

MINISTERS AND CHURCHES

Rev. George Sanders arrived home (Amherst, N. S.,) Saturday, Nov. 19th. Our Highway readers can well imagine the reunion of mother and son who had not seen each other for twenty years.

The special services at Havelock, N. B., closed Nov. 22nd. Attendance and interest were fine throughout the campaign and a few found victory at the altar of prayer. The people of our Killam's Mills and Salem churches gave splendid support, attending faithfully, praying earnestly, and giving generously. Rev. B. D. Price conducted a service in this church Sunday, Nov. 27th, and may have regular appointments there.

Rev. H. M. Kimball has been holding regular Sunday evening services at Centerville, N. B., in the Legion Hall with more than a hundred in attendance.

Lic. Roosevelt Benson writes that the Sunday School enrollment at Londonderry has reached fifty and the Sunday evening meetings have an average attendance of over thirty.

Let all pray especially for these new projects.

Rev. N. C. Beskin, able Jewish Evangelist-Author will be at Truro, N. S., Nov. 30th.—Dec. 11th for special services with Rev. N. E. Trafton and our church there.

Rev. F. A. Watson, pastor of our Church at Marysville has been in poor health. Brother Watson was unable to take his regular services Nov. 6th and 13th but has improved enough to take up his duties again.

Rev. H. E. Mullen and our church at Fredericton have been in special services with Rev. J. H. MacGregor as evangelist.

SPECIAL NOTICE

A special session of our Alliance will be held in the Reformed Baptist Church at Fredericton, N. B., Dec. 14th, 1949, at 10.00 a. m.

A second session will be held in the afternoon of the same day if necessary.

Ministers are requested to attend these special meetings and churches are asked to send delegates.

A. D. CANN, President

S. G. HILYARD, Secretary

THE WITNESS OF THE SPIRIT

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Ghost, has no occasion to "hope" he has the blessing, nor will it matter much to him what any person may think or say about it, even though he be the preacher, presiding elder or bishop, seeing he has heard from heaven. He does not require visions nor the witness of men and angels, after having heard from higher authority.

What constitutes the witness of the Spirit? Holy Spirit can bear testimony to our inner consciousness without exciting our emotions. It may be just an unmistakable impression or conviction that will bring great quietude and restfulness; a divine enabling to appropriate and consciously rest on the Word of God.

It was the same Holy Spirit who came upon Jesus in the form of a dove, that came upon the disciples as "a rushing mighty wind." There is not much demonstration in a dove, simply the gentle, subdued cooing. Perhaps we are safe in saying that the manifestations of the Spirit are rather the result of the witness of the Spirit. We are not to seek any certain manifestation, but we are to believe God,

and then the Holy Ghost will bear witness, and lift us out of the region of doubt and uncertainty into assurance, knowledge and victory. "It is the Spirit that beareth witness because the Spirit is truth" (1 John 5:6).

"Him" or "It"

Under the pretext of advanced spirituality, we sometimes hear men say, with a very significant shrug of the shoulders and shake of the head, it is not an "it" they want, or have, but "Him," meaning the Holy Spirit.

Now, all this sounds very nice, and to the unsophisticated, has the semblance of deep spirituality and superiority of experience; but the Bible student with experience and knowledge of the Satanic devices, and traits and tricks of the "old man," at once understands that in most instances such a speech is simply a "take off," and an evasive dodge generated by a lack of spirituality and antipathy to a definite experience of heart purity obtained by entire sanctification. We have found that the carnal mind does not object to seeking a "deeper work of grace," or, "a baptism of power for service," or "more of the Holy Spirit," so long as there is no insistence on the eradication and destruction of the sin-nature—the self-life.

In this same connection we hear it said, "it is not the blessing we want, but the Blessor." This is about equivalent to saying, "it is not the sunshine I want, but the sun"; or, "it is not water I want, but the fountain." But what is the sun for but to give forth sunshine; what is a fountain for but to give forth water; and what is a Blessor for but to bestow blessings? Even so, "He"—the Holy Spirit—comes into the heart to do certain things in us and for us.

Paul was never beyond speaking of "blessings," and burst forth in thanksgiving for the same; "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (things, marg.) in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3, 4). In writing to the Romans he said, "I am sure that when I come unto you, I shall come in This may be difficult to explain, seeing the Spirit has innumerable ways of bearing witness. In brief, the witness of the Spirit is the divine assurance, the voice of God in the soul, that gives the conviction or knowledge to our inner consciousness, that the blessing sought is now ours. Many have supposed that it consisted in great ecstasies and rapturous joy; or a something in which one would experience a sensation similar to that which one might realize in taking hold of some galvanic battery. That there are cases where such manifestations are experienced we do not question. But it is nevertheless well to remember that the fullness of the blessing of the gospel of Christ" (Rom. 15:29).

He also spoke of an "it," to "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ"; after praying in their behalf, "the very God of peace sanctify you wholly," he assured them by saying, "faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24). In connection with the historic Pentecost we read, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them." So we see there was

an "it" in connection with the Pentecost, hence this term should not be very objectionable.

We would insist that before any one can have the Holy Spirit in His indwelling, abiding presence and pentecostal fullness, he must receive the "it" of sanctification—that is the cleansing of the heart from inbred sin. "Faithful is he that calleth you, who also will do it." If we would have the "Blessor," we must have the "blessings," to the end "that we should be holy." Well for us if we have "the fullness of the blessing of the gospel of Christ," then there will be no objection to "it," and no occasion or disposition to use evasive terms.

QUARTERLY MEETING OF DISTRICT NO. 4

The Quarterly Meeting of District No. 4 convened with the Sandford Church on Oct. 6—9 inclusive. Rev. M. M. Grant had the opening service on Thursday evening, using the 6th. Chap. of Acts as his theme: "Unity of Brethren in the Church."

Friday evening's service was in charge of Lic. Scott Ingersoll who took his text from Luke 19th: "The Call of Zacchaeus."

The Business Meeting was held on Saturday afternoon with the following ministers present, viz. Rev. M. M. Grant, Rev. H. C. Mullen and Rev. H. S. Wilson.

Encouraging reports both verbal and written were received from the different churches.

Brother William Morgan of Bethany College preached from Gen. 14:15, "Abraham's dealing with Lot and Melchizedek."

Bro. N. C. Cochrane of Marysville, N. B., led the Love Feast reading and commenting on the 15th Psalm. A gracious time of testimony and praise was enjoyed.

Rev. H. C. Mullen brought the morning message from Eph. 1—3 impressing on us the value of the "Seal" that God puts on his chosen ones.

A short session of the Sunday School followed, Rev. M. M. Grant taking charge of the Lesson discussion.

Bro. Leslie Hicks of B.B.C. had charge of the afternoon service taking Hebrews 7—25 as his text. "God's ability to save to the uttermost."

Rev. F. A. Dunlop brought the Quarterly Meeting's closing message by preaching a very strong and forceful message from Eccel. 2—14.

H. S. LANDERS,

Clerk.

THE SPECIAL ALLIANCE MEETINGS

As announced elsewhere in this Highway special sessions of our Alliance are to be held at Fredericton, N. B., Wednesday, Dec. 14th.

The special business that necessitates this mid-winter business session relates to negotiations for the sale of a section of the Balmoral farm in South Africa. The proposed sale has been recommended by the superintendent of our African work, Rev. E. M. Kierstead and has the approval of our Foreign Mission Board, but the property cannot be transferred to the purchaser without action by our Alliance.

Other matters of business may be dealt with in these special sessions of the Alliance but the transaction relative to the sale of the property as referred to is the chief item on the agenda.