

The Gospel Witness

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

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THE TWO PARACLETES

By Rev. T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

In the holy Trinity there are Two who bear the name "Paraclete". In John, chapter fourteen, verse sixteen, our Lord says, "I will pray the Father, and he shall give you another Comforter,—Paraclete—even the Spirit of truth". Here the Holy Spirit, the third Person, is called "Paraclete". In the first Epistle of John, chapter two, verse one, the beloved apostle writes, "If any man sin, we have an Advocate—Paraclete—with the Father, Jesus Christ the righteous". Here the second Person is called "Paraclete". If the reader should ask, "Why is the same word translated in one place by the term 'Comforter' and in the other case 'Advocate'?" we may reply that the word "Paraclete" has a very broad meaning. It has the general sense of one who speaks in favour of another, as an advocate or helper. Our word "comforter" to-day has too narrow a conception to express fully the meaning of "Paraclete". Originally our English word "comforter" meant one who in any circumstances by his presence makes strong; and that is the true meaning of "Paraclete". But our English word "comforter" to-day has narrowed down to mean "consoler". The Holy Spirit is a Consoler, but He is very much more. He is Advocate, Helper, Guide, Instructor, and all that the Christian may need in any hour of trial.

It is very instructive that both the Lord Jesus and the Holy Spirit bear the beautiful name Paraclete, and no one else is ever called by that name. The fact that both the Lord Jesus and the Holy Spirit bear this name implies the personality of the Holy Spirit as well as that of our Saviour. The Holy Spirit is described as "another Paraclete". Jesus Himself was one, and the other Comforter was to represent Him. It was not a beautiful memory which our Lord bequeathed to us, not a shadow of Christ's personality lingering on earth after He had gone, but fading out more and more as He recedes. Instead of being that, the Paraclete Whom our Lord promised is none other than the personal, divine, all-loving and all-powerful Spirit of God. And yet these Two are in a very real, though mysterious, sense One. Almost in the same breath Jesus speaks of "another Comforter", and says, "I will

come to you . . . I go away"; and "Lo, I am with you all the days". He was about to leave His disciples, and yet by the Holy Spirit, He was going to be ever with them. Here we touch one of the lovely mysteries of the Christian faith.

It is interesting to notice where these two Paracletes exercise their sacred ministry. The Lord Jesus as to His visible presence is no more on earth. "He ascended up on high." Having purged our sins, He "sat down on the right hand of the Majesty on High". He has passed into the holiest, "there to appear in the presence of God for us". His sphere of ministry for us to-day is in heaven, and He will linger there until He shall "appear the second time without sin unto salvation". There He "ever lives to make intercession for us". To-day He is the One, "whom having not seen, we love"; and at the Lord's Supper it is an absent Lord Whom we remember, and that "till he come".

But the other Paraclete, the Holy Spirit, descended in power at Pentecost and sat down in the church of the redeemed on earth. In the second chapter of Acts, we read that "there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." He has come to abide with His church so long as the Lord Jesus is visibly absent. Every heart that has been sprinkled with the blood of Christ is the sanctuary where the Spirit takes up His abode. "What? Know ye not that your body is the temple of the Holy Ghost which is in you?" Dr. A. J. Gordon says: "An apostate church has proudly arrogated to herself the title, 'The Holy See', but the beautiful fact is that the lowliest tabernacle of flesh if only it has been sanctified by the blood of sprinkling is constituted by God's own authority the true Holy See, that is, the seat of the Holy One, the dwelling place of the blessed Spirit." This great truth should be accepted by faith, recognized in the life, and be rejoiced in with joy unspeakable. One fears that the presence of this dear and wonderful Friend in the soul is frequently forgotten. We are prone to live and act as if He were not there at all. This must pain Him deeply. To be cold and neglect-

ful of the blessed Paraclete within is a grievous wrong. Many professing Christians are living to-day as if the Holy Spirit had not been given. They live pre-Pentecostal lives. This is pitiful. It was not so in the early church. As we read the Acts of the Apostles, we feel the throbbing life of the Holy Paraclete in the midst of His people, and there is every possible reason for the same vitality to-day. The Holy Spirit is as really with us in all the fulness of His power as He was with the church in the first century. If His presence were only recognized and His leading obeyed, what wonders He would work within us! Why do we not say, as we begin each day, "The Holy Paraclete is within me in all the fulness of His grace and wisdom and strengthening power. Let me consult Him about everything to-day. He is my blessed Convoy, and all life to-day shall be lived in the enjoyment of His company and under His beautiful control." So the two Paracletes exercise their ministry in these two spheres—the Lord Jesus in the holiest of all above, and the Holy Spirit in the holy place within the redeemed soul.

What is the special ministry of these two heavenly Paracletes in their respective spheres? For one thing, they exercise a representative ministry. The Lord Jesus has passed into the presence of God for us. He appears in the Court of Heaven to represent every one whose case has been put into His hands. We are poor, guilty sinners, but His blood and righteousness answer for us. As the high priest of old went into the holiest once a year with the blood of the appointed sacrifice and there represented the people and presented the blood, sprinkling it seven times upon the mercy-seat, and before the mercy-seat, so our great High Priest has passed into "heaven itself" there to appear in the presence of God for us; and there He makes a perfect presentation of His sacrifice for us. The Lord Jesus, our Paraclete above, represents His people there. How glorious it is to be represented by a Person of such infinite dignity and glory! His is the Name above every name. No one can compare with Him. It is He Who bears our names upon His breastplate in the glory.

The "other Comforter", the Holy Spirit, comes from God and represents Him within us. He represents the mind and will of God in the soul. He represents to us "the holiness of God as our standard; the love of God as our comfort and inspiration; the wisdom of God as our guide; and the arm of God as our power". With what profound and tender love the Father looks upon the Face of the Lord Jesus, our Paraclete, as He stands and represents us in the high court of heaven; and with what eager love should we look upon the Holy Spirit, the Paraclete within, as He represents God and all His will within us! With what infinite regard the Father beholds the Son's representation of us in heaven! How deeply and tenderly should we regard the Paraclete in the soul as He there represents God to us. If the Father paid as little regard to the ministry of our Paraclete in heaven as we sometimes pay to the ministry of the Holy Spirit in us, where should we be?

These holy Paracletes also exercise a shielding and protective ministry. The Lord Jesus defends us against condemnation, and against all accusers. There is a beautiful word to this effect in Romans, chapter five. In verse eight of that chapter we read, "But God

commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified in his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Or, as Dr. Handley Moule's translation says, "We shall be kept safe in His life." We are in Him before the throne above, and we are kept safe in Him.

I remember seeing a picture when I was a boy of a British subject in Spain, in danger of being shot; and the British representative there was pictured as having wrapped the man in the Union Jack. Then, standing by the man's side, he said to the Spanish authorities, "Now fire a shot if you dare!" All the power of the British nation was at the back of that word. In Christ Jesus we are wrapped around with His perfect and accepted righteousness, and we are safe. He shields us against the accusations of our great enemy, from the threatenings of the law, from all our fears, and everything that would disturb our peace. "There is therefore now no condemnation to them which are in Christ Jesus." "Who shall lay anything to the charge of God's elect? Is it God that justifieth? Who is he that condemneth? Is it Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." With such a Paraclete in the court of heaven, the believer is for ever safe.

In like manner, the Holy Spirit, Who has entered and taken up His abode within us, shields us by His power from the forces of sin. By the energy of His life He sustains us, giving stability and strength. He empowers for conflict, for suffering and for service. He keeps the trusting soul from falling. In city and in home, in the quiet and in the rush of life, He protects against impurity and sin. He saves the life from selfishness by an inflow of divine love; from malice and hardness by an inflow of meekness, and gentleness, and grace; from every kind of evil and wrong, by flooding the soul with the love and power of God. And "as greater is He Who is in the believer than He who is in the world", the holy Paraclete within shields the life from sin.

Of the many aspects of the ministry of the Paracletes, there is one other which should be noticed here. They are both engaged in powerful and tender pleading for us. One of the sweetest comforts as we draw near to God in prayer is the assurance of the ministry of the two Paracletes. The ministry of both is seen in one great passage—Ephesians, chapter two, verse eighteen: "For through him," that is, through Christ,—"we both", that is, Jew and Gentile,—"have access by one Spirit unto the Father." We draw near to the Father by the ministry of the Paraclete within and through the mediation of the Advocate on high. In regard to the work of Christ above we read that "He ever liveth to make intercession for us", and in Romans, chapter eight, verses twenty-six and twenty-seven, we read: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the

saints according to the will of God." Dr. A. T. Pierson puts the ministry of the two Advocates in the matter of prayer thus: "Here is a stream. It starts in a pure spring and it empties in your drinking vessel in your own home, but it passes meanwhile through a channel where it takes up corruption. It starts pure, but it will not come to you pure unless you filter it after it has passed through its channel. True prayer starts in the groans of the Holy Spirit in the heart of the believer, but that prayer which the Holy Spirit awakens passes through the channel of our consciousness and individuality and takes the taint of our selfishness, our carnality and sin, and in order to come to God pure as it began in the suggestion of the Holy Spirit, it must pass through the refining and filtering channel, and that is through the pleading of the Paraclete above." So far as we are in fellowship with the Holy Spirit within, He can truly pray within us. So far as we are in fellowship with the Paraclete above, He can truly represent us. There is no conflict between the Persons of the Deity; and so prayer that starts with the Spirit and passes to its goal through the personality of Christ must come to the Father with the double recommendation that it is begotten by the blessed Spirit and presented by the beloved Son.

In conclusion, it is an immense comfort to know that both Paracletes have tender regard for our weaknesses. The Advocate on high is "touched with the feeling of our infirmities", and the Comforter within "helpeth our infirmities". This fact is a well-spring of comfort. So let us value deeply this two-fold ministry. Let us gaze with eyes of grateful love upon Him Who undertakes our case in the Court of Heaven, and rest assured that the Paraclete within will never forsake the trusting heart but will carry on His gracious ministry until we are purified and welcomed into the Eternal Home in the glory.

AN EVENING WITH DEAN STOCKLEY.

A large and happy gathering of Jarvis St. members, and Toronto Baptist Seminary friends, assembled in the Lecture Hall of Jarvis St. Church, on Tuesday evening, to bid God-speed to Dr. T. I. Stockley before his leaving for England for the summer. Mrs. Stockley was taken ill in England last summer, and was unable to return with Dr. Stockley when he returned to Canada in September. Dr. Stockley will sail from Quebec next week on the "Empress of Australia", to join Mrs. Stockley in England for the summer.

Our worthy Dean attended the prayer meeting on Tuesday evening, as is his wont, utterly unaware of what was the character of the meeting from nine o'clock forward. All the members of the Faculty of the Seminary were present, with the exception of Rev. W. S. Whitcombe, who sent his greetings, and deeply regretted that a previous engagement prevented his presence. Each member of the Faculty made a brief address, concluding with Rev. W. Gordon Brown, who, after a few remarks, read the address which we publish below. A cheque was presented to Dr. Stockley by Rev. E. A. Brownlee, Secretary of the Board of Trustees of the Seminary, and of the Deacons' Board of Jarvis St. Baptist Church.

Each member of the Faculty, with Mr. Brownlee, spoke in glowing terms of Dr. and Mrs. Stockley. Dr.

Handley Stockley, Dean Stockley's son, a medical missionary from China, who, with his wife, is spending a short time in Canada en route to England for their furlough, was present, and at the call of the Editor of this paper, who was Chairman of the meeting, Dr. Handley Stockley paid a beautiful tribute to his father. This gave special interest to the occasion, and brought tears of joy to many eyes as these two splendid servants of Christ, father and son, stood together on the platform.

Dean Stockley replied in his usual gracious way; after which the whole company took advantage of the opportunity to shake hands, and bid Dr. Stockley God-speed.

We are earnestly hoping and praying that Mrs. Stockley's health may be perfectly restored; that she may be able to return with Dr. Stockley to his loved work in the Seminary next Fall.

We publish the address-entire, because we want our readers to know what a large place this man of God has found in the hearts of the people who know him so well.

June 3rd, 1930

Dr. T. I. Stockley,
Toronto, Ontario.

Dear Dr. Stockley:

Before your return to England for the Summer, some of the multitude of friends you have made in Canada desire to express to you their great love for you as a fellow Christian, as a distinguished teacher, as an able minister of the New Testament, and an inspiring preacher of the glorious gospel of the blessed God. We want you to know how deeply we sympathize with you and Mrs. Stockley, and how profoundly sorry we are that Mrs. Stockley's illness should have prevented her being with you during the last Seminary year. We sincerely hope, and constantly pray, that Mrs. Stockley may speedily be restored to her usual health, and that we may have the joy of welcoming you both back in the coming Autumn. Meanwhile we desire you to know that we shall hold you both in affectionate remembrance, making mention of you in our prayers.

During the three years of your Deanship in Toronto Baptist Seminary your principal ministry has naturally been in the Seminary itself. The members of the Faculty have found in you a father in God, to whom they have looked up with grateful recognition of your premiership in rich, biblical, scholarship, in extended and successful pastoral experience, and in beautifully symmetrical character; and, growing out of all this, your inspiring, and authoritative Christian educational leadership.

Your colleagues in the work of Toronto Baptist Seminary feel in respect to your headship of this institution, that you are to the manner born; and they will pray that you may be long spared to continue the exercise of your great ministry in the position you now hold.

The President and Trustees of the Seminary have felt the most care-free satisfaction in your incumbency of the Deanship. In the three years there has never been so much as a ripple upon the Seminary's peaceful sea. As voyagers on the sea rest securely in the skill and courage of the tried captain on the bridge, so the Trustees and President of the Seminary record that they have had three delightful years of fellowship with you in our educational enterprise without so much as one moment's anxiety.

The students have found in you an able teacher from whom they have learned to prove all things and hold fast that which is good. But far more than even by your great teaching ministry, students and faculty, and all who have come under your influence, have seen in you the exemplification of the biblical portrait of what a true minister of the gospel of Christ ought to be. Your gracious spirit, your godly character, your absolute loyalty to Jesus Christ and His Word have made such an impression for good upon all who have come under your influence as can never be effaced.

The contribution you have made to the life of Jarvis St. Church cannot well be defined. You have been present in our services for prayer, unofficially. There the church has

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The Jarvis Street Pulpit

THE OLD, OLD STORY OF JESUS AND HIS LOVE.

How Is Salvation Received?

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

Preached in Jarvis Street Baptist Church, Sunday Evening, June 1st, 1930.
Broadcast CKGW 690 k.c. 434.8 metres.

(Stenographically Reported).

"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."—John 5:24.

Prayer by Dr. T. I. Stockley.

O God of infinite grace, our hearts rejoice that we have the privilege of drawing near to Thee, and addressing Thee under the dear name of Father. Thou hast brought us into Thy family through Thy wondrous grace, having been born again of the Holy Spirit of God. We rejoice in the privilege that we are able to look up into Thy face without any dread or fear, and say, Father, Abba, Father. May our hearts glow with love for Thee as we draw near, that our worship shall not be formal or mechanical, or with doubt or dread; but may it be tender, confiding, and restful, full of joy and blessing as we bow before Thee. We beseech Thee, O Lord, to hear us when we pray for richer blessing to rest upon the lives of Thy children. Make us more obedient to Thee; make us to delight to do Thy will more intensely. May it be our joy to follow Thy word, and to do the things Thou wouldst have us to do to please Thee in all things. Save us from grieving Thy Holy Spirit, and turning aside from the road or from indulging in doubt or fear. May our hearts be full of confidence in God, and restfulness in Thyself! We pray Thy blessing to rest upon all Thy children. Gather them all closer to Thyself, we beseech Thee, O Lord. May they love Thee with a warmer love; may it be their joy to represent Thee more vividly among the children of men, making it manifest to all that they belong to God, and are separate entirely from the ways of sin and of the world.

We think of some of Thy children who have wandered away, prodigal sons and daughters away in the far country, perhaps longing to return. May they feel the drawing of Thy Spirit now, and be led to come back home. How we rejoice that Thou hast a great welcome for all such! Thou wilt give them the kiss of forgiveness, and the best robe, and the ring, and royal sandals, and a place at Thy table, to share the joy and feast of Thy love. O God, grant, we beseech Thee, that, by the power of Thy Spirit those wandering ones may be restored to the Father's home.

We think of those who do not know Thee at all, perhaps who have been brought up in Christian homes; or in religious surroundings, and yet have had no personal experience of Thy grace. Lord, bring them to Thyself. May Thy word proclaimed this evening be the means of leading many of those who are religious in thought and feeling into a definite experience of personal trust in the Saviour, and joyous confidence in Him, so that they may be able to say that they know whom they have believed, and realize the joy of forgiveness, and a great warm welcome to the Father's presence.

We think of some who are anxious about their souls, and may have been for years past, and they have not been able to see their way. O break in upon them, Blessed Lord, we beseech Thee! Dispel all doubt and fear, all gloom, and shadow. Let there be such a manifestation of Thy presence, Lord Jesus, such a revelation of Thy love as seen in the cross of the Lord Jesus that they shall now be led to trust Thee; and from this glad hour know that they are Thine.

And those who are in doubt dispel their doubt, and enable them to rejoice in the Lord and in the full assurance of faith.

Hear us, O Lord, for those who are entirely indifferent. May these be stirred by Thy Spirit, awakened by Thy power out of their slumber, quickened, and brought out of their graves full of life and power, with love for God, and ready to consecrate their lives to His gracious will.

We commend to Thee, O Lord, the families of Thy people in all the homes of Thy loved ones, in all dwelling places. May family prayer be a regular joy in the homes! May Thy presence be realized, through all the sorrows and difficulties of life! May all Thy people realize how delightful it is to wait upon God, and love, and serve Him.

So hear our prayer. We remember all the suffering ones, the sick and afflicted everywhere, the aged and infirmed, those who are shut in and unable to come to Thy house. May all these feel the presence of Thy love, and have a gracious word spoken from Thine own lips into their very hearts. And may this assembly to-night be filled with the power of God. May Thy servant be richly endowed with Thy Spirit in proclaiming Thy message, and may it be a message of love and saving power. May our prayer find a welcome in Thy presence, O Lord, through Jesus Christ our Saviour, Amen.

Last Sunday evening I tried to tell you how salvation had been provided; that the Lord in His infinite grace had laid all our iniquities on Jesus Christ; that He died in our room and stead, "the just for the unjust, that he might bring us to God". I am aware that that is rather an old-fashioned view of things. But if it were reported in the newspapers to-morrow that a man had been discovered in the act of committing some horrible crime, if it were proposed to permit him to go without punishment, there would be an almost universal outcry against the proposal. Only in their relations with God, and with the law of God, do men propose that sin should be unpunished. There are men here this evening to whom certain people owe money. Why do you not forgive them? Why do you not say, "It is nothing to me; I shall not attempt to collect my account"? "Because", you say, "it is my just due, and I must be paid that which is owing to me." We live in a world of law. Law is inexorable in its operation; law knows nothing about mercy: "The soul that sinneth it shall die". If you doubt it, you do not need to go to a theological seminary to discover the truth of it, it will be enough that you walk through the wards of our hospitals, go into the asylums, keep your eyes and your ears open anywhere, for you will see there is nothing more patent in present-day human experience than that "the wages of sin is death".

Jesus Christ came to pay our debts, not only to suffer for us, but to suffer our punishment, to render to the outraged law of God a just equivalent for our disobedience. He magnified the law, and made it

honourable. He balances the books. He had written down to our credit in the books of God the infinite value of His own life lived, and His life laid down, and on the ground of that it has become possible for God to be just "and the justifier of him which believeth in Jesus".

But my question this evening is not, How was salvation provided? but, How is salvation received? It is one thing to know salvation is possible: it is another thing to be sure that we are really and eternally saved. No more important question could engage the thought of anyone than that. If someone, somewhere, this evening should hear me, whose name is posted in the police stations of the country, some violator of human law, for whom the officers of the law are looking, what glorious news it would be to him if one should lay a hand upon his shoulder and tell him, "I have learned how it is possible for you to come back into society, to look a policeman in the face, to go where you will, and to be perfectly sure you will not be apprehended, because due satisfaction has been rendered the law for all your crimes." How eagerly such an one would listen to a message like that! Or, if one were stricken with some deadly malady, and he were to hear that somewhere a remedy could be obtained, how eagerly would he press the question as to where, and upon what terms he might obtain that remedy for his ill. If one were going on a journey, a journey of compulsion, a journey from which he could not escape, but which he must take, how important that he should have the right ticket, and have the right and the last word of direction, so that he may make no mistake. Or, if one should hear of a great fortune laid up in the bank somewhere, if I could tell you of that to-night, and tell you that it is possible for you this evening to become a multi-millionaire, I am sure my words would not fall upon a deaf ear anywhere. You would eagerly say, "Tell me the name of the bank! Tell me how I may draw a cheque upon it! How may that fortune be secured?" A young man came to me not very long ago to tell me the interesting news that he was contemplating getting married; and he wanted to know how to do it: he wanted to know how he was to obtain his license, what questions he would have to answer; and then very particularly he wanted to know what questions he would have to answer during the ceremony; when he was to say "I will", and "I do". You may be sure that I instructed him very carefully, and I am positive I never had a more attentive hearer than when I was giving him directions.

And all this is wrapped up in the gospel. My text will tell you how the criminal may be delivered from all fear of the law. It will tell you how the man stricken with a disease which no human skill can cure, may be made whole again. It will tell you how to secure a ticket to glory, and be sure of your arrival at your destination. It will tell you how to make the best investment in life, where, indeed, to deposit your life so that you cannot possibly lose it. And it will tell you of the Prince of lovers; Who is the Prince of glory, and how He has loved you with an everlasting love, and comes to woo you, and to win your heart. And it will tell you how to answer Him; yes indeed, how to be married to Him, and how to live happily ever afterward.

Now is that not a good story? The old, old story it is, of Jesus and His love, of which men never weary, no matter how often they have heard it. I have observed that no one is more interested in the story, or the news, of a prospective marriage than someone who is happily married himself. And when it is whispered abroad that the angel of life has left a tiny bit of humanity at some happy home, no one is so interested in that tale as a woman who is a happy mother of a healthy family herself. Thus no one loves the story of Jesus and His love so much as those who have been enriched by it; and it will do even the oldest saint good to hear it over again. "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." I have long ceased from the mere preaching of sermons, and have learned that a minister's chief business is to direct people what path to take: to tell poor wanderers how to find the right way home.

I.

WHERE MUST WE BEGIN? BY HEARING HIS WORDS. "Faith cometh by hearing, and hearing by the word of God".

You know *there are people who will not listen to the Word of God*. They are like some who return letters unopened, refusing to read their contents. I have read in the Book of some who actually put their fingers in their ears and refuse to hear. People do that now: their ears are stopped with prejudice—by a hundred things indeed—and they will not hear. But you will never get your fortune until you hear about it; you will never be saved until you listen: "He that heareth my word". Oh, do not turn your radio off now because an old-fashioned preacher is speaking, because you may hear something to-night worth while; you may hear how to be rich, and how to be happy; for certainly all these are involved in this: how to be saved. But you must *hear*. Unless you give attention to the message you will never know what it is to be saved. The reason some people are not saved is that they will not hear the word of the Lord. That was the sin of Ahab. He refused absolutely to listen when God spoke. That was the sin of Jehoiakim you remember. "O earth, earth, earth, hear the word of the Lord." "He that heareth my word."

What are we to hear? *We are to hear the word of Jesus Christ, the incarnate God*. Many are willing to listen to other voices, but they will not hear when Jesus speaks. They are willing to listen to the magazine writer, and to the latest daring professor who will tear the Bible to pieces. They are willing to listen to the voice of science,—often falsely so-called, for science has not yet reached finality; but each generation of scientists are chiefly occupied in telling their contemporaries what fools their predecessors were. I shall wait until science reaches the end of the journey, arrives at absolute finality, before I allow myself to be disturbed by its alleged contradiction of the Bible. But how many there are who are willing to listen to voices which guess at the truth, and every voice but this: the voice of Him Who is able to say, "Verily, verily, I say unto you, he that heareth my word—" You must hear His word: there is only one Voice that can break in upon earth's silence. There is

only one Voice that can speak with authority of the soul's relation to God, and point the way unerringly from this life to the next. No; you must put the word of Jesus Christ above everybody else's word, if you are going to be saved. Yes, His word in respect to everything. Why there are some who say, "I am willing to listen to the Lord Jesus when He speaks of moral matters, of spiritual concerns, but what did He know about science? What did He know about history? How is it possible for me to submit my intellect—a man of modern mind—to Jesus of Nazareth?" Oh, poor man, Jesus of Nazareth was before Abraham: "Before Abraham was, I am"; "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." YOU MUST LISTEN TO HIM!

And when you have listened to Him you will have no difficulty with the Bible, because Jesus puts His imprimatur upon the Old Testament Scriptures, and certifies to their absolute accuracy, building His arguments even upon a solitary word, upon a solitary syllable, upon the number of the noun. Whatever you believe, Jesus of Nazareth believed and knew that the Old Testament was God's Word. So in the New Testament, in precisely the same way, His word is fulfilled in its every page, in its every sentence; and His Person, and Presence bind the sacred volume together. It finds its unity and its authority in Him: He is God. "He that heareth my word." Will you listen to Him? From Genesis to Revelation the Bible is the record which God hath given of His Son; the gospel message is the word of Jesus. Did He not say to me, has He not said to every believer, "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 always, even unto the end of the age"? Will you hear His word to-night?

Of course, *it must be a spiritual hearing*. Many may read the Bible, and hear the gospel without its reaching either heart or conscience. Not everybody who looks upon a sunset sees its glory. Not everyone who walks through an art gallery enjoys its wonders, and its beauties. Not everyone who hears music really appreciates it. They may hear sounds, and no music. I knew a man once who told me that he could not tell the difference between the "Old Hundred" and "God Save the King". I was sorry for him. He had no musical sense at all; all sounds were alike to him. "Except a man be born again he cannot see the kingdom of God". Unless the Holy Ghost unstops these deaf ears we shall not hear His Word. "Do you mean to tell me, sir, that it begins with God?" "Yes, that is why you have been troubled ever since last Sunday, and some of you long before that: you have not been able to shake off the voice that spoke to you." A man who is a truck driver said to me one day, "I keep myself awake sometimes on the road by just singing to myself what I hear in Jarvis St.: "I can hear the Saviour calling". Have you heard the Saviour calling? "My sheep hear my voice, and I know them, and they follow me." I remember answering the telephone one day a few years ago, and as soon as I heard the voice calling my name, I said, "Why Mrs. So-and-So, where in the world did you come from?" "Why", she said, "I am

amazed that you should recognize my voice." I had not seen or heard of her for seventeen years, and I did not know whether she was living or not, and I had heard thousands of voices in the meantime. But hers was different, and I recognized it. And there is no voice like the voice of the Good Shepherd. When you really hear Him, you say, "Ah, I have been to church many times, and I have heard the preacher, but it was not the preacher I heard to-night; it was Somebody else I heard; there was a Voice within a voice". Do you remember the story in the Song of Songs which is Solomon's where the spouse is represented as saying, "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." Oh, what a blessing it is when we hear His voice, when the Good Shepherd calls, as the old theologians used to say, "effectually," so that it is distinguished, and differentiated from all other voices, and we know that it is none other than the voice of God! Have you heard it? Will you hear it? If He has called you, if you give attention, you may find the way to heaven this evening. Many have found it here.

Among those who came forward last Sunday night was a young man from Holland, a young Dutchman, and oh, how his heart was opened to the reception of Christ. He came to me and said, "I have to leave Toronto on Thursday. I am going back to Holland, and I wish I could be baptized before I go." On Thursday evening he was baptized, and we heard his testimony, and saw the very light of heaven upon his countenance. He told us that he was going home to his father and mother, and to all his friends "to tell to all around what a dear Saviour he had found". And you may find Him here, or rather be found of Him. "He that heareth my word."

II.

WHAT NEXT? "AND BELIEVETH ON HIM THAT SENT ME." "Now, sir," says someone, "you must not shut me up to any particular creed. You know I have no creed." Yes you have, and *your creed is that you have none!* Nobody ever talked greater nonsense than that. Of course you believe, and you live by your faith, and you are what you are because of what you believe. What you believe determines what doctor you will call when you are ill. It is what you have heard of a certain physician, and what you believe about him which leads you to send for him to minister to you when you are sick. What you believe will determine where you will invest your money, if you have any to invest, because you want to know whether it will bring you returns. You examine the evidence, and on the basis of the information provided you form your judgment, and you base your belief, and out of your belief comes your conduct; thus what you do is determined by what you believe. Why, my dear friends, what you believe determines what sort of car you drive. You say, "That is not the case at all. I know there are plenty of cars better than mine. It was the size of my purse that determined my purchase." But it was what you believed about your purse, do you not see, as well as what you believed about the car that led you to buy a certain car. Nothing is more absurd than for a man to say that he is independent of what he believes. And if anyone

says, "I will not believe anything I cannot prove", he will prove himself to be ready, just by that very statement, to be sent somewhere where people, who are not over intelligent, go. That is where you ought to go if you talk like that. Because, dear, friends, you do believe, and your course of conduct, your character, all that you are, all that you do, are determined absolutely by that which you in your heart believe; not what you profess to believe, but what you believe.

"He that heareth my word, and believeth on him that sent me." *Now what you believe about this word, what you believe is contained within this word, what you believe of God's revelation of Himself will determine your attitude toward God.* What are we to believe? We are to believe on Him Who sent Jesus Christ; that is the God in Whom we are to believe. I do not mean that remote Force, that indescribable, unknowable, infinitely removed Power that in the beginning originated something, and set in operation some evolutionary process of which we are the proud result. Oh, let me say what I have often said, If there be anything in evolution at all, I am profoundly thankful that I, at least, did not arrive on the scene earlier, for we are bad enough now, and I am glad we are no worse. We are a bad lot. No, no, it is not the God of the evolutionist Who is an unnamed Force, an unknown and unknowable Something. Not that. "He that heareth my word and believeth on him that sent me." The only God I know is the God and Father of my Lord Jesus Christ. The only God I know, or ever expect to know, is the God Who is revealed in the Person of Jesus Christ. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." That is how we are to know God: by believing. To come into right relationship with God we are to believe in Him as Christ revealed Him to us; as sending forth His Son to be the Saviour of the world. "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Do you believe in God as the One who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"?

Our views of God are very largely determined by our views of the universe. Instead, our views of the universe ought to be determined by our knowledge of God. He is to be First: the God Who sent Jesus into the world. And when I accept Him, when I believe in Him, *I accept His estimate of this old world.* And God's estimate of this world was that it was so sunken in sin, it was so hopelessly, irretrievably, lost that nothing but a divine act could ever save it. He saw sin to be such a malignant disease that nothing could cure it but His own blood; and He gave Jesus to die. Oh, if you are proud of yourself, and disposed to congratulate yourself that you do not need this salvation, then you do not believe in God as the God Who sent Jesus into the world; for our Lord Jesus shuts us up in that passage to an acceptance of that revelation of Himself that God has made to us at Bethlehem, in Galilee, and Judaea,—wherever Jesus lived and wrought,—and last of all at the place called Calvary where He bowed His head and died; and at the mount called Olivet, whence He ascended into the glory, returning to the Father's bosom—that revelation of God, and the record

which God has given to us of His Son, is a mere parenthesis in the eternal existence, the disclosure of the very heart of God. Believe that and you will have a Saviour to-night. "He that heareth my word and believeth on him that sent me." What follows?

III.

"HATH EVERLASTING LIFE," YOU HAVE IT. "Explain it to me, please?" I cannot, any more than I can explain the mystery of physical life. The men of science will tell you that they do not know what life is. Someone long ago said that God had reserved a point at the genesis of life for His own direct appearing. A year or so ago one President of the British Association for the Advancement of Science said that science hoped some day to see life produced by chemical processes. His successor said, We know nothing whatever about life except that all life comes from antecedent life, and that it is not in the power of man to give life at any time. Oh, we can take it way, but we cannot give it. No; "the gift of God is eternal life"; He gives it. No one else can give it. And when it is given no one can explain it, though every one who has it, knows it. Is not that glorious, that he who thus believes hath life? That is what salvation is, my friends. It is something that happens within. It is not merely subscription to a creed. We may believe, and must believe the truth as revealed in Christ. But salvation is much more than an intellectual assent to something that is written: salvation is the reception of something from God, which God gives to those who believe. It is the impartation of new life that was not there before. As Dr. Stockley read to you last Sunday evening, it is being born again; it is a quickening process,—the touch of God upon a soul that has been separated from God, and made to live again. It was symbolized in this beautiful ordinance this evening, that somehow when Jesus went down into the grave, and came up out of the grave in resurrection power and glory, He released a power which is at the command of faith.

We may have life in Him, and *it is everlasting life.* We do not experiment with Him: "He that believeth on the Son hath life"; and the life we have is the same kind of life that Jesus has. Just as the life that is in my little finger is exactly the same kind of life that is in my head, so the life of the very humblest member of Jesus Christ is the very work of God,—something that God has done, and no power in the universe but the power of God can effect;—that has been wrought in everyone who believes. And he who thus believes hath everlasting life. Spurgeon used to say "H-a-t-h spells 'got it'." That is a strange way to spell got it, is it not? "He that believeth . . . hath everlasting life." You may not be able to handle it, feel it, touch it, see it, but God Himself gives it to you, and assures you that you have it, and you may be sure tonight that you have it.

Ah, I wish you would exercise half as much faith in God as you do, some of you, in the promises of man. I do not know, but I dare say there are some people who gamble a little, who are here to-night—we have all sorts coming to Jarvis St.—and you had a sure winner the other day, did you not? You already had it, or you thought you had! But you did not get anything. Oh, how many men have believed

in, and reposed their confidence in, things that were not worthy, until they have lost everything. But if you trust Jesus, and believe His word, you have it; and there is not any doubt about it.

IV.

"AND SHALL NOT COME INTO CONDEMNATION." No FUTURE CONDEMNATION! You will have much difficulty if you trust Christ: you will have plenty of temptation, *but you shall never come into condemnation.* The devil may pursue you, and worry you terribly, but you will never come into condemnation. You may perhaps offend many religious people, and they may not be very kind to you—I have sometimes had a bit of experience like that myself—but that does not make any difference: *you shall not come into condemnation.* You may have to go outside the camp bearing the reproach of Christ; your good may be evil spoken of, and some people may say, "I am not on friendly terms with that man." But that will not kill you; and *you shall not come into condemnation.* So far as the law is concerned it has been satisfied; its utmost requirements have been fulfilled by the life, and death, and resurrection of Jesus Christ. Your name is now written off the criminal list; and if you believe in Him *you shall not come into condemnation.*

Oh, *there will be a judgment some day.* I am glad of it; I am glad the books are going to be opened, and there is going to be an adjustment of the moral balance by and by. If I did not believe that I should have to believe that this world is without a moral government at all. No, no, there must be a judgment, a great Assize, a day in which God will judge the secrets of men. And that will be a terrible day when the word shall be heard:

"Come to judgment!

Come to judgment, come away!"

The Christian will have no fear of that, for he will say, "My case was settled out of court; my fine was paid, my debt has been discharged; I am not afraid of the great White Throne: I shall not come into condemnation, because I have an Advocate with the Father, Jesus Christ the Righteous, Who never lost a case. And furthermore, He is both Advocate and Judge, and I have the very word of the Judge Himself for it that I am acquitted, that I am free, and I do not care what all the devils in hell may say, *I shall not come into condemnation.*" He who thus believeth is passed from death unto life.

It is settled, dear friends; you have the earnest of your inheritance already. How people quarrel about a will, do they not! What disagreements there are about the division of the property! I am glad that our Lord Jesus is His own Executor; He knows what He put in His will, and He will see to it that we share His fortune! We have got an earnest of it already. Those who believe have already passed—they *are* past—from death unto life. What that death was I do not know, and I pray you may never know! What that life is I do not know, but it is glorious! I know that it will unfold in ever-increasing grandeur and beauty, and we shall go on with God through all eternity.

You may go away to-night with the absolute guarantee of the promise of God Who cannot lie, that you shall not come into condemnation, but that you are passed from death unto life. Oh believe it! Just trust

Him, and all that Jesus did will be reckoned to your account. Then finally you shall be saved with an everlasting salvation.

We are going to sing presently, "I can hear the Saviour calling". It is not in any book that we have: we sing it from memory. And we want you to sing it, those of you who are Christians, with a prayer in your heart that people, while separated from us, may hear it, and answer that call. Perhaps there is a man yonder in his room, or perhaps in some restaurant where he is eating a late meal, and where someone, not knowing what was coming, has just turned on the radio; and the Spirit of God may use that to smite him, and save him. You have only to trust; you need not get up from the table, or even put down your knife or fork. Wherever you are, only believe on Jesus Christ; and instantly, "in a moment, in the twinkling of an eye", you have everlasting life, the gift of God. All is free, with nothing to pay. Let us now bow together in prayer before we sing our closing hymn.

O Lord, we thank Thee for the simplicity of Thy way of salvation. We are so blind and ignorant, and so foolish, all of us. We have been so sadly bewitched by the enemy of souls. We have shut our ears so often to the message of love. We pray that this evening every ear may be opened. It may be that even at this minute outside of this great congregation there are thousands who are bowed in Thy presence who have heard this word. O Spirit of God speak to-night. May these men and women and boys and girls hear Thy voice, and believe on Him that sent Thee; and enter into the joyous possession of everlasting life. Oh, bless us in this service. Grant, we beseech Thee that many may be given courage to confess Thee. We ask it in the name of Jesus Christ our Lord, Amen.

Will you tarry with us as we sing this hymn? We shall sing it softly. Because of the Lord's Supper to be observed at the close of the service, we may not continue to the end of our radio period, but we shall sing the hymn together:

"I can hear the Saviour calling."

Now as we sing the first verse, if you have heard the Saviour calling, respond to Him. Will you, who are Christians, be the mouthpiece of the Holy Spirit? pass the invitation to anyone who may be beside you, whom you do not know. If he is a Christian, well and good. If not, invite him to come, and offer to come with him. Let us sing it:

"I can hear my Saviour calling,

"Take thy cross and follow, follow Me'."

While we sing the chorus: "Where He leads me I will follow", He will lead you if you will follow Him; only come and openly avow your faith in Him. Somebody ought to have done it twenty-five years ago. It is a long time to have wasted apart from God, but come now as we sing the chorus:

"Where He leads me I will follow,

I'll go with Him, with Him all the way."

Here is one who comes. Who else will come to-night?

"I'll go with Him through the garden,

I'll go with Him, with Him all the way."

Going through the garden may mean that you will have to go alone except that His angel will go with you. Will you come as we sing the next verse? The distance down that aisle may look to be rather long, but He will shorten it, and He will come with you, as He has done many a time. Who else will come?

"I'll go with Him through the judgment,
I'll go with Him, with Him all the way."

Why not, when we know there is no condemnation? We have nothing to fear, no judgment to fear, for we are "in Christ". Are there not many others who will come as we sing this word, in confidence that your sins were laid upon Christ. Step out in faith, and come as we sing this chorus.

"Where He leads me I will follow,
I'll go with Him, with Him all the way."

Another has come. Let me press this invitation. You saw that ordinance to-night, and you know the scripturalness of it if you have been buried with Christ. If you have not, will you obey Him? And if you would like to do so, will you come out and say, At the first opportunity I am going to put on Christ according to the teaching of Scripture and be baptized. There may be some of you who want to come into

the fellowship of the church. You are a baptized believer, but you do not belong to any church in Toronto. Come along if you believe with us. If you are of the dancing, card playing, variety of Baptists, do not come with us, because you would not be very happy. But if you are going to be out-and-out for Christ seven days in the week, you come. We shall be glad to have you. Let us sing the last verse:

"He will give me grace and glory,
And go with me, with me, all the way."

He who gives grace, always gives glory. Will you come? Are there others who will come? We must close the service because of the service to follow, but come.

"Where He leads me I will follow,
I'll go with Him, with Him all the way."

We beseech Thee, O Lord, to bless the testimony of Thy word to every one who has been here this evening. Seal it; we beseech Thee, upon heart and conscience, and may many ere they sleep this evening give themselves without reserve into the keeping of the sinner's Saviour, and rejoice in His eternal salvation. And may the grace of the Lord Jesus, the love of God, and the communion and fellowship of the Holy Spirit, abide with us all to-night and forever, Amen.

"IF TWO OF YOU SHALL AGREE".

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, June 1st, 1930.

(Stenographically Reported)

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

"For where two or three are gathered together in my name, there am I in the midst of them."
Matthew 18:18-20.

No argument, I am sure, is necessary in this place to prove the efficacy of prayer. Those who worship here believe that God answers prayer. There is a view abroad to-day which is very prevalent, to the effect that the laws of God are so fixed that it is useless to pray. We believe that the word of God confirms the view that we are subject to universal law, but the Bible reveals God as One Who is above the created order: while in it, He is above it; while immanent, He is personal and transcendent; while Himself the Source of all law—the Law-giver—He can suspend the operation of His law or bring superior laws into operation. In the Bible, He Who is the Maker of all worlds is represented as one who bows down His ear to listen to the poor and needy. He Who is King of kings and Lord of lords is pleased to listen to the cry of a little child. Many of us here know the value of prayer, because our prayers have been heard.

What a blessing it is that the Bible is so full of promises to individuals, that we have here the record of the example of men who have prayed alone! When Abraham prayed for Sodom and prayed so effectually

that Lot was delivered out of Sodom, he prayed alone. When Jacob obtained his great victory and was given a new name and, ceasing to be Jacob, the supplanter, became Israel, the prince—he prayed alone. "Jacob was left alone; and there wrestled a man with him until the breaking of the day." Moses, of necessity, often prayed alone. Aaron alone stood between the dead and the living, and the plague was stayed. Elijah is noted as a man of prayer, and in a day of almost universal apostasy he prayed alone, and God answered the prayer of one man. There are many instances in the New Testament, too, where men who prayed alone received an answer to their prayers. What a blessing it is that God condescends to hear the prayer of one person—one man, one woman, one child! If one is alone in a godless home, he still may pray. If one has no help in the office or the shop as a Christian, he may still hope for answers from heaven if he prays alone. If there be but one in a church who mourns its spiritual declension, it is possible that through the mercy of God revival may come through the prayer of one man. George Müller often prayed alone; so did Hudson Taylor; so did Moody; so did

Spurgeon, and hosts of others; and many here have done so. Therefore, I would not be understood to underestimate the value of that high privilege of entering into the closet and shutting the door and praying to our Father Who seeth in secret, in the confidence that He will reward us openly.

The text that I have read to you this morning, however, relates to the privilege of concerted prayer, social prayer, prayer in which more than one person is engaged.

I am afraid there is a tendency to-day among Protestants so-called almost to ignore the church. In our reaction from the extreme position of the Church of Rome, which boasts of its immutability and infallibility, we are in danger of forgetting that the church is a divine institution, just as surely instituted of God as was the family, or the state. It was established in the world for a particular purpose. "Upon this rock," said Jesus, "will I build my church". Side by side with all the theological errors of the day, there are to be found ecclesiastical errors, views of the church that are really subversive of faith and destructive of scriptural authority. It is well that we should get back to the New Testament doctrine of the church, and recognize that the church has a place to fill and a function to fulfil in the purpose of God.

In verses fifteen to eighteen of this chapter, persons who disagree are required to find some ground of settlement; and if they are unable to find it among themselves, they are to hear the church, and severe penalties are mentioned where those who profess to believe show themselves to be utterly indifferent to the collective judgment of the church.

In our text, we have a promise that we may bind certain things on earth with the assurance that if we bind them here they will be bound in heaven. We are told that we have power to loose things on earth, and if so we do, they shall be loosed in heaven. It is actually said that we have power—authority—to bind and to loose; and how many things need to be bound! A day will come when Satan himself shall be bound. I wish he were bound now, do you not? I wish there were some power that could put him under arrest and bind him with chains. What evils there are abroad in the world, what devouring beasts of prey, that need to be under somebody's leash, that need to be bound, that they may not destroy! How many things we should like to loose; how many chains we should like to break that the prisoners might be set free; how many prison doors we should like to throw open that the captives might be loosed; and how many sinners there are whom we would fain see loosed from their sins.

But how shall we bind or loose? By the authority vested in some ecclesiastical, official position—is that how it is to be done? Are men to be clothed with some power of absolution so that by an official pronouncement some priest may loose a man from his sins? Is there anything here to indicate that any one other than "the Son of Man hath power on earth to forgive sins"?

I think it is significant that this verse, which speaks of binding and loosing, should be connected with the further word which speaks of the high privilege of united prayer. How are we to bind? How are we to loose? Just as we unite to move the arm of God so to do, for "If two of

you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." We shall have no power with man or with God because of any official ecclesiastical position, but we may have power to bind or to loose things that ought to be bound or ought to be loosed on earth as we have spiritual commerce with the powers of heaven. These verses tell us how these powers may be exercised, how we may bind or loose things on earth, with the certainty that they shall be bound or loosed in heaven.

I.

THERE IS A SPECIAL PROMISE TO THOSE WHO UNITE IN PRAYER. There are those who say, "I can pray just as well at home. I do not need to come to prayer meeting. I do not need this service of social worship. I can worship God as well at home." I deny that absolutely, on the authority of God's word. There is a place for individual prayer. There is a place within the shut door where God will listen to one man or one woman when he or she prays; but there is a special promise given to those who join their hearts in prayer.

"If two of you shall agree on earth as touching any thing that they shall ask"—there is a *promise to those who are united in respect to the subject of their prayers*. What do we pray for? Can we agree—two of us? I am glad it does not say three. It could not be more than one and less than two, could it? The promise is to two—just you and somebody else; two believing hearts joined together in one petition for one thing. We have the promise of God's word that He will have special regard to a prayer thus presented.

It is instinctive to the new-born soul, to the true child of God, to find Christian fellowship. One quoted last night in the prayer meeting this great verse: "O magnify the Lord with me, and let us exalt his name together." Have you not sometimes seen a sunset when you have wished that some particular friend was there that you might share the glory with him or with her? You have seen some other wonder, some other glory of nature, and it has been instinctive with you to want to have somebody at your side to whom you could say, "Look! Look!" You enjoyed the prospect all the more because other eyes have shared the glory with you. It is impossible for anyone to behold the Lord in His beauty, to see Jesus Christ by faith without wanting somebody else to be with you. It is natural to say, "O magnify the Lord with me. Come and help me. Let us exalt His name together. I need help in this high and holy enterprise. I have seen Him, I have prayed to Him, but I desire the fellowship of others of like precious faith that we may worship the Lord together." When some great burden presses, it is natural for us to want somebody else to see the same things that we do, to desire the same objects, and to join with us in one prayer that God will send help. Paul prayed thus, urging the Ephesians that, while they prayed, they should pray for him. Praying for himself, he wanted others to pray with him. It would be well if believers frequently would consort together and find some objects of common interest, of common desire, that they might unite their petitions, and before the throne of God agree to pray together and specially to plead this promise, that it shall be done of the Father Who is in heaven.

I appeal to you who pray alone, not that you should pray less, but that you should pray so much, so profound-

Going through the garden may mean that you will have to go alone except that His angel will go with you. Will you come as we sing the next verse? The distance down that aisle may look to be rather long, but He will shorten it, and He will come with you, as He has done many a time. Who else will come?

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(Stenographically Reported)

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

"For where two or three are gathered together in my name, there am I in the midst of them."
Matthew 18:18-20.

No argument, I am sure, is necessary in this place to prove the efficacy of prayer. Those who worship here believe that God answers prayer. There is a view abroad to-day which is very prevalent, to the effect that the laws of God are so fixed that it is useless to pray. We believe that the word of God confirms the view that we are subject to universal law, but the Bible reveals God as One Who is above the created order: while in it, He is above it; while immanent, He is personal and transcendent; while Himself the Source of all law—the Law-giver—He can suspend the operation of His law or bring superior laws into operation. In the Bible, He Who is the Maker of all worlds is represented as one who bows down His ear to listen to the poor and needy. He Who is King of kings and Lord of lords is pleased to listen to the cry of a little child. Many of us here know the value of prayer, because our prayers have been heard.

What a blessing it is that the Bible is so full of promises to individuals, that we have here the record of the example of men who have prayed alone! When Abraham prayed for Sodom and prayed so effectually

that Lot was delivered out of Sodom, he prayed alone. When Jacob obtained his great victory and was given a new name and, ceasing to be Jacob, the supplanter, became Israel, the prince—he prayed alone. "Jacob was left alone; and there wrestled a man with him until the breaking of the day." Moses, of necessity, often prayed alone. Aaron alone stood between the dead and the living, and the plague was stayed. Elijah is noted as a man of prayer, and in a day of almost universal apostasy he prayed alone, and God answered the prayer of one man. There are many instances in the New Testament, too, where men who prayed alone received an answer to their prayers. What a blessing it is that God condescends to hear the prayer of one person—one man, one woman, one child! If one is alone in a godless home, he still may pray. If one has no help in the office or the shop as a Christian, he may still hope for answers from heaven if he prays alone. If there be but one in a church who mourns its spiritual declension, it is possible that through the mercy of God revival may come through the prayer of one man. George Müller often prayed alone; so did Hudson Taylor; so did Moody; so did

Spurgeon, and hosts of others; and many here have done so. Therefore, I would not be understood to underestimate the value of that high privilege of entering into the closet and shutting the door and praying to our Father Who seeth in secret, in the confidence that He will reward us openly.

The text that I have read to you this morning, however, relates to the privilege of concerted prayer, social prayer, prayer in which more than one person is engaged.

I am afraid there is a tendency to-day among Protestants so-called almost to ignore the church. In our reaction from the extreme position of the Church of Rome, which boasts of its immutability and infallibility, we are in danger of forgetting that the church is a divine institution, just as surely instituted of God as was the family, or the state. It was established in the world for a particular purpose. "Upon this rock", said Jesus, "will I build my church". Side by side with all the theological errors of the day, there are to be found ecclesiastical errors, views of the church that are really subversive of faith and destructive of scriptural authority. It is well that we should get back to the New Testament doctrine of the church, and recognize that the church has a place to fill and a function to fulfil in the purpose of God.

In verses fifteen to eighteen of this chapter, persons who disagree are required to find some ground of settlement; and if they are unable to find it among themselves, they are to hear the church, and severe penalties are mentioned where those who profess to believe show themselves to be utterly indifferent to the collective judgment of the church.

In our text, we have a promise that we may bind certain things on earth with the assurance that if we bind them here they will be bound in heaven. We are told that we have power to loose things on earth, and if so we do, they shall be loosed in heaven. It is actually said that we have power—authority—to bind and to loose; and how many things need to be bound! A day will come when Satan himself shall be bound. I wish he were bound now, do you not? I wish there were some power that could put him under arrest and bind him with chains. What evils there are abroad in the world, what devouring beasts of prey, that need to be under somebody's leash, that need to be bound, that they may not destroy! How many things we should like to loose; how many chains we should like to break that the prisoners might be set free; how many prison doors we should like to throw open that the captives might be loosed; and how many sinners there are whom we would fain see loosed from their sins.

But how shall we bind or loose? By the authority vested in some ecclesiastical, official position—is that how it is to be done? Are men to be clothed with some power of absolution so that by an official pronouncement some priest may loose a man from his sins? Is there anything here to indicate that any one other than "the Son of Man hath power on earth to forgive sins"?

I think it is significant that this verse, which speaks of binding and loosing, should be connected with the further word which speaks of the high privilege of united prayer. How are we to bind? How are we to loose? Just as we unite to move the arm of God so to do, for "If two of

you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." We shall have no power with man or with God because of any official ecclesiastical position, but we may have power to bind or to loose things that ought to be bound or ought to be loosed on earth as we have spiritual commerce with the powers of heaven. These verses tell us how these powers may be exercised, how we may bind or loose things on earth, with the certainty that they shall be bound or loosed in heaven.

I.

THERE IS A SPECIAL PROMISE TO THOSE WHO UNITE IN PRAYER. There are those who say, "I can pray just as well at home. I do not need to come to prayer meeting. I do not need this service of social worship. I can worship God as well at home." I deny that absolutely, on the authority of God's word. There is a place for individual prayer. There is a place within the shut door where God will listen to one man or one woman when he or she prays; but there is a special promise given to those who join their hearts in prayer.

"If two of you shall agree on earth as touching any thing that they shall ask"—there is a promise to those who are united in respect to the subject of their prayers. What do we pray for? Can we agree—two of us? I am glad it does not say three. It could not be more than one and less than two, could it? The promise is to two—just you and somebody else; two believing hearts joined together in one petition for one thing. We have the promise of God's word that He will have special regard to a prayer thus presented.

It is instinctive to the new-born soul, to the true child of God, to find Christian fellowship. One quoted last night in the prayer meeting this great verse: "O magnify the Lord with me, and let us exalt his name together." Have you not sometimes seen a sunset when you have wished that some particular friend was there that you might share the glory with him or with her? You have seen some other wonder, some other glory of nature, and it has been instinctive with you to want to have somebody at your side to whom you could say, "Look! Look!" You enjoyed the prospect all the more because other eyes have shared the glory with you. It is impossible for anyone to behold the Lord in His beauty, to see Jesus Christ by faith without wanting somebody else to be with you. It is natural to say, "O magnify the Lord with me. Come and help me. Let us exalt His name together. I need help in this high and holy enterprise. I have seen Him, I have prayed to Him, but I desire the fellowship of others of like precious faith that we may worship the Lord together." When some great burden presses, it is natural for us to want somebody else to see the same things that we do, to desire the same objects, and to join with us in one prayer that God will send help. Paul prayed thus, urging the Ephesians that, while they prayed, they should pray for him. Praying for himself, he wanted others to pray with him. It would be well if believers frequently would consort together and find some objects of common interest, of common desire, that they might unite their petitions, and before the throne of God agree to pray together and specially to plead this promise, that it shall be done of the Father Who is in heaven.

I appeal to you who pray alone, not that you should pray less, but that you should pray so much, so profound-

ly, so earnestly, so constantly, that you will be driven to the necessity of praying with others; for a man can not pray long alone without desiring to pray in concert with others. The public assembly of the saints, the united prayer of God's people, are the expression of spiritual instincts which naturally bring God's people together.

Now, the *thing upon which we may agree—what is it?* There are people who would use the mercy-seat very much like a conjurer's wheel, as though there were some magic in it, as though there were some trick about it. Sometimes I have received letters saying, "Will you pray for me that I may succeed in a certain direction?" "Will you pray for me that I may obtain a certain object?" Some people imagine that the promises of God may thus be used; as a sort of a marked ticket to insure special privileges. No, my dear friends. The Spirit "maketh intercession for the saints according to the will of God." We must not only agree with each other in the things for which we pray, but *we must agree in our prayer with the word of God and the will of God therein revealed.* We must bring all our desires, all our plans, all our ambitions, all of the present, all of the future, all for which we pray—we must bring it all into the light of God's word, and see to it that while our hearts agree to ask for a particular thing we must know that we are asking for something that is within the promise of God's holy word. In the Bible we have specific promises, and we have promises involved in the principles of scripture as well as in the particular and specific promises. Life must be in accord with the principles of scripture, with the will of God; and all this the Holy Ghost will teach us. As He teaches one man to pray in accord with the will of God, so will He teach two men or two women, or a man and a woman—two or more—what the will of God is. They agree together to present their petition before the throne, and there is a specific promise that to such a prayer thus presented there shall come an answer.

II.

Then there is a further requirement. **THEY MUST BE UNITED IN RESPECT TO THE MEANS BY WHICH PRAYER IS TO BE ANSWERED.** The name of Jesus is mentioned. There is no other way to pray. You cannot pray in the name of the church. It is of no use to plead the godliness of your father. It is useless to argue when you pray that your mother was a good woman. Certainly it is utterly useless to say, "I am a pretty good person myself." There is no ground of hope, there. To say, "Lord, I have kept Thy commandment; therefore answer my prayer," will not avail. We come together in His name, and His name shall be called "Jesus: for he shall save his people from their sins." True prayer always recognizes the efficacy of the name, and always begins humbly, always begins with an acknowledgment that we have no price to pay, that we cannot buy anything. We bow, when we bow before Him, at a throne of grace, not at a merchant's counter. You must not come to God as you go to the store, and put your merit, your good deeds, over the counter as payment for what you ask. You must come asking in His name, and remembering that it is Jesus Christ Who pays for the answer of every prayer that God ever gives you. Do you believe that? ("Amen!") "Why, yes," you say. "Of course, when I pray for the forgiveness of sin, I am forgiven for Christ's sake. But after that, do you not think that if I live a holy life I

may then plead that I have walked blamelessly in the commandments of God?" Certainly we must live holy lives. Certainly we must seek, as God helps us, to live blamelessly before the world; but when you come into the presence of God, no matter how holy you are, if you see yourself in the light of this truth, when you see the King "high and lifted up," you will have to exclaim, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." All the way along, dear friends, to the end of the journey, you will need the name of Jesus. He must sign the cheque, or heaven's bank will not honour it. I do not care how beautifully you can write. It does not make any difference what your character is. Heaven's bank will honour one signature only, and that is that of Jesus Christ. Only as you get your prayer before God stamped with the name of Jesus with Whom God is in covenant will you ever receive an answer. Whether you pray individually or collectively, it is the name of Jesus that prevails.

If Jesus be reduced to the measure of a man, and if all that He did for us was to set an example, we shall soon cease to pray. Where such doctrines are preached from the pulpit, you may be absolutely sure that prayer meetings will decline until they pass out of existence altogether. It is only as Jesus Christ the Lord is magnified before us, and we see something of the unsearchable riches that are in Him for us that we shall come that we may be enriched as beggars at the King's gate; nay, better still, as children from the Father's hand. Once we came as beggars, saying, "God be merciful to me a sinner!" but having been forgiven we come as His little children, but our plea is all the same. We ask that He hear us for Jesus' sake.

I can imagine a poor man with soiled hands having a cheque, and he handles it until it becomes soiled, dirty—just a dirty piece of paper. He comes to the bank with this cheque, and he presents it. The teller does not look at his clothes, and he does not look at his hands, and he does not look at the paper of the cheque except to see the face value of it, and the signature and endorsement. He is specially interested in the signature, and when he sees that the signature is the signature of one who has an account at that bank and he knows that the person standing outside the wicket is the person in whose favour the cheque is drawn, he will cash the cheque notwithstanding the man's dirty hands. Did you say, "We must not come to God like that"? Well, when you get there, you will find that is exactly what you are like. You wash up beforehand, but when you get there, somehow there is a light that comes from that throne that no matter how you dressed up before, you will say,

"I'm a poor sinner, and nothing at all"—

please cash my cheque—

"For Jesus Christ is my all in all."

You will always be like that until God takes you home to glory, when all of the old nature will have passed away and we shall be "without fault before the throne of God". Meanwhile, we come together in His name. Meanwhile, we pray in His name. That is how you get the answer.

III.

Agreed as to the subject of prayer, agreed as to the efficacy of the name, and UNITED IN ONE PLACE. "All

right. I will talk to you over the telephone; and we will just agree"! No. I do not think you can have the best kind of a prayer meeting over a telephone. "Where two or three are gathered together in my name, I will be there." It may be raining; it may be in the middle of the summer; it may be in winter. It may be that a lot of other folks will not be there, but He says, "If there are just two of you gathered in My name, I will be there. I will never miss. You can always count on me."

I lay that upon your hearts this morning. I believe it is at once a privilege and a duty to come together in His name; together to pray, and by our united petition to move the arm of God. I am going to invite people to prayer meeting over the air to-night. I am going to tell them that there is a place in Toronto where people meet as a church three times every week to pray. As a church—there is a unit, two or three; it does not need to be a big church. There are two souls at least coming together in the name of Jesus, attracted by that name, pleading that name, worshipping that name, there because of that name, with no hope apart from that name, all their hope for time and eternity wrapped up in that name. Let us come together and read the last will and testament of our beloved Lord. Let us see what He has promised us so that we may pray together. Do you not think, dear friends, that if you were to hear to-morrow from a trust company or a lawyer that you and another person were made residuary legatees in a certain man's will, that after all the primary obligations are paid the residue of that man's estate is to be divided between you and somebody else,—you would begin to say at once, "I wonder who that is? I must go and see him; I must go and see if he has a copy of the will. The lawyer sent me mine." You put it in your pocket, and you meet the man. He may be a stranger to you, but at once you have an interest in him and he in you, because a friend has commonly willed you his property. You would sit down and read the will together, because you are jointly interested in the value of the estate.

I received a letter only last week from somebody, telling us that the Toronto Baptist Seminary had a third interest in a certain estate, and I never met the person who was good enough to remember us in the will. Those who wrote us said, "We do not know what the value of the estate is yet". I do not know whether it was so big that they could not count it, or so small that they could not find it! But I am interested, and I would like to know just how much money will come to the Seminary. I know that there are two other organizations that are interested in that will just as much as we are, because they have a third interest.

When you find that you have been mentioned in the last will and testament of the Lord, and that riches of glory are willed to you in a will that has been sealed with blood, and you find somebody else mentioned in the same will, you will say, "We must get together. We must get together and talk about that will and pray about it together." Of course you must. When two or three find that they have an interest in the will of Jesus Christ, it is the most natural thing for them to come together in His name. Our Lord says, "When you do it, I will be there with you. I will interpret

My own will to you. The Spirit will tell you what it means. I will tell you what your share in it is. I will tell you how to ask for it. When you cannot ask for yourself, the Spirit will ask for you with groanings which cannot be uttered." What a promise!

Furthermore, *do we not need mutual inspiration?* Did you ever go to a prayer meeting when you were feeling a little bit down; and when you heard somebody else pray, did you not get an inspiration to pray, even in that other brother's prayer? And have you not found a mutual reinforcement in faith? Two are better than one, for if one fail the other shall lift him up. When two believers come together to pray, how they each help the other! When a great company of believers come together to pray, how they help one another!

We had a great prayer meeting last night, and we heard a lot of new voices. We had a great company of young people present. We want to see you at the prayer meeting. We heard the voices of young people. I heard some voices last night that I had never heard in public prayer before, and it was a benediction to my soul. I am glad to hear the "old stagers" pray. You know what I mean? We cannot do without them; but it is well that the babes should learn to talk, is it not? It is well that the babes should be given an opportunity to talk and an opportunity to pray. They had it last night. They must have it at every prayer meeting. We want you young men and young women to come—boys and girls, too—and let us pray together.

There are churches in this city which have no prayer meeting at all. I want to tell them every week that there is one place where a church as a church meets to pray. Try to be there—next Tuesday, next Thursday, next Saturday. Perhaps you cannot be there every night. Some would be here oftener. In not a few cases, it is a matter of carfare, a case of expense. People who come to this place contribute to one collection before they get here, and that collection differs from church collections in that you have to put something in whether you like it or not. It is not precisely a freewill offering! You have to pay, or you will not get here; and when you get here, you have less than when you started. All that is recognized, and where there is a family of children, the business of coming and going costs a great deal of money. But it will pay you to set aside one evening when you will gather with others and plead these gracious promises and pray. Have done with that idea that you can do all your praying at home. You can pray at home, but there is a special promise to those who meet in the Saviour's name.

I wish I had time to glance through the New Testament. I will mention only two or three cases, and then you may read them for yourselves. Turn to the first chapter of The Acts. No, I will go back of that to the closing verses of John, of Luke, of Mark, and of Matthew. Go back through the gospels. After they had seen the risen Saviour, what did they do? They came together. There were two of them going home one night. It was late, and they talked with a Stranger, and said, "Abide with us; for it is toward evening, and the day is far spent. We are just going in to retire; get something to eat, and then we are going to sleep. Come in." And the Stranger went in. They had been sorrowful by the way, and as He

blessed the bread their eyes were opened. Two of them had been walking together and talking about Jesus, and there He was with them, on the day of His resurrection; when they knew Him He vanished out of their sight. They said, "Now, is not that wonderful! We will sit right here, and enjoy the wonder of it!"? No; they did not. They said, "It is not too late to go to Jerusalem. Let us get on our wraps and be gone." Away they went, late as it was. When they got there, did they say, "Where shall we find the brethren? They will all be asleep"! No, they were not, for they had all seen or heard about Jesus; therefore they had come together to talk about it. Then they came in and they heard them saying, "The Lord is risen indeed, and hath appeared to Simon. Have you heard the news?" "Yes, we have; and we have a bit more. He had dinner with us to-night." What a wonderful time they had because they had seen Jesus; they were compelled to come together!

Find me a professing Christian who never desires to come to the prayer meeting, who never desires to be in the place where people talk about Jesus Christ, and I will find you somebody who has lost sight of Jesus. I do not care what his profession is, for when you have a personal experience with Him to-day, to-day, this very day—you will have to find somebody to tell about it.

After the disciples had had a hard time and they had been to court, the Jews threatened them and "commanded them not to speak any more in the name of Jesus", when they could not find how they might punish them, but said, "We will let you go this time". "Being let go", where did they go? "They went to their own company". There was no where else to go. They came together, and they opened the Book and said, "We have had this experience to-day. There it is in the second Psalm"; and they began to tell the Lord how they had seen the word of God fulfilled in their own experience. They began to praise the Lord, "and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness". "Two or three gathered together in my name, there am I in the midst of them."

Then you remember when James had lost his head and Peter was going to lose his, they gathered together in the house of John Mark. "Prayer was made without ceasing of the church unto God"—mark that, will you?—"Prayer was made without ceasing of the church unto God for him"—"the church"! Then you will remember that while they were praying somebody came, knocking at the door. One girl slipped away from the rest of the company, and she asked, "Who is there?" for the door was shut, I imagine, for fear of the Jews. Peter said, "It is I. Let me in. It is Peter." "Why, it cannot be! Peter is in jail! That is what we are here for, praying for him. He is in jail, and he is going to lose his head to-morrow. We had a special prayer meeting to pray for him." When she went in and said that Peter was at the door, the others said, "It cannot be Peter. It must be his spirit. Herod could not wait till the morning, and must have taken his head already." "But Peter continued knocking." Oh, the answers to our prayers come to our doors continually, and sometimes we do not open the door to let the answer in. Peter came in and told

them how the Lord had sent his angel and opened the prison-doors and let him out. You would hear of miracles every week if you would come together like that! Prison doors would be opened.

What did we read? "Whatsoever thou shalt loose on earth shall be loosed in heaven". They gathered together and said, "Loose Peter's bands; open the prison door." An angel came and struck his chains and they fell off and he was loosed. The doors were opened. Peter came out. Why? Because two or three agreed on earth respecting something they should ask; and it was done for them of the Father which is in heaven.

If you come together to pray, if we all pray for the word preached, the word printed, the word broadcast through the air, we shall hear of hundreds, of thousands of people who are loosed from their sins and come to praise the Saviour's name. Let us begin to-night. Let there be much prayer for this evening's service. Remember the service for prayer at six o'clock; Tuesday night, Thursday night, Saturday night; all the Sunday School workers to-morrow night in all your departments, remember, the best planning is done on your knees.

Now let us pray together: O Lord, we thank Thee for this great truth upon which we have been meditating so simply this morning, and we pray that Thou wilt teach us more and more to avail ourselves of this privilege. Bless us now for Thy name's sake, Amen.

AN EVENING WITH DEAN STOCKLEY.

(Continued from page 3.)

felt, in a remarkable way, the influence of your Christian personality. The devotional life of the church has been stimulated, and many have found new joy at the Mercy Seat as they have learned to say "Amen" at your giving of thanks.

The service you have rendered the church by your occasional lectures and sermons has been invaluable, and through this ministry many have been more deeply rooted in the things of God, and have been enabled to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Your participation in the services of public worship by the reading of God's Word, and leading the great assemblies in public prayer, has always been a benediction. In the enquiry room, in contact with the members of the church, you have left always the same impression of a minister always about his Master's business.

Your contributions to The Gospel Witness have been greatly appreciated by thousands of readers all over the world, and we hope your associate Editorship will continue for many years.

Your daily calls at the office, and your regular contact with the staff in the general work of the organization has had the effect of delightfully lightening the daily routine, and has endeared you to every member of the staff.

We deeply regret Mrs. Stockley's absence, and especially the occasion of it. We ask you to convey to her an expression of our warmest love; and at the same time an expression of our appreciation of her sacrifice in so willingly consenting to your continuing your great work in the Seminary during the past year, although she was unable to be with you.

We ask you to accept the accompanying cheque as a very inadequate expression of our high Christian regard for you both, and as something that will help to meet the expense of your journey to Mrs. Stockley in England.

Signed in behalf of Jarvis St. Church

T. T. Shields, *Pastor.*

In behalf of the Trustees of Toronto Baptist Seminary

E. A. Brownlee, *Secretary.*

For the Faculty of Toronto Baptist Seminary:

Olive L. Clark, John F. Holliday, Sydney Lawrence,
W. Gordon Brown, Alex. Thomson.

In behalf of the student body:

Bernard Jeffery, Edith Cliff.

In behalf of the office staff:

Violet Stoakley, Georgina Lindsay.

PASTOR WILLIAM FETLER AND THE RUSSIAN MISSIONARY SOCIETY.

When the Baptist Bible Union endorsed The Russian Missionary Society at a missionary convention held in Chicago, Nov. 1st to 4th, 1925, this paper published that endorsement. Nor have we anything to withdraw from that endorsement, so far as The Russian Missionary Society is concerned.

In what we say here we shall not go beyond our own personal knowledge of Pastor Fetler, based on personal observation. We sincerely hope that what we write, or what the Trustees of The Russian Missionary Society will shortly publish, will not lessen the zeal of any of the Lord's people for the preaching of the gospel to the Slavic people. Our hope is that irregularities will be corrected, and that the Russian work will be more firmly established than ever in the confidence and affections of God's people.

Pastor Fetler has issued a pamphlet which we have read with care. We do not propose to deal with that in detail, but from personal knowledge we affirm that it grossly misrepresents the facts. We refer to one item in that pamphlet only, and that is to Pastor Fetler's ruling Mr. and Mrs. Ervine out of court as being "prejudiced" witnesses. It is very probable they were prejudiced; but Pastor Fetler refrained from informing his hearers that Mrs. Ervine had been president of the Women's Auxiliary of The Russian Missionary Society for Great Britain, and that Mr. Ervine had been a member of his Board; and they were "prejudiced" because they had seen so much of the inner workings of things that they had utterly lost faith in Pastor Fetler's administrative ability.

When visiting California in the interests of Des Moines University about April, 1928, we found Pastor Fetler already on the ground, conducting a campaign to raise money for The Russian Missionary Society. He approached us, and proposed that we should hold a joint campaign in the interests of the Missionary Society, and Des Moines University. We had had, up to that time, little opportunity to observe Pastor Fetler's business methods, and we, therefore, consented, and wrought with him for just about one week,—at the end of which time we dissolved partnership.

Pastor Fetler took a house in Los Angeles, for which he paid one hundred and seventy-five dollars a month rent. He had with him in his campaign a company of six in addition to himself. He invited us to take a room in this house; and justified his expenditure on the ground that it was cheaper for seven people to live in that house than in a hotel. To which we replied that perhaps it was, but we could see no good reason why he should have a company of six beside himself.

We need not go into detail, but we soon observed that Pastor Fetler apparently could not be happy unless he had a company of people about him to direct; and that he seemed to have no conscience whatever about his expenditures. We shall have more to say on this matter at a later time, but lest our silence should be misconstrued, we are content here to say that from our experience and observation of Pastor Fetler's work, from our contact with people who had formerly been his enthusiastic supporters, we have learned that Pastor Fetler ought not to be trusted with the expenditure of money. It seems to us that any missionary society, or any other organization, whose disbursements were under the control of Pastor Fetler, must inevitably, in a very short time be headed for bankruptcy.

When the full tale of Pastor Fetler's operations is told, the Christian public will form their own estimate of the character of the man; meanwhile, from our personal observation, we most emphatically declare that he ought never to be entrusted with the disbursement of mission funds.

Pastor Fetler is obsessed with the idea that he is a great business man. Had he confined himself to preaching, he would have saved himself and a lot of his friends a great deal of trouble. But apparently he is never happy unless he has somebody whom he can order about; and unless he is able to spend money without consultation with others. It has been Pastor Fetler's practice to form some sort of board or council, usually composed of men of some prominence, to credential his work, but whenever they disagreed with his policies, the "General Director" relieved himself of his Board! In Pastor Fetler's view, apparently, the chief value of the Board was to inspire public confidence in the movement. But he wanted no advice; and so far as we have

observed, will never accept anyone's counsel—by which we mean that he will listen to the counsel of any number of advisers, and then will utterly disregard the advice that has been given. It is not hyperbole to say that the pope himself could scarcely be more convinced of his own infallibility than is Pastor William Fetler.

At the proper time and place we are prepared to give details, but we write this note merely to say that we have absolutely no confidence in Pastor Fetler's ability to handle money.

The Chicago Trustees responsible for the administration of the affairs of the American section of The Russian Missionary Society have already issued two preliminary statements, which were designed merely to prepare the way for a full statement of the whole case. This statement is now in course of preparation, and will issue from the press at a very early date. We urge all who have been interested in the work of The Russian Missionary Society to await the issue of this pamphlet, and then carefully to weigh the evidence submitted. When that has appeared *The Gospel Witness* will have something more to say on the subject.

TO OUR RADIO AUDIENCE.

We have received such a large number of letters from our new radio congregation that, although we have had but two services broadcast, it has already become impossible for us to publish the letters as we did last week. We must, therefore, be content with expressing our appreciation of the many kind things that have been said by those who have written us. We rejoice to discover that there are still multitudes of people who love the sound of the gospel.

As yet we have not received letters from any great distances; the farthest point we should say would be from three to four hundred miles. But we expect to hear from others, and especially when the short wave is put in operation. A large number have written from points in Ontario, Pennsylvania, and particularly the State of New York. We greatly appreciate the kindness of these friends in communicating with us. A copy of this week's *Witness* will go to every one who has written us, who did not receive last week's. Of course, it would not be possible for us to keep sending the printed sermon free of charge each week to the hundreds and, perhaps later, thousands who write us; and, frankly, our object is, if possible, to secure those who write us as regular subscribers to *The Gospel Witness*. Each evening sermon broadcast will be printed in *The Gospel Witness* the following week, so that all who subscribe to *The Witness* will be able to listen in on Sunday, and then read the sermon on receipt of *The Witness*, and if they have had a blessing in that way they will be able to pass it on to their friends.

A number have enquired as to the cost of the broadcast Sunday evening. We have two hours, from 7.00 to 9.00, and the regular charge for that service is one hundred and fifty dollars per hour, or three hundred dollars. That amount for fifty-two Sundays would be fifteen thousand six hundred dollars. However, CKGW has given us some special consideration, so that we have not to pay quite that amount. But the arrangement we have made with the Company is a private one, and we know our friends will trust us to that extent that they will not ask us to state the exact figure.

We have received a good number of contributions. But our friends will recognize that the cost of a weekly radio service will be a considerable item in our yearly budget, and we shall, therefore, welcome the most generous support of all our friends.

The Union Baptist Witness

This page (15) is the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.
337 Jarvis Street, Toronto, Canada.
W. GORDON BROWN, Editor.

OUR STUDENTS.

Many will be wondering where students from our Toronto Baptist Seminary are doing definite Christian work this summer; and we supply what information we have, in order that prayer may ascend to God on their behalf.

Mr. E. V. Apps is summer pastor in a Regular Baptist Church in British Columbia.

Mr. D. Clark (graduate) has accepted appointment under our Women's Board for mission work, in Saskatoon, along with Miss Garbutt and the other workers there.

Mr. D. C. Crosby is doing mission work in North-west Toronto.

Mr. K. M. Cutler (graduate) is preaching at Wyman and Stark's Corners, Quebec.

Mr. G. R. Dawe is taking up pastorate work in British Columbia.

Mr. J. Fullard (graduate) has accepted the pastorate of Alton Regular Baptist Church.

Mr. J. Garbig has become Student-pastor at Westport, Ontario.

Mr. H. C. Hawkins is Student-pastor of our mission in Mount Dennis, a suburb of Toronto.

Mr. L. Hisey has gone to the summer field of St. Amedee, Papineauville and North Nation Mills, Quebec.

Mr. R. Hisey is Student-pastor at Scotch Line. He expects to have a special campaign, with Rev. F. A. McNulty as evangelist in the very near future. Pray for this effort for which the church seems ready, inasmuch as a quiet sowing of the seed has been going on, with some making profession of faith.

Rev. O. T. Johnston (graduate), recently ordained, is going to do mission work in the West Indies.

Mr. C. S. McGrath is on the summer field of Maple Grove, Ontario.

Mr. W. Lempriere is carrying on mission work in North-east Toronto.

Mr. H. C. Slade (graduate) has accepted the pastorate of the First Baptist Church, Timmins, Ontario.

Mr. G. W. Searle expects to go to work with the Regular Baptists of Alberta. A week ago Sunday he preached at the evening service at Annette Street, Toronto, with great acceptance.

Mr. W. Wellington (graduate) is assisting with the work in and around North Bay, Ontario.

We shall hope to report the progress these men make from time to time, but meanwhile we again say, Pray for them.

AROUND FORT WILLIAM.

The young people of the Fundamental Baptist Churches in Fort William are becoming real missionaries. On the afternoon of Sunday, May 18th, four carloads from the West Fort William Church, Rev. R. J. Campbell, pastor, went out to the school-house at Moose Hill, held a service, and had the joy of

seeing three young people profess faith in Christ. They expect to continue this work at different points during the summer months. Three groups have been organized in the Tabernacle Baptist Church: one holds a meeting each Sunday afternoon in a home at O'Connor; another goes to Papoons; while a third group, mostly of older people, reach the school-house at Pearson, some thirty miles from the city. The first service at Papoons saw two make profession of faith in Christ. Surely this speaks well for the young people of these two churches.

ST. PAUL'S BUILDING.

A young man from Lachine was baptized at St. Paul's Church, Montreal, on May 18th. This work has been greatly hindered for lack of a proper building, but now the contract for the basement of their new church has been let, and excavating is being done. The lot is paid for, there is Twenty-five Hundred Dollars in the bank, but the contract calls for Fifty-five Hundred Dollars. We hope that God's stewards in other churches will assist this struggling work among the French, by sending their contributions to Pastor A. St. James, 2437 De la Salle Avenue, Montreal.

IMMANUEL, HAMILTON.

Rev. A. J. Milligan has been forced to resign the pastorate of the Immanuel Baptist Church, Hamilton, since the doctor has ordered him to take a year's rest. We extend pastor and people our sympathy, and offer our prayers that he may be restored to health and that they may be guided to the right pastor.

BETHEL, ORILLA.

Another church that needs a building is the Bethel Baptist Church, Orilla, where Mr. John Byers, now graduated with honours from the Toronto Bible College, continues as pastor. A house had been purchased, but the property did not prove to be altogether suitable, and now it has been resold. In spite of their lack of a building of their own, this church has much to encourage it. Sunday, May 18th, saw a full hall at both services. The Sunday School now meets at 9.45 in the morning, and the change has resulted in a largely increased attendance. The F.B.Y.P.A., through a membership contest, has also increased its attendance.

A. LIGHTHOUSE AMONG THE JEWS IN TORONTO.

The devil hates a mission station where the soul-saving business is prosperous. He does all he can to destroy it. But of all the mission stations that are hated by the devil, a Jewish Mission is subject to Satan's special and most vehement attacks, for he knows that, whenever a Jew is converted, another Paul is let loose, and another testimony to the saving

grace and keeping power of the Lord Jesus Christ is lighting up some Satan-darkened corner. So he certainly bared his fangs at us here. But God, Who is rich in mercy, caused the very winds of Satan to carry blessings. When Satan began to trouble us, consecrated brothers and sisters of different Regular Baptist Churches took a special interest in us.

The Lord has already given us one soul, since he put me here after the resignation of Brother Kendal. The devil has been hard after that one, to drag him back into the world. Let us hold that brother up in prayer.

The readers are specially asked to hold us up before the throne of grace, for our needs here are many. If you love the Jews, pray for them.

(Signed) Arthur E. Glass.

THE HEART-CRY OF A MISSIONARY.

Our Missionary, Rev. A. J. Lewis, sailed from Liberia on the 2nd of May. We are therefore expecting him back very soon. In a recent letter he says:

"I cannot express to you the intensity of the regret I feel in leaving this fruitful field. What a prospect of training evangelists and sending them out to this needy people opens up before me! and why I should be called from such a work, for which I believe I am fitted, and which I long to do with an intense longing, is beyond me. I can only leave things in my Saviour's hands, and let Him unfold His purpose in His own time. How anyone at home can resist the unspeakable delight of such a work, under such a godly, sympathetic Board, is more than I can understand. I should have thought half the Seminary students would be applying for the work in Liberia. I have the whole field mapped out in my mind from the recent visits, and just the strategic points where we could place the men to the greatest spreading of the Gospel. I do not know when I ever rebelled against the Lord's will as much as in this present step. I long, as any one would, to see my family; but I have such an intense longing to see His work done here, that I can think of little else. . . . I do not know if it is because the brethren have had special prayer, but I know that we have lately had professions even in the heathen villages, a thing that is not often done. Thank God for the burden that drives us to Him, and may He make our burdens heavier that we may pray the harder for His glory."

ANNETTE, TORONTO.

Last Sunday Pastor W. J. H. Brown signed off radio station CFRB Toronto, Sunday noons, for this season. His preaching, and the singing of his son, Mr. L. Douglas Brown, have been much appreciated during the many weeks since they went on the air last Fall.

Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMSON, Editor.

Lesson 25

June 22nd.

Second Quarter.

SEVEN NEW CREATIONS.

Lesson Text: Revelation, chapter 21.

Golden Text: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Revelation 21:7.

I. THE NEW WORLD (vs. 1-8).

The new heaven and earth (v. 5).

In these verses there is a continuance of post-millennial scenes. At the conclusion of the millennium, the final rebellion takes place, followed by the judgment of the great white throne. Then several new things are seen, the first of these relating to the heaven and the earth. John says, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." We have already been informed of the passing of the heaven and the earth when they fled from before the face of God (ch. 20:11). Such a statement does not imply annihilation, but dissolution and renovation, with complete purification and change. Peter informs us as to the manner in which this shall be accomplished, the heavens and the earth being "reserved unto fire against the day of judgment", etc. (2 Peter 3:7-13). It is needless to state that the heaven referred to is not that wherein God dwells, but that which surrounds the earth. Heaven and earth are at present affected by sin (Eph. 6:12), but after the millennium a thorough cleansing will take place, and no more will sin mar God's creation, for Satan and his followers will be in the lake of fire (ch. 20:10, 15).

The new city (v. 2).

This is a preliminary statement, a description of the city being given later. Here we note the name of the city, "New Jerusalem," in contrast with the old Jerusalem, both acknowledged by God as His. The origin of the city is stated; it came "down from God out of heaven". He is the Architect and Builder of it. The city must therefore be perfect in every way. Its location is also implied, it "came down", therefore it is not in heaven. We are not informed as to whether it is to be upon the earth; but it is to be something distinct from heaven. Its appearance must be beautiful indeed; it "was prepared as a bride adorned for her husband". A bride is at her best on such an occasion. This is, therefore, the highest praise that could be given of the beauty of this city. It is also significant of the preparedness of the city for the life of its inhabitants.

The new life (vs. 3, 4).

The city is beautiful not only in appearance but in the manner of life existing within it. God dwells with men. They are His people, and He is their God. This implies perfection in every way—in life and government, etc., and

denotes the utmost blessedness possible for human beings. The character of the life is stated negatively. There will be no tears, no death, no sorrow, no crying, and no pain; "for the former things are passed away". Sin is the cause of all affliction, and with its elimination the Lord's people will enjoy a continual state of bliss. They will be in possession of eternal life; consequently, they will never die. Note the blessedness of such a life free from all the cares and weaknesses of this earth. Contrast the same with the present life and point out the positive blessings of the future state.

All things new (v. 5-8).

In this section, we note first, the declaration of God concerning the post-millennial world. "Behold, I make all things new." This is significant of the thoroughness with which God works and of the nature of things in that future time. This is followed by a command to record the revelation and by a statement concerning the completion of the work of God, in making all things new. The eternal nature and great power of God are made known in the title, "Alpha and Omega", the first and the last letters of the Greek alphabet, implying the beginning and the end. All things had their beginning in God; in Him they consist; and their final disposition is made by Him. A promise, in the present tense, is made to the thirsty, concerning the quenching of their thirst, and a statement is made in relation to the future blessedness of the overcomers, who "shall inherit all things". The subject of rewards should be kept in mind as an added incentive to faithfulness in the service of our Lord (1 Cor. 3:14; Matt. 25:14-30). In contrast to the blessedness of the overcomers is the fate of the unrepentant sinners, reference being made to several classes of them (v. 8). Their part shall be "in the lake which burneth with fire and brimstone". The classes mentioned are worthy of study, especially in the light of the world's attitude toward the sins implied. Emphasis should be placed upon the heinousness of all sin, and note should be made of the blessedness of a faithful Christian life, here and hereafter, and of the awful nature of future punishment.

II. THE NEW CITY (vs. 9-27).

In these verses there is given a wonderful description of the city previously referred to. We note first the designation applied to it. It is termed "the bride, the lamb's wife", and "that great city, the holy Jerusalem" (v. 9, 10), implying thereby a real city, inhabited by the people of God; for it is the people who make any city. This is a great city, a holy city, and a heavenly city; great in size, in origin, in destiny, in composition, in living conditions, in government, in manner of life. Its light was the brightest possible, proceeding from the glory of God, "like unto a stone most precious, even like a jasper stone, clear as crystal" (v. 11). Such light was manifested in part on mount Sinai (Ex. 24:16), on the mount of transfiguration (Matt. 17:2, and on the Damascus road (Acts 9:3).

The appearance of the city is remarkable. It had a wall, great and high,

with twelve gates, at the gates twelve angels and the names of the twelve tribes written on the gates (v. 12). The city lay foursquare (v. 16), with three gates on each side (v. 13), and all resting upon twelve foundations, the names of the twelve apostles being written upon the same (v. 14). The great size of the city is seen in its measurement of twelve thousand furlongs or fifteen hundred miles, and the precious nature of the material composing it is denoted in the description of its walls and foundations. Note the shape of the city, the significance of the material of which it is composed and of the administrative number twelve relating to it.

Additional details are given concerning conditions within the city. There is no trouble therein, for God Himself is present, and no building is required. There is no need of the sun, for the glory of God is the light thereof. This denotes the nearness of God, and the manifestation of His power and presence. The saved nations shall walk in the light of it, and the kings of the earth shall bring their glory and honour into it (v. 24). The gates shall be open always; there shall be no night there (v. 25); and nothing that defileth shall ever enter into it (v. 27). It will be absolutely pure in material, citizens and life, and those who enter in will be the persons whose names are written in the Lamb's book of life. Note its religious conditions, also its economic, political and social conditions; and emphasize the necessity for present preparation in Christ.

A HOST OF SOULS.

God does not save men in masses, but He rejoices to see masses saved. Let us pray continually for a host of souls. God is saving some in our churches; we are having the droppings, but oh for a great shower! Rev. T. E. Summers preached in Shenstone, Brantford, on May 25th, when two made profession of faith in Christ. In his absence from Hespeler, Mr. G. W. Searle preached in his home church, and had the joy of seeing two more signify their desire to receive Christ.

Mr. C. E. Wright has begun cottage meetings in Fergus; and the first week, the Lord set His seal upon this ministry with two souls.

Emmanuel Male Quartette, three of them students from the Toronto Bible College, and one, from the Toronto Baptist Seminary, are spending ten days in Orangeville. Saturday night they, with workers from the Orangeville Baptist Church, held an open-air meeting in Shelburne, where a good attendance, almost all of them men, listened intently to the Gospel in song, testimony and message. Two men said, "I will", when the Gospel invitation was pressed home, and others showed that they were anxious about their souls. The next day was a time of rejoicing in the Orangeville Church, for at the evening service three came to the front, one of them a man who attended the open-air in Shelburne the night before.