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

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The Jarvis Street Pulpit

THE CHURCH OF ROME THE CHURCH OF THE ANTICHRIST

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 3rd, 1936

(Stenographically Reported)

"Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren."—Genesis 45:1.

There is a kind of Protestantism, so-called, that is more remarkable for its hatred of the Pope than for its love of God. With that spirit and attitude I think I need not tell you we have absolutely no sympathy. Nor have I any desire this evening to say one word that would be offensive to any Roman Catholic. We ought, as Christians, to recognize that we are under obligation to seek the highest spiritual welfare of everyone "for whom Christ died". Because of that—if, indeed, we have been allowed of God to be put in trust with the gospel—we ought, with all earnestness, to proclaim the simple way of salvation by grace; and, so far as is possible, kindly but firmly, and when necessary, courageously, expose the error of those who seek, in some other way than that of God's appointment, to find acceptance with the Lord.

I fear that Protestantism is at rather a low ebb in our day. A number of years ago, when preaching in New York one Sunday, I ventured to say that the greatest ally of Roman Catholicism to be found in the world was the philosophy of Modernism. The New York papers published the remark, and it evoked not a little comment. I believe the truth of that observation is more apparent now than it was then. Protestantism, in the sense in which that term was originally employed, is almost, in some quarters, a thing of the past; for the reason that pulpits that still retain an evangelical name, and in the services of whose churches evangelical hymns are still employed, are chiefly engaged in undermining public confidence in the divine inspiration and authority of Holy Scripture.

If the Bible be not the Word of God, if the ultimate source of authority in religion is a man's own consciousness, then my opinion is as good as yours, yours is as good as mine—and neither of them is worth anything. It is a case of every man being a law unto himself, if there be no objective religious authority.

Even the most experienced mariner, though he may have crossed the ocean a hundred times, depends upon his compass when he puts to sea, upon his compass because it answers to the magnetic pole. And if his compass should be out of order, then must he make his way by what he calls, "dead reckoning", and steer by sun and star. But no mariner of experience, no mariner knowing anything of the dangers of the deep, however often he may have sailed a particular sea, would ever depend upon his own sense of direction for the steering of his ship.

If God has given us lights to rule the day and night, and an unerring guide to enable us to make our way across the trackless sea or the pathless desert, would it not be strange if He should have left us to grope our way in spiritual matters without an authoritative voice from heaven? I do not wonder that so many people, weary at last of the speculative theories of the day, of the dreams and guesses of men who are groping after something they know not what, and who yet repudiate the authority of the Bible—I, do not wonder that many should seek a haven of rest in an authoritative church. Tired of it all, some of them at last turn to Rome.

We need another Reformation. We need, at least, new emphasis upon the authority of the Word of God. It is because I believe we have an authoritative Book, sealed, and signed, and stamped with the ultimatum of the infallible Christ, "God manifest in the flesh" in Whom are "hid all the treasures of wisdom and knowledge"—because we have such an inspired and infallible chart by which to make our way from earth to heaven, we speak for the instruction of those who, from infancy, have been trained in the darkness.

I.

There is perhaps no more striking and full-orbed illustration of the gospel of the sovereign grace of God

in the Old Testament than that which is contained in the story of Joseph and his brethren. If we may be led to the heart of it, to a proper appreciation of the genius of it, and its application to spiritual concerns, we shall have a norm, a standard, to which we may bring the theories of Rome, that we may see how far Roman Catholicism differs from the salvation which the New Testament offers to poor sinful men.

I need not go into detail: I think I may assume that the majority of the people here this evening are measurably familiar with this story of matchless and never-failing interest contained in the Book of Genesis. By the inspiration of divine prescience, and through the instrumentality of one who had been a prisoner in the prisonhouse, the king of Egypt was made to understand that a time of drought, and of worldwide famine, was in the not very distant future; and that the seven years of dearth would be preceded by seven years of unusual plenty. By him who was the prophet of Jehovah, as an interpreter of Pharaoh's dream, Pharaoh was advised to gather the surplus of the plentiful years, and to lay it in store against the days of dearth.

Pharaoh saw the wisdom of the proposal, and instantly recognized that in the interpreter of his dream he had a man of unusual discernment, of extraordinary qualities of mind and of personality, so he exclaimed, "Can we find such a one as this is, a man in whom the Spirit of God is?" He took from his hand his signet ring, placed it upon the hand of Joseph, arrayed him in royal vesture, put a gold chain about his neck, and said to him, "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou . . . and without thee shall no man lift up his hand or foot in all the land of Egypt." He made Joseph to ride in his second chariot, while heralds proclaimed, "Bow the knee." So was Joseph given authority, not only over the land of Egypt, but over all lands dependent upon its bounty, that, through the king's munificence, he might give life to as many as should apply to him.

You know the story, that, when the years of plenty were over, and the dearth began to come, people came from all lands to buy corn. At last came the brethren of Joseph, ten in number, Benjamin having been detained by his father at home. Joseph spoke to them through an interpreter, but he understood all that they said. They came, even on their first visit, into his immediate presence. He talked with them face to face. He searched them, probed their hearts. He heard them confess, among themselves, the record of the past—they not knowing he understood their language.

Joseph sent his brethren back to their father laden with the good things of Egypt. But they found "that sacrifices and offerings he would not, else would they have given it"; for when they opened their sacks, he had returned their money in their sacks, and they discovered that all the benefits they had derived from Egypt were conferred upon them as an act of sovereign grace.

In due time they returned. I need not tell you of the conflict they had with the father over the matter of Benjamin's going with them; but the governor had said, "Ye shall not see my face, except your brother be with you." At last Judah became surety for him, and they departed—ten of them. They had stood before the governor and said, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest

is this day with our father, and one is not." I fancy the governor may have asked them to repeat that statement: "One is not." On their first visit he had retained Simeon to ensure their return. When they came back, Benjamin was with them. Their sacks were filled again. They had brought double money this time, but even the double money was returned. He would receive nothing from their hands. What he had to bestow was without money, and without price.

As they were returning from the second visit they were overtaken by one of Joseph's stewards who asked them why they had stolen his master's cup. They all declared their innocence, and said, "With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen." The cup was found in Benjamin's sack. They returned to Egypt; and Joseph, the governor whom they did not know, charged them with the offence, saying, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" He made them a feast, and set them all in order, from Reuben, the oldest, down to Benjamin, the youngest. They began to look at each other when they found their place-cards—do not suppose that is a new invention: Joseph used it thousands of years ago! I fancy they must have said, "Who is this man who knows all that ever we did?"

At last, when he battled with them over the cup, and they were all ready to stay, he said, "No. I will have none of you, but the man in whose sack the cup is found." That forty-fourth chapter is a pregnant story; from the eighteenth verse it is the seventeenth chapter of John in the Old Testament. All the brethren stand back at last, and Judah, the surety, steps forward and says, "We left behind us our father. He did not want the youngest boy to come, and for a while he would not consent, until at last I said I would be surety for him. 'Of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.'" "No! No!" said Joseph, "I want only the man in whose sack my cup was found." "Please", said the surety, "how shall I go up to my father if the lad be not with me?" I fancy he looked around upon his brethren, and, speaking for them, he seemed to say, "We did it once in the long ago. We took a blood-red coat to him, and said, 'This have we found: know now whether it be thy son's coat or no. And he knew it, and said, 'It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces . . . I will go down into the grave unto my son mourning.' We saw his broken-heartedness, the light go out of his eye—and I vowed I would never do it again."

When the governor was sure of that, when he had unmistakable evidence of their genuine repentance, he looked about upon the Egyptians and others, and said, "Cause every man to go out from me." There was silence until the last man had left, and Joseph stood alone, face to face with his brethren; then with tears in his voice he said, "Come near to me, I pray you . . . I am Joseph your brother, whom ye sold into Egypt." But there was no mediator, no one to stand between him and the brothers who had wronged him so terribly: "And there stood no man with him, while Joseph made himself known unto his brethren." Presently they drew near, he put his arms about them, fell on their necks and kissed them. Then he said, "Only two years of the famine have passed. I will make evangelists of you all. I will give you a gospel to preach. Haste ye and go up to my father,

and say to him, Come down, I pray thee. Regard not your stuff; for the good of all the land of Egypt is yours." Then he said in effect, "Should there be any doubt about it, if our father says, 'Are you sure? Have you an authoritative message?' Tell him that the governor said, 'Behold your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.' Tell Jacob that you got your gospel direct from headquarters, that it is authoritative, that it is the last word."

Joseph sent the brothers back with a train of wagons. When they preached the gospel, Jacob did not believe it—it was too good to be true—until one of them took him out and showed him the long train of wagons loaded with all the good things of Egypt. Jacob had been saying, "It cannot be Joseph. Joseph would know how old and frail I am, and that I could not go down into Egypt"; but the quaint old record says, "When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."

That is the doctrine of the resurrection in Genesis. There was nothing Jacob needed more than to know that his son was alive, and that the key to the storehouses whose fulness could never be exhausted, swung at his girdle. That is the gospel. You do not need an application of that, do you? You know how Jesus Christ was numbered with the transgressors, how He was made under the law, and while under the law He obtained favour for those under the law, until by and by He was exalted, and, in anticipation of the ultimate fulfilment of the divine plan, it is said, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." He died, not as the beginning of a sacrifice—some of you remember a text in the chapter Mr. Whitcombe read this evening, from which I preached to you some years ago: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down." His work was done. He ascended into heaven, the one great High Priest. "Through Him we have access by one Spirit unto the Father." "There is one mediator between God and man, the Man Christ Jesus." Through the rent veil of His flesh, He entered into the holiest of all, not with blood of others, but with His own blood, there "to appear in the presence of God for us." And that is where He is to-night.

But what of it? He sent His Holy Spirit on the day of Pentecost in proof of His exaltation. "Therefore", said Peter, "God hath made that same Jesus, who ye have crucified both Lord and Christ." By the regenerating grace of that Holy Spirit, as the gospel of the grace of God is preached, and men's minds are enlightened, and their hearts opened, and their spiritual natures quickened, they are born again; they receive Christ; they become sons of God; and "if children, then heirs of God and joint heirs with Jesus Christ". They become members of His body, "of his flesh, and of his bone", members of "the general assembly and church of the firstborn, which are written in heaven". On His ascension the Father gave Him "to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

We need no other priest than Jesus Christ. We need no altar; no sacrifice is necessary. We need no other

intercessor,—neither the Virgin Mary, nor the saints. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." That is the gospel. The brethren of Joseph had the privilege of direct access to him who controlled the resources of life. And every poor sinner who will repent, may come to the feet of the risen Saviour, may enter with Him into the holiest of all, may come with boldness to the throne of grace, and "obtain mercy, and find grace to help in time of need."

II.

What is Roman Catholicism? I shall speak next Sunday evening on, "The Roman Catholic Church—the Church of the Racketeers". The Roman Catholic Church is the greatest racket the world has ever seen. The whole organization, from the Pope down, is an organization of religious racketeers, Dr. Salem Bland to the contrary notwithstanding!

What is the genius of Roman Catholicism? I have told you, that as we understand the Scripture, the revelation of God in Christ is to the effect that we all need salvation, that that salvation has been provided for us by the finished work of the Lord Jesus Christ, that eternal life is offered to us as the gift of God's sovereign grace, and that we need neither church nor priest to come between us and God. We may go to the divine storehouse, and find grace to help in time of need, whatever that need may be.

What is Roman Catholicism? *It is the middleman that interposes itself between the salvation provided by God and the needy soul.* It stretches its great arms and says, "There is no salvation outside of the Roman Catholic Church." That has been pronounced by council after council; is taught by all the teachers of the Church; is believed by all Catholics—that salvation can be obtained only through the Roman Catholic Church. Let me read you an exact quotation from the Council of Florence:

"The holy Roman Church . . . firmly believes, professes, and preaches that any one who is not within the fold of the Catholic Church, not only pagans, but Jews, heretics, and schismatics can have no share in the life eternal . . . unless before death they become affiliated with her; and that so important is the unity of this ecclesiastical body that only those who remain within its pale can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgiving, their other works of Christian devotion, and the ordinary duties of the Christian soldier. No one, let this almsgiving be as great as it may, no one, even if he pour out his blood for the name of Christ, can be saved if he does not remain within the bosom and the unity of the Catholic Church."

It is the fundamental doctrine of Rome that the Church is the custodian of the grace of life; that in relation to a sinful world it—not Christ—occupies a position analogous to that of Joseph. It has the authority, it has the power, to send men to purgatory, or to hell; and no man can be saved unless he bows to Rome, and accepts the supremacy of the sovereign Pontiff. If ever there was proclaimed a more truly damnable doctrine than that, I have never heard of it. Let us have the courage to say so, instead of dealing in such twaddle as the vapourings of Dr. Salem Bland. (For the information of our readers who have never heard of him, this gentleman is a minister of the United Church who seems to favour every religion

in the world with the single exception of Evangelical Christianity.—Ed. G. W.)

The Church—I speak of the Church in a general sense—the Catholic Apostolic Church, the Roman Church of which the Pope is the head, pronounces the dictum that men must be in that Church, or affiliated with it, or be damned. If that were true, you and I would be wise to become Roman Catholics. If it is not true, we ought to be warned against that error; and those who trust to the Pope instead of to Christ, to the Church and its ordinances instead of the finished work of the Redeemer of men, ought to be informed and warned of their error, and exhorted to turn to Him Who is the light and the life of the world.

Where is the seat of religious authority? The Bible tells us it is in the Word of God, certified to by Him Who said, "All authority is given to me in heaven and on earth." We believe there is no appeal from the dictum of the Bible. It is the supreme court, the privy council—not of the Empire, but of the universe. This is the final word of the Supreme Judge; by this must we be judged and guided.

Not so, says the Roman Catholic Church. The Bible is the word of God, but they only may know its meaning who are divinely commissioned, qualified, and ordained, to interpret it. The Roman Catholic Church has always been the enemy of the Bible, has always fought against its free circulation; for wherever men read the Bible for themselves, and let the Bible speak to them, they cease to be Roman Catholics.

That is why the Church of Rome is so intent upon their Separate Schools, that they may get control of the children early in life, and instil into their plastic minds all the prejudices of Rome, so that children, by the time they are ten years of age, have been taught that everybody outside the Church of Rome is a heretic, and on the way to hell. National unity is impossible where that doctrine is taught, to say nothing of the larger interest of the salvation of the souls of men and women, boys and girls, thus deluded.

The supreme authority, according to Rome, lies, not in the Bible, but in the Church—in the Bible only in the measure in which the Church is pleased to interpret it, and communicate it—or pervert it as the case may be—in its communications to its people. The Church interposes itself between the soul and God. I mention some of these things only in passing; I am but marking out the track to-night, and shall deal with different phases of the Church and its doctrines in subsequent addresses. But here is our Joseph, with storehouses full of corn; and between Him and the soul who needs it, the Church interposes a priest, to say nothing of the intercession of the Virgin and the saints. But the priest! And the priest has the power, on certain conditions, to forgive sin, to prescribe penances, and, on certification that they have been performed, to grant absolution. But a man cannot come to Christ direct: he must come to the priest.

It sounds very modern. Some years ago a man turned up at one of our prayer-meetings, a Baptist from out of town. I asked him where he came from, and how long he would be in the city. He said he had come to Toronto with a couple of carloads of apples, with the determination to sell them to the consumer and save the middleman's profit. I saw him again a few days later, and asked him how he was getting along. "Not very well." "Why not?" He

found the middlemen were so organized that he could not rent a stall in the market, or sell his own product on the street, without a license. I do not see why apples are not as good sold directly by the producer to the consumer, without the middleman, but that condition obtains.

The Roman Catholic Church conceived that idea long ago! "There are the storehouses of grace," she says, "salvation by the wholesale; but we will be the retailers, and will collect a commission." That is what she always does. It is almost amusing—it would be if it were not so serious. It is amazing that people should be so blind. They would not be so blind if they were not thus taught when they are little children! We have heard recently of the Roman Catholic churches and schools being so poor they needed more money to maintain themselves. If you put the Henry Fords, the Vanderbilts, the Rockefellers, the Mellons, the Rothchilds—and all other multimillionaires and billionaires—together, and form them into one great company, the Church of Rome could buy them out and not know that she had diminished her bank account. Beyond all peradventure, it is the richest corporation on earth.

Why? Because it makes merchandise of the souls of men. A certain Catholic priest paid me a compliment, and described me as an extremist. If it be extreme to say that black is white, or white black, very well. You say it is black, I say it is white, but the modern religious attitude is to say,—"Do not quarrel about it: you are both right!" That is the language of the modern pulpit. I do not believe it. In that sense, I am extreme. This gentleman said that I was not to be given a chance at the half-way house, purgatory. I think he implied that that was for more moderate people! He did not say what the alternative would be: he left his readers to guess! But we have that strange phenomenon of the priest standing between the soul and God, barring his passage to the throne of grace, demanding that he confess his sins into the priest's ear, and receive the promise of forgiveness at his lips.

The whole sacramentarian system of the Church of Rome, with its perversion of the ordinances, is the greatest money-making scheme that was ever devised. Salvation is of grace, but Rome professes that its distribution has been committed exclusively to her; she sells it at a price. And what a price! It inverts the gospel of grace; it turns things upsidedown; it substitutes human merit for the perfect righteousness of Jesus Christ.

You remember the story of Luther doing penance, going up the stairs on his knees, earning salvation, until the voice of God spoke to his soul, "The just shall live by faith"—faith in the finished work of Christ, in His perfect righteousness; not in the labourious climbing of stairs, or the doing of other penances. By the proclamation of that doctrine, "The just shall live by faith", Luther shook Europe, and shook the greater part of it from the domination of the Pope.

At a place called Calvary, the dying thief said, "Lord, remember me when thou comest into thy kingdom". To which Jesus Christ replied, "To-day shalt thou be with me in paradise." The Roman Catholic Church substitutes purgatory for paradise. Purgatory for paradise! There is no joy in contemplation of

departure, no knowledge that to depart is "to be with Christ, which is far better". Into purgatorial flames the soul must go, there to be prepared for a better life beyond!

I have before me a booklet containing several addresses delivered by one who was my friend many years ago, a man who spent his life preaching the gospel among the French-Canadians of Quebec. He tells here the story of a French-Canadian who spread before him a receipt, signed by a certain Roman Catholic priest, "Received from So-and-So the sum of \$15.00 for masses to be said for the repose of the soul of So-and-So." As he was writing out the receipt the priest murmured, "Poor man! Poor man!" "But you will pray him out of purgatory, won't you?" The priest said, "Yes". A little while later the man wrote the priest and asked him if the soul of his brother had been safely delivered from purgatory, on the ground of the masses that had been said for the repose of his soul. The priest replied that he could not say positively, but he thought he must be nearly out by this time. I do not justify the trick, but the man for the repose of whose soul the masses were said, and for which the sum of \$15.00 had been paid, was hale and hearty, living in Montreal.

If men in the world of business were guilty of such culpable conduct, where would they go? A man who would receive payment for something he did not produce, obtain money by false pretences, purporting to render a certain service, and demand the payment of a price for it, which service was never rendered, would be looked upon as a common criminal, and would deserve to be sent to jail. But that is how Rome makes merchandise of the souls of men, by substituting purgatory for paradise. Before we finish this series of sermons we shall devote an evening to a study of the doctrine of purgatory.

So shall I speak to you of the perversion of the ordinances of baptism and the Lord's Supper. The first is but an outward confession. The latter is but a memorial feast. There is no sacrifice in it. Once and for all Jesus Christ died, "the just for the unjust", and it was on the other side of the cross that He took the bread and wine, saying, "This is my body . . . this is my blood." Anyone of ordinary intelligence, reading the story, would know that Jesus Christ did not mean that those elements were His literal body and blood. As yet His body had not been broken, nor His blood poured out. It was a symbolical service, a memorial feast. But the Eucharist is a sacrifice, a perpetual sacrifice on the altar. It must be offered again and again. It is returning to the principle of the priest standing "daily ministering and offering oftentimes the same sacrifices, which can never take away sins".

I spoke one evening of the freeness of salvation, and a man, who had been a Roman Catholic, and a very devout one, came to me afterward and said, "Do you know why Roman Catholics attach such importance to the mass?" I said, "I think I do, but give me your version." "Just this," he said, "for ordinary sins, if a man should die without absolution, he might, by a long term in purgatory, atone for his sins, and attain salvation at last. No matter what sin he commits, if he goes to the priest and confesses, doing penance as prescribed, his sins are forgiven; he is absolved. But

though he be the nearest thing to a saint, though he live a perfectly moral life, abounding in good deeds, should he fail to attend mass, and then die before obtaining absolution for his non-attendance at mass, he does not even get the chance of purgatory: he goes straight to hell itself."

It is no wonder they get up Sunday morning to go to mass! That is the teaching of Rome! Our friends talk about the great progress we have made in knowledge. Rome remains the same. Roman Catholic theories have not changed. The Church boasts of her immutability, and quotes as of equal authority with the Word of God, the decrees of her ancient councils. That word I read to you is just as authoritative as when passed by the Council of Florence in the fifteenth century. She never changes. These doctrines are being preached in Toronto. These are the things that are to be taught in Separate Schools in Ontario—at the price of your money and mine. Not if I can help it!

Instead of the risen Saviour appearing in the presence of God for us, pleading the merits of His own blood for our forgiveness, instead of the exalted Saviour Who has authority over all flesh, what are we offered? A man who sits in Rome, and who, when he speaks officially, *ex cathedra*, on matters of faith and morals, his word takes precedence of the Bible; his interpretation is the supremely authoritative interpretation of the Word of God, against which there is no appeal whatsoever. Cardinals, archbishops, priests, clergy of every rank, and the people under them, are to obey him as being the very voice of God. I say, hell never coined a bigger lie than that! Pass that on to the Pope, with my compliments. It is not true!

There is a great deal of misapprehension abroad as to who and what Antichrist may be. In my announcement I used the term, Antichrist, because, in the popular mind, he is usually identified with the lawless one of whom Paul, by inspiration, speaks in Thessalonians as that wicked one "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God". It is a fairly good portrait of the Roman Catholic Church. The Roman Catholic Church is an organization which is worldwide, which is international in its scope, which has its hands upon all governments to a greater or less degree, which has, as I believe, brought the counsels of the League of Nations to naught, and leaves Ethiopia bleeding at the feet of the tyrant Mussolini. You have in the Church of Rome, certainly, an anti-Christian system. I affirm that it is always wrong to speak of Roman Catholicism as being, in any true sense, Christian. There is not a single element of Christianity in it. It is the negation, the denial, of Christianity. There is no doctrine of the Book it has not perverted. It is the enemy of the souls of men.

Do not misunderstand me. I cherish the hope that God has, even in the darkest places, a "remnant according to the election of grace". I have met Roman Catholics, trained in religious schools, brought up in the church, devout, punctilious in the observance of all religious ordinances, and yet who, through all that superstition, have got a glimpse of the Lamb of God Who taketh away the sins of the world. I have no doubt that there are people in the Roman Catholic Church who are genuine Christians—in spite of Roman

Catholicism—never because of it. I would not sit in judgment upon any man—to his own Master he stands or falls—but I do declare as solemnly as I can, and as one who believes he has been commissioned to preach the gospel of God's grace, that Roman Catholicism involves the nullification of every element of the Christian revelation; that, so far from being Christian, as I said in one of my addresses on the Separate School question, it is nothing but a paganized form of Christianity.

Many of you to-night know you are saved, that you have eternal life. You have received it as the gift of God's grace, and rejoice in that assurance. Some of you perhaps are not very kindly in your attitude toward the Church of Rome. I am not either. But I trust, by God's grace, I am kindly inclined toward every Roman Catholic. Toward that institution and its terrible system of error, I feel nothing but indignation. It is often necessary to expose error, but our first business is to preach the gospel. Do you know that the blood of Jesus Christ, God's Son, cleanseth us from all sin? Do you know that you have eternal life, and shall never perish, neither shall any man pluck you out of His hand? Do you know you need no priest save the great High Priest and Apostle of our profession, that when you have His word of absolution, you are saved forever? If you know that, you ought to have a great, Hallelujah, in your heart because there is no one—no church, no priest, no pope, between your soul and God. "There is one God, and one mediator between God and man, the man Christ Jesus." Do you know Him? Will you receive Him?

You do not bow to the Pope? My question is, Do you bow before the Lord Jesus Christ? Do you acknowledge His supremacy? Is He your Saviour, your Master, and your Lord? May the Lord help us simply to trust in Him!

"FLOWERS THAT GROW IN THE GLOOM"

The last chapel service of each Seminary year is taken by those students, men and women, who expect to graduate at the Convocation soon after. Last Friday was such an occasion. As one and another spoke a word of appreciation, testimony or exhortation, we were particularly struck by the brief address of Miss Hilda Broad; so much so, indeed, that we asked her to give it to us for publication, that our WITNESS friends might share its beautiful spirit.—W. G. B.

The other day when I was asked to speak in chapel for a minute or two, I enquired what I should speak about. The reply was, "Oh, just give us your 'swan-song'." So at once I began to search for something in God's Word suitable as a text for a 'swan-song'. As I searched, I found a text which may not be suitable for that which I was seeking, but it has been a great blessing in my own private devotions. It is found in Paul's letter to the Philippians, the fourth chapter and the first six words in the eighteenth verse: "But I have all, and abound".

This is the equipment that we all may call our very own. But just what are we who are leaving the Seminary, having prepared ourselves for His service, going to do with all this abundance which is ours? How are we going to make it a real blessing to others, and ourselves real testimonies of His saving grace?

In a certain garden book there is a chapter, which is entitled, "Flowers that Grow in the Gloom". In this interesting account the author deals with flowers which thrive in those patches in the garden where no sunshine is found. This sort of flower seems to love these dingy corners, and the shy violets, the modest pansies and dainty lilies cast their beauty and fragrance from their dreary hiding place,

seeking to brighten the dark places and to spread a little of the brightness of the sun to these forgotten corners.

So, it is, sometimes God would have His children be in such a place, patiently witnessing for Him in a quiet way, in the places where no sunshine is enjoyed.

All of us are, to a certain extent ambitious, and desire to do great things for Him, perhaps we even aspire to be in a place where all may hear us as we praise Him, but it may be that He wants some of us who contemplate graduation this year, to do service in the gloomy places.

In this letter of the Apostle's to the Philippian people, he writes from captivity in Rome. The supreme mission of his life seems to be broken. But it is from these dreary places such flowers as joy, grace, peace, love and hope, found in Christ, are more gloriously evident. I am sure he knew these blossoms in the open road, but not in such a precious sense as in the place of seclusion.

Then if God desires us, not to shout aloud, but quietly to cause, "the wilderness and the solitary place to be glad and the desert to rejoice and blossom as the rose", let us do it, and do it that His name may receive honour and glory through our testimonies.

"I longed to walk along an easy road,
And leave the dull routine of home,
Thinking in other fields to serve my God,
But Jesus said, 'My time is not yet come'.

"I longed to leave the desert, and be led
To work where souls were sunk in sin and shame,
That I might win them; but the Master said,
'I have not called thee; publish here My name'.

"I longed to leave the round of daily toil,
Where no one seemed to understand or care,
But Jesus said, 'I choose for thee this soil,
That thou may'st raise for Me some blossoms rare'.

"And now I have no longing but to do,
At home or else afar, His blessed will,
To work amid the many or the few;
Thus 'choosing not to choose', my heart is still."

LAST SUNDAY—AND NEXT IN JARVIS STREET

Last Sunday was a day of blessing in Jarvis Street. There were 1,124 present at the morning School, and a splendid morning congregation. The Pastor preached from John 3:14: "Whosoever believeth." In the evening there was practically a capacity congregation. Dr. Shields preached the first of a series of sermons on Roman Catholicism—"The Church of Rome the Church of the Antichrist"—the sermon appearing in this issue of THE GOSPEL WITNESS. Communion service was held at the close of the evening service, when new members received the hand of fellowship.

Next Sunday the regular quarterly missionary offering of the church will be received. Every member of the church is urged to be present, and to do his or her best in the interest of the Home and Foreign Mission enterprises of the Union of Regular Baptist Churches of Ontario and Quebec.

THE EDITOR OUT OF TOWN

Dr. Shields is in Rochester, N.Y., this week, preaching afternoon and evening each day from Monday to Friday, in Brighton Communion Church, of which Rev. Dean Bedford is Pastor. Dr. Shields is expected home for the prayer meeting Saturday evening, May 9th.

COMING ATTRACTIONS

DR. SHIELDS' 26th ANNIVERSARY IN THE PASTORATE OF JARVIS STREET CHURCH will be observed Sunday, May 17th, when the special preacher will be Dr. J. W. Hoyt, of Warsaw, Ind., formerly of Belden Avenue Baptist Church, Chicago, Ill., a life-long friend of Dr. Shields.

SEMINARY CONVOCATION—The Spring Convocation of Toronto Baptist Seminary, when diplomas will be conferred on members of the graduating class, will be held in Jarvis Street Baptist Church, Tuesday evening, May 19th. The Convocation address will be delivered by Dr. J. W. Hoyt.

A YOUNG PEOPLE'S RALLY of the Union of Regular Baptist Churches will be held in Stanley Ave. Baptist Church, Hamilton, Monday, May 25th. The special speaker will be Rev. J. W. Hoyt, D.D.

NEWS OF UNION CHURCHES

Briscoe St., London

"Sing praise to the Lord which dwelleth in Zion, declare among the people his doings."

Scenes of rejoicing characterized the Annual Business Meeting of Briscoe Street Church held Wednesday evening, April 15th. The meeting was attended by a large and representative gathering of the people who rejoiced in a joy that was boundless and deep. The reports of the various organizations were interspersed by the singing of hymns giving to God praise and devotion.

Daniel 11:32 says that the people that do know their God shall be strong and do exploits. These exploits, according to the New Testament, are achieved by faith moving in the circle of God's purpose, and according to the laws of the spiritual realm, issuing forth in prayer and works. Earnest intercession to God for souls by our people at well attended prayer meetings, the personal appeal in the house-to-house campaign, an earnest and forceful radio ministry, brought the people to the house of the Lord, and under the sound of the gospel backsliders who had left their first love sought forgiveness at His feet and had restored to them the joy of their salvation. The unsaved were brought to a knowledge of Him, whom to know is life eternal. Sixty new members thereby were added to the church, the majority being by conversion and baptism. To the God who answers prayer we give all the glory.

The Treasurer's report showed a successful financial year, receipts totalling \$3,200, during the year. The pastor's stipend was increased, and a greater support given to foreign missions.

An enthusiastic vote of thanks to the Pastor for his splendid ministry was sponsored by the chairman of the Deacons' Board, and was adopted unanimously. We thank God for the gift of a faithful minister of Christ who shuns not to declare the whole counsel of God. We enter the new church year with the resolve to aim at nothing, think of nothing, but the salvation of souls and the building up of believers to the end that they shall come and shall declare his righteousness unto a people that shall be born, that He hath done this.

Essex

Good news is on the air! Every Sunday afternoon at 5.30, over CRCW, 600 Kc., "The Gospel for Today" is broadcast by the pastor of the Essex Baptist Church, Rev. J. Fullard. Messages are being received from cities, towns, and remote country places that souls are being blest. "The fields are ripe already to harvest," so we covet the prayers of our readers that the gospel in this marvellous way may indeed bring forth a great harvest of souls.

A time of blessing and inspiration was experienced recently when a week of special meetings were held with Rev. C. J. Loney, a man with a vision for lost souls, as the Evangelist, assisted by Bro. A. Abrahams, also of Hamilton, as song leader. As the messages came from Bro. Loney, our hearts were stirred and our souls were blessed. We praise God that even in this short time several professed conversion and the church in general received not only a shower, but a great downpour of blessings, and under the leadership of the pastor, Rev. J. Fullard, we are looking forward to good times and much blessing in the Lord.

Timmins

The Lord is continuing to bless the work of the First Baptist Church, Timmins, under the ministry of Rev. H. C. Slade. Every Sunday numbers of unsaved are in attendance, with the congregations increasing in a most encouraging way. Last Sunday evening, May 3rd, it was necessary to open up the prayer room doors at the side to take care of those that could not find room in the main auditorium. During the past few weeks some have been converted, but we are hoping that many more may soon be added to the Kingdom. A special men's prayer meeting is being held, in addition to the two other weekly prayer meetings, in order to seek God's blessing on the work. Special home visitation work is also being carried on by the members. Remember this work in your prayers.

Waverley Road, Toronto

On Sunday evening, May 3rd, following the Communion service, eight new members were given the right hand of fellowship, four of whom had been baptised the previous

Sunday. The work is making gradual and steady progress, and the pastor, Rev. W. E. Atkinson and people are looking forward to a good summer's work.

25th of May Rally

Do not forget the Rally to be held in Stanley Avenue Baptist Church, Hamilton, on May 25th, with Dr. J. W. Hoyt as special speaker. This will be a great day of fellowship and inspiration, and you can't afford to miss it.

Great Union Picnic—July 1st

Another great picnic of all the Churches of the Union of Regular Baptist Churches of Ontario and Quebec, will be held on July 1st, at the Oaklands Park, Aldershot, Ontario, near Hamilton. We make this announcement now that the day may be reserved for this occasion. Further information will be given at a later date.

BOOK REVIEW

"THE CHRISTIAN FAITH IN THE MODERN WORLD", by J. Gresham Machen, D.D., Litt.D., published by The MacMillan Company, 1936, vi. + 258 pages, \$2.00.

Revelation is the basis of our knowledge of God (p. 13). Here is sound doctrine; here we may build pure religion, "life founded upon truth" (pp. 87ff.).

In his new book, *The Christian Faith in the Modern World*, Dr. J. Gresham Machen puts into permanent form a series of addresses given a year ago over the radio on behalf of Westminster Theological Seminary, Philadelphia, Pa., where he is Professor of New Testament. His name is much to the fore just now, for as a pronounced Evangelical, he not only left Princeton Theological Seminary to form Westminster, but became President of the Independent Board for Presbyterian Foreign Missions. "In 1934 the General Assembly of the Presbyterian Church in the United States issued an order that members of that Church, who were also members of the Independent Board for Presbyterian Missions, should resign from the latter organization. Holding that this order was contrary to the constitution of the Presbyterian Church in the United States, Dr. Machen did not withdraw from the Independent Board. He was brought to trial by the Presbytery of New Brunswick and was condemned by a commission of that presbytery in January, 1935. The case, involving very important doctrinal and ecclesiastical issues, will come before the Permanent Judicial Commission of the Presbyterian Church in the United States in 1936." We shall not, then, be surprised when we read:

"I believe with all my soul . . . in the necessity of Christian apologetics, the necessity of a reasoned defence of the Christian Faith, and in particular a reasoned defence of the Christian conviction that the Bible is the Word of God" (p. 62).

"But is it not a dangerous thing to reject other authorities in this fashion and submit ourselves unreservedly to the authority of this one Book? Yes, it is a very dangerous thing. It puts us sharply in conflict with the whole current of the age" (p. 85).

Why there is such a "current", how strong it is, and why and how we should be "in conflict with" it, Dr. Machen well sets forth. Because of this "current", in part at least, "our boasted civilization is rushing rapidly to its fall" (p. 116). Objections to our submission to the Bible he states fairly—unlike many apologists!—and he does not dodge them. One's eyes are cleared and his faith is strengthened by this method of attack. We see that

"there is really no middle ground. Jesus refuses to be pressed into the mould of a mere religious teacher" (p. 180). "The one who uttered (the Gospel invitation) was a deceiver or He was God" (p. 186).

Here is assurance for the wavering, here is food for hungry souls. Dr. Machen is a ripe scholar, but here his one ambition is to be plain (p. 35). Like other books by this author, this one is supplied with a useful index. It is excellently printed. For Evangelicals who would like to know what Modernists mean when they talk about "the inspiration of the Bible" and "the Deity of Christ", we commend this work; we commend it also for those who do not believe all the Bible, but who would honestly like to know just what those who profess to stand for the old Faith, really do hold.—W. G. B.

SEPARATE SCHOOL ADDRESSES

Copies of these Booklets, No. 1, 32 pages, delivered in Jarvis St. Church; No. 2, delivered in Massey Hall, 20 pages, may be obtained at the office of THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto, Canada, at the following rates:

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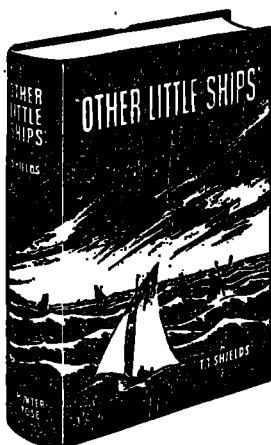
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