

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 17, No. 26

TORONTO, NOVEMBER 3, 1938

Whole Number 859

Eleventh Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec

Reported by Rev. W. S. Whitcombe, M.A.

Our stock of superlative adjectives seems inadequate to attempt a description of the Eleventh Annual Convention of the Union. It was a great Convention in every sense of the word. The attendance at all of the sessions was unusually high; and, much more important than this, there was a deep sense of the pervading presence of the Spirit. Our Convention theme: "The Ministry of the Holy Spirit", was not merely a subject for discussion, it was a reality experienced. Truly it was good for us to be there. Our churches and our ministry will be the stronger for those three days of fellowship, sanctified as it was by our higher fellowship with the Father and with His Son Jesus Christ.

One of the delegates remarked that he thought it would feel strange to meet in Cooke's Presbyterian Church rather than in the familiar Jarvis Street building, but that he had found it not strange but different. No one who loves the great doctrines of grace could feel strange in a building where the famous Scotch John MacNeill once preached, and where such a giant of the faith as Rev. Wm. Thomas now ministers. A Baptist Convention in a Presbyterian Church was an exemplification of the true spirit of Church unity. The Convention unanimously expressed its profound gratitude to the Cooke's Church friends in the following resolution incorporated in the Board's report: "The Board desires, in this public way, to express its great appreciation of the generous hospitality afforded it by the Pastor and the congregation of Cooke's Presbyterian Church, and to assure the friends of Cooke's Church that our visit to this historic building will give to all our people a new personal interest in this great church's ministry through its able and faithful minister, Rev. William Thomas, M.A."

Tuesday

The first meeting on Tuesday afternoon, the customary Pastors' Conference, was a fitting opening for the Convention, marking it at the very beginning with a spirit of quiet confidence and helpfulness. Under the gracious leadership of Rev. E. C. Wood of Chatham, we considered three aspects of the work of the ministry: The Pastor as

Evangelist, the Pastor as Teacher, and the Pastor as Visitor. Three men with a greater difference of temperament could scarcely have been selected than those who spoke on these aspects of the ministry, but there was an underlying harmony in their fine messages that helped us all to appreciate more the greatness of our task and the diversity of gifts that God has given to His servants to fulfil it. Each address was a masterpiece of its kind, and under the chairman's wise management, the general discussion from the floor of the Convention proved to be most helpful.

Instead of a special Convention speaker, we broke with tradition and invited our own pastors to bring us a series of addresses on the Ministry of the Holy Spirit. The plan proved to be a happy innovation. Each of these messages was a feast of good things, and we are confident that the cumulative effect of the whole series will be felt in all our churches throughout the coming year. We wish that space were available to give an adequate account of all the addresses. The titles alone are most suggestive: "How the Spirit is Received", "Walking in the Spirit", "Preaching in the Spirit", "How Not to Grieve the Spirit", and "Be Filled with the Spirit". Fortunately, Rev. John Byers, by a happy stroke of inspiration, moved that the President's address be printed. Better than any resumé, it will convey the tone that characterized all the addresses, and we are happy to refer our readers to it in the pages of this number.

There was a fine attendance Tuesday evening when the first address of the series, "How to Receive the Spirit", was delivered by Rev. E. E. Shields of Ottawa. It was a fine service, a happy augury of services to follow.

Wednesday Morning

During the Wednesday morning session we enjoyed another innovation, a Conference on Sunday School work. We hope we may with impunity divulge the secret that this was the suggestion of a member of the Board who is also superintendent of Jarvis Street Sunday School. The selection of Rev. B. Jeffery of Long Branch, and Rev. W.

N. Charlton of Lindsay, for this part of the programme was almost inevitable. Both were trained in the great Jarvis Street Sunday School, and both have been very successful in applying the principles they learned there to build up other Sunday Schools. Mr. Jeffery's contribution to the conference was refreshingly original and helpful. He told how as a boy suffering enforced attendance at Sunday School, he vowed that if the opportunity were ever given him, he would make such occasions as pleasant and enjoyable as any boy or girl could wish. Those who listened to Mr. Jeffery will find it easy to believe that he has realized his vision, for he made the Convention thoroughly enjoy a very practical address on how to get boys and girls to Sunday School, and how to win them to the Saviour. Rev. W. N. Charlton led a profitable discussion on methods in Sunday School work, and then spoke briefly, giving some useful hints out of his long and successful experience in children's work.

The latter part of the Wednesday morning meeting was devoted to Quebec, a neglected mission field. Pastor T. D. M. Carson of Montreal impressed on his hearers the possibility and the need of gospel preaching in French Canada, telling several personal experiences which were most illuminating. Mr. Carson acquired a speaking knowledge of French during his four years at the Toronto Baptist Seminary, which coincided with those of his fellow-student and professor of French, Mr. Frédéric M. Buhler. It was with deep feeling that we listened to Mr. Carson as he spoke of the great missionary task to which he has put his hand, and we remembered Mr. Buhler's faithful work with gratitude. Rev. W. S. Whitcombe, under whose direction the French classes were begun, also spoke of the needs of French Canada, pointing out the challenge to English-speaking Protestants, of this almost untouched mission field.

French Baptist Work

Wednesday afternoon was devoted to our Home and Foreign Mission interests. Mr. W. H. Frey, pastor of the church at Bienne, Switzerland, and student-professor at the Seminary, spoke for the French-speaking Evangelical Association. With respect to the English language our speaker is only an infant of five months, but his linguistic nonage was not betrayed to the hearers except by a few mispronounced words and one or two inverted sentences! Mr. Frey's smile is infectious and he won all hearts. The Convention cordially welcomed him as another human link in the chain uniting Canadian Baptists to their French brethren. By resolution of the Convention, the following cable was sent to Rev. Robert Dubarry, president of the French work.

"Finest Union Convention sends affectionate greetings yourself and French brethren with assurance of resolve to co-operate your work to utmost ability."

—T. T. SHIELDS.

Home Missions

The Home Mission sessions have always been high spots in our Convention programmes and this year was no exception. It was a great inspiration for the delegates and friends from the various churches to see and hear those whom they have been supporting by their prayers and givings. Pastor H. MacBain told the story of the growth of the Sarnia Church from a tent campaign to an organized church meeting in its own building, which

is now almost paid for. Pastor Frank Vaughan of the Miner's Bay-Norland field represented an entirely different type of work. His quiet but forceful earnestness had a ring of sincerity about it that made it easy for his hearers to understand the success of his labours on this difficult field. Pastor George Hicks brought us a vivid picture of a mining-camp in the pioneer stages, to which he had gone fifteen months before to preach the Gospel. Under his leadership the spiritual growth of the mission has kept pace with the rapid material progress of this thriving town, and Mr. Hicks was able to inform the Convention that the Mission at Geraldton will be self-supporting from now on and that the friends there look forward to having a building of their own in the not too distant future. Pastor Alex. Wyse who recently took charge of the Belleville Church gave a most encouraging account of the past achievements and the future prospects there. The pastor of the Alton Church, Rev. John Hunter, told of revival on his field. We wish that all of our Home Mission pastors could have spoken, but these representative speakers gave us reason to rejoice both in the work and in the workers of our Home Mission enterprise.

The Annual Report

The presentation and discussion of the Annual Report of the Board took up all the time of the Thursday morning meeting. It is not necessary to comment on the report in detail for it speaks for itself and copies are to be had on request at the Union Office, 337 Jarvis Street, Toronto. We felt that the account of our work given in this twenty-six page booklet made a profound impression on the Convention, and we believe that report has fulfilled its avowed purpose of presenting a clear picture of what the Union has done during the past year and what it has to do in the coming one. The report was written with all the members of our churches in mind, whether they were able to come to the Convention or not, and we sincerely hope that those who did not hear the reading of the report at the Convention will procure a copy and study it carefully at home.

Several parts of the report are of such importance as to call for special notice. The Financial statement, for instance, showed that we had met the full cost of our greatly increased Home Mission expenditure, had given liberally to France, had paid out more than \$1,200 to close the Liberian Work, and over and above all this, had reduced our inherited deficit. For this fine accomplishment in a year of financial stringency we give thanks to God.

The Board recommended the following Budget which was unanimously adopted by the Convention:

Home Missions, 60%.
Western Missions, 8%.
Evangelical Association of French-speaking Baptist Churches, 20%.
Toronto Baptist Seminary, 12%.

It will be noticed that this budget includes the French Work for the first time and increases our allotment to Western Canada by 3%. The other items are unchanged from last year.

Because of the importance of the section of the report devoted to THE GOSPEL WITNESS, we quote it in full. It is no exaggeration to say that if all the pastors and

(Continued on page 6)

The Jarvis Street Pulpit

"BE FILLED WITH THE SPIRIT"

Presidential Address by Dr. T. T. Shields

Delivered in Cooke's Presbyterian Church, Toronto, at the Eleventh Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, Thursday Evening, October 27th, 1938.

(Stenographically reported)

My text has been given to me for the evening: I have no choice: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." I am sorry you were not all present this afternoon and last evening—and throughout the sessions of the Convention—to share the profit of the addresses already delivered on this subject. Mr. Slade this afternoon spoke with special emphasis upon the blessing of the unity of the Spirit. I am sure we have felt it to be a very real and happy experience throughout this Convention.

To a very substantial degree we can say that we enjoy here also the unity of the faith. We are to keep the unity of the Spirit as a present experience and enjoyment, "till we all come into the unity of the faith, and of the knowledge of the Son of God". It is possible, I believe, for the unity of the Spirit to obtain among believers who have not come to exact and complete agreement in all the details of our Christian faith; but so far as this Convention is concerned, we are exceedingly happy in the knowledge that there is no real disagreement among us respecting the essentials of Evangelical faith.

It is often assumed that baptism is cardinal to the Baptist position. The truth is, it is only incidental to it. The special truth which Baptists have always sought to emphasize is the supremacy of Christ; to present Christ as the supreme and ultimate revelation of God, as "God manifest in the flesh"; and always to emphasize the principle of personal responsibility to Christ. With all that that involves, I feel sure we are substantially at one. We worship Him Who is our Saviour as our God, with all the implications of that tremendous assertion. It carries with it the truth of His resurrection, and of His continuous existence, and of the perpetual exercise of His sovereign authority over us.

Involved in all that, of course, is the truth of the Spirit's ministry; for Christ said that He would be with us "all the days, even unto the consummation of the age". And in promising us His abiding presence, even while He announced the withdrawal of His physical and visible presence from the church, He explicitly promised the presence of the Holy Ghost. The Spirit of God, the Holy Spirit—as I remember to have read the great Joseph Cook said in one of his Boston lectures, "The Holy Ghost is Christ's continued life." He is with us, and is indispensable to life in the individual Christian, and to our corporate life as churches; and equally indispensable to all individual Christian effort, and to the collective ministry of the Christian church.

What the sun and rain and atmosphere are to the fields, what the power is to the factory equipped with power-machinery, what the subtle energy of electricity is to this bulb, what the blood is to the body, what the brain is to the mind, what the engineer is to the engine, what the captain is to the ship, what gravity is to the

earth, what the moon is to the tides—all that and infinitely more, the Holy Spirit is to the individual believer, and to the life and ministry of the true Christian church.

The Spirit of God is here. Every believer is a partaker of His grace. A Christian is the recipient, in some measure, of the life and power of the Holy Spirit. "No man can say that Jesus is the Lord, but by the Holy Ghost." "If any man have not the Spirit of Christ, he is none of his." The Holy Spirit is the Agent in regeneration, and in all the disciplinary ordering of the Christian life; in all the processes of sanctification; right through to the ultimate perfection of the believer. It is by the Spirit that God effects His gracious purposes in the lives of His people.

The various aspects of this subject that have been discussed in this Convention are, of course, all related. This admonition to be "filled with the Spirit" may be looked upon as comprehending all the others, for whoever is filled with the Spirit, will be illuminated by the Spirit, will walk in the Spirit, will preach in the Spirit, will be wholly dominated by the Spirit of God. Indeed, the presence of the Holy Spirit in the life of the believer is the distinguishing and differentiating quality of the believer's life. It is that element in him that makes him different from all other men. He is a new creation, wrought by the creative Spirit of God.

I do not know how to "stick" to my text. The text itself is such a large one, for the subject of the Spirit's ministry is as wide, and as large, as the whole Book; for in the first chapter we read, "The Spirit of God moved upon the face of the waters"; and in the concluding chapter, "The Spirit and the bride say, Come." The whole Book is the product of the Holy Ghost. It is the living word, inbreathed by the Holy Ghost. He—not it—is the very genius of our holy religion. Ours is a vital, living religion, a religion of supernaturalism in every aspect of it, because He is with us Who is the Author of nature, Who is above all natural phenomena.

I.

Look at this particular text. Observe what is usually passed over in expositions of this subject, a list of negatives in which this positive admonition is enshrined. It is necessary, if you are to teach, to deal with some opposites, and to say sometimes what a thing is not, in order to teach what it is. That is the divine method. So it is said, "Be not drunk with wine, wherein is excess; but"—in contrast with that, and instead thereof—"be filled with the Spirit."

It is incumbent upon us to redeem this doctrine of the Spirit's ministry from the doubtful associations in which so frequently, in our day, it has been found. If we do not carefully teach the scriptural doctrine of the Holy Ghost, giving line upon line, and precept upon precept, here a little and there a little, we need not be surprised

if really devout people, whose hearts are right, who sincerely love the Lord, and who are desirous of having all that God waits to give them—we need not wonder, I say, if such people are lead into error by those who extravagantly present but a partial view of the Holy Spirit's ministry.

We hear a great deal about the baptism of the Holy Ghost. That is entirely different from what is here called the fulness of the Spirit. I say to you young preachers, be careful of your phraseology; study the value of words; do not use them carelessly. Very often wrapped up in the misuse of a word there may be a grave doctrinal error. I believe it is not scriptural to hold out to people the necessity of being what is called baptized with the Holy Ghost. The Holy Ghost is not the agent in spiritual baptism; He is the element into which we are baptized: "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Or, as in the Revised Version, a little more clearly, I think, it is said, "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body." Our Lord Jesus said to the disciples, "Ye shall be baptized with the Holy Ghost, and with fire." I need only remind you that the Apostle Peter identified the Pentecost experience with the fulfilment of that promise, when the church, as the body of God's elect, was immersed in the Holy Ghost. He filled all the place where they were sitting, until He became the very atmosphere they breathed. Later, when Peter carried the gospel to the Gentiles, against his own will, and by the sovereign direction and providential ordering of God Himself, while he yet spake, as he later said when he found it necessary to justify his action in having preached to the Gentiles, "The Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Peter identified the two manifestations of the Spirit's presence and power, at Pentecost, and in the household of Cornelius, as the fulfilment of that promise. This is especially significant in the light of the Scripture already quoted, "In one Spirit were we all baptized into one body whether we be Jews or Gentiles."

Peter at Pentecost, said of the ascended Lord, that "having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." You will not find through all the Acts of the Apostles, nor in one single instance throughout the rest of the New Testament any exhortation to expect anything that is called the baptism of the Holy Ghost;—nor is anyone admonished to seek it, to ask for it in any way, much less to tarry for His coming. He has come; He is here; He abides; and just as the atmosphere is round about us, and we have only to open our lungs and receive into our physical being the vital air by which we are surrounded, and be filled, so the Holy Ghost is the atmosphere of the Church and of every member of the body of Christ, and we are to be "filled with the Spirit." The Holy Ghost is as necessary to the life of the Body of Christ, and to every member thereof, as air is to our natural bodies.

In contrast with that—and as though to guard us against all counterfeits—the Spirit of God says, "Be not

drunk with wine, wherein is excess." That is a strange thing to say to spiritually-minded people: "Do not get drunk." I am sure, if I were to say to the members of the church I serve, "Whatever you do, do not get drunk", they would say, "What does the Pastor mean?" Why therefore, this admonition, "Be not drunk with wine"? It is intended we shall observe the contrast. It may be said there is a partial analogy because, when the Holy Ghost came to the believers at Pentecost, the uninitiated and undiscerning, said, "These men are full of new wine."

I grant you that spiritual men may sometimes seem, to non-spiritual men, to be animated by some strange spirit. They may not understand us, and we must not be surprised if we are called fanatical, or religious enthusiasts, or even religious maniacs. We need not be offended if some should say we are religiously drunk. And yet there is a very distinct contrast. What is characteristic of a man who, as we put it, is under the influence of liquor, when he is really drunk? What change is wrought in the man by alcohol? There is a dethronement of reason, a perversion of his imaginative faculties, a suspension of his volition. When a man is drunk, he is entirely off balance; all his faculties have ceased their proper functioning; and he becomes, to that alien spirit, a mere automaton. He cannot control himself; the legitimate functions of mind and body are suspended. He can neither walk straight, nor think straight. He cannot will to do, nor do as he wills.

And there are some people who imagine that when one receives the Spirit of God, he does literally become religiously drunk; that God the Holy Ghost superimposes Himself upon these personalities of ours, until reason is suspended and volition is set aside, and the man becomes a mere puppet subject to a superior power. I submit there is nothing in the religion of Jesus Christ to justify such an assumption. God never requires you to suspend your reason. He appeals to it. He never stultifies your imagination, that marvellous faculty which He has put within our mental constitution which enables us to project ourselves alike into the future and the past, and to create new worlds. These faculties of ours are not set aside; nor are our wills violated. I do not believe that God does anything against a man's will, even in conversion. It is a mystery; and there is, I believe, could we understand it, a sweet harmonization between those apparently conflicting principles of God's sovereignty and man's volition:

"The sweet persuasion of His voice
Respects thy sanctity of will;
He giveth day, thou hast thy choice
To walk in darkness still."

He does not shackle the mind or the will, or make of any man a mere machine. Indeed I think it is philosophically demonstrable that God Who made man a free responsible agent at creation, bidding him "have dominion", never at any stage of His dealings with him relieves him of his responsibility. That view of the Spirit of God, and of His ministry in the believer's life, which represents Him as an overshadowing power that comes upon a man, and supersedes, by suspending, all natural functions of the mind, is a caricature of the teaching of Scripture. Without irreverence, I state, the greatest thing God ever said, and the greatest work He ever conceived, was, when, in the beginning He said, "Let us make man in our image, after our likeness." He said, "I will make

someone like Myself; I will endow him with faculties that are Godlike; I will make him a companion of Deity." That is why God created man. A wife is not the antitype, but the type of the church. When God said, "It is not good that the man should be alone", if I may reverently say it, He was speaking out of the loneliness of His own heart. When He said, "I will make him an help meet for him", when He gave man a companion, He sovereignly resolved that He would create a companion for Himself. And when He did so, He never intended that the creature of His hand should become a mere machine. Such an one could never be a real companion of the Infinite.

I know that salvation is of grace; I know that the work of regeneration is exclusively the work of the Spirit of God; I know that He illuminates the mind, engages the affections, quickens the imagination, enfranchises the will—but while He does all that, He does it in such a way as enables a man to act with freedom, and of his own violation. The principle of a dictatorship is utterly alien to the divine economy whether in relation to individuals or nations.

Some years ago I was giving a series of addresses in Jarvis Street on the ministry of the Spirit. While we were standing for the benediction, a man began to make strange sounds which were supposed to be an unknown tongue. Many people were afraid. I said, "Wait a minute. Is there anyone here who can interpret what this man says? If so, will you indicate it?" There was no one to interpret. "Then", I said, "on the authority of God's Word, I tell you to keep silent in the church." The man said, "I did not intend to speak; I could not help it." Then I said, "God is not speaking through you." The Word of God never instructs us to exercise control over that which is beyond our power. It was not speaking with tongues: it was a form of hysteria, a form of religious inebriation. The man was religiously drunk with some kind of religious wine "wherein is excess".

II.

"Wherein is excess." An interesting word. Extravagance? Yes. Disorderliness? Yes. And there may be something of this meaning in it, too, that there is a want of wholeness, a lack of something, or of some faculty or function which is essential to one's independent individuality. Do not be less than a whole man by getting drunk, but "be filled with the Spirit", "endeavouring to keep the unity of the Spirit in the bond of peace . . . till we all come in (or into) the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

That is a great passage. There is no drunkenness there. Throw open every avenue of your being, and let the Holy Ghost come in, and thus grow up into a perfect man. "Be not drunk with wine"; let there be no want

of wholeness, or any sort of defect—"but be filled with the Spirit." It means that there is fulfilled in us the promise of our Lord when He said, "I am come that ye might have life, and that ye might have it more abundantly." Here is a man who lives a circumscribed life; he lives in a narrow circle; he does not travel far; he has read little; he has no imagination; he has no conception of the outside world. He is alive, but he does not know what life means. By and by he grows up; his mind enlarges; he begins to wonder what is outside. He travels a little farther afield, and comes into contact with people whose minds have been cultivated somewhat. He begins to read. He reads of other lands, of the creations of other minds. By and by he enters that realm of harmony which we speak of as music. He turns perhaps to the poets, and then, delving into the pages of history, projects himself into the past; he dips into the sciences. He goes down into the deeps—and that not being enough, he scales the heights, and brings the distant worlds within his view. Thus his mind is enlarged. You can no longer truthfully say that he lives on such-and-such a street, at such a number. That is where his body lives; but he has now, mentally, a life that is "more abundant".

The Spirit of God comes to us to make us travel, to lead us into new realms of spiritual wealth and reality; for do not forget that it is said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"—that does not exclusively mean heaven. It involves that, but it has to do with unseen worlds. What it means, I think, is that eye and ear are taken as representative of the senses through which these bodies of ours hold correspondence with the objective world, when that which is within us deals with what we have brought in from the outside. But the Lord says, "There are other spheres, a vast universe that eye never saw, ear never heard, nor the heart imagined; something that is infinitely beyond, that transcends the natural universe. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." The Spirit of God is the private Tutor of every heir of glory, Who comes to fill him, and so to increase and enlarge his spiritual correspondences, as to make him to be at home in the world, in the universe, of the Infinite. The whole scheme of redemption is designed to effect "the eternal purpose which He purposed in Christ Jesus our Lord"; and through the fulness of the Spirit to "fulfill all the good pleasure of his goodness and the work of faith with power."

In my experience as a Pastor, I have touched a great many men who were supposedly men of intellect—and they were; who were conversant with things that were within the realm of natural knowledge, but who were as blind as Bartimaeus before Jesus Christ met him, to all the realities of the spiritual world. On the other hand, I have met—and so have you—men who had little of the advantages of the schools, but whose eyes had been opened by the Spirit of God, and their understandings enlightened, until their conceptions of life were entirely changed. They not only lived, but they lived "more abundantly". Why? Because they were "filled with the Spirit".

I have not time to enter in detail into the chapter which constitutes our context: go into it for yourself, and

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ELEVENTH ANNUAL CONVENTION

(Continued from page 2)

delegates who voted for this resolution were to translate it into action in the coming twelve months, our income would be more than doubled by the time we meet in our next convention. The resolution, which was Section V of the report, follows:

The Gospel Witness

"It is the considered opinion of the Board that THE GOSPEL WITNESS has made a larger contribution to the work of the Union, from the beginning until now, than any other human agency. It was by means of its clarion warning against the inroads of unbelief that our churches were awakened to the menace of liberal theology that would otherwise have passed unchallenged until its deadly work was done and any effective opposition made impossible. THE GOSPEL WITNESS carried the first call for the formation of our association. It appealed for funds to carry on our programme and made its own the battle of every weaker church. Almost all the students of the Seminary have been attracted to the school through its pages and many of them have found places in which to labour directly or indirectly through its good offices.

We mention the story of Geraldton as told on pages 5 and 6 (of the report) as a striking example of THE GOSPEL WITNESS as a home missionary. And when THE WITNESS has not been able to work directly in this way, it has never failed to tell the story of blessing wrought, and so secure money for its continuance. All the legacies that have come to our various enterprises we owe to the activities of this paper. It is read far and wide by men and women who love the old ways, and the fact that it has continued even through these last

hard years of depression demonstrates the weight it carries with many hundreds of readers.

In THE GOSPEL WITNESS, the Union possesses an enormously powerful organ of publicity. We venture to use the word "possess", for the editor has given us free access to its pages on every occasion. For such unstinted generosity as this, Dr. Shields has made this Convention of churches a thousand times his debtor, and this Board takes pleasure in recommending that by the acceptance of this report the Convention hereby acknowledges with sincerest and profoundest gratitude his unflinching generosity and labours abundant on behalf of the Union.

In order to employ this powerful agent of publicity to the greatest advantage we must first of all have news from the churches. We therefore urge every pastor to see to it that the Union office is kept informed of news of blessing. And, secondly, we would urge every member of our churches to subscribe to THE GOSPEL WITNESS and to read it regularly. It is no chance that the churches which have the largest numbers of WITNESS readers in their ranks are the largest contributors to the Union funds. People cannot be expected to give to a cause of which they know little or nothing. The weekly visits of this paper are a sure way of keeping our entire constituency informed of the work and so enabling them to pray intelligently and give liberally.

The Board therefore further recommends that by adopting this report this Convention records its earnest hope that every church will do its utmost in the coming Convention year to increase the number of GOSPEL WITNESS readers in its constituency."

The Seminary Afternoon

The first part of the sixth session, on Thursday



PART OF THE AFTERNOON COMPANY AT THE ELEVENTH ANNUAL CONVENTION OF THE UNION OF REGULAR BAPTIST C

afternoon, was devoted to the work of Toronto Baptist Seminary. Appropriately enough Mr. C. H. Wilkins, a first year man, began the presentation of the Seminary's work by telling us why he had decided to come to this school. He spoke of the high reputation the Seminary course had gained, of the definiteness of its teaching and its high spiritual tone, and of its connection with the Jarvis Street Baptist Church. Mr. A. Hewson of the third year, and Mr. R. Slade of the fourth year continued. The first speaker told us how the Seminary had influenced his Christian life for good and the second one what he and others hoped to do for the Seminary after they had graduated. Mr. A. Melvin, Mr. A. McAsh, Mr. J. E. Greening, and Mr. F. S. Cook, third and fourth-year men, spoke briefly on the spiritual and academic activities of the Seminary and the value of these exercises to them. At this point in the programme two graduates of some few years ago were overheard talking together. Said one to the other, "These students get better every year. They are almost as good now to begin with as we were when we thought of graduating. We were born some years too soon."

It was pointed out by Rev. A. C. Whitcombe, Instructor in Hebrew and pastor of Shenstone Memorial Baptist church, Brantford, that although the Seminary is hardly eleven years old, its graduates, quite apart from those now living and working in Ontario, are to be found engaged in the Lord's work in Quebec, Manitoba, Saskatchewan, Alberta, British Columbia, in two States of the Union, in Switzerland, in the West Indies,

and in China, Africa, and Palestine. The saying that "truth is stranger than fiction" is easily borne out by an account of the labours of some of these people, but time and space forbid the telling.

Dr. T. T. Shields commented on the school's widespread field of labour and the number of graduates and former students now in the Lord's work. Then he especially called attention to the number of Seminary men and women among our Union churches by asking all the graduates and former students present among the delegates to rise. The large number who rose in answer to this request reinforced his remarks on the closely-knit relationship which exists between the Seminary and the Union, and on the wisdom of fostering this connection. As founder and President of the Toronto Baptist Seminary, Dr. Shields reviewed for us the encroachments of Modernism upon the educational system of the Convention of Ontario and Quebec that made the founding of the Seminary necessary. He gave the delegates some examples of the vitiating effects of Liberal theology upon theological institutions and churches. Then he appealed to the delegates to take the Seminary to their hearts. Financially the maintenance of the school was nothing short of a miracle and was a burden the full weight of which was known only to Jarvis Street and its pastor. It began, he explained, from "scratch", and still scratches to get along! Yet it is the servant of all, and is worthy of the support of our people and the churches of the Union. No doubt there are among us some of God's stewards who could help to share the burden of this great and neces-



CHURCHES OF ONTARIO AND QUEBEC, IN COOKE'S PRESBYTERIAN CHURCH, TORONTO, THURSDAY, OCTOBER 27, 1938.

sary work. Without the Seminary, the Union would be obliged to depend on undenominational and interdenominational sources of supply for workers and preachers. To these institutions our churches would be obliged to direct the footsteps of the young people who feel called to prepare for Christian work. Good as such places are, they are not distinctively Baptist, and therefore cannot prepare our young people to do our peculiar work. Our churches must see, if they have eyes to see, the value of the Seminary to them. Here is a place where young people called of God will receive such preparation as is designed to fit them for the kind of work we believe to be ours.

The New Board

The election took place on Thursday afternoon and the following members were elected to the Board: *President*: Dr. T. T. Shields; *Vice-Presidents*: Rev. H. C. Slade, Rev. W. N. Charlton; *Home Mission Board*: Mr. D. G. Aceti, Rev. J. Fullard, Rev. R. D. Guthrie, Pastor D. Macgregor, Rev. G. W. Searle, Rev. W. S. Whitcombe, Rev. E. C. Wood, Mr. E. M. Zavitz; *Foreign Mission Board*: Rev. J. Armstrong, Mr. A. Baker, Mr. P. Bauman, Rev. J. Byers, Mr. J. Fraser, Mr. C. H. Harvey, Mr. W. J. Hutchinson, Mr. J. E. Jennings.

The Board had a brief meeting for organization after the evening session and re-elected the following executive officers: Treasurer, Mr. J. E. Jennings; Secretary, Rev. W. S. Whitcombe. On the President and these two officers, will fall the burden of the executive work of the Union and they earnestly desire the prayerful support of all our churches as they carry on this labour of love.

The Pastors and Board-members felt that the Convention was so profitable that they ought to make every effort to carry the spirit of it back to their churches. The Board suggested a plan of action with that end in view to the pastors who enthusiastically adopted it. The plan is that each pastor should, on Sunday after his return home, give a report of the Convention to his own church. Then on the following Sunday, or on some other Sunday mutually agreed upon, he should exchange pulpits with a neighbouring pastor and again speak on the work of the Union. By this means each church would receive an account of the work of the Union on two different occasions. We are planning to send the churches additional copies of this issue of THE GOSPEL WITNESS, so that the exchange plan may be strengthened by the appeal of the printed page.

The attendance at all the sessions was unusually good, but the closing meeting calls for special mention. A fine company almost filled the great auditorium of Cooke's Church. All the Toronto churches were well represented. One could feel the atmosphere of the mountain top that had characterized all our Convention meetings, and the great presidential address lifted us up into the heavenly places. It was apparent throughout all our sessions that large numbers of our people had come expecting great things from God and we trust they have returned home to attempt great things for God.

THE JARVIS STREET PULPIT (Continued from page 5)
study what I have called a chapter of negatives, the things that are to be reckoned as without the pale, to be unrecognized by us—still more, beyond our desires,

things that belong to a life from which we have been divorced by the Spirit of God. As children of light, we are to walk as children of light; not asleep, but awake; not foolish, but wise; not unwise, but understanding what the will of the Lord is; not mere automata, used by a superior power, but "be ye filled with the Spirit." Let the Spirit of God enlighten your understandings, and quicken all your faculties, and permeate and energize all your powers of body and of mind, that you may be God's men, and God's women, filled with the Spirit. That, I believe to be the teaching of Scripture.

I wish I were a painter that I might picture that marvellous garden so full of beauty and of fruitfulness in which the race began its course. But the slime of the serpent entered, and the curse of sin, and the upspringing of the briars and thorns, and the bowed shoulders of the labourer who works by the sweat of his brow; then by and by the gate with the cherubim, and the flaming sword, the forerunner and prophecy of the dreadful law that should stand between the soul and God. Paul, in Galatians, paints us a picture of a beautiful garden. He said there are fruits there: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." No cherubim there with a flaming sword! You and I, as believers, and the whole church of the redeemed, are to be reproductions of God's ideal of Eden, the type and prophecy of the ultimate celestial city where there shall be no more curse, no more tears, no more pain, no more light, no more sun, "for the glory of God (doth) lighten it, and the Lamb is the light thereof."

That is what a Spirit-filled life ought to be, abundant in fruitfulness, resplendent with all the beauties of holiness. Not with emotional excitement merely. I do not object to a sanctified emotionalism. I do not object to tears—more of that in a moment.

III.

Look at the chapter. Some people neglect to read beyond the text, "Be filled with the Spirit." Some pastor may say, "I should like to be filled with the Spirit, so I could be a Holy Ghost preacher." That is not what is meant. Can you tell me what follows? "Speaking." The man says, "I should like to speak." Yes, but speaking to yourself! Being filled with the Spirit means that you must do a little speaking to yourself: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." That is what follows first of all. In the measure in which we are yielded to the Spirit of God, He does put joy in our hearts. What did the Psalmist say—in the Old Testament, mark you: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." People who have no music in their natural makeup can sing after the Holy Ghost fills them. It will be spiritual music, of course. I do not mean you will have the voice of a Patti or a Caruso; but in the measure in which we are attuned to God, there will be melody in our hearts.

It will make us thankful: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Brother Slade told us this afternoon of some of the things we must not do if we would avoid grieving the Spirit, and some of the things we must do

if we would please Him. The chronic grumbler, the man who is always finding fault with the weather, and with everything else, is not filled with the Spirit—observe the sequence, "Be filled with the Spirit—giving thanks always *for all things.*"

A friend told me that he went into a church in Chicago one Sunday years ago on a wet morning. He said it was one of the days when there was a curtain of moisture over everything, when everything was sodden with rain—the sort of weather that gets into your bones. It was nearly as bad as a Scotch mist. My friend said, "I was feeling rather down, and as I went into the church I was met by a man standing at the door welcoming the people, I suppose a deacon of the church. I shook my overcoat, put down my umbrella, and remarked that it was a wet day. 'Is it?' he said. I replied most emphatically. Then he said to me, 'My brother, this is the day the Lord hath made; we will rejoice and be glad in it.' I was rebuked."

I know how easy it is to say that. I know that we are all unthankful sometimes, too often we murmur and complain. But joy is one of the fruits of the Spirit of God, and, being filled with the Spirit, we shall give thanks.

"Submitting yourselves one to another in the fear of God." One of the evidences of the operation of the Spirit of God in a man's life consists in his tractability, in his being easy for good people to get on with. I have known people in my church—I have had them in Jarvis Street, and other churches—who were so sensitive one was afraid to touch them: one could have a fire on his hands over nothing. Did you ever notice on a cold night how full of electricity some people are? Try it when it is a snapping cold night. Find a room where there is carpet on the floor; scuffle along the carpet and touch your wife's ear. There are many people who are as touchy as that without any scuffling along on the carpet! But they are not spiritually-minded people! "Submitting yourselves one to another in the fear of God." The Spirit of God is a Builder Who provides flexibility—room for contraction and expansion, in the temple of the Lord. The building superintendent in charge of construction at Jarvis Street Church told me only yesterday of a certain firm of builders, who for quality of workmanship were unsurpassed in the city; who constructed a certain great building down town. He said the stone, brick, and cement work, were perfect, but no provision was made for the effect of heat and cold and moisture and the inevitable resultant contraction and expansion; with the result that in a year or two the building cracked to pieces. And we have known good people who, in the name of adherence to principles of righteousness, were so rigidly self-willed that no one could be comfortable with them. "The fruit of the Spirit is in all goodness and righteousness and truth"; and the combination of these qualities makes good people mutually submissive and lends a spiritual elasticity to life which

"Takes from our souls the strain and stress
And makes our ordered lives confess
The beauty of His peace."

Like the smooth cement sections with their flexible divisions which preserve the surface unbroken through extremes of heat and cold, thus making your highway-driving safe and comfortable, so the habit of mutual submission in the fear of God makes our pilgrim highway

the path of the just which is as the shining light, that shineth more and more unto the perfect day.

A Spirit-filled woman will be a good woman to live with. "Wives, submit yourselves unto your own husbands, as unto the Lord." Do not forget that is part of the admonition to be filled with the Spirit. Did you ever think of that? You will never find a Spirit-filled woman desiring to be master of her husband. The Spirit of God never stultifies our intellectual powers; He never makes a man less than a man, nor a woman more than a good woman. A woman was never designed to be head of the man. There may possibly be exceptions if the thing called a husband has no head! "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife." Please take that home with you, you wives!

I read recently of some reverend sister who was to be introduced as the assistant Pastor of a London church. We have some "reverend" sisters in Canada, I believe. You may call them all! I am old-fashioned enough to believe that it degrades a woman to put her into public life with men. A Spirit-filled woman will not want it. She will occupy her own sphere, and be what God designs her to be—an improvement on the man! essentially feminine, being "filled with the Spirit." Wives, remember, there is a head of the house, your husband. Some of you, I see, are looking around to see if your husbands are here—and half-hoping they are not.

But wait a minute—"Even as Christ is the head of the church: and he is the saviour of the body." Did you ever know of any woman who would object to having a husband who was as tender and solicitous for her welfare as the Lord Jesus is for His church? Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives"—it is your turn now—"even as Christ also loved the church, and gave himself for it"—that is the ideal—"that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

It is the supreme purpose of the Head of the church so to lavish His grace upon His bride the church, that she shall be arrayed in her beautiful robes, and made all glorious within, with clothing of wrought gold; that she may be brought to the King with raiment of needlework, and presented to Himself a glorious church not having spot or wrinkle, or any such thing, but holy and without blemish; thus making her the supreme delight of His heart and the admiration of the universe. Can you conceive of any wife's objecting to such submission to her husband as would insure on his part a ministry comparable to the ministry of Christ to His Church? But that, and nothing less than that, is the Christian ideal.

I do not believe that anyone who is filled with the Spirit will find fault with that, for life must have a new significance when the life is dominated by the Spirit of God. It will not consist in shouting, Hallelujah, and saying, Amen. If you have a Hallelujah inside, let it come out. If the Spirit makes no melody in your heart, let your lips be silent. But if the life of God be in us, and we are full of praise to Him, it will manifest itself in the

sacrifice of praise which is the fruit of lips giving thanks unto His name.

IV.

Dare I, before I send you away, suggest to you a very interesting study? If you would know what it is to be filled with the Spirit, what effect it has, you may well disregard people who boast of being filled with the Spirit. Read what the Holy Ghost says about people who are filled with the Spirit. They will have an almost uncanny power of spiritual discernment. There is a kind of X-ray quality in their judgment. "Be ye not unwise, but understanding what the will of the Lord is." The man or woman who keeps company, as Brother Slade said this afternoon, and Mr. Byers last night, and Mr. Boyd yesterday, each presenting a different phase of the subject, the man who keeps company with God will acquire an understanding of what God delights in, and of what He requires, and of the things of which He disapproves. "Be ye not unwise"—misunderstanding God, misinterpreting His precepts, misinterpreting the events of life, misconstruing in general His providential ordering of life—"but understanding what the will of the Lord is."

You have been almost startled by the discernment, the penetration, the spiritual wisdom of someone when he has said, "No! No! I cannot agree. I believe so-and-so." Like a flash it has appeared to your own mind that you were wrong—"Understanding what the will of the Lord is."

A man who is filled with the Spirit of the Lord, will be a lover of the Word of God. In the nature of the case, it must be so. On the day of Pentecost, when the Holy Ghost came, how freely Peter quoted the Word of God. He had come into intimate fellowship with the Author of the Book.

A man came to tell me that he had been baptized with the Holy Ghost, and wanted to tell me all about it. I did not say he had not. I said, "Brother So-and-So, I am your Pastor, and I am more concerned for your spiritual health than for your connection with this place. I want you to have the best God has for you, and if you can find greater blessing somewhere else than here, I shall not ask you to continue with us. But I should like to make sure you are on the right track." We were in my study, and I reached for my Bible, and opened it. I said, "We will examine your experience in the light of the Book." "No! No!" said he, "I have had an experience and no one can rob me of that." I replied, "Never mind your experience. Let us bring it into the light of God's Word, and if it be right it will stand the test." But he replied, "It does not matter what you find there, I have had my experience. I can never forget it. I have been baptized with the Holy Ghost." I immediately told him he had not. "How do you know?" "Because", I replied, "If the Spirit of God were in your experience, it would not make you antagonistic to the Word which the Spirit of God inspired. It is the most certain proof that you are on the wrong track, that you have taken up a wrong attitude toward the Bible. You are substituting your experience for the Word of God."

In the measure in which we are filled with the Spirit, we shall have a desire to be filled with the knowledge of His will: "With all wisdom." If you have an appetite for the things of God, a deep interest in the Scripture, give thanks to God and say, "Thank God, He has given me the Spirit to teach me to love His Holy Word. It is

one of the infallible evidences of the presence of the Spirit, that a man loves the Bible as the word of the living God. It then becomes sweeter than honey and the honeycomb to his taste. I believe that is invariably true of a really Spirit-filled man.

And not all Spirit-filled people are public characters. It is not for the preacher alone. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It was said of Barnabas that he was "a good man". Several men in Scripture are said to have been "good men, full of faith, and of the Holy Ghost". It takes the power of the Holy Ghost to make any man a good man. "The fruit of the Spirit is in all goodness and righteousness and truth." That is in the context. No matter how heroic or eloquent a man may be, if he is not a good man, he is not filled with the Spirit.

"And of faith." Faith is one of the gifts of the Spirit. Read the story of the men who were filled with the Spirit. They believed God. "Abraham believed God." Even in the Old Testament times there were men who were dominated by the Spirit.

And they were active men. The Apostle said, "We are his witnesses of these things; and so is also the Holy Ghost." He linked himself with the Spirit of God. A man full of the Spirit of God will always live a witnessing life, and will manifest the love of God.

It will make him a bolder and more courageous man. If a man has the Spirit of God he will be nice, so effeminate, that he will need his wife to be the head of the house? No, that is not what it means. When a man is filled with the Spirit, he will cease to be a Mr. Pliable; he will no longer be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive", but will become "steadfast, unmoveable, always abounding in the work of the Lord." The Spirit of God does not change His mind every minute. Do not change yours. In relation to Him Who is our Commander, let us be like that battalion of men whose officer sent to Wellington and said, "We are hard pressed; send us reinforcements." Wellington sent back word, "There are no reinforcements available. You must stand." Their ranks were being reduced all the time, and the officer sent another messenger galloping across the field, begging for reinforcements. The Iron Duke said, "I have no reinforcements. Tell him to stand." The soldier saluted and said, "You will find us there, Sir." When the battle was over, they were there, every man of them. Not one of them had moved. In obedience to their commander, they had died in their place.

Stephen was a man "full of faith, and of the Holy Ghost"; and the great Commander said, "Stephen, stand! Stand where you are." He stood until the gates of pearl opened to receive him as a victor.

What does it mean, in a word, to be filled with the Spirit? *To receive the earnest of our inheritance.* A great fortune awaits us. I do not know but we may have worlds upon worlds for our estate. Spurgeon once said—I think in his last conference address, to a great company of ministers—I quote from memory, "Brethren, shall we each, in time to come, have a pulpit somewhere amid the spheres? Shall we have voices so strengthened as to reach attentive constellations? Shall we be witnesses of the God of grace to unfallen worlds who will be wonder-struck when they hear the story of redeeming

love?" Then he answered his own question, "I think we shall; for it is written that redemption was designed 'to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposes in Christ Jesus our Lord.'" They had a funeral in London, and people said that Spurgeon was dead. I do not believe it. I believe he was called to higher service.

This little world of ours is but a speck perhaps in the universe. There may be immeasurable, infinite spaces where the rule and sovereign reign of God are recognized; and we may be messengers from this rebellious planet to tell them what God has done for our world. But whether or no, we are to enter into the possession of an inheritance by and by which no imagination can conceive. Until then, we enjoy the earnest of our inheritance—what is it? The Spirit of God is said to be "the earnest of our inheritance until the redemption of the purchased possession." As though the God of grace had said, "I am going to make you multi-millionaires, but I will give you a million to go on with."

The Spirit of God has come. Let us not live as paupers. Awake! Put on thy beautiful garments; robe thyself, believer, in garments of light; lay hold upon all the treasures of grace that are in Christ Jesus; live largely, luxuriously—I had almost said, immeasurably, in the Spirit, and get ready for the enjoyment of the inheritance of the saints in light. Oh my brethren, it is a glorious thing to be a Christian! It is a marvellous thing to be redeemed by blood, and even here to be getting ready for the great day when He shall come and "change the body of our humiliation, that it may be fashioned like unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself."

That is the possibility. That is the prospect. That is the divine purpose. What shall I say more? O child of God: take thine inheritance!

A NEW LANGUAGE IN GREAT BRITAIN

It has long been the privilege of British citizens freely to express their views on public questions. The principle that "evil communications corrupt good manners" is strikingly illustrated in the spirit and conduct of Premier Neville Chamberlain.

Mr. David Lloyd-George, and Mr. Winston Churchill, and others, have dared to dissent from Chamberlain's policies, and to express their criticisms publicly in plain, but rather moderate speech. Mr. Chamberlain seems to have become rather enamoured of Hitler and Mussolini and their ways, for he peevishly complains of the action of Lloyd-George and Churchill, and contrasts them with his new friends, remarking that the dictators would at least have refrained from "fouling their own nests". Surely this is a new language for Britons. It is a new thing implicitly to be charged with disloyalty for daring to criticize the Premier of the day.

In justification of the criticism of Mr. Lloyd-George and Mr. Churchill, it can be said that each has had a longer experience of public life than the Premier, and that they both have rendered distinguished service to the State. By universal consent no one man did so much to win the Great War for Britain and her Allies as Lloyd-George; and we believe, before long it will be quite as

universally recognized, that Mr. Chamberlain, single-handed, has done more than all other anti-British influences combined to throw away the fruits of the victory, and to render nugatory the sacrifice of the millions who, in that great war, voluntarily died that human liberty might live.

It is not "fouling the nest" to complain that the mother-bird has left her brood exposed to the tender mercies of the hawk and the eagle. Does Mr. Chamberlain propose that free Britons should wear muzzles made in Germany? That thinking men should allow the brain that conceived the infamous Munich pact to do their thinking for them? We are just as much disquieted by the Chamberlain psychology as by his policies. Every speech he makes, and every policy he formulates reveals him as a mental counterpart of Woodrow Wilson whose egomania was so largely responsible for the courses which have issued in the present world-chaos. "Fouling the nest"? If Mr. Chamberlain continues in the Premiership but a year or two longer, there will be no British nest left for anyone to foul.

It has been our constant prayer for some years, that for the world's good, God would sovereignly remove Hitler and Mussolini from the earth. We believe every Christian who values the privileges of civil and religious liberty, and who believes that these privileges are conserved by the strength and continuance of the British Empire, may well pray, that, for the preservation of the Empire, God would graciously and speedily take the helm of State out of Chamberlain's hands; for it is becoming increasingly evident that a captain is on the bridge who is so short-sighted that he cannot distinguish between a lighthouse and a wreckers' beacon. Not content with having sold us out to Hitler, he now proposes to give effect to a further compact with the murderous gangster Mussolini.

"Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of (Bohemia) let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of (Britain), as though she had not been anointed with oil, . . . How are the mighty fallen, and the weapons of war perished!"

LAST SUNDAY IN JARVIS STREET

Last Sunday brought to Jarvis Street an unusual experience, and gave us a day in which it was easy for everyone to say, "Thou anointest my head with oil; my cup runneth over."

For more than twenty years the Salvation Army have held their Annual Congress in Massey Hall, and Jarvis Street Church therefore vacated the building for that day except for the morning Sunday School. The School assembled at the usual hour, and at about twenty minutes past ten, the departments closed. Arrangements had been made for the police to give us safe conduct, and the whole School marched from Massey Hall to Cooke's Church.

The Beginners led the way, followed by the Primary, Junior, Intermediate, Young People's, and Adult Departments, about a thousand strong. The weather was perfect, with cloudless sky and warm sunshine; and everybody bubbling over with good spirits. The proces-

sion went down Victoria Street to Queen, and along the roadway south of the tracks, the police holding traffic as we passed across Victoria St., Bond St., and Church St., to Cooke's Church. As the head of the procession was going into Cooke's Church, the end was still coming down Victoria Street. There were many Salvation Army bands from all parts of the city at the Hall, and one was available, and very kindly headed the procession and played us down to Cooke's Church; so we had a Baptist Sunday School, led by a Salvation Army band, going to worship in a Presbyterian church!

The Beginners, Primaries, Juniors, Intermediates, and part of the Young People crowded into the gallery; the rest found a place on the main floor. The church was filled. The Pastor of Jarvis Street assisted in the service, and the sermon was preached by Rev. William Thomas, M.A., of Cooke's Church. It was a great gospel message on the text: "He saved others; himself he cannot save."

Another great union service, which filled the church, was held in the evening, when Mr. Thomas again preached, from Revelation twenty-one, verse thirteen: "On the east three gates; on the north three gates; on the south three gates; and on the west three gates." Again we were treated to a glorious gospel message.

It was a great deliverance, setting forth the heart of the gospel, that "Christ Jesus came into the world to save sinners." Jarvis Street is grateful to Mr. Thomas and his congregation for their most generous hospitality, and we shall long remember the thirtieth of October, nineteen hundred and thirty-eight, as one of our greatest days in Zion.

We are assured by the Massey Hall Management that there will be no further interruption in our occupation of the Hall until our new building is completed.

Bible School Lesson Outline

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

Vol. 2 Fourth Quarter Lesson 46 November 13th, 1938

PAUL'S DEFENCE BEFORE FELIX

Lesson Text: Acts 24.

Golden Text: "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."—Acts 24:16.

I. The Prosecution—verses 1-9.

The Apostle Paul was frequently called upon to stand trial as though he were a common malefactor (John 18:30; 1 Pet. 2:12, 19). Yet, he never complained (Phil. 4:11, 12); he was ready to give thanks to God in the midst of the most untoward circumstances (1 Pet. 2:19-22; 4:14-16). His only offences were that he lived a holy life, and faithfully proclaimed the message of salvation through Christ, the risen Saviour (verse 21).

Paul had been called into the presence of a Roman magistrate on a previous occasion (Acts 18:12-16), but Gallio, "sweet Gallio" as he was called, was a mild, moderate man, while Festus was impulsive and cruel. The prophecy of Agabus had come true (Acts 21:11).

The Roman law demanded a quick trial for the prisoner. Accordingly, Paul's accusers arrived in Caesarea shortly. It is strange that the Jews from Asia who had caused the trouble (verse 18; Acts 21:27-29) did not appear in person to press their case, but sent rather the High Priest and representatives of the Sanhedrin Council. The lawyer for the prosecution was Tertullus, a professional Roman lawyer. Paul seemed to be alone against this imposing group, but those with him were more than those against him, for the Lord was by his side (2 Kings 6:16, 17; Rom. 8:31; 1 John 4:4).

The lawyer's address to the Roman Governor contained an

element of truth, in that Felix had governed well and had performed good service in ridding the country of brigands. But Tertullus was manifestly aiming to prejudice the judge by his flattering remarks (Psa. 12:2).

The charges were three: (1) Causing a seditious disturbance throughout the Roman Empire (Luke 23:2, 5). To cause strife was regarded as treason against the Emperor. (2) Acting as a ring-leader among the Nazarenes, a name intended as a term of reproach to denote those thought guilty of heresy against the law of Moses. (3) Profaning the temple, an offence against Jewish law, and also against Roman law which protected the worship of the Jews.

Tertullus misrepresented Lysias when he asserted that the reason justice had not been carried out was that Lysias had taken the prisoner from their hands "with great violence". As a matter of fact, Lysias had acted to protect Paul from their violence (Acts 23:10). No doubt the lawyer was aiming to persuade Felix to hand the prisoner over to the Jewish Council again, but God overruled (Psa. 34:7).

II. The Defence—verses 10-23.

In simple, candid fashion the Apostle Paul pleaded his own cause, addressing Governor Felix as a competent judge. Commenting on the fact that his accusers could give no proof for their accusations, he made direct answer to the above three charges: (1) He had never been found in the temple disputing, or stirring up the people (John 18-20). (2) He worshipped the God of his fathers according to the teachings of the Old Testament (Acts 26:22, 23). Christianity was not an entirely new religion; it was founded upon the Old Testament, and its cardinal truths were hope toward God, and the resurrection. (3) He was found, purified in the temple (Acts 21:26).

The one they called "pestilent fellow" (verse 5) made it his constant aim to have a good conscience before God and before men (Luke 10:27; Acts 23:1; Heb. 13:18; 1 John 3:21). Thus we may with well-doing put to silence (Greek "muzzle") the ignorance of foolish men (1 Pet. 2:15).

Felix had come in contact, doubtless, with the numerous Christians in Caesarea, so that he had more accurate knowledge of the way of Christ (John 14:6; Acts 9:2; 19:9, 23; 22:4) than to believe the misrepresentations of the Jews. Nevertheless, like Pilate, he postponed decision. He kept Paul in custody, but showed consideration in giving him the privilege of having visitors.

III. The Sermon Before the Judge—verses 24-27.

Drusilla, the Jewess, the sister of King Agrippa and of Bernice (Acts 25:13), evinced a certain curiosity concerning Christianity (Luke 23:8). She seemed harder of heart than her husband, who trembled with fear when Paul preached.

The Lord gave Paul courage to preach a strong message before the Roman magistrate at a time when the Apostle's case was still in the hands of the Roman. Paul preached to one who was sinful on the subject of righteousness—demanded by God (Heb. 12:14), not possessed by man (Rom. 3:10) and provided in Christ (Rom. 3:24-26). He spoke to this man of passion about the self-control which is possible when the Holy Spirit indwells the life (Gal. 5:22, 23). He warned an earthly judge about future heavenly judgment, which was sure and just, and according to man's deeds.

Felix experienced remorse without repentance. It is sadly possible to tremble, to feel the pricks of conscience, yet to spurn God's offers of mercy (Rom. 2:4). The Governor would not face the matter of his soul's relationship to God, preferring to continue living in sin. "The convenient season" never came, so far as we know; Felix despised the day of his opportunity (2 Cor. 6:2; Heb. 2:3; 3:15).

Fickle Felix soon forgot the desire toward God and toward good which he felt for that short time. He was swayed by motives of self-interest, and greedy for gain, he kept the Apostle in prison, thinking Paul would bribe him to receive freedom. Perhaps he thought to profit by the money which Paul brought with him for the poor of Jerusalem (verse 17). Moreover, Felix was anxious to humour the Jews, lest they should make charges concerning himself to the Roman Emperor. He resembled Pilate in allowing the fear of the Jews to prevent him from acting justly (Mark 15:15).

We have no record of Paul's ministry during those two years at Caesarea, but we may be sure that he bore a good testimony for his Lord, preaching to the guards and to those who came to see him.