

The Gospel Witness

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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 DIVINE MASTERPIECE IN CONTRAST WITH AN UGLY
HUMAN COUNTERFEIT

(The Lord's Supper and the Roman Mass)

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 7th, 1936

(Stenographically Reported)

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also he took the cup, when he had supped; saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I. Corinthians 11:23-26.

When I was rather a little boy my father used to take me frequently to the art gallery, to see the exhibition of the newest pictures by celebrated artists, as well as to view some of the old masterpieces. There were some things about those visits I enjoyed, even as a lad; but most of it was beyond my understanding and appreciation. I was unable to understand why my father would sit before one of those pictures sometimes for an hour or more. I could see it in but a few minutes! But he saw more in it than I did.

In later years I have learned a little appreciation of some of the great works of art. Some years ago the world was startled—that is the world of art—by the announcement of the theft from the great art gallery in Paris, the Louvre, of the great picture known as Mona Lisa. I remember, when visiting the Louvre, I noticed the vacant place where it had hung, and from which it had been stolen. People with an appreciation of greatness in art felt outraged at the vandalism that had taken away that masterpiece.

Sometimes we see people who have endeavoured to beautify their homes putting out almost pathetic entreaties to the passers-by to be good enough to help them. Sometimes they say, "Please keep off the grass";

"Lend me" say they, "your assistance. Do not wantonly destroy the beautiful."

In this holy Book we have a collection of the greatest of all pictures, and an inspired description of God's greatest masterpiece. Yet how busily the vandals have worked in this great treasury of art! I have gone into treasure-houses, art galleries, and museums, on the continent, in London and elsewhere. It has been for a good many years my habit, when not riding, to carry a walking-stick for company; but I found, when entering these places, there was a man at the door who said politely, "Your stick, please." Or if it was an umbrella, "Your umbrella, please." It was useless to protest, to argue that I would do no harm. It is the rule that whoever would enter there must leave all such articles at the door. People have a habit of pointing things out, so they are relieved of all potentially destructive implements.

Well would it be if people could be stopped as they come to the portals of this treasury, and at least warned not to mar its treasures with their scholastic, religious, or sceptical walking-sticks. But since Jehoiakim cut the sacred roll with his penknife there have never been wanting sacrilegious hands to attempt, if not the destruction, at least the defacement of the handiwork of God. Thus

we find the simple and pure religion of the Lord Jesus corrupted by men's impious subtractions and additions, as they have endeavoured to improve upon the work of God.

"To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess."

But that is what the carnal mind has ever persisted in attempting, as though God Himself could not perfect that to which His hand was set.

Nothing could be simpler than the record which Mr. Brown read to you from Luke's Gospel, or the apostolic interpretation of it, which I have read to you from Corinthians, the story of a simple memorial feast, designed to assist us in keeping ever in memory the One to Whom we owe so much. Surely no candid mind, left to himself, would think of such words as these as being anything but the story of the institution of a feast designed to keep something perpetually in mind. The bread and the wine: "This is my body . . . this is my blood." Who would ever have dreamed of the absurdity to which I referred last Sunday evening, and taught by the Roman Catholic theologian Peter Dens, that the Lord when He said, "This is my body", did actually give His disciples His flesh to eat? That, standing before them with the cup, as Luke has it, saying, "Take this, and divide it among yourselves", He did actually take His veritable blood and bid them drink it? But the religious vandalism of Rome has perverted the whole significance of the Supper, and, using it for its own purpose, would give it a significance the very opposite of the divine intent.

I.

What is the Supper? A MEMORIAL OF THE SUPREME REVELATION OF THE GLORY OF THE DIVINE CHARACTER—and for that, Roman Catholicism substitutes a *miserable caricature of God*. The Lord's Supper is designed to focus the thought of believers upon that which was, and is, central to the whole scheme of redemption, namely, the expiatory death of the Lord Jesus Christ. Yet we are to bear in mind that His death was but the climax of His life, the culmination of His redemptive purpose. It was a revelation of the wisdom that conceived it. How profound the wisdom of God! How infinitely wise was He when He "devised means that His vanished be not expelled from Him"! It is recorded in the first chapter of human history. Then behold the revelation of the changelessness of His character, the immutability of God in that from the foundation of the world He never deviated from His purpose, or changed His plan in the least detail. Think, too, of the disclosure of His sovereignty in marshalling and directing all the elements of time, kings and rulers, all nations and tribes; speaking "at sundry times and in divers manners in time past unto the fathers by the prophets", and at last speaking the same word, but fully unfolded, in the person of His Son, able as a sovereign Ruler to bend all elements of human life to the accomplishment of His purpose.

Think of His faithfulness, that not one word that He did ever utter was permitted to fall to the ground, and that to all His chosen, as to David, that which He spake with His tongue, He performed with His hand. The Scripture could not be broken because God would unveil Himself at the place called Calvary as the One Whose faithfulness reaches unto the heavens.

Think of His truth, unchanged, that has ever stood. His righteousness, like the great mountains; His justice, changeless, inexorable as Himself. His mercy, in its infinite stoop to man's need; the suffering of His love; the matchlessness of the power that would not be denied; the glorious triumph of His grace—I say, in the death of Jesus Christ, all that God is, in the perfection of His person, in the symmetry of His character, the glorious harmony of His nature, the Centre, the Source of all law and order in the universe—all that was revealed when Jesus Christ bowed His head and gave up the ghost.

And for that there has been substituted—what? The purile magic involved in the alleged conversion of a wafer of flour and water into flesh, and of wine into blood,—and that by a man in "holy orders"! What an indescribable contrast is this ugly caricature of the transcendent glory of the divine person!

II.

IT IS THE SUBSTITUTION OF A PUNY, HUMAN, MORAL ENDEAVOUR FOR THE REVELATION OF VICTORIOUS MIGHT. Do you know what the cross was? Read the Book. From the beginning, Human and satanic powers combined to prevent the execution of the divine plan. "In which time." What time? When the decree of a Pharaoh had gone forth to destroy all the male children—prophetic of the act of another tyrant—"In which time Moses was born." All hell said, "We will kill him. We will destroy the seed. It shall not be." But it came to pass that those who planned his destruction died, and God's people multiplied until at last they swept in triumph into the land of promise, and God's oath to Abraham was fulfilled. All down through the prophetic ages ever and anon you see that satanic power crossing the path of the divine purpose, and yet God's purpose marches steadily on, until Jesus was born in the time of another tyrant, "In the days of Herod the king."

But He lives. They could not kill Him. Nor could another Herod, who would have destroyed His life. He went to the cross with great deliberateness at last. Of His own sovereign will He laid down the life that no one could take from Him—and in due time He took it again. "Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." The greatest battle that was ever fought was fought at the place called Calvary, and at the grave guarded by Roman soldiers. All hell stood guard at that grave. Said His enemies, "We remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." Pilate said, "Ye have a watch: go your way, make it as sure as ye can." They sealed the stone, set the watch, and stood to arms—to keep the Creator in His grave; to forbid the resurrection of the world's Redeemer! They were reinforced by principalities, and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places. All hell was emptied lest the grave should be vacated. But at His time, He rolled the stone away, and rose triumphant over death and the grave. That was why He had said to His disciples, "Here is some bread and wine. They will remind you of my body and my blood. If you love Me, and believe in Me, come together as oft as ye may. Eat the bread and drink

the wine, and keep Me in remembrance. Remember what I have done." What a glorious victory it was!

By the Mass people take the wafer—not the wine—to earn a little merit for themselves. They have taken it a hundred times before—mayhap a thousand times—but they must take it again, and again, and again, and keep on, lest they slip into perdition at last; for the Mass is the sacrifice. The little wafer, carried sometimes through the streets while assembled thousands drop on their knees and adore the "Host" as God!—What idolatry! What a shameful misrepresentation of the glorious triumph of the world's Redeemer! But thus do men pervert the truth of God.

III.

It is A CONTRAST BETWEEN THE RIGHTEOUSNESS OF GOD AND HUMAN MERIT WHEREIN MEN, INSTEAD OF ACCEPTING HIS RIGHTEOUSNESS, ENDEAVOUR TO WORK OUT A RIGHTEOUSNESS FOR THEMSELVES.

Imagine one in princely robes, in royal apparel, offering to a poor beggar of the street his splendid vestments, that he may appear before the king; and the poor beggar, torn and tattered, filthy and unkempt, says, "No, thank you. I will patch my own garments. I will make myself respectable. I will go to the king and show him my own handiwork. I do not need your princely robes."

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head."

But the Mass teaches that you may accumulate a little merit; that, indeed, it is the offering of the sacrifice of Calvary again, which must be repeated until the end of time.

IV.

I wish I were able to describe this principle, that in the Mass there is THE SUBSTITUTION OF HUMAN ASSUMPTION FOR DIVINE ORDINATION. Who is this Jesus? What is He? The Victim, the Lamb of God? Yes. What else is He? The antitype of the tabernacle and the temple. The rending of His body was the rending of the temple-veil,—opening a way through the rent veil of His own flesh into the Holiest of all. But who else was He? He was a Priest—more than a priest; He was an High Priest, the Antitype of Aaron and his successors. Nay, more, says the pen of inspiration: "Thou art a priest for ever after the order of Melchisedec . . . without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." He was Priest, and Temple, and Victim, all in one—"The way, the truth, and the life"; the means of access to a holy God. That is what Jesus Christ was, and is, a Priest for ever; from before the dawn of time, through all eternity, "the Lamb as it had been slain. He has no rival, no competitor, no assistant. He died alone. He went alone into the presence of God, "not with blood of others, but with his own blood." Therefore, said He, "I shall be out of sight, you will not see Me. The veil will fall behind Me when I return to My Father. Do not forget Me. Take the bread and the wine, and say to yourselves as you eat and drink, 'These are but symbols'; but do it in remembrance of me." But Roman Catholicism says, All that He is, and all that He has done, could have no possible value to any one of us without a human priest. Only a priest can apply the virtue of the death of Jesus Christ. And

he will do it by the consecration of a wafer, calling it the body and true divinity of our Lord. What a poor substitute! The priests, the bishops, the cardinals, and the pope—all their system, with its vainglorious, its sacrilegious, its blasphemous assumption—for I repeat, lest you have forgotten it, that no more blasphemous system of worship was ever hatched in hell itself than Roman Catholicism, it is a satanic substitution for the work, the merit, the supreme authority of the One and Only High Priest ordained of God to be our Saviour before the foundation of the world.

We do not need any elaboration of this simple ordinance. Its very simplicity is eloquent of the reality behind it. No priestly robe, no incantation, no magic word or teaching; it is only bread and wine, but blessed be God, typical of the Bread of Life, and of the Fountain whence comes the life that is eternal.

V.

The Roman Mass is a substitution of HUMAN FICKLENESS FOR DIVINE FAITHFULNESS. Roman Catholics must go to Mass; and all others must become Romanists in order to be saved! I read to you last Sunday from a publication published in Toronto, bearing the stamp of approval of the Roman Catholic Hierarchy here, to the effect that it is quite possible for a man to have lived a good life, and observed all the ordinances of the church, and yet to go to hell at last: "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."

What is the Lord's Supper? It is a revelation, specifically, of the divine faithfulness; for said He, "This cup is the new covenant in my blood." The old covenant had a human element in it: "This do, and thou shalt live." That human element destroyed its usefulness. The covenant was broken. But, said the Father, Son, and Holy Ghost, "We will make a covenant between ourselves. It shall be all divine. The Father, loving the world, will give His Son. The Son, loving both the world and the Father, will say, 'Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God.'" He comes a willing sacrifice, quickening His pace as the place of sacrifice seems to come into view; and He says, "With desire I have desired to eat this passover with you before I suffer. I want to get to the cross. Stand out of My way. Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God,"—"Who through the eternal Spirit, offered Himself without spot to God." Thus Father, Son, and Holy Ghost, one God, loved the world, and planned to redeem it; and conditioned its redemption no longer upon human fickleness, but upon divine faithfulness. When Jesus Christ came to the cross, when He had counted down the ruby drops, and paid the price of the world's redemption, with a loud voice He cried, "It is finished", and bowed His head and gave up the ghost.

Anticipating that revelation of the faithfulness of the covenant-keeping God, He said in effect to His disciples,

"I am going yonder to the cross. Take this bread and this wine, and when you drink the wine, remember what I said unto you: this cup is the new covenant in my blood"—as though the word of God were not enough, as though the oath of the Eternal were not sufficient foundation for the feet of faith to stand upon, Incarnate Deity sealed it with His own blood and said, "Every time you take that cup, let it speak to you of my faithfulness to you. I have not failed in the fulfilment of my promise."

Says the Roman Catholic Church, "You went to Mass this Sunday morning? You must go next Sunday morning, and on all holy days. If you deliberately and wilfully neglect it, though you have done it for scores of years (if you could live so long) your soul will be lost at last." Away with such a perversion of the gospel!

VI.

I like to remember how frequently the Scripture emphasizes THE SINGLE ACT OF THE DIVINE PROPITIATOR. "Once!" "Once in the end of the world he appeared." "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 on the right hand of God." His work was finished: Ours is a perfected redemption, a salvation to be offered without money and without price.

But the Roman Catholic Church is very much like Gehazi, Elisha's servant. When Naaman came to the prophet to be healed of his leprosy, and was told to go and dip himself seven times in the waters of Jordan, a simple ceremony, "he went away in a rage." But his servant said, "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean." The great things of life are always simple. Great men are always simple. It is only the little men who need to wear high heeled boots, who are important. The great things of life are always simple. So the servant advised, and Naaman washed. He dipped himself seven times, and as he emerged from Jordan's flood the seventh time "his flesh came again like unto the flesh of a little child, and he was clean."

Naaman went from Jordan back to the prophet, desiring to give him some reward. He had changes of raiment, and silver and gold, and said, "I pray thee, take a blessing of thy servant." But the prophet said, "As the Lord liveth, before whom I stand, I will receive none." Naaman urged him, but he would have none of it. After they had gone on their way, Gehazi saw a way whereby he might enrich himself. And "Gehazi, the servant of Elisha the man of God, said, Behold my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take something of him."

And Gehazi did as he purposed. "And he said (to Naaman) All is well. My Master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: Give them I pray thee, a talent of silver, and two changes of raiment, And Naaman said, "Be content, take five talents." Thus by lying, Gehazi extracted payment for that which had been all of grace, and that in his master's name, ostensibly for the benefit of the prophets.

Thus does the Roman church systematically extract

money from its devotees for that which is without price, and all in the name of Christ!

Thank God, there is a day coming when Gehazi will be summoned into His master's presence: But he went in and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow."

Roman Catholicism is a leprous system from the Pope down—and it has communicated leprosy, spread devastation and death everywhere. It is earth's greatest curse. It requires of men the perpetual saying of prayers and offering of the Mass; instead only of a faith that will behold that one adequate Sacrifice which could not be repeated—I say it reverently—even if God willed to do it; for when God "gave his only begotten Son", even God Himself did all that God could do. If that does not satisfy the demands of divine justice, tell me what will! The offering of a wafer? How absurd! How utterly ridiculous the whole theory is, when brought into the light of God's holy Word.

VII.

What is the Lord's Supper? A VOLUNTARY REMEMBRANCE OF LOVE'S OFFERING IN OUR BEHALF. As we come to the Table this evening we shall acquire no merit. It is not a sacrament; it does not confer grace. It is a means of conferring grace only as the soul participating in it is a gracious soul, seeing in the emblems only the symbols of the body and blood of Christ. We shall not communicate as a means of saving our souls; but in a knowledge that our souls are already saved.

Why do people go to Mass? To save their souls. Why do they keep on going? To pay another instalment on the infinite debt. The work is never finished. It is the substitution of Sinai for Calvary; of human merit for the divine righteousness; of law for grace. It is an inversion of the gospel.

VIII.

Because of that, what else? There is beyond it, purgatory or perdition, with all their penalties and pains. That is a fine prospect! IT IS THE SUBSTITUTION OF PURGATORY FOR PARADISE. "To-day shalt thou be with me in paradise." The best that Roman Catholicism has to offer anybody is a rapid passage, by the frequent observance of the Mass, and other means, through the pains of purgatory—nor is it very rapid either. Their condition and release depend very largely upon the amount of money they are able to pay to have Masses said for their souls. It is no wonder some people leave a million dollars to the church! No wonder great fortunes are willed to this system, by people who have been brought up from childhood to believe in it.

But we come to the Table this evening, if we believe in the Lord Jesus, knowing our sins are forgiven us for His name's sake; and as we take the bread and wine—WHAT IS THE PROSPECT OF THE BELIEVER? For what are we looking? Not for a purgatory. Certainly not for perdition. If indeed we have been washed in the

blood, that is for ever removed from our thought. We have done with it for ever. The only controversy God has with any one of us is respecting our estimate of His Son. Not your sins per se will separate you from God—though they be like scarlet, though they be red like crimson, how great soever a sinner a man is, "the Lord hath laid on him the iniquity of us all. The Lord's controversy with you, my unsaved friend, is that you have not come into agreement with Him in His estimate of His Son. The moment you look to Jesus by faith, and let Him be what God has willed He shall be, your Substitute, your High Priest, your Mediator, all THAT He will be to you, then all controversy will be settled. "This is my beloved Son; hear ye him." That is the gospel. "The Word was made flesh, and dwelt among us." "The law was given by Moses, but grace and truth came by Jesus Christ."

If so we believe it, we take this bread—for how long? For how long? "Till he come." What! We rise from the Supper, not looking down, but looking up, anticipating the day when the white horse and his Rider shall come down the skies; when He shall take to Himself His great power and reign; when He shall come to receive His bride. Roman Catholicism would fasten your minds upon a funeral: the gospel directs your thought to a wedding, even to the marriage of the Lamb, the glorious day when God shall have completed His purpose, and the number of His elect shall be accomplished, and Jesus Christ shall come in all the glory of His Father with His holy angels.

Do not let anyone spoil the gospel for you. I have in my pocket a watch that I value very highly. It is of considerable intrinsic worth. It has my name engraved within; it was a gift from my morning class some years ago. One Sunday morning when I came here to teach the lesson, I was handed this watch. What did I do? Did I put my hand in my pocket, and say, "I should like to pay something for this"? No! I did not insult the donors after that fashion. As simply as the youngest child here, I took it, said, "Thank you", and put it in my pocket. I paid nothing for it—although it was very costly to others.

Thus simply must we receive salvation: "The gift of God is eternal life, through Jesus Christ our Lord." You do not need the Pope, nor the cardinals, nor the archbishops, nor the bishops, nor the priests—nor the confessional, nor the church. You do not need the rags of Rome, but the righteousness of Jesus Christ. Believe on Him, and thou shalt not perish, but have everlasting life.

Let us pray:

O Lord, once again we thank Thee for a finished salvation. Many of us have received it.

What language shall we borrow,
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy mercy without end?

We thank Thee. We say it over and over again for our own comfort. We delight to tell Thee that we love Thee; and thank Thee for this, Thy so great salvation. But there are some here who have not received it; some who need it; some perhaps are longing to know that all is well between their souls and God. May the Holy Spirit enable us every one to see that there is nothing to pay, that all we have to do is to come and pray the publican's prayer, God be merciful to me, a sinner. As we thus call upon Thee, our sins are blotted out, and we are saved for ever. May this be a night of salvation for Thy name's sake, Amen.

SEMINARY NOTES

Student-pastor G. M. Reeve has written giving an outline of the work of the district where he is assisting Pastor K. M. Cutler this summer. The "parish" is at least one hundred and fifty square miles in extent, with Maple Grove Baptist Church as a centre and Feversham as post office. Mr. Cutler has been preaching for two years at Maple Grove Baptist Church together with Rock Union Church and Providence United Church, which two have for years worked with the Maple Grove brethren. This last year Mr. Cutler opened a new preaching station at Heatherton, and since Mr. Reeve's arrival he has continued the "forward movement" by starting services at two other places—Rob Roy and Eugenia (the latter place noted for a beautiful waterfall). Thus each preacher has three services on Sunday, and two mid-week evening meetings are held.

On his second Sunday, Mr. Reeve covered forty miles in making his circuit, two of which were "patiently endured in a buggy".

From Tuesday to Friday the time is given up to study, visiting and the two evening services; Saturday is the day of preparation for Sunday; and Monday is a holiday, which Mr. Reeve spends in gardening (weather permitting).

Mr. Reeve speaks enthusiastically of the devotion and self-sacrifice of Pastor and Mrs. Cutler among the people of their many preaching stations. These are situated at the top of the Blue Mountains, where the air is bracing, and the scenery is picturesque; but the land is rocky, and farming is not very profitable, but, to quote Mr. Reeve, the people are "real folks"—E. F.

Mr. D. S. Dinnick leaves this week to be summer pastor of the Swedish Baptist Church in Strasbourg, Saskatchewan, near Regina. The Strasbourg brethren wrote to the Seminary President, asking for a pastor of the "old-school" Baptists.

It is expected that Mr. R. B. Morrison will become pastor of the Forest Hill Mission, beginning on June 26th. In a fine new section of Toronto this work presents a challenging opportunity.—W. G. B.

NEWS FROM UNION CHURCHES

Calvary, Windsor

The Lord is continuing to bless the work of Calvary Baptist Church, Windsor. Two weeks ago another man followed the Lord in baptism. Besides the work in Windsor, they are carrying on a Sunday school in East Windsor among the foreign population. Each Thursday night a junior meeting is held, at which lantern pictures of Bible stories are shown. The interest has been so keen that these week-night meetings are being continued in spite of the fact that summer weather has come. God has owned and blessed this work in the salvation of several of the children.

Westboro

Sunday, May 31st, was another good day in Westboro. In the morning we gathered for our Bible study, the fourth in a series of messages from the Song of Solomon. The passage preached from was Song of Solomon 2:1-7. This series seems to be bringing blessing to many of our people. The ordinance of the Lord's Supper was observed at the close of the morning service. In the evening two more believers were baptised on profession of their faith, and altogether the day was one of blessing. Truly the Lord hath done great things for us whereof we are glad.

—W. Lorne Hisey.

Cumberland

As our readers will have observed from the news of Toronto Baptist Seminary students and their summer appointments, Mr. Frank Cook is now at the Cumberland Baptist Church. A word from Mr. Clarence D. Sawyer, whose place Mr. Cook is now taking, will prove of interest, we are sure. "Being confident that you would be delighted to know what God has been accomplishing for His own glory in Cumberland, Ontario, I am taking the liberty of dropping this line to you as I leave the field.

As you know, we followed Brother Tom Carson, commencing on his departure for Seminary studies on September 15, 1935. It has been a source of deep joy in the Lord and in

(Continued on page 8)

Whole Bible Course Lesson Leaf

REV. WM. J. JONES, EDITOR

Vol. 11 Second Quarter Lesson 24 June 14, 1936

THE BEARER OF GOOD TIDINGS

Lesson Text: Isaiah, Chapters 51 and 52.

Golden Text: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7.

Bible School Reading: Isaiah 52:1-12.

DAILY BIBLE READINGS: Monday—Ps. 96; Tuesday—Gen. 12:1-9; Wednesday—Is. 42; Thursday—Rom. 10:1-15; Friday—Rev. 11:15-19; Saturday—Rev. 21:1-8; 22-27.

Chapter 51 and 52:1-12 really are an unit and will be so considered in this lesson. In them are manifest the favorite themes of Isaiah such as the nothingness of man, even of Israel the chosen nation; the greatness of Jehovah both in creation and redemption; and the world-wide, nay universal extent of the gospel.

CHAPTER 51

The Chapter begins with the appeal of the Lord to Israel, particularly godly Israel. There are three such appeals, however. So God calls to-day both young and old.

Vs. 1-3—The Jews of Jesus' day boasted of Abraham their father (Matt. 3:8), even as people to-day boast of their good family names. But deliverance for the Jews in captivity was not to come from their greatness, for Abraham was as nothing when God chose him by sovereign grace (Gen. 12:1). The blessings of earthly Israel and of spiritual Israel the Church are found in Jehovah and Him alone. Abraham was a poor beginning for a nation when taken alone, but Abraham in God was a mighty quarry or rock (v. 1).

Vs. 4-6—The second appeal refers to themes referred to earlier in the prophecy. We are still moving in the realm of the Servant of Jehovah and the blessings of His great redemptive work. Chapters 42 and 49 are in the background, and in them are certain parallels to this chapter such as "comfort" (3), "judgment" and "light" (4), and "the isles" (5). The law of the gospel is typified; it will go forth to the Gentiles who will lean upon the arm of Jehovah for salvation. Though the earthy may vanish, and changed in the day of the coming of the Saviour (6) yet the salvation of God is an everlasting salvation, His Kingdom an everlasting Kingdom. There is but one gospel, one dispensation of the grace of God, and that dispensation is eternal because the gospel itself is eternal!

Vs. 7-8—The third appeal is to godly Israel who knew the law of Jehovah. The enemies of Israel, and typically of the gospel are as moths, and their influence insignificant, and subject to the ravages of time. But the gospel is timeless; salvation is ageless. Once again the principle of contrast is seen, as in v. 6.

There now appear three hymns of praise and prayer sung by the heavenly host, or perhaps by Israel as in bondage. The beauties of the writings of Isaiah are seen in these poetical portions.

Vs. 9-11—Jehovah is very personal to Israel, so much so that His deliverances are said to be wrought by His arm. That arm of might and strength is besought by Israel. The miraculous deliverances of the Exodus are called to mind, the deliverances from Egypt (Rahab) [cf. note on 50:3]. So with us in prayer. We hark back in our history to the way by which the Lord has led us; we plead His promises. We, in our own strength can but

"Dimly guess from blessings known
Of greater out of sight"

but by the sure verities of the Word we know of His promised blessings. "Ransomed" and "redeemed" (10, 11) clearly show the salvation aspect typified by this prophecy. In v. 11 is an allusion to the joyful return of the captives, but also a promise of the redeemed and their triumphant entrance into heaven itself, into the life to come (Rev. 7:17; 21:1, 4; 22:3). Other prophecies (35:10; Jer. 30:18) had spoken of the return from Babylon. But the fulfillment itself is instructive (Ezra 6:22) and as such is a story well worth repeating.

Vs. 12-16—Again we have a hymn or prayer in which

Israel is depicted as the victim of the wrath of God. The violent and vigorous figure is that of a nation drunk and stupified with none to support her; with carnage and wreckage everywhere; with her young men trapped at the gates of Jerusalem as wild beasts ("antelope" R.V.) in a net.

Vs. 21-23—Therefore, Jehovah comforts Israel in her anguish, promising to be her advocate, to remove the brimming bowl of His wrath, and to remove it forever. The fulfillment is future, necessarily, and typically fulfilled in the Church. The enemies of Zion will be conquered in that day. But even now we who are encompassed with trials and temptations may have high festival triumph in Christ our Redeemer (II. Cor. 2:14).

CHAPTER 52

Vs. 1-2—The third and last song, and the most beautiful. Zion is to be as a bride, and within her walls nothing that defiles, nothing savouring of sin can be tolerated. The pure in heart, those circumcised in heart (Rom. 2:29 and Jer. 4:4) will be in her midst then. The prophet Isaiah sees way beyond the nation Israel to the Church (Rev. 21:26) to the Bride of Christ (Rev. 21:2) whose members will sit down on thrones (Rev. 3:21; 22:5). What more glorious prospect could be ours than that! In that day we shall see the wedding of weddings! Who of us, child or adult, does not love a wedding?

Vs. 3-6—The assurance of the great redemption and deliverance of Israel is found in Jehovah. Israel was sold without price both to Egypt and to Babylon; she was in captivity without cause save that found in Jehovah. Likewise she was redeemed without cause, save in Him! The truth of the graciousness of salvation, the utter gratuitousness of it is here revealed (Rom. 3:24). Jehovah could not allow His covenant Name to be blasphemed by the unrighteous nations. Therefore for His own sake He delivered. It is the Great I AM (6) who saves, and He alone!

"Jehovah, great I AM,
By earth and heaven confessed;

.....
He by Himself hath sworn,
I on His oath depend."

Is there an unsaved one near us? There is none other Name for such (Acts 4:12).

Vs. 7-12—An awakening chorus of the full choirs of heaven announce in climatic fashion the glories of the deliverance of captive Israel. More than the future message of the restoration is here. We have the gospel in essence, the "good tidings" of redemption in this section. The very words of v. 7 are taken by the Apostle Paul and applied to believers (Rom. 10:16, 17). What a day when the heavenly heralds announce our completed liberation, announce that our Lord reigneth in Zion (Rev. 11:15). But what do we heaven-mandated watchmen in the meantime? Ours is to warn as the Apostle did (Acts 20:31) quite as much as to comfort. When our Lord returns, when "Jehovah returneth to Zion (R.V. v. 8) shall we be ashamed at His coming? What crown jewels for His diadem bring we? What a time of rejoicing that will be (v. 9), when the salvation of our God is known to every nation, and to the ends of the earth (cf. note on 49:6). But the anthem closes with the minor; it solemnly warns those who long to remain in Babylon. Separation is the law of spiritual growth. Spiritual insulation is the rule of the heavenly kingdom. Not isolation, but insulation. We conquer the world by being not "of it" (Jn. 15:19). The victorious life is the life of struggle issuing in Christ's victory on our behalf by His Spirit.

"And now we watch and struggle,
And now we live in hope,
And Sion in her anguish
With Babylon must cope;
But there is David's fountain,
And life in fullest glow;
And there the light is golden,
And milk and honey flow."

Each believer can be a pot in the hands of the divine Potter (II. Cor. 4:7); each vessel has a place in the household of God (II. Tim. 2:19-21). The Lord God is with us, the Angel of the Covenant even Jesus is with us whom shall we fear? (Ex. 14:19; cf. I. Cor. 10:1, ff.).

"Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me."

Whole Bible Course Lesson Leaf

REV. WM. J. JONES, EDITOR

Vol. 11 Second Quarter Lesson 25 June 21, 1936

THE SIN-BEARER

Lesson Text: Isaiah, Chapter 53.

Golden Text: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah 53:6.

Bible School Reading: Isaiah 53.

DAILY BIBLE READINGS: Monday—Lev. 16; Tuesday—Lev. 17; Wednesday—John 1:29-34; Thursday—Matthew 20:20-28; Friday—Phil. 2:1-11; Saturday—Heb. 9:23-10:18.

The Servant of Jehovah is re-introduced in 52:13, therefore, the exposition of Chapter 53 really begins at that point. The theme is the exaltation of the Servant, a subject to which the prophet returns in 53:12.

In this whole section we are reading the language of sacrifice, into which the whole system of sacrifices with the offering of animals must be read. The offerer of Old Testament sacrifices had to present a perfect animal at the sanctuary, an animal in its innocency; lay his hands upon the animal symbolizing the reckoning of sin, the transfer of guilt, and thus the substitution (vicariousness) of the professed sacrifice; and finally present the animal for slaying, for sacrifice by death through suffering.

Towards this section, and particularly Chapter 53, all of the early portion of Isaiah converges, and from it the later portion departs or emerges. It is the 17th of John in the Old Testament; the fulfillment of the 16th of Leviticus in Old Testament prophecy. It is a profound revelation to which even the New Testament must refer and to which it harks back for understanding of the sacrifice of Christ and of the effects of that sacrifice God-ward. Moreover, the importance of the section cannot be overestimated for the reference of the Apostle Paul in I. Cor. 15:3 distinctly points to the high plane of authority with which Isaiah was regarded, and thus the place as Scripture it held in the early Church.

Chapter 52 revealed rejoicing, but now is revealed fully what was only anticipated previously, the minor refrain pre-figured, for instance, in 52:3.

52:13-15—The Servant is to be exalted, but it must be through suffering (14). Jehovah speaking to His Son tells him that it is this triumphing by means of suffering which so "astonishes" the ancients, and thus all people. The Servant will prosper (R.V. mg., 13) only through humiliation. Phil. 2:5-11 furnishes a proper comment on this principle (Lk. 24:26, and see note on 49:4-9). The particulars of the sufferings of the Messiah are described (14) and the remarkable effects of the salvation effected through those sufferings (15). Those who have not heard of the Saviour will be "sprinkled" (R. V. mg. "startled") by the good news of salvation taken to them in earth's remotest parts (cf. note 49:7). Rom. 15:21 is a divine comment and application on this passage revealing the full missionary implications of Christianity. Judaism was a missionary religion, but the Jews like Jonah were utterly devoid of a passion and a dynamic motivation for the proclamation of the religion of Jehovah.

CHAPTER 53

Vs. 1-3—The Message of the Servant of Jehovah is discussed. Christianity is a message, a revelation of certain redemptive facts and their meaning or doctrine. Isaiah speaking on behalf of the nation Israel asks the question concerning the "report" (cf. note on 52:7). The nations will believe the gospel, but Israel what has she done? Rejected it. Note the contrast in reception of the Word between Gentile and Jew (Jn. 12:38) carried out also in Rom. 11:16 as regards Israel. The brethren of the Lord after the flesh rejected Him as a nation, but the doors of salvation were opened wide in a gracious invitation which prevails to this day (Jn. 1:11, 12). What an unexcelled invitation!

Out of the most unpromising soil of Judaism the Lord

sprang, with no earthly beauty as such, only His precious death to attract sinners (Jn. 3:14). The Saviour was despised (Lk. 18:31-33) and even rejected (forsaken) of His own (Matt. 26:56). Examples of His grief (sickness) abound in the Gospels. Yet Israel "esteemed him not".

Vs. 4-6—But He the Saviour pressed on to His work. He bore the griefs (sicknesses) of men, as a leper bore his spots, bore them at the hand of His Father. The sacrifice of Christ was voluntary and graciously so, but it was that of an innocent sufferer. His was suffering on behalf of, in the place of sinners. The little text of Matt. 20:28 is an illuminating comment on this portion of the lesson. Note the comparison:

Matt. 20:28	Isaiah 53
MINISTER	SERVANT ministering (5, 6)
GIVE HIS LIFE	SOUL UNTO DEATH (12)
RANSOM	OFFERING (10)
FOR	FOR (5)
MANY	MANY (11)

The Messiah, the Son of Man, interpreted the glorious prophecy Himself! It was by His chastisement, for He was not punished, He separate from sinners and undefiled, He who was made to be sin for us (II. Cor. 5:21), it was by His chastisement that we were reconciled to God (Rom. 5:1, 10). The truths of the imputation of our sins, the reckoning of Christ as a sinner; our reckoning as righteous; the expiation of us, laden as we are with sin; the propitiation of God the righteous; and the reconciliation, the peace with God are all found in this section of the prophecy. The New Testament allusions and quotations found in this chapter are too numerous to mention, the teacher must search for himself. Marvellous it is that He who is the Shepherd of the sheep is also Lamb! No finer illustration of the setting forth by Himself, that is by God Himself of the covering for sin can be found than the story of Abraham and Isaac, particularly Gen. 22:6-8. The sacrifice of Christ, the satisfaction of the demands of the justice of God is the work of Jehovah Himself, He expiates (Lev. 16:16; Rom. 3:25). There is grace for the sinner!

Vs. 7-9—How the Servant who knew no sin could not therefore open His mouth; how He suffered as a lamb we are now told. The language of the sacrifice emerges fully. But the Jews of Jesus' day knowing the ritual of the Law knew also that this passage alone referred to the Messiah as "lamb". Whether they so accepted the passage is another matter, for this is the only explicit designation of the "lamb" as typical. The actual judgment and trial of the Lord are mentioned in v. 8. Little wonder that Philip took this portion of Scripture and from the whole prophecy "preached Jesus" to the eunuch! The whole description bristles with references to Christ. How vivid is the figure of the "stroke" (R.V.) which is in reality the description of leprosy (Lev. 13:3, 9, 20; II. Kings 15:5). How lordly is sin, yet how loathe- some in the sight of God! Who of the generation of our Lord understood His mission? Who was impressed with the truth that it was for our offences that He was delivered up, that He bore the curse of the law in our stead? Prophetic language could be no more graphic and detailed in its accuracy than v. 9. The innocency of Christ could be no better described than in the words of the verse.

Vs. 10-12—The bruising of our Saviour, the breaking of Him, was of the Father. The precise nature of the death of Christ was its sacrificial character, particularly its being a trespass or a guilt offering (Lev. 5:6). That offering in the Old Testament signified the wiping away of the sin of another; was a bloody sacrifice; and of definite value (Lev. 5:16, cf. I. Pet. 1:19). How like the blood of that offering was the blood of Christ, only infinitely more precious, because the sacrifice of God manifest in the flesh! This verse (10) contains a reference to the resurrection and the Church ("seed"). The Messiah will be satisfied only with a finished salvation. How He longed for the consummation of His work as a Priest (Lk. 12:50)! Justification by the knowledge of the Son, by faith is a well-known New Testament doctrine. The declaration of God that we are free from the bondage of sin and the curse of the law, His sons indeed is a declaration made solely by the virtues of Christ's bearing of our iniquities. Christ must be Priest ere He can or will be Prophet to us or King. It is to His Kingship, His coronation that v. 12 refers, and also to His mediatorship, His intercessory work now. What a Saviour!

NEWS FROM UNION CHURCHES

(Continued from page 5)

His might to watch the congregations grow from a few to over forty-five as on our last Sunday night there; and not only to observe an increase in numbers but in spiritual power and blessing, climaxing last Sunday in the conversion of two precious souls. I firmly believe that Brother Frank Cook will have a happy and prosperous summer on the field.

Late in the fall we organized both a Young People's work and a Sunday school, both of which have continued steadfastly in size and blessing to the young of the village. Last fall until the country roads closed we conducted meetings back in the country districts every night for a number of weeks with the discovery that the Christians there were being encouraged and helped and that sinners were undergoing deep concern for their souls' welfare.

We voted out of the old Convention recently and own,

according to the County Registrar's records, two village lots and the church building in which we meet. There was no rush made to increase the membership there, although it was increased from the small number of five to ten, and of course our members have been urged and required to conform to His revealed will regarding separation and faithfulness to the Lord.

I do hope that this will be a cause of thanksgiving to you and that this work may be blessed with your prayerful remembrance at His throne."

Mr. Arthur Graydon is Ordained

At a council called May 22nd by the Baptist Church of Petersburg, New York, Mr. J. Arthur Graydon was ordained to the ministry. Mr. Graydon, who is a native of Courtland, Ontario, has been pastor of the Petersburg Church since October 1st, 1934.

SEPARATE SCHOOL ADDRESSES

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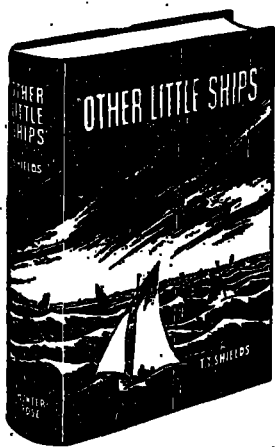
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