

# The Gospel Witness and Protestant Advocate

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## DREAMS GONE; DESOLATIONS COME!

By A. A. Bonar

**Y**OU may go to hell asleep, but you cannot go to heaven asleep," says one who mourned over the deep delusion of unconverted men. The river Niagara flows on very smoothly, though swiftly, when it is near the cataract; it is perhaps nowhere so smooth as just before plunging over the rocks. Often, often is it thus with the sinner's life and end. No summer day was ever fairer, yet no night ever came on so sudden and so dark. "Wherefore do the wicked live, become old, yea, are mighty in power? Their houses are safe from fear, neither is the rod of God upon them. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave" (Job 21:7-13). There has been a life with little care and much mirth. But sickness comes; fever is on them, and companions keep aloof; then comes stupor, restlessness, and death! "Where is the soul? "Oh, he was well resigned!" says someone, afraid lest the possibility of being lost should even be hinted at. But what was the foundation of this resignation — this supposed peace? What if this peace was only the sultry calm before the thunder? Was it not conscience asleep? For many die thus, and have a terrible awakening. The Word of God has said of such men, "How are they brought into desolation as in a moment! They are utterly consumed with terrors. As a dream when one awaketh" (Ps. 73:19, 20). Life's dreams are over; the stern reality has come.

### I

THEIR DREAMS ARE OVER. God has awoke them, and they cast their eyes around. Where are they now? That lurid gleam is not the dawn! These forms are not friends! They essay to go forth, but it is in vain; they are like Samson when his strength was gone. They have come to that time of which it is written, "He died, and was buried; and in hell he lifted up his eyes" (Luké 16:22).

They used to have their dreams about an Eternal World. They thought all said about it was mere words.

This present world was all. But now they see too surely that there is another world; it was this present world that was an unreal one, and it has melted away as snow. They are in a world where there is nothing of earth; none of its pursuits, none of its business, none of its sport, or mirth, or pleasure. No streets, no markets, no cities here! There is no sleep here; no time marked by hours; no bell to announce morn or even, "Time shall be no more." Earth is over. Like Napoleon at St. Helena, when from the rocky height he looked out on boundless ocean—no armies now, no marshals to receive command, no kings or kingdoms here. O poor soul! "The fashion of the world has passed away."

They used to have their dreams about sin. They fancied it was a fiction, nothing real. Stolen waters were sweet, and forbidden fruit to be desired. But the dream is over. They see that sin is awfully real! The smallest sin has in it the sentence: "Thou shalt die." Every sin appears now a mighty mountain overhanging the soul, crushing out of it all hope, and overwhelming it with curse and wrath. They see, they feel the sting of sin; it has begun to inflict the wounds which none can ever heal. "The wages of sin is death" (Romans 6:23). What a meaning there is in that saying now! That death is no dream.

They used to have their dreams about hell. They said it was nowhere; they scoffingly proclaimed that the idea of it was only a device of some who wished to terrify their fellows. They were sure that God had never kindled any such fire, and would never doom any soul to any such prison. But they have been rudely awakened out of their dream. They see hell now. There it is, stretching out on every side. They will never forget the gates that shut upon them as they entered, precluding every hope of escape. O dreadful darkness! tormenting devils! unfeeling company! Now and then, it may be, some of the lost cry one to the other, "How long?" and one to the other utters the terrible response, "for ever and for ever"! They find now that there is a real hell, and that

it has everlasting pains, and thirst such as a man sometimes felt on earth, when he would have given kingdoms for one drop of water; and above all, that it has remorse, and fear, and every form of misery, ceaselessly sweeping through their soul, as the wild winds used to do over earth's sea when it could not rest. Christ's threefold utterance is true, "their worm dieth not, and the fire is not quenched" (Mark 9:44, 46, 48). The infinite God in very truth has poured out vials of wrath on sinners.

They used to have their dreams about God. They were sure it would be found that God was too merciful to send even one soul into misery. They were sure he was not what some few people asserted that the Bible said he was, a God who punished every violation of his holy law, and insisted on satisfaction being found by the sinner ere he would receive him into heaven. But they have been, alas! suddenly awakened out of this dream, and lo! yonder is the Judge, and the Great White Throne on which they read the writing, "Holy, holy, holy, is the Lord." He will by no means clear the guilty. Ah! they find God was speaking only the truth when he sent messengers to tell them, that "into his presence should enter nothing that defileth." They find that he keeps to that solemn word spoken to the sinner on earth about Jesus: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Yes! as a dream "when one awaketh!" There is another world. There is reality in sin. There is an eternal hell. God is not only loving and gracious, but just, holy, and true to his word. It is said that once, somewhere in the Mediterranean, many years ago, a captain with his ship had come upon a sunken rock, and barely escaped. On coming home he told the Admiralty of his discovery, and had the spot put down in the chart: but one present scoffed at the discovery as a mere imagination, and declared that he would ere long sail his vessel over that fictitious rock! In order to carry his boast into action, he did set sail, and coming near the spot, with the chart spread out, called the ship's company to stand with him and be witnesses of his exposure of the delusion. In a quarter of an hour they would be on the rock, if it existed: so the captain stood with watch in hand, and when at last the fifteen minutes had passed, shouted out, "I told you it was a mere dream; we have passed the spot, and there is nothing!" But scarcely had he uttered the words, when a harsh, grating sound was heard, and the vessel struck; the keel had grazed the rock; the rock was there; it was no dream! Pale with vexation, and unable to face the men who had heard his vain boasting, he leaped into the sea, and buried his shame in the waves. Even thus, deluded soul, shall thy vain fancies be dispelled. "How are they brought into desolation as in a moment! they are utterly consumed with terrors! as a dream when one awaketh." The words of God are no dream.

## II.

THEIR DESOLATION HAS COME. They are stripped of everything they ever enjoyed, everything of earth; as with us, one carried to prison is carefully stripped of his dress, and of all that was his. It is in all respects utter "desolation". No rest is left for them, for "they rest not day nor night", while "the weary" (the believer who was so often made wearied by their ways) has entered on his eternal Sabbath. In vain do partial friends say at his grave, "He is at his rest;" the lost soul has been stripped of it all for ever.

# The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields  
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They are beyond conception lonely and "desolate". No companionship there furnishes relief to that awful solitude; the five brethren of the rich man (Luke 16:20), when they come to join him, are like fuel flung on the fire. No one there breathes sympathy; no one speaks of pity! no advocate pleads even once on their behalf. They risked all, and have lost all.

Think of one doomed to perpetual imprisonment, thrust down into the deep, dark dungeon of some great fortress, and left to die and rot there, forsaken and forgotten. At times, the man may hear overhead the sound of happy voices, and unmistakable intimation that others are enjoying light and life to the full. All this, by contrast, just adds to the intensity of his insupportable loneliness. He has been dropped out of the memory of his fellow-men. But all this is a mere hint of the inconceivable midnight of gloom and lonely desolation wrapt up in the terrible words of the prophet Jeremiah (23:29), when telling us that the Judge declares, "Behold I, even I, will utterly forget you!" They are left in the prison that shall never be opened — left alone, unnoticed for ever, uncared for, forgotten by God! Surely this is "desolation." Heaven and hope are out of sight for ever, for even God refuses now to bestow one thought upon the sentenced soul.

"O that men were wise, that they would understand this, and consider their latter end" (Deut. 32:29). At any rate, shall God's children not act like men awake, who see others asleep on the slope of a precipice? Men of God, do you not care whether or not these dreamers sleep on? A word from you might be blessed to arouse them, and

break in upon their dreams. If you have reason to fear that some whom you once knew are already lost, all the more hasten to rescue those whom you can. Seek by all means to save some. God the Holy Ghost awakens men but he loves to use their fellow-men as his instruments.

Awake! awake! sleeping world, awake! We tell of great realities. It is no dream that soothes our conscience and fills our heart. No, it is that greatest of all facts, that most solid of all truths, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish," — no, not perish — "but have everlasting life" (John 3:16). God, the eternal Son, came down into our world, in our nature; lived, suffered, and died, "the just for the unjust, to bring us to God;" and on the resurrection morning the Father sealed his work as all complete. Whoever receives this Saviour enter the family of God at once (John 1:12). Thousands upon thousands have in their own experience proved the reality and greatness of this salvation. They will tell you that it is no dream that Christ the Saviour meets the cravings of the heart and conscience. It is no dream that Christ is "altogether lovely". It is no dream (they all accord in testifying) that "he who cometh to him shall never hunger, and he that believeth on him shall never thirst" (John 6:35).

Lose no time, for the Lord is coming quickly to take vengeance on all who obey not the gospel (2 Thess. 1:8). Come and prove yourself all we say. You shall have "joy and peace in believing" (Romans 15:35), and never more be in danger of the "desolation" and appalling surprise of those who live upon their dreams. Come and try the Fountain open for sin. Come and reason with him who shows you how scarlet sins become white as snow (Is. 1:18). Come and hear that most substantial and most satisfying of all truths — "Jesus Christ came into the world to save sinners" (1 Tim. 1:15). "By him whosoever believeth is justified from all things" (Acts 23:39). Christ believed in is peace to the soul, and true peace is no dream.

—*The Sword and Trowel*

### CAUSE FOR CONCERN, PRAYER AND WORK!

The *Toronto Star* of July 11 carried a story which, if it is true, must lead evangelicals to prayer and the work of New Testament evangelism:

#### CLAIMS 480,000,000 CATHOLICS IN WORLD

Vatican City, July 11—(Reuters)—There are 480,000,000 Roman Catholics, says an estimate by Canadian Abbe Adrien Bouffard, published by a missionary organ here. It shows that Brazil has the most Roman Catholics, 48,000,000, followed by Italy with 47,500,000 and France with 35,000,000.

The estimate gave Europe 230,000,000 Roman Catholics, North and South America 199,000,000, Asia 31,000,000, Africa 17,000,000 and Oceania 2,500,000.

Italy has 60,000 priests, more than any other country. France has 51,000, the U.S. 44,000, Spain 31,000, Germany 25,000 and Canada 13,000.

The world total of Roman Catholic priests was estimated at 362,000, with 246,000 of them in Europe.

## The Editor's Corner

### *Whither Bound?*

The latest GOSPEL WITNESS publication is a 12 page booklet, "The Canadian Council of Churches — Whither Bound?" Already orders for quantities have reached us from British Columbia to the Maritimes as well as from the United States. We look for a great response to this message and it is our desire to print tens of thousands more in order that Christians may be acquainted with modern betrayal of trust in high religious places. These booklets are free! Order as many as you can use. If you can send an offering it will help defray expenses and enable us to do even more toward giving this pamphlet a wide circulation.

### *Good Packing Paper!*

A letter reached us recently from Saskatchewan. The writer told of receiving a parcel which had paper stuffed into it. Among the paper she found an old issue of THE GOSPEL WITNESS. She had not heard of the paper before but this one copy so touched her that she sent in her subscription!

### *Another Welcome Letter*

Some friends in the United States who subscribe to THE GOSPEL WITNESS wrote to say that they could not conscientiously give their money to the local churches which did not preach the gospel. The testimony of Toronto Baptist Seminary appealed to them and they wrote to see if they could help support one of the students of the Seminary as he went out on the field.

### *Write to the Editor!*

The Editor of THE GOSPEL WITNESS appreciates the many letters that are directed to him. Especially appreciated are those that tell of some blessing received through reading the paper. If you have been blessed through this ministry, why not write today?

### FROM THE FRENCH PRESS INTERNATIONAL CONGRESS TO THE GLORY OF ST. JOSEPH

The first world congress to the glory of Saint Joseph will take place in Montreal from July 31 to August 9 with Cardinal Paul Emile Leger archbishop of Montreal presiding...

It is expected that this first congress will gather in Montreal the greatest number of archbishops, bishops and other prelates ever to be assembled in the city for a similar demonstration.

... Cardinal Leger will officiate during the closing day of the congress which will be a true glorification of Jesus' foster father as the whole of Canada will be dedicated to Saint Joseph. One of the most impressive ceremonies will doubtless be the crowning by His Eminence Cardinal Leger of the statue of Saint Joseph bearing the child Jesus, which was blessed in 1909 by Pius X...

—From *La Presse, Montreal*  
(Translated by Mr. S. Pourret)

### SUNDAY IN JARVIS STREET

The preacher in Jarvis Street on Thursday evening and at both services on the Lord's Day was Rev. W. F. Carlton of Wheatley, Arkansas. His ministry was appreciated by the believers.

# RELIGIOUS NOVELTY STORES

**I**N MOST major cities there are numerous novelty stores which carry a large stock of merchandise. A visit to one of these establishments would reveal that many curios, trinkets, trick items and novelties are to be found in this shop. The store remains in business simply because it provides items that could not be procured even in the larger department stores. These unusual and fanciful items have a decided appeal to a certain type of people whose homes are adorned in every part with products purchased here.

We suppose that such establishments serve a useful purpose in providing novel items and innocent means of diversion for people who like the unusual and who will not be satisfied with the ordinary. No one could ever think of patronizing a novelty store for the staples of life for surely the result would be a meager, though colorful existence.

Just as these novelty stores are doing a "booming business" in the secular world, so we have noticed another similar tendency in the religious world. Unfortunately the religious novelty shops are doing nothing but harm and serve to turn believers away from the milk and the strong meat of the Word unto all manner of curious items and foods (perhaps we should say poisons).

There are certain types of people whose whole lives are centred around such novel theories. They seek to feed upon these novelties and their specialty is that of playing a violin that has only one string. Why are these sects and queer schools of thought attracting people? Why will men be satisfied with anything short of the whole Word of God?

Especially does it grieve one to see Christians who are led aside to these religious novelty stores and religious charlatans. This is an increasing phenomenon today for so many churches have ceased to preach and teach the pure Word of God. Congregations gather Sunday by Sunday and hear everything else but sound, Biblical preaching. They may be treated to a book review, a pretty essay, a cantata, a talk, a political or social lecture but in vain do they listen for the Word of God.

What are they to do? The Bible clearly teaches that Christians should forsake all such assemblies and resort to a place where God's Word is honoured and the Lord Jesus Christ is exalted. Wherever this is not done, such Christians lose much blessing and joy and are ready for novel teachers and their false doctrines.

During the past week we have had contact with two men who were in this position. One is obviously a Christian although we are inclined to think that the second is not. Both attend modernist churches where the Word of God is not preached and where real Bible study is non-existent. Because the church did not provide for this need, both men turned elsewhere. One has spun novel, fanciful, harmless but perfectly useless speculations about trivialities while the other has turned to that teaching known as British-Israelism. Thus two more religious novelty shops are being patronized by those who should go to the Christian's storehouse — the Bible.

When large denominational conventions gather, they often pass resolutions warning their members against certain delusions and false teachings such as Russellism

(Jehovah Witnesses), Christian Science, Moral-Rearmament (Oxford Group) or Romanism. Yet these sects, cults and religious extravagances operate flourishing religious novelty shops because of the dearth in the churches. In the absence of Biblical food, members turn elsewhere and are embraced by eager teachers.

In short, there would be fewer sects, cults and novel, fantastic theories if preachers and churches returned to an emphasis upon the Word of God. Unfortunately even some good evangelical churches have lured into raising competing novelty shops in order to attract the unsaved and to teach the saints. Sensational methods and striking novelties have been imported into the church in an endeavour to improve upon the divinely prescribed method of preaching the Word. Brief sermonettes, breezy singing, movies and "star" converts are hauled into the church of God. The church seeks to compete with the world! Always the church must lose out even if it appears to win for a moment. On a carnal basis and upon worldly grounds, the church must always lose to the world, the flesh and the devil for the Lord does not promise to bless carnal weapons. Archibald Brown comments that it is said of the early church — "These that have turned the world upside down are come hither also." Brown adds, "Just now the world is turning the church upside down; that is the only difference." Down with these cheap novelty stands! Up with Spirit-anointed, Biblical preaching!

We fear that these substitutes in evangelical churches will soon be seen to be wanting so that good Christians who desire solid Scriptural teaching will be lured from one type of religious novelty to another. Some of these cults profess to provide a deeper study of scripture. By producing many unrelated texts, they may deceive Christians into thinking that they have a monopoly on truth. The Christian who is tired of much that passes as modern evangelicalism will be attracted by what passes as Biblical teaching.

The growth of the sects and cults may be attributed, in part, to the infidelity of the modernist churches and the lack of solid Scriptural preaching and teaching in some evangelical quarters. The stones offered by the modernists and the trinkets offered by some evangelicals are unworthy substitutes for the choice food of the Word. As long as this food is withheld from men, then they will wander off to these novelty shops and imbibe extreme views of the coming of Christ, unscriptural "holiness" teaching, or racial extravagances such as British Israelism. The surest way to put these shops out of business is to preach the Word!

## "The Canadian Council of Churches—Whither Bound?"

The twelve-page booklet dealing with Modernism in the Canadian Council of Churches has met with a good response. Ministers and others interested Christians have ordered quantities for local distribution. We would urge all our readers to avail themselves of this opportunity to perform a much needed ministry. Order as many as you can use. Please support this work with your prayers and gifts.

# The Jarvis Street Pulpit

## Baptism — What Saith The Scripture?

A Sermon by Dr. T. T. Shields

Preached in Massey Hall, Toronto, Sunday Morning, May 21st, 1939

(Stenographically Reported)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28:18, 19.

THE Bible is the Word of God. It should hold supreme authority in the life of the Christian. I am not going to argue with you to prove the scripturalness of baptism, if you are not interested. If you are anxious to know what the Bible teaches, and anxious to know in order that you may do what the Bible teaches, then I have something to say to you. But, if you are not concerned at all as to what the Scriptures teach in respect to the matter, it would be without profit for me to endeavour to convince you. I don't know that I ever did that. I was once disposed to argue that subject in the early days of my ministry, but I soon learned that if people were anxious to do the will of God, really touched by His Spirit, and inspired with a genuine love for the Lord Jesus, they would come to the Word and be ready to follow the teaching of the Bible. And that is what I am going to talk to you about this morning.

### I.

SCRIPTURALLY, WHAT IS BAPTISM? There are two ways of finding out the meaning of a word. You may find out its parentage, where it was born, how it came into being. You may study its etymology. But words change their meaning with the passage of time; and acquire new meanings, because they are put to new uses. If you were to go to the dictionary to look for the meaning of baptism, you would find that it is used to describe sprinkling, pouring, and immersion. But if you look at the derivation of the word you will see that it comes from a Greek word, which means to immerse. But if you want to know the significance of any word, you may learn it by substituting a definition which you think is appropriate, and see whether it makes sense or not. For it is an admitted law of philologists that the correct definition of a word, if substituted for the word itself will complete the sense of a sentence. Take out the word, and put in your definition, and if the sentence is properly constructed in the beginning, your definition will not interfere with the sense of the sentence. That is to say, if baptism means sprinkling, then substitute sprinkling. If it means pouring, substitute pouring. If it means immersion, substitute immersion for baptism. Now read the passages which relate to baptism, and I think you will find that when you substitute the word sprinkling in many instances it will just destroy the sense of the sentence altogether. And so of pouring. That is a useful exercise in which you may engage for yourself.

We read this morning that John was baptizing in Jor-

dan. Well, anyone reading that would naturally conclude that baptism in the scriptural sense means exactly what we Baptists say it does. It means immersion.

A coloured man was asked in the Southland how it was that nearly all the coloured folks down South were Baptists. He replied that if you gave a negro a New Testament, and no white man to tell him what it means he has no more sense than to become a Baptist every time. He reads it, and takes it for what it teaches, then he asks for baptism. If any inquirer will simply take the Word of God for itself, and read it, he will be baptized, if he really wants to do the will of God.

Now Jesus came to John, and was baptized of him in Jordan. I know it is said that they two might have gone down into the water; and John might have poured water upon His head; indeed, I have seen one of the great pictures in which John is represented as thus baptizing Jesus. But when did you ever hear of anyone going down into the river in order to be sprinkled, or to have water poured upon him? No; Jesus was baptized of John in Jordan. And they went down into the water together, and they came up out of the water together. You do not need to labour it. It means what it says. Jesus was "sprinkled" of John in Jordan? That does not make sense, does it? They went down into the water, and they came up out of the water. To be sprinkled? You cannot understand that; but to be immersed, to be buried beneath the waves — you can understand that.

And then it was said that John was baptizing in Aenon near to Salim, because there was much water there. The modern practice of taking a little water, and having the minister put his finger into it, and touching the brow of the candidate, does not quite agree with the teaching of Scripture at that point. John selected that location because there was much water there. You have another account in the eighth chapter of Acts, where Philip baptized the Ethiopian. You remember as they went on their way the Ethiopian said: "See, here is water; what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.

Then if you take the symbolical significance of baptism, always in the New Testament it is like unto a

burial. In the sixth chapter of Romans we are said to be "buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Baptism is a symbol of the burial and resurrection of Christ, and as the believer professes to have become one with Christ in death, he is buried with Christ, and raised again to walk in newness of life. The same truth is set out in the second chapter of the Epistle to the Colossians where it is said believers are "buried with him (Christ) in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." So that we see scriptural baptism is immersion, not sprinkling, not pouring, but the immersion of the candidate in water.

## II.

NOW BY WHOM WAS BAPTISM COMMANDED? Our Lord, you remember, set the example. When He came to John, John said: "I have need to be baptized of thee, and comest thou to me?" But Jesus said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." And so He was baptized.

I have my own conviction that it was intended that by His baptism our Lord symbolically represented His own death and resurrection just as the believer's death and resurrection are symbolized in his baptism in the name of the Trinity.

Then in the verse I have quoted to you, when the Lord gave the great commission to the disciples, He said: "Go ye therefore, and teach all nations," or "Go ye, and make disciples of all nations." But it is said that "Jesus made and baptized more disciples than John", that is to say, their discipleship was declared by their baptism. Accepting Christ as the Messiah they became His disciples, and were baptized in the days of His flesh. And it is said that He "made and baptized more disciples than John". And then He said "Go ye, therefore, and teach all nations", or "disciple all nations", "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." So that the Church was commanded to administer the ordinance of baptism.

And when you come to Pentecost, you remember they said: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Thus the Church began. It was thus the Apostle Peter interpreted the commission he had received from the Lord, when they asked what they were to do. He did not say: "Believe on the Lord Jesus, and then if you have no special objection, if you do not find it inconvenient you might, as a matter of privilege, be baptized." No; he said nothing of the kind. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off."

Then when you come to the eighth chapter of the Acts, you find Philip preaching in Samaria, and the Samaritans believed and were baptized. Then Philip was sent away down to the desert place, and he found the Ethiopian reading from the fifty-third chapter of Isaiah. You are familiar with the text. And when he said: "Of whom

speaketh the prophet this? of himself, or of some other man?" it is said, "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

What does preaching "Jesus" involve? Well, this Ethiopian did not know anything about it; he did not know of whom the prophet was speaking. He had been to Jerusalem to worship, and on his way home he was reading from Esaias the prophet, and somehow or other Philip must have told him of his obligation to be baptized, for he said: "See, here is water: what doth hinder me to be baptized?" Our version has it: "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

Preaching Jesus involves preaching baptism. A preacher wrote me once and said, "How do you baptize so many people? I have many converted, but I don't baptize them." I said, "How do you get people converted?" He said, "By preaching the gospel; of course in the power of the Spirit of God." "Well, why don't you baptize them?" "Oh, I leave that to them." But what right had he to leave it to them: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It is just as much my duty to baptize as to teach you to believe on the Lord Jesus Christ. I do not believe anyone can preach Jesus in the scriptural sense without laying it upon the heart and consciences of the people that it is as much a duty to be baptized as it is to receive Christ. It is a duty binding upon all preachers and teachers to declare the whole counsel of God.

Then in the ninth chapter of Acts you have the story of the conversion of Saul of Tarsus, and of how he went, blinded, to Damascus, and then came Ananias. And as Ananias preached to him, and told him the purpose of God in his life, there "fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." I believe a great many people would arise and be baptized if only the scales could fall from their eyes. Saul of Tarsus, believing on the Lord Jesus Christ, was baptized.

In the sixteenth chapter of Acts you have the story of two group conversions, Lydia and her household, and the jailor and his household. And they were all baptized. Believing in Christ they were baptized. Incidentally, it is said sometimes that that is the reason of household baptism, and that there must have been children in those two households. Not at all! There is nothing to indicate that there were children in either household. I have baptized many households in which there was no one who did not believe in the Lord Jesus Christ. It makes no difference whether you are old or young, if you only believe. It is said of the jailor that he believed in God "with all his household". So that everyone in his house who was baptized, believed. I say it was binding. It was recognized in apostolic times by all believers.

Then in the tenth chapter you have the story of the carrying of the gospel to the Gentiles, when Peter preached to the household of Cornelius. That is a most interesting occasion, because as Peter preached, the Holy Ghost fell on all of them who believed, and then it is said, Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

I have had a great many people say to me, "What we need is to be baptized with the Holy Ghost, to receive the Holy Spirit." I agree we should receive the Holy Ghost in His fulness. "Well, then, if we receive the Holy Ghost, we do not need to be baptized with water!" But let me remind you that the Apostle Peter, the same one who said at Pentecost, "Repent, and be baptized every one of you", preached to the Gentiles in the household of Cornelius, and was himself surprised that, as he preached, the Holy Ghost came in power upon all who received the Word. Before they were baptized they received the Holy Ghost. Then he said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

So you see, if you have received the Spirit of God, if you have not been baptized you ought to be baptized with water. That is the teaching of the Word of God.

### III.

WHAT DOES BAPTISM SIGNIFY? Very simply, it is an act of obedience. Do not get the idea that it is an ordinance which admits people to a particular church, a mere ceremony. It is not that: it is an act of individual obedience to Christ. "Go and make disciples, baptizing them." Baptism signifies that the person baptized has become a disciple of Jesus Christ, ready to follow Him, ready to obey Him. It is a confession of faith. "We are buried with him by baptism into death." You have heard me say it hundreds of times; quite frequently I say it in trying to make the way of life plain: what the Scripture teaches is that when Jesus Christ died on the cross you died; we all died in Him. He was our Substitute, our Representative. And when He was buried, we were buried, and when He rose from the dead, we rose from the dead in Him. And now we believe on Him, and we take to ourselves His death, His burial, and His resurrection. And baptism is God's way for us to make confession of our identification with Christ in His burial, and His resurrection. Thus we rise to walk in newness of life.

I believe it is a symbolic act of consecration. It means the dedication of the whole life to God — buried with Christ, the world behind us, the old life behind us. In the New Testament it is likened to the passage of the children of Israel through the Red Sea, when it said that they "were all baptized unto Moses in the cloud and in the sea." They were immersed; they were covered. They came out from the bondage of Egypt into a new life of freedom and perfect liberty. So we leave the old Egyptian life behind us, and come out on resurrection ground: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Let me say to you who are believers, and who have been baptized, if you and I really walk in newness of life, if you and I really show to the world around us that our affections are centred in heaven, and not upon earth, and that we are living for that other life, you will have no difficulty in persuading people of the reasonableness of baptism. You will be a living, walking, exemplification of it, buried with Christ, and risen again to walk in newness of life.

Now it is binding upon believers, and upon believers only. There is no authority in the New Testament for the baptism of unconscious children. I do not care how young they are, providing they are able to believe on the

Lord Jesus Christ. But baptism is for no one else but those who believe.

Someone says, "But did not the Lord say, 'Suffer little children, and forbid them not, to come unto me'?" Yes; and when they brought the children to Christ, the disciples wondered what they were bringing them for. Evidently the disciples did not believe in infant baptism. And Jesus said, "Suffer little children, and forbid them not, to come unto me." And the Scripture says He took them up in His arms and blessed them.

Furthermore, if they brought the children to Jesus for baptism they brought them to the wrong one, for Jesus Himself did not baptize, but His disciples. The Scripture is perfectly explicit that Jesus never did baptize anyone with water. John said "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." But He never baptized anyone with water. He did not baptize the children.

Infant baptism is a practice that has been prolific of more error than anything else that I can think of. It has put the name of "Christian" upon people. It has opened the door of the church to people who are not Christians. It has secularized, paganized, the whole Christian Church. It is a doctrine that has no support in the Scripture at all, and is directly contrary to the teaching of Scripture. Believers *only* should be baptized.

A man came to me the other day from out of town. He said, "My wife and I are in town, and she is very anxious that you should baptize her baby." He was perfectly sincere. I did not offend him. I knew how he had been trained, and so I said to him, "My friend, you do not need to have your baby baptized. Wait until the child is old enough to believe on the Lord Jesus Christ, and to act for himself." Let it be an act of obedience on the part of the believer, voluntarily yielding himself or herself to Christ. That is what baptism is. You will find no instance in the entire New Testament where anyone but a believer was baptized. And further, the New Testament is full of examples of those who believed being baptized.

Now our Lord Jesus Christ set them an example Himself. And if we would follow in His steps, we shall be baptized as He was. "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

Is it an urgent matter? Well, we read in the eighth chapter of Acts that the Ethiopian stopped in the midst of his journey. He said: "See, here is water; what doth hinder me to be baptized?" "And he commanded the chariot to stand still" and they stopped by the roadside and right there he was baptized. He did not say, "I shall think it over when I get home, and if after that my mind is settled on the matter, I shall be baptized." I will tell you how long you need to wait on the matter of baptism. Long enough to be sure that you are a Christian, and then take the first possible opportunity to obey the Lord.

In the sixteenth chapter of Acts we are told that "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." The jailor did not wait even until the morning. It was at midnight he heard Paul and Silas singing; it was at midnight the earthquake took place. It was then that he said: "What must I do to be saved." And as soon as he believed on the Lord Jesus Christ, the same hour of the night he was baptized.

On the day of Pentecost when Peter preached it is said "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

I have said enough to make it clear to those of you who desire to know the will of God. Everyone who believes on the Lord Jesus Christ should be buried with Christ by baptism "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

You do not need to consult anyone else. Let it be an individual transaction, a decision registered before the Lord respecting yourself that if you have not been baptized, believing in Him, and loving Him, you will hasten to do His commandment.

May He lead us all into the way of obedience for His name's sake, Amen.

Let us pray:

We thank Thee, O Lord, that Thou hast put this sign upon us permitting us to follow in the footsteps of the Son of God. We pray that Thou wilt awaken within the heart of everyone now believing in Christ a deeper desire to do the will of God from the heart.

If there are any here this morning who are not Christians, we pray that Thou mayest receive them, and lead them in the way of obedience.

Bless us every one for Thy name's sake, Amen.

### THE "MIRACLE" MONK

There is never a lack of variety in the Roman Catholic Church whenever "miracles" are concerned. We have "weeping statues" bleeding idols, Mary visitations, etc. However, the latest effort of the Roman Catholic Church to impose its stupid teachings on the gullible "flock" concerns a "Father Charbel Makhlouf".

This particular person was a Maronite Monk in a Hermitage in Annaya, Lebanon.

The story of this "miracle" started when on May 8, 1950, four visitors to the Hermitage took a photograph of the doorway.

When the negative was developed, it bore an impression of Father Charbel, who had died 52 years earlier.

In an article in a recent issue of the "Catholic Weekly" we are informed:

"Apart from the amazing incident of the photograph, he is credited with the miraculous cure of dangerous internal lesions in a religious sister, affected in 1950. Blindness in a prisoner was cured in May of the same year. Also in that year a young man whose left leg had been about three inches shorter than the right as a result of an accident, visited Father Charbel's grave and received an instantaneous cure.

"... A woman who had grown up hunchbacked as a result of typhoid in infancy, had a 95 per cent improvement recorded..."

The report also attributes "powers of clairvoyance" to the deceased "father" and that he "showed great power over creatures by repelling a great snake which had appeared among the brethren as they worked in the vineyards."

No doubt "Father Charbel" will soon be numbered in the list of "saints" of the Roman Catholic Church and so add to the financial gain of that church in its lust for power over the lives of the deluded individuals who give their allegiance to that satanic system.

—The Rock

### TORONTO BAPTIST SEMINARY

The summer is quickly passing! It seems as yesterday when the Seminary term closed. A look at the calendar, however, reminds us that in two short months classes will commence again. Already a number of young men have applied for admittance to the Seminary and inquiries continue to reach the office.

Any young men or women who feel called to full time Christian service would be well advised to send for details of the course. The training is *evangelical, scholarly and Baptist*. Just write The Registrar, Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada.

### A BIG DAY IN HARRISTON

Bethany Baptist Church in Harriston, Ontario, was the scene of great rejoicing on Friday, July 1. Friends from other Baptist Churches converged upon this small Ontario town to enjoy a day of fellowship with Pastor Bruce Rowlandson and the people of the church.

#### Recognition of Ordination

In the afternoon a council was convened to consider the advisability of recognizing Pastor Rowlandson as set apart to the full time gospel ministry. From Essex to Kingston and from Delhi to Owen Sound came delegates of various Regular Baptist Churches. Pastor Rowlandson gave a three-fold statement of his conversion, call to the ministry and statement of doctrine. Everyone present was thrilled with the statement and was led to praise God for His gracious dealings with His servant. The council voted unanimously to recognize Pastor Rowlandson as set apart to the gospel ministry.

Pastor Samuel Dempster of Kingston served as the able moderator of the afternoon. Rev. Geoffrey Adams, Central Baptist Church in Toronto delivered the charge to the congregation, reminding them that believers are fellow labourers and fellow soldiers of the Pastor. The Editor of THE GOSPEL WITNESS spoke briefly on the ideal preacher.

#### Mortgage Burning

In the evening a large congregation gathered to witness the burning of the mortgage. The pastor and the deacons took part in this brief ceremony. The preacher at the evening service was Dr. H. C. Slade of Jarvis Street Baptist Church. Again believers were heartened as the Word of God was expounded by His servant.

### A CLARIFICATION

On page 9 of THE GOSPEL WITNESS of June 30, there appears a sentence that might be misunderstood by some readers. It is found in Dr. Dubarry's Devotional Study in Revelation. It reads—"Through Him, the sinner's meager offering is made perfectly acceptable and satisfying because it is infinitely augmented by the Saviour's own merits and irresistably accompanied by His intercessions." A reader was concerned with the words—"the sinner's meager offering is made perfectly acceptable." Obviously the meaning is "the redeemed sinner's meagre offering," for the book of Revelation is written, Dr. Dubarry maintains, "to help Christians of all ages to walk during their earthly pilgrimage."



# The Priest Dispensed With

By C. H. Spurgeon

*"He that believeth on the Son of God hath the witness in himself."*—1 John 5:10.

IT IS part of the theory of Ritualism, that is to say, Anglicised Popery, that no man can know his sins forgiven unless he be assured thereof by a priest. They tell us that to know ourselves saved we must either have a revelation from heaven, which we may not expect, or we must wait till the day of judgment, or else, some duly authorized "spiritual father" must pronounce us absolved; they cannot suppose any other method of being assured of forgiveness. That is the theory, and in practice it comes to this, that when anything troubles your conscience you must make a clean breast of it to this, so-called, learned minister, *alias* parish priest, and tell him whatsoever things you have done, answering all questions, he may choose to put to you, whether they be clean or whether they be unclean; and then he will give you absolution in the name of God, claiming to be—mark, I am not saying what they do not say, for I quote from one of the most popular of their manuals, entitled "Steps to the Altar,"—claiming, I say, to be "a trustee from God, and commissioned by him as his ministerial deputy, to hear, and judge, and absolve." That is the theory, a very attractive one, too, to human nature, for man by nature is an idolater, that is to say, he desires something tangible, and visible, to revere and trust in. The old spirit which cried out in the wilderness, "Make us gods to go before us, for as for this Moses which brought us up out of the land of Egypt, we know not what has become of him," is still alive, and craves for idols, and delights to find them either in the form of priests or sacraments. As for faith in the unseen, purely spiritual worship, and simple reliance upon the promise of God, these are not according to human nature, and wherever you discover them they are the gifts of the Holy Spirit. Man's idolatry loves priestcraft, and therefore we should not be astonished if Ritualism were to become more and more popular, and subjugate the whole land. Confidence in priestly powers seems to afford the soul an easy way of coming to an anchorage. To come direct to Jesus with the whole heart needs thought, consideration, and heart work, but to confess to a priest and get his assurance of pardon is a method much less difficult, and less spiritual, and consequently more agreeable to human nature. What need of being born again from above when a little water will do it? What need of feeding upon Christ when bread and wine are the same thing? What need of the witness from above when every curate can assure you that you are pardoned? What need, I say, of the witness of the Holy Spirit, when any clerical person can pronounce you absolved?

I would in all kindness speak with those who are in bondage to this delusion, and suggest a few questions. You think it more easy to believe in a man appointed by God than to believe in Christ himself directly, but may there not be a doubt or two about the man? Is it not possible that he has not been rightly ordained, or that he himself when he speaks does not mean what he says; and remember, everything depends upon his ordination and intention. Do you say, "Oh, but he is certificated by the church"? But are there not grave questions as to the

church? Can apostolical succession be proved? It is the idlest of romances. The church of Rome has struggled to prove her own descent from Peter, but fails at the very beginning, and we may be doubly sure that the Anglican church is still more at sea. She calls the Nonconformists schismatics in reference to herself, but what is she in regard to the church of Rome? She has no apostolical succession, in the sense in which the expression is ecclesiastically used, and should be ashamed of setting up the fraudulent pretence. Her godly ministers have the same apostolical successor as all true servants of Christ have, and no more. No man has such a pedigree as to entitle him to represent the eternal God, and stand between the Father and men's souls; the claim is as gross an imposition as that of the fortune-teller, who pretends to prophesy. Hark ye, my friends, have ye no manliness? Does it not seem to you, as it does to me, to be a monstrously degrading thing that you should prostrate yourselves before a man like yourselves, and believe that he can pronounce the pardon of your sins? This precious "Steps to the Altar" says "let the manner of your confession be in an humble posture, on your knees, as being made to God rather than man." Mark you this, you are to go down on your knees to the man whom the State appoints to superintend the religion of your parish: What is it but Brahminism, mis-labelled Christianity? The whole drift of the scheme is to elevate a clerical caste, and lay all the rest of mankind at their feet. This is the reverse of the religion of the New Testament, which says that all believers are a royal priesthood, made by the Lord Jesus kings and priests unto God. Is not Ritualism quite sure to grow into Popery, nay, is not full-blown Popery already? Will it not once again reduce the world to slavery under an arch-priest at Rome or Canterbury if it be allowed to have its way?

And what saith the Scriptures? "There is one Mediator between God and man, the man Christ Jesus." Why should we set up other mediators, and go to them for absolution, when our Lord Jesus receives all who come to him? See you in the New Testament any trace of such assumptions on the part of God's ministers? Does the gospel say, "He that believeth and is baptised shall be saved, *if absolved by a priest*"? That interpolation is foreign to the gospel. "Believe in the Lord Jesus Christ and thou shalt be saved" is the gospel according to the Scriptures: "confess to the priest and thou shalt be forgiven" is the gospel of the Vatican. Everywhere the Scripture calls man to come into personal contact with his reconciled God in Christ Jesus. The first resolution of the awakened sinner is, "I will arise and go unto my Father." It is not, "I will arise and go unto the authorised minister who stands between me and my Father;" it is not, "I will resort to sacraments and ceremonies;" but "I will go to my Father." In fact the whole object of the gospel is to bring us near to God in Christ Jesus, and to put down every interposing medium. He who rent the veil of the temple has ended this priestly business.

This morning my business is to show that there is no need of a certificate from any man as to our being for-

given, for "he that believeth hath the witness within himself." He does not need a new revelation; he does not need to wait till the day of judgment: he is forgiven, and he knows it, and knows it infallibly too, by a witness which is within himself. Of that I shall speak, and may the Spirit of God help us to get at the real truth; yea, I would to God that all who hear me this day would believe in our Lord Jesus Christ, and have the witness of his salvation in themselves.

Let me, first of all, say a word or two about the way in which we are saved, the *modus operandi* of salvation, as we find it described in the Scriptures. Here it is in a nutshell. We have all broken God's law, and we are justly condemned on account of it. God in infinite mercy desiring to save the sons of men has given his Son Jesus to stand in the room, place, and stead of—as many as believe in him. Jesus became the substitute of his people, and suffered in their stead, and for them the debt of punishment due to God was paid by Jesus Christ upon the cross of Calvary. All who believe in him are thereby cleared before the bar of divine justice. Now, the Lord having given his Son has revealed this great fact in his Word. Here it is in this inspired book—the full statement of it—to this effect, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and that whosoever believeth in the Lord Jesus Christ hath everlasting life. This is God's testimony. We, who are here present, or at least the bulk of us, know that it is God's testimony, and all we have to do in order to realise the result of Christ's passion is simply to believe the testimony of God concerning it, and rest upon it. The argument runs thus: Christ saveth those who trust him; I trust him, and therefore I am saved. Jesus Christ suffered for the sins of his people; his people are known by their believing in him; I believe in him, and therefore he died for my sins, and my sins are blotted out. This is the summary of the transaction. God's testimony concerning his Son is at first believed, simply because God says so, and for no other reason; and then there grows up in the soul other evidence not necessary to faith, but very strengthening to it,—evidence which springs up in the soul as the result of faith, and is the witness referred to in our text—"He that believeth hath the witness in himself." There is no need for the intervention of any second or third party here; the man has trusted and tried the gospel for himself, and proved it to be true: what service can that gentleman in a long coat render to him? What more evidence can he bring with his Prayer-book or without it? The matter is as clear as the sun, what need of his tallow-candles?

We shall try to answer three questions to-day by the aid of our text—*How come we to be believers?* secondly, *How know we that believers are saved?* and thirdly, *How know we that we are believers?*

### How Come We To Be Believers?

#### I.

HOW COME WE TO BE BELIEVERS? Beloved friends, you know how faith arises in the heart from the human point of view. We hear the gospel, we accept it as the message of God, and we trust ourselves to it. So far it is our own work; and be it remembered that in every case faith is and must be the act of man. The Holy Spirit never believes for anybody, each man must personally believe. We cannot be saved by the faith of another, even though that other were divine; each one of us must himself believe.

But, having said that, let us remember that the Godward history of our believing is quite another thing, for true faith is always the gift of God and the work of the Holy Spirit. The Holy Spirit brings us to perform the act of faith by which we are saved; and the process is after this manner, though varying in different individuals:—First, we are brought *attentively to listen* to the old, old story of the cross. We have heard it a great many times, perhaps, but now we hear with an opened ear, anxiously desiring to know the inner sense. While we are so listening, the word commends itself to us: it awes us by its majesty of holiness, it attracts us by its beauty of love, and we perceive that it is the Word of God. Thus faith cometh by hearing, and hearing by the Word of God. Attentive hearers, earnestly listening, very seldom remain unbelievers long. The superficial hearer, who is satisfied to sit through a sermon but does not care to understand it, misses the blessing. The diligent reader of the Bible, reading it with prayer, is very unlikely to remain unsaved; before long the Spirit of God, who works through the word, applies some portion or other of Holy Scripture to the soul with power, and the man is brought to faith. We believe, then, not because a clerical person, or a crowd of clericals, assure us that the Bible is inspired, but because the Spirit of God, working with the word, commends it to our consciences and to our understandings, and therefore we believe. You will generally find that unbelievers do not read the Bible, and do not hear the gospel, and how can they believe in him of whom they have not heard? If they will not consider the gospel candidly, how can they expect to believe it?

Further, *the Holy Spirit is also pleased to make us conscious of our sinfulness, our danger, and our inability, and this is a great way towards faith in Christ; for the great difficulty in believing in Jesus is that men believe in themselves: but when they discover that their lives which they thought commendable are censurable, and when they find out that their native strength is feebleness itself, they are then prepared to believe in God's salvation. When a man can no longer rely upon himself, he cries to the strong for strength. Thus the Spirit of God leads us to faith by driving us out of self-confidence.*

Moreover, while attentively hearing, *we perceive the suitability of the gospel to our case. We feel ourselves sinful, and rejoice that our great Substitute bore our sin, and suffered on its account, and we say, "That substitution is full of hope to me; salvation by an atonement is precisely what I desire; here can my conscience rest." We learn that Jesus came by water, to cleanse our nature as well as to take away our guilt, and we say, "That also meets my need." Studying the great doctrine of the cross, it strikes us as being full of the wisdom and love of God, and as suitable for our case as bread is suitable for hunger, or water for thirst; and our moral instincts, by an inner witness which we cannot further describe, leap to the conclusion that this must be true, and therefore we believe it. You see, first, we give an attentive hearing to the gospel, then we receive by the Spirit of God a consciousness of our need of it, and then we discover the suitability of it to meet our need; and by that process we are led onward to genuine faith in Christ.*

There is but one more step, and that is, *we accept Jesus as set forth in the gospel, and place all our trust in him. He is set forth as the Saviour of mankind, bringing life and peace to all who trust him. We hear a voice that saith, "Whosoever will, let him come and take the water*

of life freely." We see the Saviour himself standing with outstretched arms, and crying, "If any man thirst, let him come unto me and drink"; and being assured of the freeness as before we were of the suitability of the atonement, we accept it: and thus we exercise the faith of God's elect. We have gone through a process which has divorced us from every other confidence, and brought us to rest on that which God hath set forth to be a propitiation, even the finished work, the blood and righteousness of Christ.

When the soul accepts the Lord Jesus as Saviour, she believes in him as God: for she saith, "How can he have offered so glorious an atonement had he not been divine? How could God set him forth to make propitiation for the sons of men had he not been equal to the task, a task requiring an infinite nature?" We worship the Son of God; in him we rest, and on him we lean, and we find in him all that we need. This is why we believe, then, and the process is a simple and logical one. The mysterious Spirit works us to faith, but the states of mind through which he brings us follow each other in a beautifully simple manner.

Now, in all this I see no room for the priest of all. For the preacher there is a niche, for "how can they hear without a preacher?" But the priest with his authority is an interpolation; like the fifth wheel of a steam-engine, he is of no possible service, and a good deal in the way. He deserves to be called "a superfluity of naughtiness." God's word convinces my reason, and God's Spirit wins my heart to faith in Jesus, what under heaven do I need more as a reason for faith? That gentleman with the gown on has no more to do with the business than if he did not exist, and his intervention to tell me by authority that the gospel is true, and that I am absolved, is as ridiculous as the conduct of that little African potentate who, as soon as he has eaten the few morsels of carrion which adorn his majestic table, bids a herald proclaim east, west, north, and south, that all other kings in the world are now permitted by his gracious majesty to have their dinners. Probably they have never heard of the permission, and have suffered no evil from being ignorant of it. Who is this fellow that he should take so much upon him? Having been brought to rest in Jesus as my Saviour by a perfectly reasonable process, by a chain of argument in which not one link is deficient, I care nothing whatever for any official confirmation from the gentleman in the gown, who has no argument, but bids me believe because has been ordained. I need no confirmation of what God speaks. Twice two will be four whether the parish priest says so or not, and God's testimony is true quite independently of all the gowns and surplices in and out of the robe-maker's shop. If her Majesty should give me the title-deeds of an estate, signing the transfer with her own hand and seal, I should smile at the lackey who should kindly offer to add his authority to her Majesty's act and deed. Where the word of a king is there is power, and this is pre-eminently true where the word of the King of kings is concerned. I have believed in Jesus Christ as he is set forth on the authority of God himself, and who are you, Sir Priest, to come between me and God? You tell the penitent, "You are to look upon the priest, as he is trustee from God, and commissioned by him as his ministerial deputy, to hear and judge and absolve you." Away with such blasphemous falsehood; we want no deputies, for we have Christ himself. You and your authority may go packing.

## How Know We That Believers Are Saved?

### II.

Secondly, HOW KNOW WE THAT BELIEVERS ARE SAVED? for that seems to be a grave question with some. "I trust Jesus, I believe in him with all my heart, but am I saved?" My dear friend, you ought not to raise that question, for it is finally settled by divine authority: but as you do raise it let us answer it for you very briefly. We know and are sure that every believer in the Lord Jesus Christ is saved, because God says so, and is not that enough? *God declares in his word*, even in that sure word of testimony, whereunto ye do well to take heed as unto a light that shineth in a dark place, that every believer in Jesus Christ is saved. The passages in which this is stated are far too many for us to quote them all; only let us note that memorable one at the close of Mark's gospel, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." The believer is saved, you have in those verses God's word for it. True, the believer is bound to profess his faith by baptism, which follows upon his faith; but the second sentence shows that the faith is the all-important matter, for it is added, "He that believeth not shall be damned"; faith being the vital thing which, if omitted, will involve damnation. How the whole of John's Gospel teems with this truth. Turn to the blessed third of John, and see how wondrously clear it is. In the sixteenth verse, for instance: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Read the eighteenth: "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Follow on to the thirty-sixth verse: "He that believeth on the Son hath everlasting life." Can anything be more plain and positive? Assuredly he that believes is a saved man. Turn to the tenth chapter of Romans. I shall only give you passages in which the truth is conspicuous as the sun in the heavens. Paul says in the fourth verse: "Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved." He rejects all idea of salvation by works, and lays all the stress upon believing in a risen Saviour. To the like purpose speaks the apostle in Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." This, indeed, is the great reason why the Bible is written, that we may believe on the Lord Jesus and have life through his name. So John tells us in the twentieth chapter of his Gospel and the thirtieth verse. See ye not then, brethren, if you believe in Jesus you are

saved certainly, and are ye not sure that it is so, because God declares it? If we from henceforth had no other witness, is not the witness of the Lord sufficient? It seems to me to be the essence of unbelief for a man to want a minister to tell him that if he believes he is saved, when God solemnly affirms that it is so. I could not conceive myself so forsaken of God as to assume that I could assure my fellow man of his pardon, and affect to pronounce absolution by authority committed to me. Surely this were presumption to be answered for at the last great day. God forgive those who are guilty of it.

Again, we know on the authority of Scripture that believers are saved, because *the privileges which are ascribed to them prove that they are in a saved condition.* Let us read in John again. John goes to the very root of every matter, and in chapter 1:12, he tells us, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." See, brethren, everyone that believes on the name of Jesus is a son of God; and how can a son of God be a lost soul? Will he cast away his own children? God forbid! In the same gospel, chapter 5:24, Christ himself tells us, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." He is gone out, then, of the region of death and condemnation into that of life and acceptance, and surely no one will say that such a man is not saved. Our Lord tells us, too, that every one that believes in him has the Holy Spirit dwelling in him, which could not be if he were not saved. Look at chapter 7:38: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit which they that believe on him should receive." So that the Holy Spirit dwells in every believer, and where the Holy Spirit abides salvation is certainly enjoyed. Our Lord also promises the resurrection to every believer. Read John 11:25, the glorious passage, wherein Jesus said to Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" Resurrection to eternal life is not the portion of the unsaved, for they "shall not see life, but the wrath of God abideth on them." You see that John's gospel is rich with this precious doctrine. Nor does he alone thus reveal the blessed results of faith: Paul also speaks of these privileges in all his epistles. If you turn to the Romans, how full that epistle is of the same truth. "Therefore, being justified by faith, we have peace with God through Jesus Christ our Lord: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." You remember the passage we read just now in the Epistle of John: "This is the victory which overcometh the world, even our faith," so that faith brings us victory, from day to day, even as faith at the very outset brings us remission of sin, as the apostle tells us in the Acts 10:43. But I need not multiply proof tests, it would have required several sermons to sum up the privileges of believers, privileges quite inconsistent with the idea that a believer can be an unsaved man. You can find these for yourselves, for they are a plentiful in Scripture as ears of corn in harvest. Everywhere there are such privileges ascribed to believers as could not be ascribed to them if they were not saved souls.

Once again, the whole tone of Scripture regards the

*believer as a saved man.* "Believers" is a common synonym for saints, for sanctified persons; and truth to say the epistles are written to believers, for they are written to the churches, and churches are but assemblages of believers. The Lord looks upon men as divided into believers and unbelievers, and between those two there is a gulf of difference as great as that between the Israelites and the Egyptians in the day when the pillar gave light to Israel but darkness to the hosts of Egypt. Believest thou in Jesus? Thou art in the favour of God. Dost thou not believe in him? Then no priest can help thee, nor canst thou help thyself; thou art lost and ruined and undone. The only way of escape is that thou believe in Jesus Christ.

Brethren, when the Word of God tells us so positively that having believed we are saved, can you see any earthly use in going to a person who says he is authorized of God, and asking him whether you are saved or not? I cannot for one. I think it far easier by God's grace to believe in Jesus than to believe in these begowned and bedizened clerics: and to believe in Jesus and in them too is like seeing by the light of the sun aided by the lamp of the glow-worm. What can the little men be at? In the bad old times in the south a free negro was forced to carry his papers about with him, but in that blessed day when the Jubilee trumpet sounded, and every African throughout the States was free, I can hardly imagine some little squire or country judge saying to the emancipated negro, "Sam, I will make out papers for you, and for your consolation I will put my name, 'Jeremiah Stiggins,' at the bottom." Why, the emancipated negro would have said, "I have seen the proclamation which has the name of Abraham Lincoln, the President of the United States, at its foot, and I do not care a button for your name or anybody else's." Having believed in the Lord Jesus, I have salvation upon the authority of the Word of God, and on the Holy Ghost's authority I know that there is therefore now no condemnation to them that are in Christ Jesus, and therefore I would not thank an angel for his oath if he tendered it in confirmation. When the little man in the surplice comes to me and says, "I will give you a certificate that you are absolved;" I reply, "I am very much obliged to you, but there are softer heads than mine, and you had better exercise your arts upon them; you cannot excite in me any feeling but that of pity, bordering on contempt." Before God the whole business is blasphemy, and before Christian men it is foolery and worse.

### How Do We Know That We Are Believers?

#### III.

The last point is this, HOW DO WE KNOW THAT WE ARE BELIEVERS? It is clear that if we are believers we are saved, but how do we know that we are believers?

First of all, as a general rule, *it is a matter of consciousness.* How do I know that I breathe? How do I know that I think? How do I know that I believe that there was once a Saxon Heptarchy? I know I do, and that is enough. Faith is to a large extent a matter of consciousness. A man is not always alike conscious of what is true, for a man might be in such a weak condition that he might say, "I hardly know whether my heart beats," and yet it will be beating all the time. Doubts may arise, and will, but as a general rule faith is a matter of consciousness. I live, and if you ask me for proof I reply, "I

know I do." I believe, and if you ask me how I know it I reply, "I am sure I do."

Still there is other evidence. How do I know that I am a believer? Why, by *the very remarkable change which I underwent when I believed*; for when a man believes in Jesus Christ there is such a change wrought in him that he must be aware of it. As in the case of the blind man when his eyes were opened he said, "One thing I know, whereas I was blind, now I see." That poor woman who had the issue of blood so many years, when she touched Christ's garment and was healed, how did she know it? We read that she felt in herself that she was made whole. She had touched the hem of the Lord's garment, and was recovered, and in the same way the believer knows that he has believed. Suppose a child was born in a coal pit, and has seen no light except that of the candles down below, and, that he is suddenly taken up the shaft to see the sun, and the green fields, and the sweet spring flowers. What a surprise! I cannot wonder if the child should think itself dreaming; but if you were to say to it, "Are you out of the coal pit? can you prove that you are?" why, notwithstanding that the child would hardly know where it was because of its vast surprise, yet would it be sure that it was out of the darkness, convinced by an argument within itself which nobody could refute. So we do know, brethren, that we are born again, for we feel a new life, and live in a new world. Things we never dreamed of before we have realised now. I remember one who when he was converted said, "Well, either the world is new or else I am." This change is to us strong evidence that faith is in us, and has exercised its power.

Brethren, we have further evidence that we believe, for *our affections are so altered*. The believer can say that the things he once loved he now hates, and the things he hated he now loves; that which gave him pleasure now causes him pain, and things which were irksome and unpleasant have now become delightful to him. Especially is there a great change in us with respect to God. We said in our hearts, "No God." Not that we dared say, "There is no God;" but we wanted to get away from him; we would have been glad to hear that there was no God. How altered are our affections! Now our greatest joy is in God, the nearer we can approach to him the better, the very sound of his name is delicious music to us. Now, we know that this change was produced by our believing in him, of that we are confident, for the matter is clear. A certain master had a servant whose mind was very much poisoned against him by slanderous tales. Everything the master did the servant misconstrued, because he considered him to be a tyrant and an oppressor. Now it came to pass that this servant one day learned more concerning his master, and found out that everything he had done was dictated by the most generous motives, and that his master indeed was one of the excellent of the earth. The moment that servant's thoughts of his master changed and he had faith in his goodness, he acted very differently, as you may well conceive; none could be more faithful and diligent than he. Now, we prove that we believe, because we feel towards God so very differently; he is loved in our inmost souls, and we delight to serve him. This would have been utterly impossible if we had not been changed in our feelings toward him by being led to trust him.

We know, also, that we believe because though very far from perfect *we love holiness and strive after purity*. You that have believed in Jesus, do you not now pant after

holiness? Do you not endeavour to do that which is right, and when you are conscious that you have failed does not conscience prick you? Have you not gone on your knees in bitterness of soul and said, "My God, help me and deliver me, for I delight in thy commandments; help me to keep thy statutes"? Right, and truth, and peace are the things you now seek after, whereas time was when these were of small account, and your own selfish pleasure, and your own perverted judgment, were the rule of your being. By this change of conduct we know that we have believed in Jesus Christ.

And, my dear brothers and sisters, we know that we have believed in Jesus Christ because now *we have communion with God*; we are in the habit of speaking with God in prayer, and hearing the Lord speak with us when we read his word. Some of us have spoken with our Lord Jesus so often that we have grown to be near and dear friends, and whatsoever we ask in prayer he grants us. Answered prayers are sweet testimonies to faith. When the Lord is pleased to deliver us out of trouble, when his Holy Spirit cheers us in depression, when he helps us under difficulties; when he makes us patient under pain—all these things become proofs that we have real faith in him, since our faith has realised him and brought him near, taught us how to live upon him, and so strengthened us in his ways.

Once more only upon this point, and then we will come to the practical conclusion: we know that we have believed in the Lord Jesus because we have over and above all this a secret something, indescribable to others, but well-known by ourselves, which is called in Scripture *the witness of the Holy Spirit*: for it is written, "The Spirit himself also beareth witness with our spirit that we are born of God." First our spirit bears witness to our new birth, and then the Spirit of God comes in and bears witness with our spirit to the same effect. Do you know what it means? If you do not I cannot tell you. "The secret of the Lord is with them that fear him." There comes stealing over the soul sometimes a peace, a joy, a perfect rest, a heavenly deliciousness, a supreme content, in which, though no voice is heard yet are we conscious that there is rushing through our souls, like a strain of heaven's own music, the witness of the Spirit of God. We are sure of it, as sure as we are of our own being, and by that witness we know that we are indeed believers in the Lord Jesus Christ.

Now mark, we may not ask for any witness to begin with beyond the testimony of God, nor will any other witness be given. I charge all of you here present not to say, "I will believe in God when I obtain the inward witness." No, you are bound to believe in God first, on the sure testimony of his word. If you believe his word you shall know the sweets of grace. To ask for more evidence first is as though a man should say, "Here is a medicine prepared by a physician of great repute, and it is said to be very powerful for driving out the disease from which I suffer: I will take it as soon as I see that I am improving by its means." The man has lost his reason, has he not? He cannot expect even a partial cure till he has taken the medicine. He cannot expect the result to come before the cause. You must take the good Physician's medicine as a matter of faith; and afterwards your faith will be increased by the beneficial result. You must believe on the Lord Jesus, because of the witness of God concerning him, for that is all the witness you ought to wish for, and all that God will give you. After you have

believed, other witnesses will spring up in your soul, as the results of faith, and so your confidence will be strengthened; but just now, beloved, believe in Jesus Christ, and having believed in him you shall know that you are forgiven for his name's sake.

In closing, let me ask every person here, do you believe in Jesus Christ or no? If thou believest thou art saved; if thou believest not thou art condemned already, because thou hast not believed. Remember that.

Let me next ask, are any of you seeking after any witness beyond the witness of God? If you are, do you not know that virtually you are making God a liar? For if God says such and such a thing is true, and you seek any further evidence beyond his word, you do in effect say that God's witness is not sufficient, and that God is false. I pray you behave not so insolently. Accept his naked word, for it is surer than the sight of the eye or the hearing of the ears. Behold how the arch of heaven stands without a single pillar, vast as it is: what sustains it but the word of God? See how this round world hangs on nothing, and yet starts not from her sphere: what maintains her in her course but the bare word of God? That word which rolls the stars along, and has never failed to fulfil its purpose, is that on which you are asked to lean. Sinner, will you believe your God? If you will, you shall be established, and blessed, and enriched; but if you still say he is a liar then shall you be as the heath in the desert which shall not see when good cometh; but suffereth perpetual drought. If you rest in Jesus, trusting him, you have done well, but yet you have only done him justice. There is no merit in believing what is true, who but a man of base heart would refuse to do so? To believe One who cannot lie is by no means a meritorious action, and hence salvation is by faith that it may be by grace; yet faith will bring to you life, love, joy, peace, immortality, and all that heaven can mean.

May God grant you grace to believe; but I pray you do not let the little man in robes stand between you and Christ. Let no one do so. I charge you, never regard anything I say as having any authority in it apart from the word of God. I reckon it of all crimes the greatest for a man to assume to mediate between men and God. Little as I respect the devil I prefer him to a priest who pretends to forgive sins; for even the devil has too much honesty about him to pretend to give absolution in God's name. There is but one pardoning priest, and he is the Son of the Highest. His one sacrifice has ended all other sacrifices; his one atonement has rendered all future oblations an imposture. To-day as Elias stood on Carmel and cried out against the priests of Baal, so would I. I count no words too severe. If my every speech should be a thunderbolt and every word a lightning flash, it would not be too strong to protest against the accursed system which once degraded the whole earth to kiss the Pope's foot, and is degrading our nation still, and that through a so-called Protestant church. O, God Almighty, thou God of Latimer and Ridley, God of the martyrs, whose ashes are still among us, wilt thou suffer this people to go back again to false gods and saints and saintesses, and virgins, and crucifixes, relics, and cast clouts and rotten rags; for to this also will they come if thy grace prevent not. Oh, my hearers, Jesus is the only Saviour of the sons of men. Believe in him and live. This is the only gospel: at your peril reject it. I pray you receive it for Christ's sake.

## For Younger Readers

### THE ASTONISHED SLAVE

A British merchant, who had taken his passage in a Turkish vessel on the Levant, had his attention drawn, during the voyage, to an interesting slave, a Mussulman (Mohammedan). He got into conversation with him and found him intelligent, quick and of strong, lively affections. He drew from him some particulars of his history, and found that he had been free-born, but had been made captive in war. The merchant was touched with sympathy for this helpless captive. The more he knew of him, the deeper was the interest he felt in his welfare; and he actually began to entertain the thought of effecting his release. Cautiously inquiring as to the sum requisite for this purpose, he found that it was considerably greater than the mercantile profits of his entire voyage. Still, he could not abandon the thought. An offer was made and at last accepted; but the slave, having overheard part of the conversation and mistaking the design of the foreign merchant — supposing that he was purchasing him for his own use abroad — he sprang forward, his eyes gleaming with indignation, and cried out, "And do you call yourself a free-born Briton, an enemy to slavery, and yet purchase me? Have I not as much right to freedom as you have yourself?"

He was proceeding in this strain of burning, indignant invective, when the merchant turned his eyes affectionately upon him, and said, "I have bought you, to set you free." Instantly the storm of passion was hushed: the slave burst into tears, and, falling at the feet of his deliverer, said: "You have taken my heart captive. I am your willing slave for ever!"

Reader, when first you heard of One who wished to have you for His own, did you rebel, oppose His purchase? How little you realized it was out of pure love for you! Does not your heart break as you think of these words, "to set you free" the price was paid; and can you but say to the One who gave His life for you — "I am your slave for ever"?

God says: "Ye are bought with a price" (1 Cor. 6:20), "purchased with His own blood" (Acts 20:28), "redeemed with the precious blood of Christ" (1 Pet. 1:19).

—*The Traveller's Guide*

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#### SERVICES

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 11 a.m. Morning Service  
 7 p.m. Evening Service  
 Thursday 8 p.m. Bible Lecture

**Pastor: DR. H. C. SLADE**

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**A Warm Welcome Awaits You!**

# Bible School Lesson Outline

Vol. 19 Third Quarter Lesson 4 July 24, 1955

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

## NEW LIFE IN CHRIST

Lesson Text: Romans 6:1-14.

Golden Text: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

—Romans 6:23.

### I. Walking in Newness of Life: verses 1-10.

Chapters 6 to 8 form the third division of the Epistle. The holiness of God, which was lacking in man (Rom. 1-3) and imputed to the believer through faith in Christ (Rom. 4, 5), will also be imparted to him by the risen and ascended Christ through the Holy Spirit (Rom. 6-8). Those whom the Lord pronounces righteous shall also be made righteous; the just shall be made holy.

People who are determined to go their own way will find strange excuses for their conduct; even Satan will quote Scripture in the attempt to justify himself (Matt. 4:6). Some might argue that since "where sin abounded, grace did much more abound" (Rom. 5:20), or in other words, the greater the sin, the greater the grace, therefore to sin much would mean that more grace would be made manifest (Rom. 3:8). The Apostle answers strongly in the negative, "May it not be so" (verse 15; Rom. 3:4, 6, 31). Sin may be the occasion, but never the cause of grace. As far as the Christian is concerned, more grace results in less sin. The one who was formerly dead in sin has now become dead to sin (Gal. 6:14; Eph. 2:1; 1 Pet. 2:24). Just as a corpse makes no response to the outside world, so does the Christian become insensible to many of the appeals of his former sphere of life (Gal. 5:24).

The Christian is identified with Christ the moment he believes, for he is at that time baptized into Christ by the Holy Spirit (1 Cor. 12:13). All that Christ is, and all that He did will be attributed to those of whom He is the Representative, just as all the people of a nation become party to a pledge or pact signed by its envoy on their behalf. Because of his union with Christ, the believer is reckoned as having died to sin in the death of Christ, and as having risen with Him in His resurrection. The ordinance of baptism pictures the death, burial and resurrection of Christ, and the one who is baptized confesses that he counts the death, burial and resurrection of Christ to have been for him (Gal. 3:27; Col. 2:12, 13). It would seem that verse 3 refers to the baptism of the believer into Christ by the Holy Spirit, and that verse 4 refers to water baptism, which is the symbolic representation of the spiritual truth of our union with Christ.

Christ rose from the dead by a stupendous miracle, by a display of power and glory so unique that this event is set forth as the proof that Christ was the Son of God (Acts 2:32-36; Rom. 1:3, 4). By that same power the sinner who believes is raised into new life (Gal. 6:15; Eph. 2:4-6), and by that power he is enabled to live victoriously from day to day (Eph. 1:15-23). Let us avail ourselves of the resources at our disposal (Eph. 4:20-24).

The truth of our union with Christ is illustrated by the process of grafting (verse 5; John 15:1-8; Rom. 10:17-24). Since we have been grafted into Christ as shoots are grafted into a tree, our life has become one with His. We have become partakers of His Divine nature, and we may share in His glorious resurrection power, just as the grafted shoots derive life and sustenance from the tree to which they are attached.

The "old man", the corrupt human nature which we inherited through Adam, received its death blow at Calvary (Eph. 4:22; Col. 3:9, 10); its dominion was broken on the cross of Christ. The expression "body of sin" probably refers to sin viewed as an organized power acting through the body.

A slave's bondage terminated at death. Once death had intervened, the master would have no power over his former

slave; the law binding the slave to his master would no longer be valid. Similarly, those who have died with Christ have been acquitted, and the claims against them by their former master, sin, have been discharged. Let us stand fast in our new liberty (Gal. 5:1).

The freedom of the believer is described also in legal language. Once a person had been executed, he would be regarded as entirely justified, or separated from the crime for which punishment had been exacted (John 8:36; Gal. 2:19; 1 Pet. 4:1). Christ died once and for all (Heb. 9:25-28; 10:10-14) and paid in full the penalty due to us. The sentence of death will never again be meted out to Him or to those who have taken shelter beneath His cross (John 3:16-18; 5:24).

It is well to remember that the life of Christ after He arose from the grave is distinct in many respects from His existence upon this earth prior to the crucifixion. He was no longer subject to the limitations of the flesh as before (John 20:19-25), for His Spirit was now in complete control (Acts 1:9; 1 Cor. 15:42-44; 1 Tim. 3:16; 1 Pet. 4:1, 2). He had vanquished sin; He had satisfied the claims of the law, and He had destroyed the power of death (1 Cor. 15:55-57; Gal. 3:13; 4:4, 5; Col. 2:14; Heb. 2:14, 15; Rev. 1:18). The fruits of His victory may be shared by all who put their trust in Him.

### II. Serving in Newness of Spirit: verses 11-14.

What a great deal of misery we would save ourselves, if we would but take God at His word! He asks us to count as true His word, that we have died with Christ and risen with Him, and He exhorts us to act accordingly (2 Cor. 5:14, 15; Cor. 3:1-3; 2 Tim. 2:11). No longer are we under the necessity of obeying the sinful impulses of the flesh, if we belong to Christ. Victory over the enslaving habits and cravings of the old nature is now gloriously possible. Christ has gained the victory for us; the enemy is no longer irresistible or unconquerable (2 Cor. 2:14). The Christian must not allow the corrupt life with its leanings toward sin and death to be supreme (Rom. 13:14); Christ must be enthroned in the life.

The act of placing oneself at the disposal of the Lord is described in terms of military life (verse 13). The two opposing armies are led, the one by Satan and sin, the other by God. The believer's bodily powers, his mind and his will are as weapons to be used in the service of his Commander and King (Rom. 12:1, 2).

An old Roman law provided that if a man should travel beyond the limits of the land, he would not be subject to the laws of Rome. Debts contracted at home could not be collected, and he would be free from all the obligations and restrictions, but at the same time from all the protection and privileges of Roman citizenship, as long as he remained abroad. The believer has been delivered from the land controlled by sin and Satan (verse 14), and has been translated into the Kingdom by our Saviour (Col. 1:13). Sin, then, cannot demand his allegiance; he does not have to commit sin. We sometimes hear this excuse for wrong-doing, "I could not help it." The believer need no longer be under such bondage. Nor can the law catch up with the believer and demand its sentence of death, for in Christ we have been transported from the realm of the law to the realm of free grace (John 1:17). We gladly, then, and wholeheartedly should serve the Lord, Who has liberated us from bondage.

### Daily Bible Readings

July 18—Union with Christ .....	John 15:1-8
July 19—Baptized with Christ .....	Gal. 3:22-29
July 20—Raised with Christ .....	Col. 3:1-10
July 21—Glorified with Christ .....	Eph. 2:1-7
July 22—Living unto Christ .....	2 Cor. 5:14-21
July 23—Walking in the Spirit .....	Gal. 5:17-26
July 24—Service with Christ .....	Rom. 6:15-23

### Suggested Hymns

Dying with Jesus.  
Help me, O Lord!  
Free from the law.  
More holiness give me.  
Take my life, and let it be.  
Saviour, Thy dying love.

# *A Progress Report to Our Readers...*

## **Our Announced New Subscribers' Goal for 1955... 2000**

Two thousand new subscribers in 1955! That was our announced goal at the beginning of this year. Already we have much cause to thank God for the many contacts He has enabled us to make and the many new friends who have become members of "The Gospel Witness Family".

In order that our readers may gain some conception of the progress made, we print below the number of new subscribers gained during the first six months of each of the past three years:—

	<u>1953</u>	<u>1954</u>	<u>1955</u>
January -----	113	32	59
February -----	92	22	121
March -----	54	20	123
April -----	35	16	70
May -----	32	26	97
June -----	32	19	206
Total	358	135	676

(Note: 120 of those in June of this year were for our South American project. Readers and friends contributed these new subscriptions for missionary friends in that continent).

In short, during the first six months of this year we have gained more new subscribers than during the first six months of 1953 and 1954 combined. We are still dissatisfied! Thousands of homes need this paper and would subscribe to it if they were aware of its existence. We dedicate ourselves to the task of finding these homes.

**IF WE ARE TO REACH OUR GOAL OF 2000 NEW SUBSCRIBERS IN 1955 WE MUST OBTAIN OVER 1200 DURING THE REMAINING 6 MONTHS — 200 PER MONTH.**

### GREAT AUTUMN ADVANCE

During the coming months we shall engage in an extensive advertising and circulation campaign. This will take time and money. We urge all our readers to pray for this advance. Further if any can send financial help we can certainly make good use of it in sending out sample copies, advertising and needed clerical help.

### DO YOUR PART!

Do you know of persons who should receive THE GOSPEL WITNESS? Introduce the paper to them and so help us realize our goal.

WE SHALL HAVE 2000 NEW SUBSCRIBERS BY DECEMBER 31.