

The Gospel Witness

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Editor: T. T. SHIELDS

Editor S.S. Lesson: WILLIAM JONES

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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The Jarvis Street Pulpit

THE IDOLATRY OF THE MASS

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 31st, 1936
(Stenographically Reported).

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Hebrews 9:24-26.

Prayer before the Sermon

O Lord our God, Who hast manifested Thyself to us in the person of the Lord Jesus Christ, our souls exult in the privilege which is ours at this moment to bow in Thy holy presence, to have direct access to God Himself, to bare our hearts before Thee, to invoke Thy mercy for our sin, and Thine abounding grace for our eternal salvation. We cannot understand how Thou canst be so compassionate toward those who have lifted up their hands against Thee, who have been enemies in their minds by wicked works, whose carnal minds are indeed enmity against Thee. Yet it is like Thee to love us, for God is love. It is of Thy very nature and essence to have compassion upon the ignorant and upon those who are out of the way.

So, Lord, we thank Thee that when we could not find our way to God, Thou didst in pity send Thy Son to say to us, I am the way, the truth, and the life; no man cometh to the Father but by me. We thank Thee for His life, His expiatory death, His resurrection, His meditorial ministry at the Father's right hand, and for the promise of His coming again in ultimate triumph to take to Himself His great power and reign.

We rejoice in the record of Thy mercy in the past, and in the prospect of faith before us, for we look for a city that hath foundations, whose Builder and Maker is God.

If there are any here this evening who have never as yet beheld the Lamb of God that taketh away the sin of the world, if there are weary souls who have never found rest in Him Who has come to give rest to all, if there are any who have been beaten and buffeted—yea, defeated by the enemy—we pray, O Lord, that they may learn that victory is possible through Jesus Christ our Lord. Draw near to us this evening, and make this service one of great grace to us all—of salvation to the unconverted, of further enlightenment and progress in sanctification to those who are already Thy children; and use this service, and the issue of it to the far places of the earth, for the extension of Thy kingdom, and the glorifying of Thy great name.

Be mindful of those who still sit in darkness and in the shadow of death, those who have never heard the story of Jesus and His love. Hasten the day when all men shall have heard it, when the time shall be ripe for the return of the conquering King. So help us as good soldiers in the meantime to endure hardness; and as faithful witnesses, to bear testimony to Him Who loved us, and gave Himself for us. We ask it in His name, Amen.

Many years ago, in one of Mr. Spurgeon's sermons, in the introduction of which he announced his intention to address himself to the study of some very common aspect of evangelical truth—faith, or justification by faith, or something of that sort—I read this story. He said he had been in the country some time before, and had seen and heard a man as he was at work dibbling beans. He put his stick into the ground, made a hole, and dropped three beans into each hole, saying as he did so,

"One for the worm, and one for the crow;
And let us hope the other will grow."

Whoever would teach the truth, really impart knowledge to others, must be content to say simple things, and to say them over and over again. In one of our hymns there is a verse to this effect:

"Tell me the story often,
For I forget so soon;
The early dew of morning
Is passed away at noon."

This evening, therefore, I may have some things to say that are not at all new, that may not even be particularly fresh; but simple as they are, they are all of vital importance. "Therefore we ought to give the

more earnest heed to the things which we have heard, lest at any time we should let them slip."

I announced my subject for this evening in the papers in the exact words of a placard which appeared outside a church in Montreal, Eglise du Redempteur, of which Rev. Victor Rahard is the rector. On that placard Mr. Rahard announced he would speak on the subject of the idolatry of the Mass. He sent me an exact translation of his announcement in French, which reads as follows: "Mass is Idolatry. The Wafer, so-called consecrated Host, is offered to the superstitious worshippers for adoration as the real Body of Christ by the Roman priests." In that announcement, Mr. Rahard simply stated the truth for which Protestants, from the days of the Reformation until now, have always stood. Notwithstanding, a charge of blasphemy was laid against him, and, in a Quebec court, he was found guilty. He was condemned, and a fine of one hundred dollars was imposed upon him. He discovered that appeal was impossible, and that it was rendered so by the comparatively recent enactment of the Statute of Westminster. All this occurred under the British flag.

Roman Catholics are rapidly increasing in the Province of Quebec, and I rather think they are increasing, relatively, with equal rapidity in the Province of Ontario. You have, I believe, heard of the quintuplets! That event was registered somewhere in Ontario. By the natural increase of this race they promise, in perhaps fifty or seventy-five years, possibly less, to be in the majority in Ontario, as they are in Quebec. There are separate schools in Saskatchewan, Alberta, Quebec, and Ontario; and if these conditions continue, ultimately we may have a majority of the population holding the views of the French-Canadian Roman Catholics, and probably the same influence will obtain in all our courts which now dominate the courts of Quebec.

If that should be so, it would be impossible then for anyone to speak as I shall speak this evening, without incurring the risk of going to jail. You say seventy-five years is a long way off? Yes; but we shall not need to wait seventy-five years, for surely the influence of this system is felt in every department of our public life to-day. But even though we were assured of our full liberty during our lifetime, we ought, particularly those of us who are Christians, to remember that "other men have laboured, and we have entered into their labours". As we have profited by the labours, and by the sacrifice of multitudes who actually died that the faith of the gospel might be preserved, we should be unworthy our inheritance as Christians were we to think only of our time, and not to look forward into the future, and to labour with a view to preserving for others the liberties which we now enjoy.

The portion of Scripture I read to you this evening—the epistle to the Hebrews from the twenty-fourth verse of the ninth chapter to the twenty-fifth verse of the tenth chapter—without human comment, read by the illumination of the Spirit, surely would be sufficient utterly to annihilate the Roman Catholic doctrine of the Mass. Yet it is amazing how easily people are deceived in many directions. We observed in our lesson this morning in Isaiah's prophecy the story of the idols being carried by the beasts of Babylon until the beasts themselves were weary with the burden—gods made by human hands, and as the issue of human imaginations,

gold and silver, which formed a burden even for the beasts. And, in contrast therewith, God says, "Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry and deliver you." The idols ask you to carry them, but the true God comes to help you bear your burdens, and to carry you even from the beginning of life to the end.

I.

One might suppose that such superstitions as are involved in the Mass would perish in a day like this. Our modernistic friends sometimes tell us that they are superior to the superstitions of evangelical religion. They therefore delete the miracles from the Bible, and refuse to believe any record of supernaturalism. Men have become radical in their utterances, and it is common to say now, "We will believe nothing that cannot be proved, even as a mathematical demonstration." And yet, side by side with this supposedly superior intellectualism, there flourishes the grossest superstitions. Side by side with the Word of light and truth, you have the darkest kind of religious darkness.

It seems to me that people are more easily deceived in matters of religion than in any other realm. Barnum, the great show-man, said, "The people love to be humbugged." He made a fortune by the application of that principle in his great shows. But there is one that outdoes Barnum altogether. I do not say it unkindly, but the biggest humbug, in Barnum's sense of the word, is the religious show, the universal circus, known as the Roman Catholic Church.

The sacrament of the Mass, so-called, lies at the very centre of Roman Catholicism. Perhaps I may profitably read you a verse or two from a Roman Catholic book. It is written in simple terms—I suppose for such ignor-amuses as you and me:

Question: Which are the principal parts of the Mass?

Answer: Recall the scene of the first Mass, which Christ offered at the Last Supper. Taking bread into His hands He gave thanks to God and blessed it. Likewise, also, the chalice of wine. By this ceremony Christ separated the bread and wine from the ordinary everyday use and prepared them for the service of God. This was the *Offertory* of the first Mass. He then spoke the words of Consecration over the bread and wine: "This is my Body: This is the chalice of my Blood: Do this in commemoration of Me." By these words the bread and wine were changed into Christ's sacred Body and Blood and offered as a Sacrifice to the Almighty. This was the *Consecration* of the first Mass. It is the chief part of the Mass, for it is the great Sacrifice itself. Without the Consecration there would be no Mass at all. It is also called the Elevation, because the Sacred Host and Chalice are elevated or raised up for the adoration of the people. Finally, Christ gave His sacred Body and Blood to His apostles under the form of bread and wine, saying, "Take and eat ye all of this: Take and drink ye all of this." They were to eat and drink of the Sacrifice and thus become closely united to Almighty God. This was the *Communion* of the first Mass."

There are then three elements in the Mass: the Offertory, the Consecration, and the Communion. But at the heart of it lies the doctrine of transubstantiation, and involved in it is the sacrament of holy orders, clothing the priest with apostolic authority, and involving the theory of the priest's power to convert the wafer into the veritable body of our Lord; and the elevation of the Host, and the consequent adoration of the people.

That I may not be charged with misrepresentation, I want to read further from a few Roman Catholic authorities. It seems to me that all we need to do is to let the Roman Catholic Church speak for itself. For example,

this from a Roman Catholic booklet entitled, "The Priest":

"Without the priest the death of our Lord would be of no avail. Look at the poor pagan savages; what benefit have they derived from the death of Christ? Alas! they cannot share in the blessings of redemption so long as they are deprived of the ministrations of the priest, whose function it is to apply the virtue of the precious Blood."

What an atrocious doctrine that is! Though Christ has died, no one can derive any benefit from His death until the virtue of the precious blood is applied by a priest of the Roman Church—the only one who is in holy orders, and the only one therefore possessed of apostolic authority to administer the sacrament of the Mass! And this from the same booklet:

"If you had no priest here you would say to yourselves: 'What is the use of coming to this church? There is no Mass; our Lord is no longer here; we can pray quite as well at home!'"

If that be so *you* may as well all go home! According to the teaching of the Roman Church, if we have no priest, and no Mass, we are without the presence of God—and this is not a place of worship at all.

"Where there is no priest there is no sacrifice, and where there is no sacrifice there is no religion."

But if I were to say such an absurd thing from this pulpit, as to insist that salvation is restricted to people who believe and practise what Baptists believe, I might get into the front page of all the papers to-morrow! I should be featured as the narrowest and most bigoted man in Toronto. And they would be right thus far, that I should be the narrowest and most bigoted man in Toronto—outside the Roman Catholic Church. That is the Roman Church's consistent teaching. The rest of us, having no priest, have no sacrifice; and therefore we have no religion. That is the word of a Roman Catholic authority.

I shall read another quotation, this from the Council of Trent:

"I profess that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and for the dead. . . This council teacheth and openly and simply professes that in the pure and holy sacrament of the eucharist, after the consecration of the bread and wine, is our Lord Jesus Christ, true God and man, truly, really and substantially contained, under the appearance of these visible things; nor are these matters self-contradictory, that this, our Saviour, always sits at the right hand of the Father in Heaven, according to the natural manner of existing; and that notwithstanding He is in many other places sacramentally present to us with His substance, there is, therefore, no room to doubt but that the faithful of Christ should adore His most holy sacrament with that highest worship due to the true God, according to the constant usage in the Catholic Church. Nor is it the less to be thus adored that it was instituted by Christ our Lord to be eaten—we ought to be charitable, of course, but listen—"If any one shall say that this holy sacrament should not be adored, nor solemnly carried about in processions, nor held up publicly to the people to adore, or that its worshippers are idolaters, let him be accursed."

The curse of Rome rests upon every man, and every body of people, who will dare to say that the veritable body and blood of Jesus Christ are not in the sacrament after the wafer and the wine have been consecrated by the priest.

Before I turn to the scriptural refutation of these doctrines, let me read you an excerpt from Peter Dens, the great Roman Catholic theologian:

"It is rather probable that Christ did take His own body and blood in the Last Supper, because Christ, Luke

22:15, says, 'With desire I have desired to eat this passover with you before I suffer'; etc. Besides, if He himself had not taken His own body and blood there was a danger lest His disciples might be scandalized."

What if anyone outside the Church of Rome—or a lunatic asylum—were to teach that when Jesus Christ, according to the teaching of Scripture at the Last Supper, took bread and said, "This is my body which is given for you: this do in remembrance of me", and that when, after supper, He took the cup and said, "This cup is the new testament in my blood, which is shed for you"—I say, what if anyone were to interpret those scriptures as meaning that Christ, standing before His disciples, did actually take His body and give them to eat, and did actually take his blood and give them to drink? Would he not be looked upon as a subject for the careful study of an alienist? Notwithstanding that is the teaching of at least one of the theologians of Rome, that Christ did actually take His body and blood, and before He was crucified on the cross, the disciples did actually eat the body of Christ, and drink His blood.

Let us go farther. Is it not amazing that this absurdity should still be treated with respect, even by those who deny the miraculous in the Bible? It seems to me perfectly reasonable, in a Book which claims to be the Word of God, to discover incidents where God did actually speak, and where He wrought by divine power, as He did in creation. But here we are told that authority has descended through popes and bishops from apostolic times to a mere man, and that when such an one in holy orders consecrates a wafer, saying, "This is my body", that that bit of flour and water is actually transformed, by those words, into the substance and real divinity, the body of Jesus Christ; and that the wine becomes the real blood of the Lord Jesus. But that is what is taught in the Roman Catholic Churches of to-day. That is the kind of thing, in elementary fashion, that is taught the children in the Separate Schools for which thousands of Protestants have paid much, and still other thousands will pay more.

Further: that wafer is preserved in the sanctuary before the congregation, is elevated, and sometimes carried in processions; and it is actually taught that this is the very person of our Lord Jesus Christ, and that He, in His completeness, is in every wafer, or any fragment of a wafer—that He, in all His fulness, is present in every drop of wine.

The Communion, however, is now observed in the Roman Catholic Church in one kind. The priest only drinks the wine, and the people get the wafer. Do not laugh at that. I talked with a Roman Catholic priest who said this to me: "Do you know why you can scarcely find a temperate Roman Catholic priest?" "I think I do," I said, "but you tell me." "Because they may not celebrate the Mass unless they have fasted from the midnight preceding. They come to the celebration of the Mass in early morning, with empty stomachs, and they drink the wine. They are required to do so, and it is bound to have that effect. It would have that effect with anybody."

But the wafer is consecrated; then, as it is held up before the people, whether in the church, or in the sanctuary where it is reserved, or whether in the processions along the street, the people bow down to it, and worship it as being veritably the second Person of the Trinity. Mr. Rahard was right in calling that idolatry. The Reformers so designated it. It is idolatry. There is no

greater idolatry in any pagan country in the world than we have right here in the City of Toronto, within five or ten minutes' walk of this church.

It is not often I seek an invitation to preach, for I receive more invitations than I can possibly accept, but I should like to have an invitation, let us say, from St. James United Church in Montreal, or some other non-episcopal church that would admit a preacher who is not supposed to be in holy orders. I wish they would invite me to go to Montreal to preach on the idolatry of the Mass. It is an outrageous thing that under the British flag a man should be denied his religious freedom. The Roman Catholics in Montreal are permitted to curse those who do not agree with them, they are permitted to consign to perdition without hope, everybody who refuses submission to the Pope, to call us all heretics. That is perfectly legal in Montreal; but for a man to take the simple words of Scripture, and to say that when Jesus said, "This is my body", and, "This is my blood"; He obviously meant it in a symbolic sense, and then instituted a memorial feast which His disciples should observe until He shall come again, thereafter enjoining them to take bread which is real bread, and wine which is only wine, symbolic of His body and blood, and with hearts full of gratitude to the Saviour Who died for them, and to confess their dependence upon Him; and to say, on the other hand, that the priest who says that that bread or wafer is the veritable body of Christ, and the wine His blood, and insists that the people bow down when he elevates it, is leading the people into idolatry, is guilty of blasphemy is nothing short of ridiculous. Let me reply, that the greatest blasphemer in the world, officially, is the Pope himself. I affirm that Roman Catholicism, from top to bottom, is a blasphemous system. It is a misrepresentation of God! It is a libel on God! It is a denial of the full-orbed revelation of God in the person of His Son Jesus Christ.

Of course, if Roman Catholics want to believe that, as religionists, while I would combat it by argument, and by every means of legitimate instruction and persuasion, I would insist upon their complete liberty to believe and teach their superstitions if it is a matter of conscience with them. But Roman Catholicism has never permitted freedom of conscience to anybody else where she has had authority to deny it, —witness the blood of fifty million martyrs that has flowed at its behest.

II.

Let me point out to you some of the scriptural reasons for our rejecting the whole doctrine of the Mass—not merely the doctrine of transubstantiation, but the theory that every time Mass is celebrated the real sacrifice of the cross is offered again. Every time Roman Catholics go to Mass, they profess to go to Calvary to witness an "unbloody" repetition of the sacrifice of Calvary. I read to you just now that unless there be a priest to apply the virtue of Christ's sacrifice, Christ might just as well not have died, for neither you, nor I, nor anyone else, can receive benefit from His death without a priest. What a horrible conception that is, that Christ must be offered again, and again, and again; and that wherever Mass is said upon the thousands of altars of Roman Catholicism, there Christ is present, and there the body of Christ is once more offered for the sins of the people.

Surely the testimony of Scripture is sufficient once and for all to disabuse our minds of such an untruth as that:

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Where is He? He has gone into heaven itself—with what? "Not with the blood of others, but with his own blood . . . This man, when he had offered one sacrifice for sins for ever, sat down on the right hand of God." He is seated on the right hand of God where the Father has accepted His sacrifice. He is so seated because He Himself is satisfied with what He has done. The argument of the Apostle Peter—the first pope, according to the Roman Catholics—was that the coming of the Holy Ghost was Heaven's certification of the fact that God had made "this same Jesus, whom ye have crucified, both Lord and Christ." Father, Son, and Holy Ghost, attested their complete satisfaction with the sacrifice that Jesus Christ had offered.

Roman Catholicism says, "No, it may have been offered a hundred million times, but it must be offered again, and by a priest of the church."

Christ has entered into heaven itself, and it is said here, "Nor yet that he should offer himself often as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered, but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." He offered one sacrifice for sins for ever, and went home to God, and sat down on the right hand of God. We need no other sacrifice. We do not need to go to Mass Sunday morning, and bow down to a wafer. Let us have that clearly in mind, then, that the principle of the Mass, the perpetual offering of the body of Christ, is contrary to Scripture which says that it was once offered, and need not be offered any more.

Then surely the principle of the Mass *imports the principle of works as a ground of salvation*. No matter what Christ has done for us, now we must acquire merit for ourselves by offering the Mass. Here is an extract that ought to be of interest to you. It is from a booklet, "A Short Guide for Inquiring Protestants", and issued by The Catholic Truth Society of Canada that has its headquarters at sixty-seven Bond Street, Toronto. That is local and up-to-date.

"Again, the Church does not admit the maxim sometimes used by Protestants, that 'once justified means always justified'. The state of justification may be forfeited at any time by the commission of a grave sin. Moreover, the state of justification thus lost can, through God's mercy, be recovered by sincere repentance, and by the sacrament of penance. During this life no man is in an absolutely assured position of being guaranteed for eternal happiness, since he always retains his power of freely co-operating with grace or rejecting it, of sinning or abstaining from sin. Therefore, we must all work out our salvation with fear and trembling—not fear lest God should fail us, but fear lest by our negligence we should abandon Christ and fall away into sin.

"Hence it is possible for a soul once justified to end by falling into hell. The final destiny of each man is directly determined by the good or evil state in which he dies. Theoretically speaking, an evil life may end with a good death, and a good life with an evil death. But, practically, the probabilities are against this. It is not only risky, but criminal, to count on a death-bed repentance, and every Catholic is urged to make his last end as secure as possible by an earnest life, which is the highest assurance we possess of final perseverance."

Even if you were a Roman Catholic, though you had "assisted", as the phrase is, in the offering of the Mass, as when the priest offered and you shared in the offering, even though you had assisted in a long life, if you failed deliberately at last, all your former devotions would avail you nothing, and you would be lost in the end for ever. What need I say but remind you that,

"There is a Fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

I believe this poor sinner has been freely justified by His grace. I believe the perfect righteousness of Jesus Christ has been applied to me, and that my sins and iniquities He has blotted out, and will remember them no more forever; and that, by the power of the quickening Spirit, I have been made a new creature in Christ. I cannot understand it. It will take me all eternity to understand how God could love me; but I know He does, for He gave His only begotten Son, and I need no other sacrifice. I glory in the fact that so far as I am concerned, the matter of salvation is forever settled.

I believe it is a good thing for the preacher to give his testimony, to state in the plainest and simplest terms why he believes he is an heir of glory. This is mine: trusting in the finished work of Jesus Christ, I do not need the Mass. I am not afraid of Roman anathemas. If it does them any good to curse me, it does me no harm. Spurgeon, in one of his sermons, said, "I observe that the Pope has been very busy cursing England lately. It is a favourite occupation of his. And I have observed that England never seems to be quite so prosperous as when the Pope curses her."

There never was a more abominable system invented by the devil himself than that of Roman Catholicism. It is of satanic inspiration. You premillennialists—I am a bit of one myself—talk about Mussolini and Hitler. If you want to know who the antichrist is, read history and your Bible. Antichrist will come out of the Church of Rome. The Pope will shortly crown that champion murderer—who is a thousand "Red" Ryans in one—and bless him, and condone all his iniquity. Roman Catholicism is the worst enemy of every state, every family, every individual. May the Lord deliver us from its mancinations!

Are you trusting in Christ? Are you sure your sins are forgiven? Have you come as a destitute sinner to the cross, nay rather, to the mercy-seat? I shall tell you a story that I have told a hundred times. And nearly every time I tell it somebody is converted. I told it once in a sermon, and it was translated into Chinese, and I know not how many other languages. It is as simple as a.b.c.

Once when I had preached the gospel as simply as I knew how, I gave an invitation, and a little girl, among others, raised her hand. At the close of the service I went down to speak to her, and tried to point her to Christ. I said, "Do you believe on the Lord Jesus?" "I do." "Are you saved?" "I do not know." "The Bible says, 'Whosoever believeth on the Son shall not perish, but have everlasting life.' Do you believe?" "Oh yes, sir, I believe." "Then are you saved?" "I do not know." I said, "Girlie, if the Lord Jesus were sitting beside you, and were to say to you, 'I have heard your confession. I heard you when you prayed, and said you were a sinner, and wanted to be saved. I heard that prayer, and I have forgiven you. All your sins are blotted out, and you are

saved for ever'—If Jesus Christ were to say that, Would you know you were saved?" "Oh yes, sir, if He were to say that. But He is not here. I cannot see Him; I cannot hear Him; and I do not know whether I am saved or not." "Suppose He were to send you a letter, and in that letter He were to say, 'I have heard your prayer, I have forgiven your sins, your name is written in the Lamb's book of life, you are saved for ever—if you got such a letter, could you be sure then?" She said, "Yes. And I would rather have the letter." "You would?" "Yes; because I could keep it, then I should always know."

At this point somebody came and interrupted us. (If you see me talking to a little boy or girl about the things of God, do not bother me. Do not interfere when anybody is dealing with a soul: It is the most important business in the world.) But somebody came to speak to me, and the shy little girl went home. That night I could not sleep, and I confess I was annoyed that that important conversation should have been interrupted. I asked the Lord to save that little girl—I did not know her name: I had not got as far with her as to ask her name, and said, "Lord, bring her back."

Next night she was at the meeting, and when I had finished the sermon she was right at the pulpit stairs, saying, "Mr. Shields, last night you told me the Lord Jesus had sent me a letter. May I have my letter, please?" I said, "Yes, I will let you have your letter." We sat down together, with the Word of God. It was in a town where there was no rural mail delivery, and people went to the post office for their mail. I said to this little girl, "Do you ever go to the post office?" "Oh yes, every day. I go for daddy's mail." "Do you ever get any for yourself?" "Not very often. Once in a while a friend writes." "Do you ever get any mail that does not belong to you?" "Yes; sometimes the postmaster makes a mistake." "How do you know it is a mistake?" "I always look at the letters before I leave the wicket. If there is a mistake, I hand the letter back." "If there is not, what then?" "I take it home to daddy." "If it were for yourself, what would you do?" "I would open it." "All right, we will see if we can find in this post office a letter from the Lord Jesus to you."

I turned to the fifth chapter of First John, and the twelfth verse, and said to the little girl, "Read that for yourself." She read, "He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God." "There is a letter to somebody," I said, "to whom it is addressed?" She read it aloud again: "These things have I written unto you that believe on the name of the Son of God." "Is that your letter?" "Yes; that is for me because I know I believe on the name of the Son of God." "All right; let us open the envelope and see what is inside."

The child read again: "That ye may know that ye have eternal life." She thought a moment, then her face brightened as she said, "I see it now. It is a letter written especially to me, and to those who believe, to tell us that believing on Him we may know that we have eternal life." She went home rejoicing in the Lord Jesus Christ.

That is the gospel—not observing Mass for ever, confessing to the priest continually. No! No! Trust Him; receive the word of God that cannot lie that you are as safe to-night as though you had walked the golden streets a million years. Isn't that a salvation worth having? May the Lord help us thus to trust Him for His name's sake, Amen.

Whole Bible Course Lesson Leaf

REV. WM. JONES, EDITOR

Vol. 11 Second Quarter Lesson 23 June 7th, 1936

A LIGHT TO THE GENTILES

Lesson Text: Isaiah, Chapters 49 and 50.

Golden Text: "And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah 49:6.

Bible School Reading:

DAILY BIBLE READINGS: Monday—Isaiah 42:1-9; Tuesday—Isaiah 43:1-7; Wednesday—Psalm 72; Thursday—Luke 2:25-35; Friday—Psalm 87; Saturday—Rev. 7:9-17.

INTRODUCTORY

We begin to-day the study of the second section of great Messianic passages in this prophecy. The first was from Chapter 40 to 47; the second from 49 to 57; the third from 58 to 66. Caution must be exercised in every prophecy to remember the historical incident and situation, particularly Messianic prophecy. The Messiah is the culmination, the goal of all prophecy. He it is who is to be a supernatural, saving, victorious, mediating, future king. His kingdom is described in figurative language in prophecy, so that only a plain and simple understanding of the Scriptures can yield a sober and balanced picture of His times. The fanciful, the fantastic, the bizarre should not be read into the prophets. There is always an historical, a factual setting, and from this the prophet leaps to a future, an ideal fulfilment. There is a primary and a secondary meaning in prophecy. Therefore, we must not literalize the spiritual or spiritualize the literal. Scripture must interpret Scripture. And so in this lesson we must notice the inter-relationship between people and Servant.

CHAPTER 49

In this chapter and the following we move towards the *sanctum sanctorum*, the Holy of Holies of Messianic prophecy. "The suffering . . . and the glory which should be revealed" (I. Pet. 1:11) could well be a divine commentary on or division of the portions of the book we now study. The Israel of God, spiritual Israel the Church is typified in this section by Israel after the flesh who is promised deliverance from their Babylonian enemies.

Chapter 42 is a parallel to this chapter. [1] "Isles"—the Gentiles appear again in v. 6 (chap. 42:4). The Messiah, the Servant speaks in a sort of "international broadcast". He tells of His call (cf. Jer. 1:5; Gal. 1:15). He whose names are varied (Is. 7:14; 9:6). But we too are called redemptively, elected as individuals (Matt. 13:5; II. Tim. 1:9; Rom. 1:7), and as a body, corporately (I. Pet. 2:9; Tit. 2:14). But we are called to our tasks (I. Cor. 7:20). Jehovah was ready to reveal His Servant in due time (v. 2). [2] As a warrior unsheathes his sword; as an archer pulls forth his arrows so He was to be revealed (Jn. 1:1; Gal. 4:4). "Mouth", that is, "words", shows that He is to be a Prophet (Heb. 4:12; Eph. 6:17). [3] Jehovah will be glorified. But a divine reciprocation is found in the glorification of the Messiah (John 12:28; 17:1-5), even through the Church (Eph. 3:21). [4] Israel after the flesh speaks from the viewpoint of her wicked members. She deserved punishment, but the Servant not so—He (42:4) will suffer temporary reverses only. [5] Jehovah speaks. The religious element brought back the remnant (Ezra 1:5; 7:1-7). Israel, but also the Messiah are chosen of God and "glorious" (R.V. "honourable"). The element of future Messianic power in the final ingathering of Israel is hinted at in this verse. [6] Jehovah continues to speak, asking (R.V.) whether it is an easy or unworthy, a "light" thing for such an one as the Servant to restore Israel, that is to liberate her captives. But the religion of Israel was intended for the whole world; its universal character was writ large in the covenant with Abraham (Gen. 12:3) and was narrowed in Mosaic times only that it might be widened in later times. The Isaianic prophecy (e.g., 45:22; 52:10) simply unfolds what was latent in the earliest revelation of the Old Testament. In this verse we see clearly the Messianic import of this chapter, especially in the world-wide significance of His re-

demptive gospel (Luke 2:29-32; cf. also Acts 1:8; 13:47). [7] We continue to move in the realm of the redemptive for it is the "Redeemer of Israel" who is the speaker. This verse terminates in its ultimate meaning in Christ alone. It is He, the Servant who is in the background of the historical setting. He was despised (53:3; Ps. 22:6-8) by Gentiles (Acts 4:25-27) quite as much as by Jews. It is true, of course, that Israel is to the fore here—she was hated by Babylon ("the nation"), and was therefore a "servant of rulers". But the Saviour of Israel, the Messiah, is to be glorious in honour, He will receive universal homage in the everlasting kingdom (Ps. 72:10, f.; cf. Is. 49:23; 60:3, 10). [8] Salvation is an ever-present offer (see Paul's application of this verse in II. Cor. 6:2). The Servant exemplifies the principle of divine grace and sovereignty in His covenant made with earthly Israel, but just as truly made with His own Body, the Church. "People" can mean only Gentiles here, though "the land" (R.V.) may refer to Palestine. We who were not a people (I. Pet. 2:10) are true beneficiaries of a new covenant (Is. 42:6; Jer. 31:33, ff.; Heb. 8:6). [9] "Bound"—referring to those who would be in Babylon (42:7; 61:1) who would, upon release find a pleasant return to Jerusalem (41:18). But the promise is also for us (35:1, 6-8). The truth God impresses on us is that He is always approachable (Ps. 46:1). [10-11] That this section applies to us, and therefore had a definitely future application for us now and hereafter is seen by the redemptive typical import of the whole chapter and Rev. 7:16, f. (a direct allusion to this passage). Here also is the beautifully figurative and poetical language of prophecy. [12-13] The universality of the gospel we have seen (6) and will see (18) again. China (Sinim) is included in the promises. Small wonder the prophet bursts into rapturous song (44:23) which culminates in the gracious compassion of God (54:7, 8, 10). [14-16] Zion remonstrates that Jehovah has forsaken her. In most startling and bold figures He protests His everlasting love (44:21), His delightful, intimate love for His own. Here an anticipation of the metaphor of the Church as a temple (Eph. 2:21) is found—"walls" (cf. the hymn, "I Love Thy Kingdom Lord"). [17-21] Earthly Israel is in view, but typically the Church also. The captors and oppressors of the nation were to be banished (17), and the land restored to a large returning host of Babylonian exiles (54:7; 60:4). So wide and varied will be the scope of this return (indicating the typical implications of the passage) that Zion will be decked as a bride (18). Again we see the pre-figuring of the Church in the choice of the term "bride", another anticipation of Pauline language (Eph. 5:25). But numerically the return will be great so that the land will be crowded with inhabitants (54:1, 2; Zech. 10:10—a post-exilic prophecy, however, relating to national restoration of Israel before the Lord's return). Zion is represented (21) as marveling at the multitude of the returned ones, but it is impossible to avoid reading from this verse the future glory of the Church, the true, the heavenly Zion. "These" in each instance refers to a different subject from the children of verse 20. The logical conclusion, therefore, is that Israel marvels at the extension of blessings to the Gentiles and turns in wonderment to enquire whence she, an exile, a solitary and desolate city (Jerusalem, Lam. 1:1) received "these" (Rev. 7:14). [22-23] The Lord again speaks, promising visible ("standard") triumph for His Servant among all people of all classes low and high ("kings"—cf. vs. 7). In its historical *milieu* the verse refers to Israel (45:14; 41:20; 48:10). The verse ends with a promise applicable to all believers (45:17). [24] Again Zion speaks, questioning her deliverance, she who was a "lawful captive", that is to say, justly exiled. Typically, sinners are represented as justly condemned by a righteous God. [25-26] Jehovah replies that Israel will conquer her enemies (14:1, 2) and be delivered from her captors (29:5, 20). But we envision Him who "delivered us" (Gal. 1:4) who Himself "led captivity captive" (Eph. 4:8). In redeeming His people, Jehovah will deal justly, but rigorously, with their enemies so that they would seem to wallow in their own blood as one is drunk only after taking large quantities of "sweet wine". All that Jehovah may make known to "all flesh" His sovereignty, His supernatural Saviourhood (the burden of Chapter 40-48 being His omnipotency, His uniqueness, His absoluteness—e.g., 45:21, 22).

CHAPTER 50

[1-3] The Lord again takes up the question of casting off His people. He had not given a permanent "bill of divorce-

ment" an action possible under the Law; He had cast off only for a time (Deut. 34:3). The intimate figure of the Church as the Body of Christ is but the repetition in the New Testament of the Old Testament representation of Israel as the wife of Jehovah (54:5). Jehovah had neither permanently rejected Israel (54:6, 7), nor had he sold her children (II. Kings 4:1; Neh. 5:5). It was her own iniquity which enslaved her (59:2); her serving of other gods—the violation of the principle of religious monogamy which brought her into judgment (Jer. 3: 8, cf. James 4:4). God had come through the prophets, but none answered (Jer. 7:25, f.) and no one had believed. He was to come in the person of Messiah (53:1), for whose earthly work even, no man could be found (59:16). No! God must save and He alone. His arm is not impotent to save (59:1) for did He not perform the miracles at the Red Sea; at the Nile; in Egypt? (14:27; Ex. 14:21; Ex. 7:21; 10:21). The appeal is to three aspects of the great historic deliverance from Egypt. The redemptive import, the saving implications of that epoch of sacred history is patent. The gospel is a factual, an historical religion; its truths are rooted in eternity; grounded in earth, in history; fructified in heaven. There is an allusion to future judgment in the picture of the blackened heavens (Rev. 6: 12). [4-9] Now the Servant appears to announce the precise character of His mission. His Messianic Sonship, not His eternal or God-head Sonship is to the fore. He is to be as a pupil (R. V. mg. "disciples") to his master, as one awakened early to be instructed. The language here, implies the doctrine and principle of revelation (cf. I. Cor. 2:9), the imparting of divine truth to authoritative recipients. Prophets of old received revelations at night, but the Servant in full day. His ear was opened (Ps. 40:6) willingly (Matt. 26:39; Jn. 8:29; Phil. 2:8; Heb. 5:8; 10:7) in order that he might "speak a word in season to him that is weary" (Matt. 11:28). His was a voluntary, a gracious redemption—"gave". Here with startling minuteness His sufferings are portrayed (Mk. 15:19; Lk. 22:63) sufferings which stooped to the humiliation of plucking the hair (Ezek. 9:3; Neh. 13:25) and spitting (Job 30:10). He needed help as to His humanity (42:1; 49:8, see Matt. 4:11; Lk. 22:43). Like a flint, was His face set towards death at Jerusalem (Lk. 9: 51, 53). So much for the "sufferings"—now for the "glory". The Lord will justify His Son by whose righteousness we are justified (Rom. 8:33, 34). No one dare contend with Him or accuse Him (Jn. 8:46). God the Lord triumphs in His Son by whom we triumph (Rom. 8:32). All His enemies shall decay as a moth-eaten garment. [10] The promise of God through the Messiah His Servant is personal, is for him that "walketh in darkness". The Gentiles are meant (9:2) those who were not a people (I. Pet. 2:9) who have become light in the Lord (Eph. 5:8). Trust (12:2; 26:4) in the name of the Lord, all that He is; godly reverence, or fear of Him; obedience to Him are the composite requisites of evangelical faith. The believing soul trusts in God immediately and has his stay "upon his God" directly. [11] But there are those who put trust in self, who kindle their own fire, as it were, girding themselves with "sparks", something ephemeral. They must be judged by their own feeble hopes. Their stay is impermanent, and because it is not true, is not of God, it will lead only to sorrow (65:13-15).

THE GOSPEL WITNESS SUNDAY SCHOOL LESSONS

Some time ago we announced with regret that Rev. Alex. Thomson, who had written the exposition of the Whole Bible Sunday School Lesson Course for a number of years; felt it necessary, on account of the pressure of other duties, to give up that work. THE GOSPEL WITNESS, and the whole WITNESS family greatly regretted that it was necessary for Mr. Thomson to do so; and we received from many quarters expressions of great appreciation of Mr. Thomson's work.

We are happy now to be able to announce that we have secured the services of Rev. Wm. Jones, M.A., B.D., of Cassadaga, N.Y. Mr. Jones received his Bachelor's Degree from Wheaton College, his Master's Degree from Princeton University, and his Divinity Degree from Princeton Theological Seminary. He was later Secretary of the League of Evangelical Students, and Editor of its magazine. He is thus eminently fitted academically and by experience for the task which he has now accepted.

The exposition of this week is a very able one, and may

well be preserved by ministers as a fine analysis of these two chapters. This is an introductory lesson; and from this forward the expositions will be perhaps simpler, and therefore still more easily utilized by the average Sunday school teacher. We are most happy to be able to continue the expositions of the lesson, and feel that the whole GOSPEL WITNESS family is to be congratulated that we have been enabled to secure one so thoroughly equipped for the work as is our new Editor, Rev. Wm. Jones.

THE SERMONS ON ROMAN CATHOLICISM

The response we have had from many of our readers to the printed messages on Roman Catholicism, as well as the great crowds to which they have been delivered in the Jarvis Street auditorium, have convinced us that it is a subject which is as important as it is interesting. We shall continue to discuss various aspects of Roman Catholicism from time to time, but it will be necessary occasionally to turn aside to other subjects. If any of our readers know of persons who are interested in the subject, we shall appreciate their letting it be known that the Jarvis Street pulpit will continue the exposition of the principles of Roman Catholicism for some time to come.

SEMINARY NOTES

Another School year ended—and that our tenth session—and from the Seminary has gone forth another army, small but with great possibilities in the battle against the world, the flesh, and the devil. Eighteen student-pastors and summer-pastors will labour full-time from now till the Seminary reopens on Monday, September 28th. To the list published two weeks ago, we must add the name of Mr. F. S. Cook, who has gone to be summer pastor at Cumberland, Ontario, in the Ottawa Valley, succeeding Mr. Clarence Sawyer. We must correct another item: Mr. E. R. Faulkner is supplying Willowdale Baptist Church for the summer, until Pastor B. Hisey recovers fully from his severe illness.

On their own initiative the brethren of the Timmins Baptist Church have appointed Mr. W. R. Slade to be assistant for the summer to their pastor, his brother, Rev. H. C. Slade. The town of Timmins and the neighbourhood around present challenging opportunities for Christian work. It will, with God's blessing, be a great summer. This appointment brings the number of Seminary student-, assistant- and summer-pastors up to eighteen.

After the weather gave permission, several of our men held open-air meetings in the city before the close of School. In this work they were much assisted by a new and strong portable organ, donated to the School by a warm friend. (This organ is also being used this summer by one of the men who is on a new field.) When open-air meetings are held, contacts are established with prospects, who are later followed up. Then, too, the Word is sown, and while the birds of the air take some, and the thorns choke other seeds, we believe that some seeds fall into prepared soil, and bear good fruit.

We covet your prayers for the supply of material needs, for spiritual renewing power, for convicting grace in the salvation of lost souls.

—W. G. B.

NEWS OF UNION CHURCHES

Obituary

Stanley Avenue Baptist Church, Hamilton, lost one of its most highly respected and charter members on June 1st, in the person of Mrs. Rowland Frid. Mrs. Frid passed away very suddenly and unexpectedly at her home on Governor's Road, Dundas, Ontario. The funeral will be in Stanley Avenue Baptist Church on Thursday, June 4th, at 1.30 p.m. Our sincere sympathy is extended to the husband and family of Mrs. Frid.

Jamaica

Toronto Baptist Seminary is represented in Jamaica by three graduates, namely, Rev. O. T. Johnston, Rev. and Mrs. J. W. Knight. Between Mr. Johnston and Mr. Knight there is a representation of thirteen churches. Mr. Johnston is pastor of nine, and Mr. Knight of four. The lack of finances makes it impossible for any one country church in Jamaica

to support a minister; therefore he is generally called to the pastorate of what is known as a "sphere of churches". This involves the most strenuous work, on some Sundays the pastor preaching at three different places.

The success of such work depends largely upon the assistance of lay preachers. In the minister's absence, the regular services are given over to their charge. In order to give them time to have a thorough preparation, programmes are generally made three months ahead of time.

The work of Mr. Knight has greatly progressed and is still progressing. Personally, I would testify with gratitude that the Lord has placed me among his firstfruits. I was among the candidates for baptism in the first baptismal service Mr. Knight ever held. Since then there have been countless numbers of baptismal services held and hundreds have been added to the kingdom of God through his ministry. In a letter received recently from Mr. Knight I was informed of the Lord's blessing upon one of his churches. During a two-week series of evangelistic meetings there were thirty public professions of faith. These he believed to be genuine. This may seem a small number, but in Jamaica, and especially in the district where Mr. Knight labours, this is nothing less than a special blessing from the Lord. Will you pray for the work in Jamaica?

S. A. BLACK.

Bobcaygeon and Kinmount

On Sunday, May 31st, four more followed their Lord in baptism at Bobcaygeon, and four others expressed their desire to do so.

The church at Kinmount is being erected by volunteer labour, and it is expected that it will be opened on June 28th. It is very much needed, as the best work in this district is done in the summer time, it being difficult for the people to come to the services in the winter.

Waverley Road, Toronto

The Lord is continuing to bless the work at Waverley Road, under the ministry of Rev. W. E. Atkinson. On Sunday, May 31st, two were baptized, making a total of twenty-three since the beginning of the year.

Little Britain

The new work begun near Little Britain, by the pastor of the Cannington Baptist Church, Rev. R. E. Brackstone, has grown numerically and spiritually. Not long ago a young farmer after days of conviction yielded to the claims of Christ. The manner of living of this man since his profession abundantly proves the genuineness of his conversion.

Last Friday was a night of joy. About forty-five people from the surrounding country tried to squeeze into one room to hear the gospel. The people who were not able to get into the room sat in the hall and stairway. Pastor Duncan Macgregor of Hillcrest Baptist Church, Toronto, spoke forcefully from John 12:32. God is arousing this community. Pray that many more will respond to the gospel.

Liberia

Translation of Bible into Bassa

"Mr. Percy Clubine, one of our Missionaries in Liberia, has received an offer from a class in one of our churches in Ontario that possesses a small printing outfit, that they would like to print portions of the Word of God in the Bassa language at their own expense. They are asking us if this plan would be feasible. To us this seems a real answer to prayer, and a challenge to our faith again to press on even harder to bring the gospel of our Lord Jesus Christ to the Bassa people. Since Mr. Clubine is now at New Cess I have not been able to discuss this with him fully, but we believe that this plan can be carried out, if not for one whole Gospel, at least for some portions of it, and other selected verses and possibly one or two hymns.

"This class has not asked for any outside help in this matter, but it will be necessary for them to have a quantity of special type for some letters used, which are different from the English letters, and these will likely be more readily procurable in England than Canada. For most of the sounds the ordinary English letters are used. Outlay for paper, ink, etc., will be considerable, and perhaps there may be others at home interested in this project who would be able to assist financially in this matter. If so, we ask you to get in touch with the President of our Union, indicating to him how you could help.

"The Bassa people will be asked to pay something for portions they receive, but probably not sufficient to pay the whole cost, and at any rate the outlay must be made first for the printing.

"We are now taking every opportunity of revising the work which has already been done in our classes for teaching the native Christians to read the Bassa, and with other Bassa boys. With this offer we shall press on harder at this work through the rainy season when we cannot go to towns as much, but it is very slow, tedious work most of the time. Pray with us that only the Lord's will may be done in all these matters, that it may all be to His glory, and that many more black people may come to believe on Jesus Christ as a result of it."

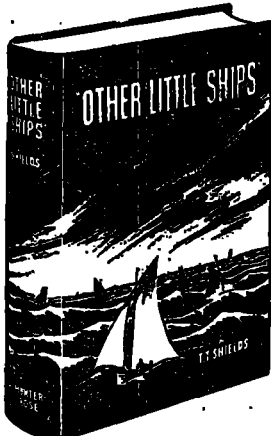
G. D. MELLISH.

SEPARATE SCHOOL ADDRESSES

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