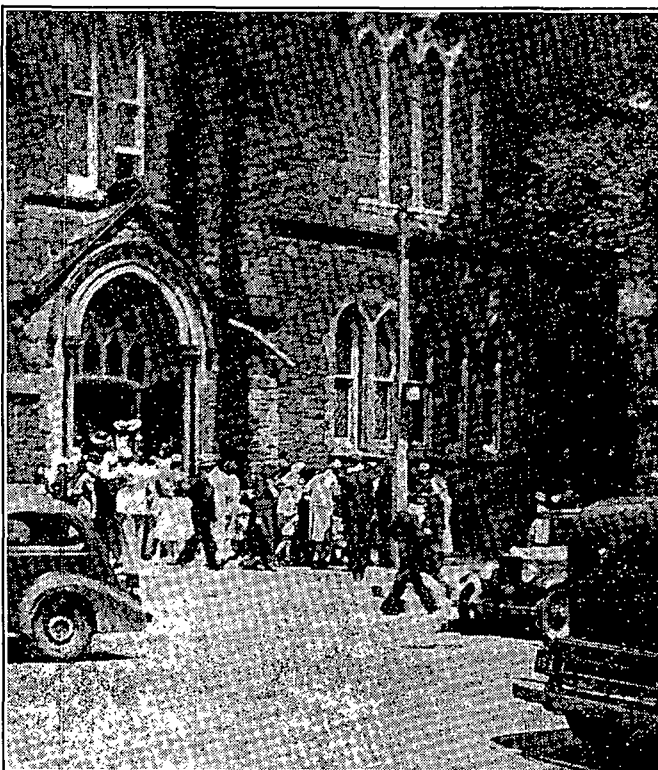
Friends:

Herewith postal note \$2.00 as a donation to your cause and in payment for five or six copies of your issue of December 5th.

This Roman Catholic totalitarianism is a hideous menace to truth and justice, and I am glad, in a small way, to assist in its exposure.

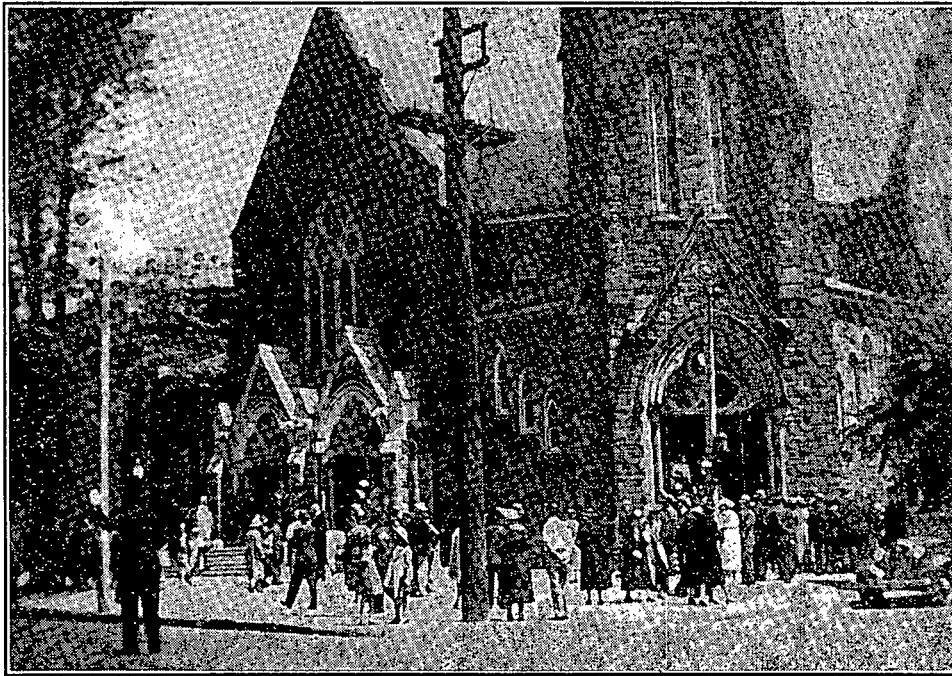
Yours truly

Vancouver, B. C.

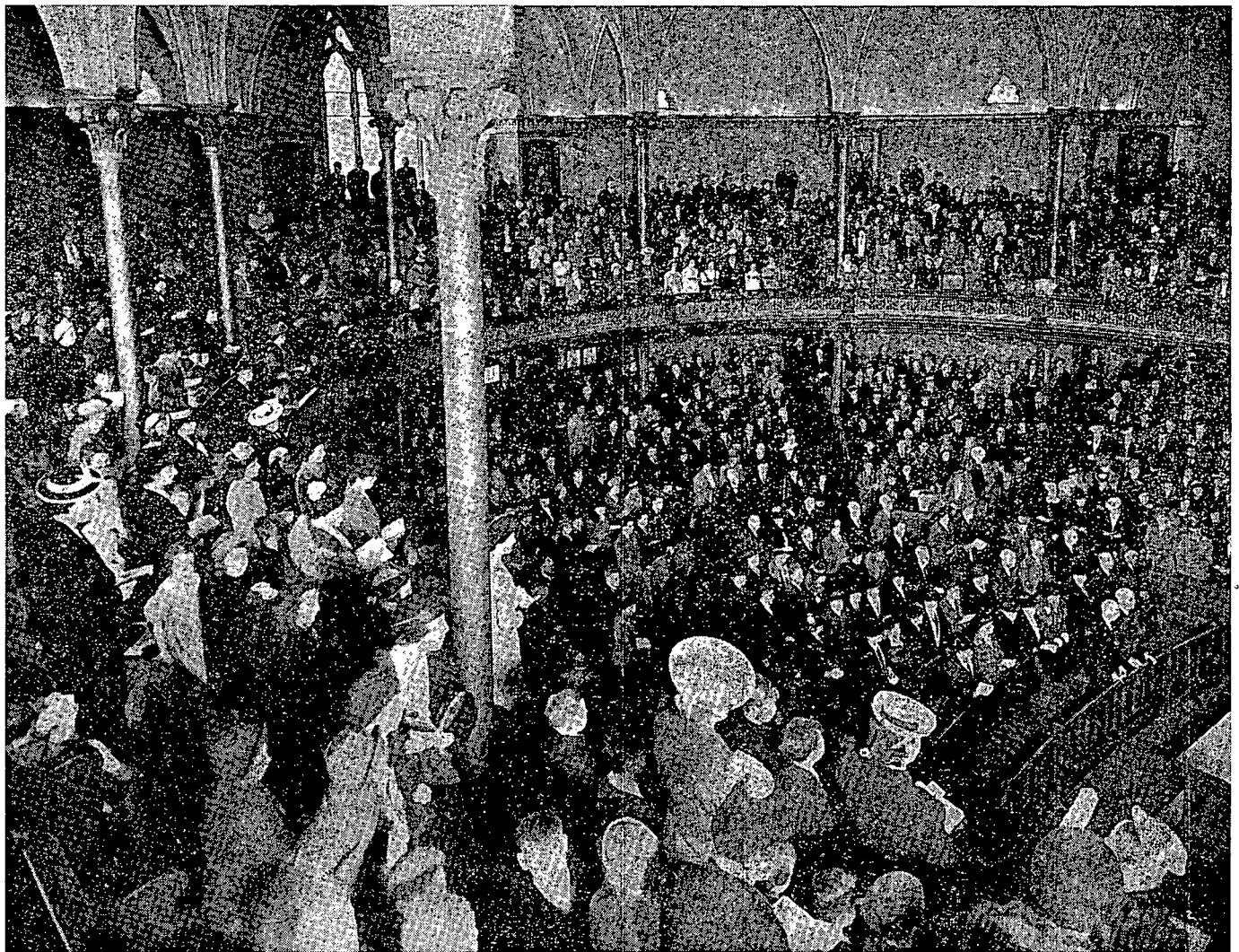


The Gerrard Street Entrance.





Sunday Morning at Jarvis Street Church. A policeman directs traffic as the people throng into the church building.



A Sunday Morning in Jarvis Street Church.

## The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once for all delivered to the Saints.

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

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### THE REAL QUEBEC

WE reprint Mr. J. V. McAree's column from *The Globe and Mail* of January 20th as a further revelation of the inherent lawlessness of the Province of Quebec. Unless the other provinces are careful we are in danger of the same condition of lawlessness in the rest of Canada. Wherever the Roman Church dominates the state such conditions are liable to obtain.

### SOREL DISAPPROVES OF SOCIAL CREDITERS

By J. V. McAREE

Social Crediters do not seem to be much better liked in Quebec than Jehovah's Witnesses. In any popularity contest they would be found huddled together at the foot of the poll with atheists, Orangemen, conscriptionists and similar riff raff. In their recent attempt to win a by-election in Richelieu-Vercheres the Crediters were treated much as one might have expected. They were the victims of assault, forcible detention and robbery, followed by the usual apathy of the police. However, some charges have been laid and the sequel of the election will be heard in the courts, with the prospect of the Social Crediters not benefiting much more than the Witnesses. The story of what happened is told in full in *The Canadian Social Crediter*, and naturally it is told from the point of view of the Social Crediters, though we do not question its general secretary. It appears that the night before the election some of the Social Crediters most active in the campaign were registered at the Hotel Saurel in the town of Sorel. They included Mr. Louis Even and Mr. and Mrs. Gerald Mercier, names not without distinction in Quebec's political history.

#### Mercier Kidnapped

At 12.45 a.m. Dec. 23, Mr. Mercier left Mr. Even's room. Mrs. Mercier was not in the hotel, but was attending a political meeting in the neighbourhood. Mr. Mercier, chief organizer of the party, went down to the hotel rotunda to wait for his wife. Three men suddenly appeared and told him to follow them. He refused. They seized him and pulled him into a room on the main floor and locked him up. Mercier appealed to the hotel clerk, Georges Lafrance, who was a witness. He paid no attention. Mercier was then

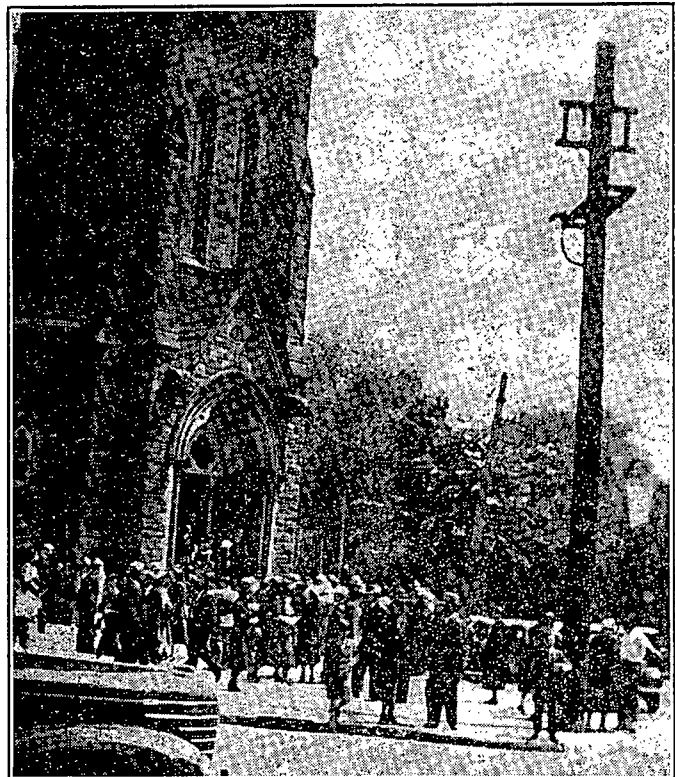
questioned by his assailants, who wanted to know the names of the Social Crediters' poll scrutineers and demanded that he produce the electoral lists. He refused, and the questioning and threatening proceeded for some time. Mrs. Mercier returned about two o'clock and was alarmed at the absence of her husband. She called on Mr. Even, editor of a Social Credit paper and general director of the party's political action in the province. They discussed the affair, and noticed considerable activity on the part of hotel employees in the corridor. Mrs. Mercier found a bellboy trying to unlock the door of their room. When challenged he fled. The hotel clerk said a mistake had been made.

#### Mr. Even Assaulted

"By now," says the account, which we have difficulty in understanding at this point, "hotel employees still moving around the hallway were escaping through the fire escape." Mrs. Mercier tried to use her room phone, but found it out of order. An employee told her she was wanted downstairs. She refused to leave the room. Mr. Even was questioned by hotel employees. Then he, too, was seized and gagged. Mrs. Mercier began to scream, and Even tried to break away from his captors. But they remained on his heels, and a fist fight followed. Even was struck over the head with what he believes was a blackjack and staggered. Mrs. Mercier continued to scream, but the hotel employees paid no attention to her. Nor did Alban Flamand, one of the Liberal organizers, come out of his room, which was next door to the Merciers, though he had entered it only a few moments earlier. Mr. Mercier, in his locked room, could hear the cries of his wife, but was unable to go to her.

#### Police Semi-Activities

The thugs next tried to force Even and Mrs. Mercier out of the hotel. They continued to resist, and the struggling group went past the night clerk, who again remained apathetic. Even was bleeding from wounds on his head, but eventually he broke away from his attackers and, barefooted though he was and in night attire, managed to get



After the Morning Service—the Corner Entrance at Jarvis and Gerrard Streets.



The North Entrance on Jarvis Street.

into a taxi. Police officers accompanied him and Mrs. Mercier to the hospital. They reported that they had searched the hotel for Mr. Mercier but could not find him. Messages were sent to the provincial police, and sure enough they turned up, but not until after three o'clock in the afternoon. No arrests were made, but statements from the victims were taken, and by this time we suppose that Mr. Mercier's shouts had attracted attention and he was set free. The story says that the hotel is owned by the Liberal family of Simard, head of a large shipbuilding concern. Mr. Simard had his emotions well under control when told at five a.m. what had happened in his hotel. He said with great sangfroid, "I am not in the habit of being wakened during the night," and went back to sleep.

#### Papers and Cash Taken

When order was restored and wounds bound up, it was found that the luggage was missing from the rooms of the victims. Later they were refused access to the rooms for which they had paid, and the police refused to intervene. When the baggage was recovered the day after the election many items were missing, including interesting notebooks and \$25 in cash. Nevertheless the hotel insisted that full payment should be made for the rooms, including the time the outrages were being perpetrated. The paper says that it is known that the Liberal candidate left the hotel a short time before the attack was made upon Mr. Mercier, which is satisfactory evidence that he was not one of the assailants. The day before the events described a gang had raided the Social Credit committee rooms and taken some papers, and on that day the hotel refused admittance to all Social Crediters except the three guests. Mr. Even suffered from shock and loss of blood. He is sixty-two years old. Mr. Mercier was not much harmed physically. Naturally, it was a trying experience for Mrs. Mercier, and the subsequent electoral defeat came to them all as a sort of anti-climax. The suggestion that there was a good deal of ballot-box stuffing, to make assurance doubly sure, is made by *The Canadian Social Creditor*.

#### FORT WILLIAM CHURCH BURNS

THE following wire has just been received from Rev. Walter Tompkins of the Fort William Church:

Fort William, Ontario  
Church badly damaged by fire Stop Not completely destroyed Stop Letter following Stop

In the midst of our rejoicing that the Jarvis Street Church property is now debt free, we share the sorrow that has come to the Ft. William Church. We shall print further details next week, and in the meantime commend Pastor and Mrs. Walter Tompkins and their faithful people to the prayers—and the liberality—of God's people.

—W.S.W.

#### QUEBEC GOVERNMENT BUYS MASSES

The following dispatch appeared in one of our Toronto papers:

Premier Duplessis announced to-day that the province will give 100 masses for the late cardinal.

The reader who called this news to our attention added the following comment:

"At about how many dollars each?

"Surely a Cardinal should not need masses. Maybe he is as great a sinner as the rest of us after all!"

"Again the world is sinking into bondage; the liberty of the sons of God is again giving place to the bondage of a religion of merit; but God still lives, and His Spirit again may bring the charter of our liberty to light."

—*What Is Faith?* by J. G. Machen

Christ is all to us that we make Him to be.

—D. L. MOODY.

## Bible School Lesson Outline

Vol. 11 First Quarter Lesson 6 February 9, 1947

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

#### HEALING THE DEMONIAK

Lesson Text: Mark 5:1-20.

Golden Text: "Go home to thy friends, and tell them how great things the Lord hath done for thee."—Mark 5:19.

#### INTRODUCTION

The Parable of the Sower, studied last week, was the first of a group of parables uttered by our Lord as He preached to the people from the boat by the Lake of Galilee (Mk. 4:1). On the evening of the same day He crossed the lake with His disciples, stilling the tempest which threatened the Son of God (Mk. 4:35-41), and thus thwarting what was probably one of Satan's many attempts to prevent Christ from going to the cross to die for the sins of men. But Christ was victorious over storm, wind and wave, and landed safely on the other side of the lake in the country of the Gadarenes. Not far from the city of Gadara was the village of Gerasa, so that the district would be known as the country of the Gadarenes or Gerasenes or Gergesenes (Matt. 8:28; Mk. 5:1; Lk. 8:26).

While Matthew mentions two demoniacs, Mark and Luke speak only of one, probably the more prominent man of the two.

#### EXPOSITION

I. The Demons Dismissed: verses 1-10.

Parallel passages: Matt. 8:28, 29; Lk. 8:26-31.

The wretched physical and mental condition of the

demoniac illustrates the spiritual characteristics of the unsaved. He was impure, unclean, unholy (Rom. 1:28-32; 3:10, 23; 10:3), separated from society (Eph. 2:12), dwelling among the rock tombs in the atmosphere of death (Eph. 2:1; 1 Tim. 5:6); he was wild, undisciplined, perverse, driven hither and thither at the will of a legion of cruel demons (2 Tim. 2:26). The demon spirits, to whom he had yielded control, mastered his body, mind and spirit; even his speech was not his own, for it was the demons within him which spoke to Christ (John 8:44). A man's worst enemies are usually those which are within (Rom. 7:22-24; Gal. 5:17). Sin is a hard, cruel, relentless master (John 8:34).

Desperate as was the demoniac's plight, he was not utterly hopeless. He still had grace to recognize that Christ could help him (Matt. 9:21), and as soon as he saw the Saviour, he ran to Him, and worshipped Him (Mark 10:17). This was the beginning of the man's release. No other but Christ the Son of God can do helpless sinners good.

The demons which inhabited the man's body were compelled to acknowledge the sovereignty of Christ, the Son of the most high God (Jas. 2:19), and to yield obedience to His command that they leave their victim. Our Saviour will be the Champion of His people in all their conflicts with the forces of evil, for the principalities and powers have been made subject unto Him (Eph. 1:20, 21).

#### II. The Demons Destroyed: verses 11-20.

Parallel passages: Matt. 8:30-34; Lk. 8:32-39.

Satan has great power, but his power is limited; sin need not have dominion over us (Rom. 6:14). Only by the permission of God can he step beyond his prescribed sphere (Job 1:12; 2:6). The demons of themselves might not enter into the swine without first asking permission.

The demons gained their desire to enter into the swine, but they thereby hastened their own destruction. The human heart, also, is naturally wicked (Gen. 6:5), and it is sadly true that sometimes the worst punishment which can be meted out to an individual is to allow him to go on in his own way without interference (Psa. 78:29-31; 106:15). Sin has within it the seeds of destruction, and one who gives free vent to his sinful desires shall meet with death (Jas. 1:15). The destruction of these demons is a token of the fact that in God's own time torment and utter destruction will come to Satan and all his minions (Rev. 20:7-10).

While the demons and the swine perished, the man who had been under the control of these strong, cruel and unclean spirits experienced a marvellous release from bondage. He was delivered from the dominion of Satan (Lk. 13:16) to serve the Christ, whose service is perfect freedom (1 Cor. 7:22); he was delivered from himself, for before he could not be tamed (Prov. 16:32); from insanity, for he was now in his right mind (Lk. 15:17), and from death, to dwell among the living (Lk. 15:32; Eph. 5:14).

In gratitude to the Lord for complete restoration, the

man desired to follow Him. But Christ considered that for this man the highest service was not to tour Palestine and preach throughout the land, but to give his testimony in his own house, his own city and district. He was sent forth to witness to the grace, power and mercy of the Saviour (Matt. 10:32).

The recovery of the demoniac had a strange effect upon the people of the community. Human life was cheap in their eyes; they thought more of the loss of their pigs than of the gain of a helpful citizen. They were so busy making money that they thought nothing of the restoration of the demon-possessed man. Like many in our day, they were unconcerned and unimpressed by a spiritual triumph. But, worse than all, they sealed their own doom by praying Christ to depart from their coasts. They would have none of Him, but despised His mercy, His grace and His salvation (Lk. 19:14).

#### APPLICATION

All persons, even those who boast of their independence, are controlled by some power outside themselves. Some are in subjection to the Spirit of holiness, while others are in the clutches of the spirit of evil (Matt. 12:43-45; Rom. 6:16; Eph. 2:2). Entreat the scholars to yield themselves to Christ.

Point out the urgency and the value of personal witness to the saving and keeping power of Christ.

Fierce, unmanageable and repulsive, this victim of demon possession presents a terrible warning against tampering with occult forces and treading on the forbidden ground of spiritism (Lev. 19:31; Deut. 18:10; 1 Sam. 28:3, 7, 9; Isa. 8:19, 20). Happily, cases of demon possession are rare in lands where the forces of evil are kept under restraint, but young people should be warned against yielding to unlawful curiosity in these matters.

Enforce upon the minds of scholars the truth that the Gospel saves a man, making him completely whole (John 8:36; Acts 9:34). The Lord not only freed this man from the control of the evil spirits, but He also healed his body and restored his mind, both of which had been impaired.

#### DAILY BIBLE READINGS

Feb. 3	Afflicted by Satan	Lk. 13:11-17.
Feb. 4	Satan limited in power	Job 1:6-12.
Feb. 5	Power over demons	Mk. 9:17-29.
Feb. 6	Freedom through Christ	John 8:28-47.
Feb. 7	Home instruction	2 Tim. 1.
Feb. 8	Warning against spiritism	Lev. 18.
Feb. 9	Satan finally destroyed	Rev. 20.

#### SUGGESTED HYMNS

I've wandered far away from God. Father, I stretch my hands to Thee. Pass me not, O gentle Saviour. 'Twas Jesus my Saviour. I will sing of my Redeemer. Now, in a song of grateful praise.

## THE GOSPEL WITNESS

"The Gospel Witness" with copy of "The Priest, The Woman and The Confessional" by Father Chiniquy, to any address postpaid—\$2.00

#### ORDER FORM

THE GOSPEL WITNESS,

130 Gerrard St. East, Toronto 2, Canada.

Please find enclosed \$..... for which send

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Signature.....