

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.

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Editor: T. T. SHIELDS

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

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"I AM DEBTOR—I AM READY"

There was a time in the life of Saul of Tarsus when he believed that he owed no man anything; touching the righteousness which is of the law, he was blameless. Then his chief Creditor rendered His account, and he learned that he was so deeply in debt that the payment of the debt was hopeless. Thereafter it was revealed to him that the only way by which he could hope even to attempt to meet his indebtedness, was to reckon himself a debtor to all men; or, as he said to the Romans: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." What was true of the Apostle Paul, is true of every believer. We are under obligation, as much as may lie in us, to be ready to preach the gospel where opportunity offers.

The Acts of the Apostles were really the "acts" of the Holy Ghost through the apostles. The most authoritative of all text-books on missions is the New Testament itself; and it would be well to follow the policy and programme there illustrated. The gospel in its fulness, the story of the crucifixion and resurrection of Christ, and the promise of the fulness and power of the Holy Ghost, was first preached at Jerusalem. Thereafter it was carried to the larger centres of population, to Damascus and Cesaerea, to Antioch and Corinth, Athens, Philippi; and, in the verses we have quoted, Paul is ready to go to the world's metropolis, "Rome also".

The principle of that policy should govern all missionary enterprise. Villages and smaller towns should not be neglected, but large centres should be evangelized.

Within the memory of this Editor, when he was still a member of what we now call the Old Convention, Baptist work in the Canadian metropolis, the City of Montreal, was far more flourishing than it is to-day. The largest and most influential church, from twenty-five to thirty years ago, was Olivet. The First Church left their old building and erected a new one, not large, but compact and commodious. But years ago the First Church and the Olivet Church were merged in what were called the First Church in the Olivet building; and that has steadily declined. Westmount is perhaps now the principal Baptist church in Greater Montreal. There are other lesser places, but Montreal presents a great opportunity for aggressive spiritual work.

Thousands of people who are nominally Catholic, have really broken from the Church of Rome. Many of the Protestant churches are either Modernistic in their preaching, or chilled by a deadly neutrality toward vital evangelical principles. There is a certain growing section of Montreal which is predominantly English-speaking, and is occupied by what perhaps would be called, a "middle-class" people. One of our very earnest brethren and his worthy son have been carrying on a work in this part of the city. The expense of the work has been largely paid by the senior of these two, and sufficient prospecting has been done, we believe, to prove there is a great opportunity for aggressive, biblical, Baptist, evangelism in that quarter. We withhold, for the time being, the names of these two to whom we refer, and also the particular district in which the work has been carried on.

But we write now to say that the Executive of the Union have given long and careful thought to this matter, and that they feel, if it should be at all possible, we ought to take steps to establish a permanent work. We have in mind a man whom we believe would be qualified for this work, and this is written to appeal to our constituents for help. Only about three years ago two brethren contributed a hundred dollars to experiment in Kapuskasing, with the result that we now have an established Baptist church there, with a building of their own, and its ministry characterized by the blessing of the Spirit of God in the conversion of many.

We feel a like prospect beckons us in Montreal. We need money to enter. Some people are sentimentally attracted to what is usually called "foreign" missions. If Montreal were in the Argentines or in Brazil, or in far-off India, there are people who would think of it as a fine centre for missionary operation. But here it is in our own country. One-tenth of the entire population of the Dominion of Canada is concentrated on the Island of Montreal. The Roman Catholic problem is the biggest religious and political problem of the Dominion of Canada. Concentration upon work, definite, biblical, evangelistic work in the City of Montreal ought to characterize the work of all evangelical bodies. Nothing is more important.

The Executive Committee feel that they must have at least \$500.00 in hand or pledged, to be paid, part immediately, and the rest through a period of five months, be-

fore they can safely undertake this work. Of course, it must be remembered that all our regular Home Mission obligations must be met month by month. It would be folly to begin a new work, and fail to maintain existing Home Mission enterprises. So that the \$500.00—we ought really to say \$600.00, \$100.00 a month from the first of March to the end of August—must be over and above all regular offerings for Home Missions.

It may be that some of our readers are like the two brethren who gave \$50.00 each toward starting the work in Kapuskasing. They may have an amount which they can afford to invest for the Lord in the City of Montreal. Some may say, "But there are plenty of rich people in Montreal. Why should not Montreal look after itself?" Quite true. There are. But comparatively few of those who have large material wealth have capacity for an appreciation of the unsearchable riches of Christ. "The poor have the gospel preached to them", and evermore it is the poor who preach it.

In this new section of Montreal, we shall probably find, if we enter, large numbers of Christian people hungering and thirsting after righteousness, people who long to hear the old gospel of the grace of God preached in demonstration of the Spirit and of power. But somebody must go and search them out. Beside, there are tens of thousands of people who need salvation. But "how shall they hear without a preacher? And how shall they preach, except they be sent?"

At a time when we are making an appeal to our GOSPEL WITNESS friends for our Jarvis Street interests, THE GOSPEL WITNESS and the SEMINARY, it would seem absurd to make a further appeal, and so perhaps divert some contributions from the funds whose needs are so great, and to which we have just referred. But we are making this appeal on this principle: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." We are asking the Lord to dispose His people to meet our requirements, and we add this special request for aid for our Home Mission Work—and we believe in the end, the need of all these funds may be supplied.

Are there not some of our readers who can invest \$5.00, or \$10.00, or \$15.00, or \$25.00, or \$50.00, or \$100.00, in this worthy enterprise? Send your contributions at once, or if you have not the money, send your promise of what you will give between now and the first of August, and when you will send it, so that we may know whether we may dare venture upon this daring enterprise. Let us hear from you at once.

OUR HUNGRY CHILDREN

Last week we published an article appealing for the SEMINARY and GOSPEL WITNESS FUNDS, to all our constituents. We have done this every year from the beginning. THE GOSPEL WITNESS is some years older than the SEMINARY, but we feel sure we are correct in saying there could be no SEMINARY without THE WITNESS; and there would have been no UNION OF REGULAR BAPTIST CHURCHES in Ontario and Quebec but for the ministry of both of them.

The WITNESS has endeavoured to be a hewer of wood and a drawer of water to all good causes from its beginning, and we believe it has been blessed of God in its ministry. *The Canadian Baptist*, the paper of the Old

Convention, has been reduced to two issues a month, for want of funds. THE GOSPEL WITNESS has continued its weekly appearance for now nearly eighteen years, although we have no such constituency of churches to appeal to as has *The Canadian Baptist*. But THE GOSPEL WITNESS has continued because it has supplied a need; and its many friends, by their generous help, have made its continuance possible.

THE SEMINARY is also a very important missionary enterprise. Missionary work cannot be carried on without missionaries; churches cannot long subsist without pastors; and where are sound Baptist Pastors to be found if we do not produce our own?

The year ends both for the SEMINARY and THE GOSPEL WITNESS FUNDS MARCH 31ST, and we shall be most thankful for the help of all who are able to contribute.

REV. H. C. SLADE'S ITINERARY

Rev. H. C. Slade, of Timmins, by the request of the Board of the Union, is just beginning another itinerary among the churches of the Union. We suggest to the Pastors of the churches visited, that they make every effort to make the offerings taken at the services as generous as possible, in order to meet Mr. Slade's travelling expenses. He has been released by the generosity of the Timmins church, and is asking no remuneration for himself. His itinerary is a strenuous one, and will make great demands upon his strength, but we hope our Pastors will endeavour to make the services pay travelling expenses so that the itinerary shall not be a charge upon any Union fund.

Following are Mr. Slade's appointments: **Thursday, February 8th**, Pastors' and Peoples' Conference, in Briscoe Street Church, London. **Sunday, Feb. 11th**, anniversary services in Briscoe Street Church, morning and evening. **Monday, 12th**, Fingal; **Tuesday, 13th**, Springfield; **Thursday, 15th**, Sarnia; **Friday, 16th**, Courtright; **Sunday, Feb. 18th: morning**, Essex; **evening**, Chatham. **Monday, Feb. 19th**, Wheatley; **Tuesday, 20th**, Courtland; **Wednesday, 21st**, Shenstone Memorial, Brantford; **Thursday, 22nd**, Hespeler; **Sunday, Feb. 25th: morning**, Orangeville; **evening**, Alton; **Monday, 26th**, Tottenham; **Wednesday, 28th**, Long Branch; **Thursday, 29th**, Jarvis Street, Toronto.

Some Free Dates

The following dates are as yet free: **Friday, Feb. 9th**; **Wednesday, the 14th**; **Friday, the 23rd**; **Tuesday, the 27th**. Friends interested will see from the above itinerary where Mr. Slade will be the day preceding and the day following the free dates; and if there is any place Mr. Slade could visit within easy reach, please write to the Union Office, 337 Jarvis Street, Toronto, requesting arrangements be made.

We ask all our friends, not merely those in the churches which Mr. Slade will visit, but all readers, earnestly to pray that Mr. Slade's visits to these various churches may be richly blessed of the Lord.

NEWS OF UNION CHURCHES

BOURLAMAQUE

Last Sunday evening we began to broadcast the gospel over the local radio station. It reaches towns forty-five and fifty miles away quite clearly. Our broadcast is from the studio at 8:30 p.m. for fifteen minutes. God enabling, we may shortly increase this period to half an hour, and shall as soon

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The Jarvis Street Pulpit

SHOULD THE BELIEVER SEEK TO BE "BAPTIZED" OR TO BE "FILLED" WITH THE HOLY GHOST?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 4th, 1940
(Stenographically Reported)

"Now if any man have not the Spirit of Christ, he is none of his."—Romans 8:9.

You may perhaps recall that Isaac did very little in his day that was original. He reopened the wells that his father had digged, because the Philistines had stopped them and filled them with earth, "and he called their names after the names by which his father had called them". He led his people back into the old paths, to the old wells; not to do some new thing, but to do as his father Abraham had done.

There are many wells of Scripture which have been stopped by the false teaching of various Philistines. There is scarcely a doctrine of the gospel that has not been perverted; and it seems to be necessary in our day to clear out some of the old wells, and to get back to the teaching of the Word of God. Whether it be the doctrine of the Lord's first advent, or that of His second, you find that these precious truths of the Scripture have been surrounded by so many human vagaries that it is sometimes difficult to get through to the simplicity of the Word of God. The Word of God is made of none effect to many in our day by the traditions of men, as it was when our Lord so charged the Scribes and Pharisees.

That, I think, is especially true of the scriptural doctrine of the ministry of the Holy Spirit in the believer's life. In many instances, the great truth that the Holy Ghost has come, and that He has come to minister the things of Christ, has been beclouded by association with many extravagances, even on the part of genuine Christians, of true believers in the Lord Jesus Christ. This evening therefore I shall call your attention to a number of scriptures intimately related to that which I have read to you as a text.

I.

To begin, our text clearly teaches that **EVERY TRUE CHRISTIAN IS DISTINGUISHED BY THE FACT THAT HE HAS THE SPIRIT OF GOD**. Whatever that may mean, the Spirit of God is with him, and in him; otherwise, this scripture says most explicitly, "he is none of his".

What does that mean? This is not spirit spelled with a small "s". It does not mean the temper and disposition of the Lord Jesus. It means the Holy Spirit, the third Person of the Trinity; that He is with and in every true Christian, and that if we have not the Holy Spirit, we are none of His.

If you reflect a moment, I think you will see that *that must be so, in the nature of the case, if it be that salvation is wholly of grace*. When we say that the Scripture declares that salvation is of grace, it means it is wholly of God; that it is God Who saves the soul. The soul does not save itself. The initiative in the salvation of the soul is with God. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek." We love Him, it is true, but because He "first loved us". If we are really Christians, God has done

something for us and in us, and we have been, and are now, the subjects of the operations of the Spirit of God; because in no other way can salvation be begun.

I do not think it is too much to say that *there is a sense in which the Spirit of God works upon those whom God has chosen even before they know anything about it*. Some of you perhaps would say, as I have heard others say, that there was a time when you "started out to serve the Lord". Someone else may speak of "giving his heart to the Lord"—and those who thus speak are sincere, they think they "started", that they gave their hearts, as though the beginnings of salvation were with them. But actually they were not. The beginning of salvation is always with God—for that is the only hope of its continuance and its completion. As we observed last Sunday morning, "I know that, whatsoever God doeth, it shall be for ever."

The Scripture says, "You hath he quickened, who were dead in trespasses and sins." The initial quickening power of the Holy Spirit was exercised in the believer, and the soul that was dead was made responsive to the Divine Spirit by the operation of divine grace; and no one who has not experienced that has really any part in Christ. The Word of God tells us that we are born of the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Our Lord refused an explanation of that mystery, even to the learned doctor of the law, Nicodemus; for the simple and sufficient reason that the operations of the Spirit of God are entirely beyond human understanding. The salvation of a soul, the miracle of a new creation, cannot be reduced to the result of a merely rational process; and we need to be clearly grounded in that fact.

There are many forms of religion which bear the Christian name which are psychical or psychological, rather than pneumatological, or spiritual; their dynamic is not the power of the Holy Spirit, but the energy of the human mind. You have an example of it on the negative side in Christian Science; and an example of the same principle positively applied in what is generally called the Oxford Group and their teaching. It is a reorganization of the mind, a reorientation of one's mental and moral relations, apart from the Spirit of God. The true Christian is characterized by the fact that he has the Spirit of God; something, or rather Someone, has come into his nature that was not there before; there is a divine, supernatural Power of which he has become the subject, of which those who are not in Christ have no experience. If it were possible for us to know the philosophy of it, or if you like the divine science of it, we were all really quickened by the Divine Spirit, those of us who are Christians, and born again before we knew it. For there is a sense in which faith is the fruit of the new life and the first evidence of it rather than

a primary condition of it. We are born of the Spirit of God, and the whole figure suggests a passive state where there is no volition, but a quickening power from without. I know that that is rather "high" doctrine—but just as high as the Word of God, and no higher. When a soul is really saved, the work is begun by the Holy Ghost, and unless the Spirit of God has thus wrought in us, we are "none of his".

Will you try clearly to settle that in your minds, that *Christianity consists in the exercise from without of a supernatural power?* Participation in the benefits of the gospel means that we have had, consciously or unconsciously, some experience subjectively of the work of the creative Spirit of God upon our own darkened natures. The Spirit of God comes to dwell in us, and every true Christian becomes, if I may so say, the residence of the Holy Ghost.

Someone may ask, "Is not that the experience of the few?" Not at all. If you have not that experience, if the Spirit of God be not in you, you are "none of his". You may be a church member, a man or woman of exemplary character, of unblemished record; but that which distinguishes a true Christian from one who is not a Christian is the fact that the Spirit of God is in him. To that rule, there is no exception.

And He has sent the Spirit into our hearts to teach us to cry, "Abba; Father." "Ye have not received the spirit of bondage again to fear"—we are not to be full of fear lest we should lose our part in Christ. We are not to be always under the bondage of the Law, fearing its stripes, and coveting its rewards; but rather, "ye have received the Spirit of adoption, whereby we cry, Abba, Father." *Faith in its beginning, after all, is but the expression of a divine instinct implanted within the soul by the Spirit of God.* It is because, by His abounding grace, we have sovereignly been made His children, quickened into newness of life by the Holy Ghost, possessed by His Spirit, and taught of Him, that we dare to address Him as, "Our Father which art in heaven."

II.

BUT HOW DOES THE SPIRIT OF GOD BEGIN HIS WORK? What is the place of the human will? How does the Divine Spirit bring into harmony and co-operation with Himself, all the functions of the mind? Is salvation something that is superimposed upon us, in spite of our wills? How does God save the soul?

John, by the Spirit, says, "Ye have an unction from the Holy One, and ye all know."

There are some people who have a native capacity for music, some a natural capacity for art. They have a natural love of the aesthetic. Some people are given eyes to see things to which others are blind. I think at the moment of two homes I once knew. One was the home of an intimate friend of mine; and I never visited him without feeling myself under the necessity of restraining my natural disposition to express my feelings about some things. His wife painted! I do not mean that she painted the kitchen: she painted what she called pictures. She was a very excellent woman, but decidedly not an artist. I have in mind now a picture that hung in the parlor, in a very nice frame—the frame was by all odds the best part of it. It was a picture of a country sawmill—not a very poetic subject. There was a pile of logs which the good woman had painted. I do not know how she was able to see anything like that,

because you could see both ends of the logs at the same time! The poor soul had not the remotest idea of perspective. There was not a line in the picture that was not an offence to anyone of an aesthetic sense. But she could not help it: she thought she had done well. Her husband was blissfully ignorant of the fact that she had not—and as they were happy, why should I say a word?

The other was the home of a rather distinguished man. What his wife's educational training had been, I do not know. She was a very imposing person in appearance—and she also "painted". When you entered the hallway, there was a great thing in a frame—they called it a picture. I should not exaggerate if I said it was at least six feet in height, and three or four feet in width. It stood on an easel in the hallway, so that you could not get into that domicile without seeing it. There was no escaping it; and they were very proud of it. It was worse than the picture of the sawmill. I do not know how I could describe it better than by saying it looked like a paint-shop struck by lightning. The poor woman thought it was all right; and as they had to live with it, and I had not, I suffered it. I could not have lived with it without suffering mental torment.

Other people have a gift for figures; they are born mathematicians. I read the other day of a little boy of three years of age who could give an accurate answer to most involved mathematical problems within a few minutes. I envy people of that sort. Such natural aptitudes and capacities, which are a birthright which no school can confer, illustrate a principle.

You and I came into the world without any aptitude for spiritual things; we had no spiritual capacity; we were "dead in trespasses and sins". But when we were touched by the Spirit of God, that Spirit created in us a capacity for the reception of spiritual truth, and for the enjoyment of spiritual realities, so that we were able to understand the truth. The Spirit of God opened new realms of truth to us; He pushed back the boundaries of life and made us at home in a spiritual universe. It was something like that the Apostle John intended, I think, when he said, "Ye have an unction from the Holy One, and all know." That is to say, we were endowed with a spiritual faculty so that we could understand and receive the things of the Spirit of God—and without that, we cannot be Christians. For it is written again: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

In what did that "unction", or anointing consist? What did the Spirit of God do for us? The Lord Jesus said, "When he (the Holy Spirit) is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me." I could find a man who has been at his cups, in rags and tatters, who has wasted his substance with riotous living; and without much difficulty I could persuade him that he is a sinner. A man who has been guilty of the violation of some one or more of the precepts of the Decalogue, who is a thief, or a liar, or a murderer, or a debauchee, will readily agree that he has done evil. He has some sense of what is morally right or wrong; the function of conscience is not wholly absent from him—notwithstanding, he does not see what sin is, in the Biblical sense.

But what is sin?—"Because they believe not on me." Without the unction from the Holy One, men would never recognize the rejection of Christ to be the greatest of all sins. Sin, the mother-sin, the sin of all sins, the sin that shuts and bars the door of heaven, is the sin of refusing to believe on the Lord Jesus. Mr. Professor, proud of his intellectual attainments, or some university students who would pour contempt upon religion and upon the things of Christ, would be shocked if you were to tell them that the very thing of which they boast is the thing that, in the sight of God, is the sin of all sins, that of refusing to believe on the Lord Jesus Christ. Only the Spirit of God can teach us that—but the Holy Ghost does. "He will convince the world of sin"—not because men get drunk, or steal, or kill; not because of these things. Such deeds are sinful; but though men be free from all of these, they are still sinners, "because they believe not on me".

Saul of Tarsus, touching the righteousness of the law, was blameless, a man of flawless moral character, who said; "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." He thought it was right! He believed in the oughtness of his opposition to Christ. And yet when that Light that never was on sea or land shone into his heart, when the Spirit of God spoke to him, and he heard the voice of the Son of God from heaven, he asked, "Who art thou, Lord?" And the Christ answered, "I am Jesus whom thou persecutest." And Saul of Tarsus learned that the great sin for which God would never forgive a man unless he repented of it, was the sin of rejecting Jesus Christ. Only the Spirit of God can teach a man that.

"Of righteousness." What is righteousness? I do not know; you do not know. There is no standard of righteousness anywhere in the world. The world has never seen but one righteous Man. In all its long history there has never been but One Who was "without sin"; and that One was the Lord Jesus. He said, "I am going away, and when I have gone, the norm, the standard, the rule by which men are to measure themselves, will be gone. There will be no one to stand up beside and say, 'I am as good as you.' Then no one can know what righteousness is unless and until the Spirit of God tells them. Of righteousness, because I go to my Father, and ye see me no more."

There are men here this evening, many of them, who once of a day thought they were righteous. Their outward character was worthy. They would be called by their friends and neighbours, good men—until the Spirit of God taught them what the Book means when it says, "All have sinned, and come short of the glory of God." Do you know what it is to "come short of the glory of God?" It is to be short of the glory of God as revealed in Jesus Christ. To be brought to an understanding of that is the work of the Spirit of God; and the unction which we have received from the Holy One begins by showing us our sin and unrighteousness.

"Of judgment, because the prince of this world is judged." Not of judgment to come; do not misquote that text. That is not what it says, that He will convince the world of judgment to come, but of judgment that has already come; of sin that has already been revealed in all its ugliness, and brought to the judgment bar of God, and condemned in the flesh. By an offering for sin He "condemned sin in the flesh".

How little do people know of the significance of the

cross! An example? Yes; but what it means—and only the Spirit of God can teach us—is that when Jesus Christ died, He died in our room and stead, and that in His person all our sin was judged and punished, its guilt expiated. The prince of this world is judged; and so the Spirit of God not only does something in us in that respect, but He gives us thus a view of the objective value of the cross of Christ, so that we can see all our sins on Jesus laid—and that is all the work of the Divine Spirit. Thus and thereafter the Spirit of God witnesseth with our spirits, "that we are the sons of God".

Do you understand that? If you do not, I cannot tell you. No one else can tell you. But the Spirit of God within us does really witness to the renewed spirit, so that, having been convinced of sin and righteousness and judgment, and having looked to the Lamb of God, the renewed soul says, "I know not how the wonder was accomplished, but my spirit responds to the Spirit of God"—

"The Spirit answers to the blood,
And tells me I am born of God."

Therefore, the Christian is a spiritual man, made what he is by the operation of the Divine Spirit.

III.

One other thing. Having thus been brought to simple faith in Christ, WHAT FOLLOWS FOR THE BELIEVER? I have the greatest respect for, and would be the last to wound the spirit of, any man or woman who is seeking God's best. But we must try the spirits, and "prove all things, by the light of Scripture." I do not believe there is scriptural warrant for seeking to be "baptized" with the Holy Ghost. John said of the Lord Jesus, "He shall baptize you with the Holy Ghost, and with fire." Jesus Christ said, "Ye shall be baptized with the Holy Ghost not many days hence." And when the Spirit of God came on the day of Pentecost and the tongues of fire appeared, Peter explained that it was because Jesus Christ had taken His place at the right hand of God, and had received of the Father the promise of the Holy Ghost, and "hath shed forth this, which ye now see and hear."

The Holy Ghost came on that occasion filling not only the people, but all the place where they were sitting. Later when Peter went to Cornelius, to the Gentiles, to preach the gospel, "the Holy Ghost fell on them", Peter explained, "as on us at the beginning." That was Peter's apology when his course was called in question by the church for going to men uncircumcised. He said in effect, "I did not want to go. I was reluctant to go to the Gentiles." He told how the Lord led him, and he said as he got there and preached the word, "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 he shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ: what was I, that I could withstand God?" The assembled church replied: "Then hath God also to the Gentiles granted repentance unto life." Thus a church, composed of Jews and Gentiles, was baptized with the Holy Ghost; and Paul says, "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."

The Holy Ghost is here, and we have not to "tarry"

for His coming, as did the church before Pentecost. He has already come; but we may receive Him, and receive Him in ever-increasing fulness. We are admonished to be "filled with the Spirit". As when a man is scarcely able to walk or do his daily work, and requires a tonic; little by little his health improves. He says to his doctor, "My sight is not very good." But the doctor says, "There is nothing wrong organically with your eyes. Your general health is below par, and when we get that built up, when the tides of health begin to flow, by and by your sight, your mind, every part of you will respond to the fulness of health within."

That is God's way, as He quickens us into newness of life, making us partakers of His grace in Christ, so to fill us with the Spirit of life in Christ Jesus, that every faculty of the mind—and, I verily believe, even our physical bodies, are often quickened of the Holy Ghost. Yes, even this side of the resurrection. There are people here this evening who have often experienced the undergirding of divine power, so that even the body has been strengthened by the Spirit of God. I think I could humbly give that testimony, that many a time have I known what it was to feel that I was but a poor instrument in the hand of the Holy Ghost.

He comes to flood our minds with light, to quicken our memories, our consciences, our faculties of perception, our understandings; to reinvigorate our wills, until the whole man is possessed of the Spirit of God. No, one need not to roll in a physical frenzy on the floor, subject to some sort of hysteria, and call that being "filled with the Spirit of God"! The Spirit of God comes to cooperate, to take possession, and to exercise His power through the free functioning of all the faculties of the mind and of the body. "I live", said Paul, "yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The Spirit of God comes to dwell with us "Ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you."

And as a result of that life He puts within, that fulness of life, *the fruit of the Spirit appears*: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Naturally, these virtues are not the works of the flesh, they are not produced by the energy of the mind: they are the natural outgrowth and manifestation of the Spirit of God within us, the outward evidence that the man has the Spirit of God.

Perhaps you have been troubled sometimes by the difference between the Epistle of James, and the Epistles of Paul? Paul insists a man is justified by faith—and by faith alone; James says, "By works a man is justified, and not by faith only." Both are true. "If any man have not the Spirit of Christ, he is none of his." One says, "I have the Spirit." If the Spirit witnesseth to your spirit, and you know you are born of God, it is your blessing and privilege thus to know. But I cannot know you are saved, and have the Holy Ghost, merely by your saying so. The only way by which I may know that you are a spiritual man is when I see the fruit of the Spirit in your life.

And that is what James means. I say I believe in the Lord Jesus Christ, and if I really do, the Lord knows I do—and the moment I believe I am justified freely by His grace, without works at all, instantaneously saved the minute I believe. But you do not know whether I

am saved or not. I am justified before God by faith alone, but the only way by which my profession of faith can be justified in your eyes is that I should behave as a Christian; good works must characterize me. We must be able, when challenged, daringly to say, "I will shew thee my faith by my works." While faith alone justifies us before God, the work wrought in us by the Spirit of God, and issuing in the fruit of the Spirit, can alone justify us before man. Then we can say of someone, "That man is a Christian. The fruit of the Spirit in his life proves his genuineness."

"As many as are led by the Spirit of God, they are the sons of God." *It is one of the privileges of believers, to be led of the Spirit of God.* I wonder what it means to be "led by the Spirit of God"? Does it mean to dismiss our judgment. Does it mean to close the Bible, and to have what the Oxford Groupers call a "quiet time"? There was a young student here a while ago, an engineer. He was on his way to the Pacific Coast to the convention of the "Moral Rearmament" devotees. And he said to me, "It would be a great thing if you could come along." I told him I was not at all disposed to go, and he said, "I wish you would have a *quiet time* about it."

There are a great many people who have a "quiet time" about things, and thenceforth imagine they are led of God. They want something, and seek "guidance". Then they revolve their programme in their mind until they have hypnotized themselves into believing that God approves. Many do this without reference to the revelation of the will of God in the Bible.

In one of the Oxford Group books, a case is supposed of a young fellow who thought he was in love with someone. He had a "quiet time" about it—and then he was sure. He thought with himself about it, and the more he thought about it, the more sure he was that he was in love! Did you ever know a young man who would come to any other conclusion by that process? What strange things will come out of the subconscious mind! You had better be careful, for everything that has entered into your experience, has entered into that subconscious realm. If you live to be a very old man, you will think of things that you have not thought of since you were a child. It is characteristic of old people that they make the most of life a parenthesis, and leap back to their early days. All that made up their experiences in those early years has entered into the subconscious realm, and has become a part of them. It is something like the fruit stored away in the cellar—but it is not all fruit that is in the cellar! There may be many other things there! Every human mind has its cellar, and into that all the experiences of life have gone. Have a "quiet time", and see how many of them will come out! You can sit down and persuade yourself of anything in the world—and blame God for it!

That is not being "led of the Spirit of God." When God made us, He endowed us with certain faculties which He always respects, notwithstanding the sovereignty of His grace. He never superimposes His will. He engages the affections and enlightens the understandings; He opens the eyes of the heart to the invisible, enabling us to view the temporal in perspective, in relation to the eternal. He quickens the memory, and sets the present in relation to the past. He sharpens our perceptive faculties, so that we may discern the hidden value of things, as we view life as a whole—the past, present, and future;

and in the light of those wider relations of life, we are led of the Spirit.

But He will lead us *always in harmony with the Word*. Not by that which comes out of our own subconscious minds, but by that which comes out of the Word of God itself. The man has a problem and he says, "The Lord says, 'As many as are led by the Spirit of God, they are the sons of God.' I know I am a son of God, and I want the guidance of the Holy Ghost. What shall I do? Shall I pray earnestly about it?" Yes; but see if you can find light in the teaching of God's Word.

Let me refer to the case I have mentioned. Some young woman is interested in a young man. She is a Christian, but he is not. That young woman says, "I am going to seek divine guidance." And at last she is persuaded that she is taking the right course—with a shut Bible. If she had opened the Book, she would have found it written, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" The man or woman led of the Spirit of God, under the authority of that Spirit-inspired precept, would say, "I must stop; I cannot go any farther unless and until God should bring the object of my affection to Himself. I must wait and pray for that."

I have been a pastor a few years, and oh, what sorrow have I seen! How many wrecked lives have I seen, because some man or woman did not abide by the teaching of God's Word in respect to this matter. There are a thousand other things in life, about which you will find instruction in the Word of God; and "as many as are led by the Spirit of God, they are the sons of God".

Do you see what it is to be a Christian? It means to be quickened by the Spirit of God, to be born again, to be brought into intelligent and volitional relationship to Jesus Christ, to know Him, to love Him, to walk in the light of His Word by the illumination of the Holy Ghost, witnessing to the world that we are new creatures in Christ Jesus. May He lead us every one, those who are not Christians, to an acceptance of Christ, by His Spirit! I cannot lead you: only the Holy Ghost can. And, having been led, let us seek God's best, and throw open the avenues of our souls—to the vitalizing power of the Breath of eternal Spring. As when the ground is frozen, the music of the brook is stilled, the flowers are gone, the birds are silent, winter reigns. But Spring-time comes! The morning sun breaks winter's icy thrall, and as the voices of spring summon me,

"The west winds blow, and singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun."

So let us throw wide every avenue of our being to the incoming of the Spirit of God, until we are filled with the Spirit.

NEWS OF UNION CHURCHES

(Continued from page 2)

as possible attempt brief messages in French also. Believing this venture to be God's opened door, we are sure that He will meet the need.

For the winter months we have been provided with a building in Val d'Or on the main street close to Bourlamaque, near also the lot on which we hope to build next spring if God wills.

A parcel of fifty New Testaments has recently reached us from Hespeler Church. We praise God for this; it came

just when needed. Due to lack of Bibles in homes we give a copy of the New Testament to each new Sunday School child who attends for two consecutive Sundays. We hope also to begin a wider circulation of God's Word through the means of radio, offering a New Testament to everyone who writes requesting one, promising to read it. It will be given without charge where payment is not possible.

REV. W. J. WELLINGTON.

KIRKLAND LAKE

In many ways we have been encouraged in the work of late. We had an unusually good congregation Sunday evening, and we were especially happy to see some souls with us whom we know are anxious to know the truth, and are earnestly seeking after it. May the Lord bring them to Himself. It was most encouraging to hear some testify in a recent prayer meeting how they had been saved through the preaching of the Word here, and others telling of the blessing they have enjoyed through fellowship with the Lord's people in our church. We felt that we had not only spent a happy time together, but one that was the source of true blessing to our souls. May the Lord give us many more times of such spiritual refreshing.—J. B. CUNNINGHAM.

EDMONTON, ALBERTA

We quote the following from the Monthly News Bulletin of the Regular Baptist Missionary Fellowship of Alberta: "The note sounded in the Edmonton report is, 'Hitherto hath the Lord helped us'. The brethren are rejoicing because God has provided all their needs. Recently five believers followed their Lord in baptism and this causes rejoicing in the church." The Pastor of the Edmonton Church is Rev. C. S. McGrath who is well-known to many of our readers in Ontario and Quebec.

Bible School Lesson Outline

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

Vol. 4 First Quarter Lesson 7 February 18th, 1940

CHRIST HEALING THE CENTURION'S SERVANT

Lesson Text: Matthew 8.

Golden Text: "Himself took our infirmities, and bare our sicknesses"—Matthew 8:17.

I. The Power of Christ Over Disease—verses 1 to 17.

The miracles which our Lord performed manifested His glory, His authority and His power as the Son of God (John 2:11; 9:16). They demonstrated also His sympathy as Son of man with all human sufferers; He was moved with compassion when He beheld the sorrow and distress of men (Mk. 1:41). Furthermore, the miracles are illustrative of His redemptive work as Saviour (Matt. 9:6). Christ took upon Himself the whole burden of our sin and its consequences, among which were disease and death. The quotation in verse 17, which follows the Hebrew of Isa. 53:4, "Our diseases he took, and our pains he bore", is most appropriate. Each miracle of healing is an instance of the actual removal of sickness, one of the results of the Fall, and is also symbolic of the atonement for sin itself of which Isaiah was speaking, as the context shows. The prophecy of Isaiah was partially fulfilled, then, in the healing ministry of Christ; it was potentially accomplished at Calvary; it will be effectively realized in its fulness by every believer when our redemption is completed (Rom. 8:19-23).

The three miracles recorded in this chapter represent the Gospel as the remedy for sin in three of its aspects. Leprosy pictures sin as uncleanness or impurity, for which Christ offers cleansing. Palsy speaks of sin as bringing trembling of heart, for which the Lord can give trust. Fever represents the restlessness of a storm-tossed soul, for which Christ promises peace.

(a) Leprosy—verses 1 to 4. Compare Mk. 1:40-45; Lk. 5:12-15.

The leper bowed down before Christ, and worshipped Him as God. He had no doubt as to His power to save, but he was not so sure of His willingness to save. He perhaps

thought that the Lord was too high to stoop to sympathize with his weakness (Psa. 138:6). Praise be to our Lord, Who is all-powerful and also all-loving; Who is merciful as well as strong (Psa. 57:1-3; 86:15, 16; 107:15)!

Christ the Sinless One could touch the unclean leper without being contaminated (Hagg. 2:12, 13); His holiness avails for our sin (2 Cor. 5:21). He was as a fountain of pure water which cleanses from defilement everything that comes in contact with it (Isa. 1:18; Zech. 13:1; 1 John 1:9).

The Lord did not seek publicity, hence bade the leper tell no one but the priests of his healing. The curious crowds thronged around the Saviour, and their superficial enthusiasm hindered His work, perhaps by arousing the ire of the authorities (Mk. 1:45; John 6:15). The leper's cleansing should have convinced the priests of the Deity of Christ; at any rate, they could not find fault with his testimony, since he had obeyed the law in reporting the matter to them (Lev. 13).

(b) Palsy—verses 5 to 13. Compare Lk. 7:1-10.

The centurions were Roman military officers who commanded detachments of one hundred men. This centurion had a servant or "boy" who was dear to him, and the officer's affectionate interest and efforts on behalf of his slave were most commendable. Many Romans would have cast out a servant who was no longer serviceable.

Our Lord marvelled at the faith of the Roman officer who believed that the word of Christ, without His personal presence, would be powerful to heal the servant. He would obey the word of the Lord in all simplicity and sincerity, even as he himself received the orders of his superior officers and as he exacted the unquestioning obedience of his men. The faith of the Gentile centurion contrasted strongly with the prevailing unbelief in Israel, and was but an illustration of the fact that many Gentiles would enter the Lord's Kingdom, while many Jews, who had had superior privileges and advantages (Rom. 3:1, 2; 9:4, 5), would be excluded.

As with the leper, the valet's healing was immediate and complete.

(c) Fever—verses 14 to 17. Compare Mk. 1:29-34; Lk. 4:38-41.

The touch of Christ was gentle, yet powerful. All fever and dispeace will be dispelled from the one who experiences the touch of the Son of God. Immediate release was granted to the mother of Peter's wife, whose gratitude was demonstrated in her kindly and homely ministrations to her beloved Lord.

Christ cast out demons with a word, and healed many others who were ill.

II. The Power of Christ Over Men—verses 18 to 22. Compare Lk. 9:57-62.

Christ has the authority to demand the surrender of personal comfort and earthly ambitions on the part of those who would follow Him. The young scribe desired to keep company with the Teacher, that he might learn more of His wonderful doctrines, but our Lord taught him the meaning of discipleship. A mere declaration of allegiance was not sufficient; it must be accompanied by a willingness to suffer hardship, sorrow and death for the Lord's sake (Matt. 10:24, 25, 37-39; 20:20-28; Mk. 10:35-45; Lk. 14:25-27).

Christ has also the right to demand the first allegiance of His followers. All other obligations—family, social and national—must take second place. The disciple considered it his duty to see to the burial of his father, but on this occasion the Lord said: "Follow me; and leave the dead (spiritually unenlightened) to bury their dead." The will of the Lord is our supreme authority.

III. The Power of Christ Over Nature—verses 23-27. Compare Mk. 4:35-41; Lk. 8:22-25.

Our Lord had expressed His will that the disciples accompany Him from Capernaum across the Sea of Galilee (verse 18). That Sea is still subject to sudden and violent storms.

In their panic the disciples seemed to forget that the Christ Who was with them in the boat was really God. When the storm ceased they merely remarked about His marvellous power as a man.

Christ, the Creator of the universe (John 1:3, 10; Col. 1:15-17; Heb. 1:2), exhibited His authority over the howling

winds and the raging seas (Psa. 65:7; 89:9; 93:3, 4; 107:23-30).

IV.—The Power of Christ Over Demons—verses 28 to 34. Compare Mk. 5:1-20; Lk. 8:26-39.

From excavations that have been carried on in Palestine it seems evident that Gergasa was a village in the same district as Gadara. The country may then be appropriately called either the country of the Gergesenes or the country of the Gadarenes.

How desperate and wretched was the condition of the one whose body was controlled by spirits which were unclean, violent and vicious! Such cases are found in heathen countries in our own time.

The demons recognized Christ as the Son of God (Mk. 1:34; Lk. 4:41; Acts 19:15). They realized also that a time of judgment would come for them. As emissaries of Satan they would share his sentence (Matt. 25:41; Rev. 20:10). They were compelled to acknowledge His authority over them (Mk. 1:24-27).

Many leaders in our modern commercial world echo the dictum of the Gergesenes that religion must not be allowed to interfere with business. They have no room for Christ, but put their own interests above His glory. Others, too, have been guilty of bidding the Lord depart (Lk. 2:7; Acts 24:25). May none of our scholars reject Him, but may they welcome Him to their hearts (Rev. 3:20)!

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