

# The Gospel Witness

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

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## A CANADIAN CRISIS

In these days when the map of the world is being remade, when political parties seem so generally to be guided by principles of expediency, and disposed to sacrifice national interests to no temporary advantage, ordinary people who, in their daily lives endeavour to fashion their course in accordance with principles of righteousness and truth, if they give thought to political matters at all, must be greatly perturbed.

French-speaking Roman Catholic Quebec, taken as a whole, is scarcely more than luke-warmly loyal to Britain and British institutions. That is to say, such loyalty as she has professed has always been subordinate to her predominating loyalty to a foreign prince known as the Pope; and because Quebec Province, taken as a whole, is so completely dominated by the Roman Catholic Hierarchy, every political party is so afraid of it that they endeavour to placate Quebec — just as Premier Chamberlain is now, and as we think foolishly, pursuing a policy of what he calls "appeasement" in respect to Hitler and Mussolini. A policy of appeasement toward bandits is always a policy of surrender. A like policy of "appeasement" has almost invariably been pursued by both Liberal and Conservative parties toward Quebec. Perhaps the only time when Canada became really independent of Quebec's influence was during the Great War, when, in 1917, a Union Government was returned that was absolutely independent of Quebec.

As we see it, the political situation in Canada just now, viewed from the moral and religious point of view, is nothing short of menacing. The disastrous weather conditions, which have prevailed for the last two years in the Western Provinces has brought the entire West to a state of practical bankruptcy. For this state of bankruptcy, governments and economic systems are blamed. Perhaps a case could be made out by those who suggest improvement; but as is so often the case in great emergencies, people have swung to absurd extremes to find a remedy. It is rather like a person with some malignant disease dismissing a highly-skilled physician and surgeon, and employing in his stead an Indian witch doctor. The simple fact that anyone advocating such absurd economic principles as Mr. Aberhart, could become Premier anywhere, or leader of any party outside of an insane asylum, is symptomatic of the perilous political possibilities of the times.

In Quebec we have the dictatorial Duplessis with his notorious padlock law. In Ontario we have the Hepburn régime which our limited vocabulary renders us impotent to describe. And now, last of all, the Premier of this great Dominion, with an area greater than that of the United States, with potential wealth that staggers the imagination, and withal in a practically defenseless state, declares to Parliament that the Canadian Government would not permit the establishment of a Royal Air Force training school subject to British authority, in the Dominion.

The reckless exploitation of the resources of the country by unprincipled men protected by successive Governments, has reduced Canada to a deplorable financial condition. We are far from bankruptcy, because the potential wealth of this country is incalculable, and under wise development and management, could soon be used to make the Dominion of Canada one of the richest and most prosperous countries in the world. We cannot understand how any loyal Canadian citizen, who is loyal, not only to this country, but to its place in the Commonwealth of Nations called the British Empire, could possibly approve of Premier King's pronouncement.

The one Canadian political leader who, above all others, has shown himself to be a patriot who has subordinated every personal consideration to the interest of the country he serves, is the Right Honourable R. B. Bennett. We say that, not because he is a Conservative, but because he is Mr. Bennett, and stands entirely apart, absolutely without a peer in Canadian public life.

The same cannot be said of all Conservatives. In Ontario, it seems to us, there is little to choose between the two parties. There is nothing the Premier of Ontario or the Premier of Quebec would not do to attain their ends. So far as we are concerned, they are both utterly reprobate. There may be hope in the present Conservative Convention being held in Ottawa, but there is grave danger too.

At the time of writing, Senator Meighen has made a very clear, emphatic, and uncompromising pronouncement which, were he elected leader, would have a reassuring and establishing effect with all discerning Canadian citizens. But the press tells us that the Quebec delegation are utterly opposed to Mr. Meighen's sane pronouncement, which was to the effect, that as partners in

the Empire, we must not only be prepared to bear our share of responsibility for defense, but be ready also, without reluctance, to co-operate with Britain and the other Dominions to the same end. We have not quoted Senator Meighen's words, but that is the substance of his address.

Unfortunately, the Roman Catholic Church, like the liquor interests, establishes herself in all parties so as to dominate each. It would be a blessing if the Quebec delegates would go home if they are not willing to play the game and work for Canadian unity. As the case stands, Quebec is disposed to pull away from the Dominion as such. Mr. Aberhart is mentally incompetent to see or understand the disintegrating effect of his ridiculous course, while Mr. Hepburn would be happy to sit on the top of any wreck if he could enjoy the credit of being its captain.

This is a pessimistic view, some will say. Not at all. But we believe it is a true diagnosis of the Canadian situation. We are living in a day when unscrupulous minorities have learned how to put majorities in chains. That is illustrated in Germany, Italy, Russia, Japan, and especially in Spain. We have no doubt whatever that we still have in the Dominion of Canada an overwhelming majority of decent, sane, conscientious people who desire above everything an opportunity to live their lives righteously and in peace. But that majority can become vocal and effective only through wise and courageous leadership.

The danger just now at Ottawa is that the Conservative Party, in an endeavour to appease Quebec, may elect a Roman Catholic leader. If they do, it will be disastrous for Canada. We say, it will be disastrous because the Roman Catholic Hierarchy in Canada have shown that here, as in Spain and elsewhere, the Church is determined to use political means to further her interests. Thus, Quebec has been trained to present a solid front for or against any political party as that party tacitly promises or refuses to submit to ecclesiastical domination. We believe voters of the rest of Canada may yet show that there is a limit to their patience in respect to this matter. As we see it, there are only two men who could lead Canada out of the present morass. The first, and incomparably the best, if his health will permit, is the Right Honourable R. B. Bennett; and the second is Senator Meighen. We have no political interest in what we have written. We are thinking, not only of the economic, but of the moral and spiritual well-being of this country, and of its security as a co-operating partner in the British Empire.

We fear that English-speaking Canadians are not alive to the present danger. We have no doubt that his Holiness the Pope would pronounce a benediction upon any leader who would put the interests of the Roman Catholic Church in Quebec above the interests of Canada and the Empire—and even the peace of the world, though he should ultimately create a condition that might precipitate civil war. We believe that Christian people should pray for rulers, but we cannot so pray intelligently unless we keep ourselves informed of public events and of the general trends of our time. As Jewish patriots were commanded to "pray for the peace of Jerusalem," and as all Christians should so pray for the Jerusalem that is from above, so ought we—and need we—to pray that God will graciously bring order out of the present Canadian political confusion.

## A WORD TO VACATIONISTS

There are some things one cannot change with their clothes—the quality of the blood, or the elements that enter into robust health. In other words, there are qualities that are part of us, that are inherent and inseparable.

Religion, with many people, is an external thing. It consists in habits, observance of ordinances, attendance at the church, conformity to the varying practices of one's co-religionists. Such religion is not part of the life; it has no real relation to what a man is essentially, in the core of his being. Christianity, in its biblical sense, is a new life, begun with a new birth. If a man is really a Christian, his salvation is more than an asset: it is himself, it is the deepest thing in his whole nature, it is something that abides with him day and night, whatever he does, wherever he goes.

Notwithstanding, that deepest of all experiences may be variously expressed. Having a light, it is possible to put it under a bushel. The bushel is not part of the light, but may be used to conceal it. So it is possible for even those who are really the Lord's people sometimes to behave as though they were not. It is the privilege of every Christian to be a witness for Christ. His life should give a clear testimony to the fact that he is a Christian, not occasionally, but all the time.

Most of our readers have heard the story of the little girl who, the night before the family were to start on a vacation at the seaside, when saying her prayers, concluded by saying, "Well, good-bye, God, until September." Some people go on vacation, not only because their bodies are tired, but because their minds and their spirits are tired too. We heard a minister conduct a funeral service some years ago, at which he remarked that he had known the deceased for many years, had known her indeed since she was a little girl; and that he remembered distinctly the time when he talked with her about Christ, and she yielded herself to the Saviour, and was soundly converted at a Sunday School picnic.

So there are people who need the testimony of godly lives by the seaside, by the lakeside, in all places where people resort for refreshment of body and of mind. We venture to urge our readers to endeavour to remember that a Christian is never off duty. One who knows it to be the Christian's privilege to be separated unto Christ, should not assume that all restraints should be thrown to the winds, and that one is justified in behaving like an ungodly worldling when on vacation.

Perhaps one of the chief temptations peculiar to vacationists is the desecration of the Lord's Day. We do not believe in what is sometimes called Sabbatarianism, which means putting everyone into a strait-jacket on Sunday. There is no warrant for that view in the Word of God. But surely the day of rest should be dedicated to the Lord, and if it is possible some religious service should be attended. The institution of public worship should be recognized, and where there is no such service within reach, there should be a private observance of the Lord's day, perhaps some family devotion, some general recognition of the fact that it is the day set apart for the worship of God.

Furthermore, we have wondered if people ought not to put conscience into the determination of the length

(Continued on page 6)

# The Jarvis Street Pulpit

## THE SACRIFICE OF THE MASS AND THE LORD'S SUPPER

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

Preached in Massey Hall, Toronto, Sunday Evening, July 3rd, 1938

(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.

"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."—Hebrews 9:24-28.

We live in a world in which it seems impossible that anything should be done "once for all". The wise man observed long ago that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us." Things must be done over and over again.

"One generation passeth away, and another generation cometh." That is true of the world of men; it is true of the animal creation; it is true of the whole earth with verdure clad. We all wish it were possible to get things done completely, finally, so that we could say of this or that, "It is finished." But the same battles have to be fought over and over again. The same enemies must needs be dispossessed. There is a significant passage in the Book of Judges to this effect, "Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan." If President Woodrow Wilson had read his Bible a little more diligently and understandingly, he would never have dreamed of the possibility of any nation, or any company of nations, waging war to make an end of war.

There was a time when we imagined that the principle of absolutism in human government was stone-dead. We had come to repudiate the idea of the divine right of kings, or the right of any man, king or whatever he might be called, to exercise absolute rule over his fellows. We supposed that the last battle for human freedom had been fought, and the victory won. The world, by the Great War, was to be made "safe for democracy". How many people who did not think very far, parroted that phrase, as though it had in it the wisdom of an oracle! We found it impossible to make the world safe for democracy, and equally impossible to make democracy safe for the world.

At Gettysburgh, Lincoln summoned his nation to rededicate themselves to their task, in order that government of the people, by the people, and for the people might not perish from the earth. But we have lived to see a day when it seems not at all impossible that government of that sort, call it democracy or what you will—"of the people, by the people, and for the people"—will perish from the earth.

In the religious realm the same rule obtains. The same battles have to be fought over again repeatedly.

Indeed, we need, even at this day, another Reformation. I was never able to accept the principles of interpretation which are represented by the term, "futurism". I tried to accommodate myself, to see the point of view of the futurist, but I was never able to accept that view of Scripture; and with every passing day I am more deeply convinced than ever that futurism is unscriptural. Personally, I do not believe in the coming of some colossal, superman, as yet unknown, who is to be called Antichrist, or the lawless one. I believe the system he represents is here, and has been here for many a century. Nor do I believe that the present spiritual declension, represented by that religious trend which we call Modernism, is in itself the beginning of the prophecy which tells us that a great apostacy will set in, a "falling away".

If some of our futurist friends would only give themselves more diligently to the study of history, as I have frequently observed and would labour to be accurate in their historical knowledge, they would be very much more cautious in their prophetic pronouncements. It is easy to be oracular as an interpreter of prophecy—for the simple reason that one is speculating respecting the future, and no one on earth is in a position to say you are wrong. But if you speculate in the field of history, you are subject to correction. Great as the present defection is, who that has any knowledge of the past will fail to recognize that the "falling away", the apostacy, which found, and still finds its supreme exemplification in the Roman Catholic Church, was and is on a far greater, a more colossal scale than that which we call Modernism? The Roman Catholic Church, I believe, is represented in the final book of the Bible as the mother of harlots, and her illegitimate progeny under the Christian name are very numerous. She has corrupted the springs of Christian teaching in all ages, from her inception. When she says she is the original church, she is right historically. She is the church that became apostate, "falling away" from the truth of Christ. But God has always had a remnant according to the election of grace. God has always had His regenerate people who have looked to the inspired Word of God as their supreme authority. Whenever men have broken away from the darkness, and returned to the light, they have always done so as did Luther, by recognizing the supreme authority of Holy Scripture. Thus it is necessary again and again to recall ourselves to, and re-establish ourselves in, the simplicities of the gospel.

The press has been full of accounts of a great gathering in Quebec. Tens of thousands of people attended what has been called the Eucharistic Congress. Let us bring these matters into the light of Scripture.

There is scarcely a doctrine of the Bible—I think not one—which this apostate church, has not perverted. Out of her, as I believe, will come ultimately the Antichrist, itself being an anti-Christian system which has its tentacles spread over the earth, corrupting all churches save as the Holy Ghost may save us from corruption; corrupting all governments, corrupting the press, provoking war—the lawless one, the disturber of the world's peace, who pronounced a benediction upon the bloody Franco of Spain, and blesses all his murderous campaign, and seems largely to dominate the governments of nearly all other countries to the utter shame of the great mass of people who profess and call themselves Christian.

But very especially, I said just now that the fifty-third chapter of Isaiah might well be called "The Gospel according to Isaiah". It is the heart of the Christian message, the atonement, that is symbolized in the memorial feast, bidding us keep for ever in remembrance that central truth. What wonder therefore that an apostate church should lay its hand upon the ordinance which enshrines that central truth and pervert the doctrine of the Supper to its own doctrine of the perpetual sacrifice of the Mass?

#### I.

Let us glance at ROME'S TEACHING RESPECTING THE SACRIFICE OF THE MASS. The Church of Rome teaches that when our Lord Jesus, still in the body, took bread and wine, saying of the one, "This is my body", and of the other, "This is the new covenant in my blood". that by those words He consecrated the emblems before Him, and effected the tran-substantiation of those emblems into His own body and blood; and that the institution of the Supper was the institution of the Mass, that its first observance was the first celebration of the Mass, our Lord Himself being the Celebrant, the Priest; and that on that occasion He offered "an unbloody sacrifice", saying, "This is my body; this is my blood"—that by those words the bread and wine became the veritable body of the Lord, and the blood of the Lord, even before He went to the cross.

The Church of Rome teaches that when He went to the cross, He offered Himself a second time, and this time He offered Himself as "a bloody sacrifice," making an atonement for sin; and that therefore as often as the Lord's Supper, as we call it, is observed—properly observed by the authorized priests of the church—the Lord Jesus does in perpetuity offer Himself through His appointed representative, the priest, a perpetual sacrifice in the celebration of the Mass, a daily sacrifice, offering Himself again and again.

It is a strange psychology that can accept that grotesque doctrine. I do not wonder that our Romanist friends demand separate schools: such a strange doctrine as that must needs be inculcated in the minds of youth. It would be exceedingly difficult for one of maturer years to accept it—though not impossible; for some have embraced the strange tenets of Rome in mature life.

But there you have the doctrine of the Mass. That explains, I suppose, the attendance of people upon that sacrifice, as they call it, when, by the offering of the body of Christ, sacrifice is made for their sin.

In the view of Rome, the church that is called Protestant, is a church without an altar because it is without

a sacrifice. Rome claims to be the only true church, her ministers the only divinely-commissioned ministers, the Mass the only way of placating an offended Deity, and making the soul right with God. Can anyone imagine a greater perversion of the gospel than that? How it inverts everything!

Some of you may say, "Shocking"! Ah, let me point out to you that many churches in our day that profess and call themselves Christian, in principle, teach the same doctrine. What, in essence, is the doctrine of the Mass but a doctrine of salvation by human mediation and human effort, a doctrine of salvation by works? I care not where you are taught it, whether in a Baptist church—and you may be taught it there. There are a great many Baptist churches that are as Roman as the church of Rome in principle, though they wear no vestments, and burn no candles, and never celebrate the Mass. They teach salvation by human effort, by works of righteousness which men may do. I say, whether it be a Baptist church—and I say that first because I am a Baptist, and I do not want you to think that in my view Baptists are immune; for there are a great many churches called Baptist that have nothing Baptist about them but the name. This is a Baptist church of the old-fashioned order. But the Modernist church, wherever it is found, be it Baptist, Methodist, United Church, Presbyterian, whatever it be, where men are told to present their own sacrifice, by their own efforts to make up the deficits of life, whether by works of righteousness which they may do, or, to use that delightful word, eleemosynary acts, works of benevolence, or by the observance of religious ordinances, it is all the same. "What is thy name?" says the catechism. "John Smith." "Who gave thee that name?" "My godfather and my godmother in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

That is the same doctrine, the doctrine of salvation by water; and it is as unscriptural as the doctrine of salvation by bread and wine. It is all wrong. No one was ever saved by baptism. No one was ever saved by observing the ordinance of the Supper, or by celebrating the Mass. No one has ever been saved by anything that he of himself could do; and whoever teaches it, in principle is teaching the same doctrine as the doctrine of the Mass.

If you study the psychology of Romanism you will find that it is the psychology of the natural man. I once heard a man say that every natural man is a Roman Catholic. It is true. Roman Catholicism is a religion of the natural man, a religion of the "old man", of the carnal nature. It is a man-made religion. The salvation it offers is a salvation accomplished by human means.

It may be that I told you once before, but if so I will repeat it because it is such an outstanding and horrible illustration of the truth. During the war I went into Westminster Cathedral of London, the great Roman Catholic Cathedral. In the vestibule there was a table with books and tracts scattered about, and one was by Cardinal Mercier, of Belgium, entitled, "The Duty of a Catholic". Because of the name, I bought it; put it in my pocket and forgot all about it. One evening sitting in my hotel, I came upon the booklet and read it. I thought Cardinal Mercier was a liberal-minded man, and that I might learn something from him. The booklet said it was the duty of Catholic parents to encourage the marriage of their children at maturity, and the duty of Catholics the world over to produce, by natural generation, a population for the church. I said to myself, What

a horrible thing! The Christian church is increased by a spiritual birth, by a birth from above. It remains true that that "which is born of the flesh is flesh, and that which is born of the Spirit is spirit". But that is the Catholic view, and I say it is essentially carnal.

So is Modernism. So are all the religious systems that promise salvation by works. They minister to that which is basest in men. They teach men falsely that without repentance or humility it is possible to lift ourselves out of the horrible pit, and out of the miry clay, and of ourselves to climb up upon a rock, and establish our own going. It is the very antithesis of that which the Bible teaches. And mark you; the minister or the church that teaches that, proves his or its kinship—I shall shock you perhaps—the church or the minister who preaches that, proves its or his religious kinship to the mother of harlots. He may not teach the doctrine of the real presence of Christ in the Mass, he may not teach the doctrine of auricular confession, he may repudiate many elements of Roman sacramentarianism, and yet be himself a sacramentalist, teaching the human mediation of grace; the possibility of man's saving himself.

That is what I mean by saying we need another Reformation, not only the reformation of the Church of Rome—she was never reformed. The only salvation for Luther and those who believed with him was to be found in coming out and being separate—as they had to do. You cannot reform the illegitimate children of the Church of Rome: men must separate themselves from their company and go back to the fountainhead, the Word of God. Such a reformation is needed among churches called Protestant.

Some years ago I called, with a fellow-minister, upon a farmer who had a well-stocked library. As we talked with him, my ministerial friend said, "Mr. So-and-So, you are a real theologian." "Oh", said the farmer, smiling, "I do not know anything about theology, but I know my Bible a little." That is the source and fountain of all true theology. We need to get back of all those secondary things to the Word of God.

## II.

In contrast with that crass, materialistic, carnal view of the Lord's Supper, let us view it in the light of Scripture, as REPRESENTATIVE OR SYMBOLIC OF THE ONE AND ONLY ADEQUATE SACRIFICE MADE IN THE SINNER'S BEHALF TO A HOLY GOD.

May I remind you that *our great High Priest does not now minister in temples made with hands?* He has entered into heaven itself. The temples made with hands, the tabernacle and the temple, were but figures of the true. He has entered "into heaven itself, now to appear in the presence of God for us". That is where the Lord Jesus is now. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." He is now in the presence of God in our behalf.

*But what is He doing?* Offering a sacrifice? No! Even He is not now offering a sacrifice. What is He doing? What says our text? "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others." Says this text in effect, "He is not in heaven offering sacrifices. High Priest as He is, even He has finished that work, for if that were His occupation, then must He often have suffered since the foundation of the world."

I like that. You see how the Holy Ghost takes us back to the dawn of human history, proclaiming the fact that no one was ever saved, or ever can be saved, but through

Christ. If it were necessary for Him to offer Himself often, "then must He often have suffered since the foundation of the world: but now once in the end of the age hath he appeared to put away sin by the sacrifice of himself." And that sacrifice was so complete, so adequate, so satisfactory to Himself the victim, to the Father, and to the Holy Ghost, that even He offered it but once. "Once in the end of the age hath he appeared to put away sin by the sacrifice of himself." We do not need the Mass. We do not need another sacrifice. That which was offered once is for ever sufficient. We need no other than the sacrifice of Himself.

Christ did not appear to institute the Mass, to offer Himself first of all, to use the Roman phrase, "an unbloody sacrifice", and then to offer Himself again, "a bloody sacrifice". He offered Himself "once"—and only once. He was manifested for that purpose. When he cried, at the place called Calvary, "It is finished", it was finished. Nothing could be added to it: nothing could be taken away. As we think of who He was, and of the infinite worth of the sacrifice which was a sacrifice indeed, surely anyone who can reason at all, must conclude that if that infinite sacrifice did not satisfy the claims of divine justice, it is not within human power—or within the competence of any aggregation of mortals—to add anything to what Jesus Christ has done. If we are not saved by His sacrifice, we can never be saved at all. "Once in the end of the age hath he appeared to put away sin by the sacrifice of himself."

*Observe the relation of the two remaining verses of the paragraph I read as a text.* I fear many people read it without seeing the relation of the two. Listen: "As it is appointed unto men once to die, but after this the judgment"—an analogy is instituted between that statement that men die but once, and after this the judgment, and this: "So Christ was once offered to bear the sins of many." He was once offered. Ah, but listen: "And unto them that look for him shall he appear the second time without sin (apart from sin) unto salvation." He offered Himself once: He does not even offer Himself again in heaven, but pleads only the merit of the sacrifice already presented, of the atonement already effected.

When He shall come the second time, what does He come for? Quite widespread is a doctrine that when Jesus Christ shall come the second time, the greatest revival the world has ever known will take place, when countless millions will be saved. I do not believe it. I feel it necessary to call your attention to it again and again. I believe that the plain and unmistakable teaching of the Word of God is that the dispensation of grace will for ever end with the second coming of our Lord Jesus Christ. When He appears it will not be with a sin offering: He will come apart from sin! Without a sin offering.

What is the analogy? "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." He will come for His own elect, but He will come to execute judgment upon the ungodly. The second coming of Christ, while it will be the completion of the work of redemption for those who have believed in Him, for they shall share in His glorious resurrection, having bodies made like unto the body of His glory it will mark also the beginning of judgment for the ungodly. It is not only an error, but a dangerous

heresy is wrapped up with the whole system which teaches that after the coming of Christ for His church, the Jews will be the evangelists of the nations, and millions will be saved. It is not in the Bible. "Behold, now is the accepted time; behold, now is the day of salvation." Not some other time. When He shall come a second time, He will come "apart from sin", with "flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ".

*What is our privilege, then, as we come to the Table of the Lord this evening?* Not to offer a sacrifice! There is no merit in our observance of the Supper. The merit of our salvation is not ours, but His. We are saved by the sovereign grace of God, and by grace alone. What is the purpose of the Supper? That we may keep in perpetual remembrance our dependence upon the great Sacrifice, that our sense of gratitude to the undying love of Him Who died in our room and stead might remain warm and glowing. We observe this ordinance not to offer a sacrifice, but to celebrate the great victory by which grace triumphs in the salvation of poor sinners who are healed by the stripes of Jesus Christ. Do you not think that simple gospel is worth standing for? Do you not think it is worth contending for? Let us believe it just as it is.

There is a phrase we have met several times in connection with the reconstruction of our building. I do not like it very much, but it is expressive. The men speak of certain things being left "as is". Did you ever hear that expression, "As is"? I suggest that we take the Bible "as is", that we take the whole scheme of salvation as it originated in the Eternal Mind, and revealed in the life, death, resurrection, ascension, and session at the Father's right hand of our great Mediator; and as it shall find its consummation in His coming again, when He shall take to Himself His great power and reign.

I wonder is there a Romanist friend here this evening? I would not offend you, but I would if I could be used of God to liberate you from your bondage. "The gift of God is eternal life through Jesus Christ our Lord." The Roman Church says, "Thank you; we will take it, and sell it to others for a price." The Roman Church is the greatest racketeering system in the world. It makes merchandise of the souls of men, and steals the very gospel of the grace of God, and interposes herself with all her sacramentarian system between God and the poor sinner who needs salvation. You do not need a priest to save you; you do not need the church to save you; you do not need an ordinance to save you, either baptism or the Lord's Supper; you do not need any preacher to save you, least of all do you need this preacher to save you. You need only one Priest to save you: "Thou shalt call his name Jesus, for he shall save his people from their sin." Come to Him; trust Him, make Him your Confessor.

I give you my scripture, the scripture which brought assurance to my own poor soul when I was but a lad: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I confessed my sins, and then I said—or faith that had been wrought by the Spirit of God said within me, "One of two things has happened: seeing I have confessed my sins, either I am saved or God is a liar. I know He cannot be a liar, therefore I know I am saved." He was pleased to grant me absolution: He has authorized no

human priest so to do. May we come to Him now, and find salvation in Him!

Let us pray:

O Lord, we thank Thee for this privilege of coming where the door is open, and where grace has afforded us access into the presence of the Lord. We would come as did the publican long ago, confessing our sins, praying once again, God, be merciful to me, a sinner. If there should be one this evening who came into this building without a knowledge of sins forgiven, now present with us, we pray that such an one may offer that prayer, God, be merciful to me, a sinner; and then take Thee at Thy word, believing Thy promise, and go down to his or her house, justified. O quickening Spirit of the Lord, grant that this may be so, for Thy glory's sake, Amen.

#### A Word to Vacationists

(Continued from page 2)

of their vacation. Some rest and relaxation is necessary, but is a Christian justified in giving up all religious obligations—Sunday School class, and everything else, for the entire summer, taking a cottage somewhere far away, which makes the week-end consist of the most strenuous labour of the whole week? We are not under law, but under grace; and no one can, or ought even to desire, to regulate other people's conduct. This article is written to suggest that when away from the church, when seeking needed recuperation for mind and body, we ought to bear witness to the truth that our experience of the gospel of salvation has not given us weights but wings, has not detracted from our joys, but neutralized our sorrows. In other words, we ought to show to all about us how one can be happy as a Christian, and that the highest joy in life consists in doing the will of God from the heart.

#### THE NEW SEMINARY PROSPECTUS

The new prospectus is just off the press. We are mailing a copy to every Pastor in the Union. We shall be glad if every reader of THE GOSPEL WITNESS, Pastor or otherwise, who knows of any young man who has the Baptist ministry in view, or any young woman contemplating training for missionary service, would send us the address or addresses, so that we may forward to each a copy of the prospectus.

We remind our Seminary friends that the Seminary Fund is always in need of help, and once again we would remind those who have some money that they expect to leave in their will to some religious object, that there could be no more profitable investment than to leave their money to Toronto Baptist Seminary, or as much of it as they can spare from other interests to which they are obligated. If you have not made your will, we hope you will make it soon, and live many years afterward. But when you make it, leave something to "Toronto Baptist Seminary, associated with Jarvis Street Baptist Church". That will identify us, and make it impossible that there should be any mistakes as to our identity. If you have made your will, and the Seminary is not remembered in it, why not add a codicil to-day, and give the Seminary a share in your estate?

Send for the prospectus to: Secretary, Toronto Baptist Seminary, 337 Jarvis Street, Toronto, Canada.

## A GENEROUS QUEBEC GIFT FOR JARVIS STREET BUILDING FUND

For many years Jarvis Street Church, as such, has never asked or been offered gifts from outside its membership, for the carrying on of the work of the church. The great disaster which overtook us March 4th in the destruction of our building by fire, called forth expressions of sympathy with us in our loss from many parts of the world. The church that has endeavoured to play the part of "big brother"—or big sister, whichever is the more appropriate—to many interests for so many years, has found that the bread thus cast upon the water returns "after many days".

We have received a total of about \$800.00 from friends in the British Isles—roughly speaking, one hundred and sixty pounds. From outside the membership of Jarvis Street Church, from all quarters, including the above, we have received a total of \$3,674.88, which, in English money, would amount to seven hundred and thirty-eight pounds. That amount includes everything that has been received from all quarters outside the membership of Jarvis Street Church.

We were much cheered last week by a letter from Rev. Chas. Hardie, Pastor of the Dalesville and Brownsburg Congregations, Quebec, enclosing a cheque for \$170.00 for our Building Fund. Mr. Hardie had very kindly written us at an earlier date, promising in behalf of these congregations a certain amount. The actual amount given exceeded the promise. Mr. Hardie's letter was as follows:

Dalesville, Que.,  
June 30th, 1938.

"Dear Dr. Shields:

"Enclosed you will find a cheque for one hundred and seventy dollars from the Dalesville and Brownsburg congregations of the Dalesville Church, for the rebuilding of the Jarvis Street Baptist Church.

"I am glad we were able to exceed the amount promised, and trust the Lord may bless you, and supply your every need, and that within the walls of the new house many, many souls may be won to the Saviour.

"I am,

"Yours in Christian fellowship,  
(Signed) G. Hardie."

We are exceedingly grateful to Mr. Hardie and the churches he serves for their generous help. We have given above the exact total of the amount received from all sources because we fear that some may imagine the amount to be very much larger than it actually is. We are hoping to hear from every member of our GOSPEL WITNESS, family before the end of the year.

While speaking of the building, it may be well to inform our readers that the architects are busy day and night upon the plans. We were informed only to-day that seven draftsmen, in addition to the two members of the firm, are exclusively engaged on our work every day, and we have found the heads of the firm in their office night after night until eleven o'clock. We are hoping the actual work of building will be launched some time during the month of August. The reconstruction, after once started, will require at least six months.

We shall be thankful for any help, large or small, which our friends are able to send us.

## Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 2 Third Quarter Lesson 29 July 17th, 1938

### THE FIRST MARTYR

Lesson Text: Acts 7.

Golden Text: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God"—Acts 7:56.

I. The Address of Stephen—verses 1-53.

The Sanhedrin Council met in solemn conclave to consider the testimony against Stephen. The High Priest who presided at the Council called upon Stephen to declare whether the charges of uttering blasphemy against God, Moses, the law and the holy temple, were true.

Stephen's testimony took the form of a survey of God's dealings with His people Israel in past history, and their attitude to Him. The key-note of his address is the principle mentioned in verse 51. God had providentially intervened on behalf of His people time after time, yet they had continually rebelled against Him. The people, represented by the Sanhedrin Council, were the successors of the disobedient Israelites of old, and he himself was the successor of the persecuted prophets. They were judging him as one accused of blasphemy; whereas they themselves were the ones who were guilty of resisting the Word and the will of God.

In testifying against them, Stephen traced the unbelief of Israel as it was manifested in the three great periods of their history, (1) the age of the patriarchs (verses 1-16), (2) the age of Moses and the Exodus (verses 17-44), (3) the age of the kings (verses 45-50). During the era of the patriarchs, Abraham, Isaac, Jacob and Joseph, God had revealed His will by appearing to them, speaking to them, making covenants with them, and acting on their behalf.

God ordained and commissioned Moses to be His instrument in delivering His people from bondage. Yet this was the Moses whom they failed to understand, refused, would not obey, thrust out and ridiculed. In their hearts they turned back to Egypt from the bondage of which they had been delivered. They had promised to obey the law of God given them on Mount Sinai (Exod. 24:7), but in spite of that promise they disobeyed the very first commandment (Exod. 20:3), and engaged in the worship of idols. Through Joshua, (The New Testament name "Jesus" meaning "Saviour" and the Old Testament name "Joshua" are identical, verse 45; Heb. 4:8), God drove out their enemies.

God manifested His presence to David and to Solomon, the most conspicuous of the Kings.

In the power of the Holy Spirit Stephen applied in concrete terms the abstract truth he had been illustrating (2 Sam. 12:7). The Jewish leaders were stiffnecked and stubborn (Exod. 33:3, 5; Deut. 9:6. Though in covenant relationship to God according to the flesh through the rite of circumcision, they were out of fellowship with Him as to their hearts (Lev. 26:41). Their desires were contrary to His will, and their ears were deaf to His word (Jer. 6:10; 2 Tim. 4:3, 4). They were always resisting God the Holy Spirit, as their fathers had always resisted God the Holy Father. They had betrayed and crucified the Just One (Acts 3:14, 15), as their fathers had rejected and killed those who prophesied concerning His coming (Jer. 2:30; Matt. 23:34-36; Luke 11:48; 13:34). The guardians of the law had themselves disobeyed it (Rom. 2:23).

II. The Martyrdom of Stephen—verses 54-60.

The stern rebuke of Stephen cut these men to the heart (Acts 2:37; 5:33), but they would not repent. In fierce anger they turned upon God's messenger, not waiting to pass formal sentence upon him, or to dismiss the council session. The trial had been but a farce. Mob violence is ever the enemy of law, order and justice.

The eyes of Stephen were not directed toward the hostile crowd surrounding him, but toward the opened skies (Matt. 3:16; Rev. 4:1). He was granted a vision of the glory land with its radiance of purest light serene (Acts 9:3), and of the Lord Jesus. Christ is usually represented in Scripture as sitting on the right hand of God (Psa. 110:1; Matt. 19:28).

The posture of sitting denotes completed work (Heb. 1:3), and absolute authority (Eph. 1:20, 21). As Son of Man the Saviour rose to welcome His faithful servant.

The law provided that the witnesses should cast the first stones (Deut. 17:7). They were assisted on this occasion by the young man Saul, who doubtless heard the testimony of Stephen, and saw the spirit with which he met the cruel taunts and blows of his persecutors. The Spirit of God probably spoke to the future apostle through this incident.

Stephen suffered unjustly, but did not complain (Isa. 53:7; 1 Peter 4:16). He called upon God for grace to bear a good testimony, commending his spirit to his heavenly Father (Luke 23:46; 1 Pet. 4:19). His death was a triumph. He was given strength to cry with a loud voice (Matt. 27:50) for forgiveness to be granted to his tormentors (Luke 23:34). Then he fell asleep, freed forever from suffering, sorrow and pain.

## NEWS OF UNION CHURCHES

### A GREAT RESPONSE

Summer time is a proverbially "lean" season for church finances. If the treasurers of the churches do not receive missionary money from the church members, they cannot send it on to the Union Office. If the Union Office does not receive sufficient money to pay the Home Mission grants, then they must be reduced in proportion to the amount lacking. It is impossible for even good Regular Baptists to pay out what they have not first received. Our bank does not practise "Social Credit", even for the gospel!

Last week we feared that we should be unable to send the usual Home Mission grants in full. Knowing the great hardship this would impose on that heroic and self-sacrificing group of Home Mission pastors, it was determined to make a special effort to avoid such a harsh necessity. The President sent a special letter to every pastor in the Union laying the case frankly before them, and urging them to do their best for the needy fields dependent on the Union treasury. Within four days of the time the President's letter went out, the office had sufficient money to send out every cheque, without one cent of reduction! Some of it came in large sums, others in very small ones. A number of Home Mission churches responded nobly, out of their deep poverty, desirous of having some share in the work, for which they well understand the need. We rejoice with those who gave and with those who received this offering made as unto the Lord, and we take this opportunity of reminding the treasurers and all of our Union churches that the month we are now entering is another notoriously "lean" month. Help us to avoid any future reduction in the Home Mission grants by giving liberally and remitting promptly to the Union Office.

**BRISCOE ST., LONDON**—*Rev. R. D. Guthrie*. On Sunday, June 19th, the right hand of fellowship was extended to eight new members. On Sunday, the 26th, and Monday, the 27th, anniversary services were held, Mr. Guthrie having commenced his seventh year as Pastor. There were good crowds at all services, and the singing of the Orillia Male Quartette was much enjoyed. A substantial offering was taken for the building fund.

On Monday evening a meeting of happy Christian fellowship was enjoyed by a large representation of the members of the church and congregation. A unique programme of music, singing, speeches and testimony was greatly enjoyed. Messages of commendation and congratulation were delivered by Mr. N. J. Melitzer, representing the Deacons' Board, by two of the young people on behalf of the young people of the church, and by three of the ladies on behalf of the ladies of the church. The guest-speaker was Rev. H. C. Buchner of Shedden Baptist Church. A number of testimonies were given by those who have been saved during the past six years, and by others who have been greatly blessed during the same period. A happy spirit of unity prevails, and it is the general opinion that Briscoe Street Church is just beginning its ministry in South London. Thus we move into our seventh year of ministry with confidence, and with earnest prayer to God that it may be a year of revival and salvation.

**KIRKLAND LAKE**—*Pastor J. B. Cunningham*. "On June 19th we held a baptismal service in connection with the Lord's work in this place. Owing to the lack of conveniences here we were more than pleased to accept the hearty invitation of the pastor and friends of the Noranda Baptist Church to meet with them for such an occasion. In all about thirty members and friends of our congregation attended, and we

greatly rejoiced because of the blessing of the Lord, and the fellowship which we had together in the study of God's Word.

It was my privilege and joy to baptize five on profession of their faith in Christ. All of them have been saved recently, and their lives and faithful testimony persuade us that the Lord has begun a real work of grace in their hearts. Mr. Wellington also had the joy of baptizing one who has recently come to the knowledge of Jesus Christ as her Saviour.

We shall long remember the great day of fellowship which we had with the saints of the Lord in Noranda. It was a time of mutual rejoicing as we praised God together for the blessings which He in His mercy has bestowed upon us. From the beginning of the service right to the end, the Lord was manifestly with us, and the blessings which we received more than repaid us for the long, and rather tiresome journey.

The Lord continues to bless our labours in this place. There seems to be real conviction of sin in the hearts of those who attend and who are as yet unsaved; and we feel confident that before long we shall see others turning to the Lord Jesus Christ as their Saviour. Some who until now have been quite opposed to the message of the Gospel are gradually softening, and we rejoice in the prospect of a real harvest of souls to the glory of our Lord and God."—*J. C.*

**ORANGEVILLE**—*Rev. G. W. Searle*. "We have just concluded ten days of special meetings, during which time the Scottish Gospel Singers rendered us valuable service. The meetings were very well attended with especially large crowds on the Sundays of the campaign. We endeavoured to do our own preaching, and the Lord blessed the messages in song and in word to the hearts of many hearers. We give thanks to God for the stirring of the hearts of God's children and are quite convinced that the meetings would not have been in vain had this been the only fruit of our labours. A number professed faith in Jesus Christ, and these, no doubt, will obey their Lord in baptism in the near future. The meetings caused us to rejoice in the "droppings" of blessings and created a longing for showers to fall upon the parched ground. Pray with us that this year, in which we observe the fiftieth anniversary of our occupancy of our present building, may be indeed and in truth a year of Jubilee."

### ORDINATION OF PASTOR KINGSLEY CUTLER

At the call of the Maple Grove Baptist Church, messengers from Orangeville, Alton, Maple Hill, Tottenham, Hespeler, Mount Albert, Toronto, (Jarvis St.) and the deacons of the Maple Grove church, met in council to consider the advisability of setting apart their pastor, Mr. Kingsley Cutler, to the work of the gospel ministry.

Rev. W. Gordon Brown was elected Moderator and Rev. Gordon Searle, clerk. Deacon Stephens, who introduced the candidate, spoke very highly of him and the work which he had accomplished under God. Mr. Cutler proceeded with his statement, which was heard without interruption.

Mr. Cutler told of years of groping after the truth, and declared that THE GOSPEL WITNESS had been largely instrumental in settling his convictions. The verse of scripture which gave him great assurance was 1 John 1:9. Like many others present he was unable to name the day or the place of his conversion.

Later Mr. Cutler felt an urge to proclaim the gospel in foreign lands, an urge which has persisted through the years, until recently, when the door was definitely closed to him and his helpmeet. In order to fit himself for the work to which God had called him, he took a course of study in the Toronto Baptist Seminary, from which he later graduated.

The candidate, without a note of any kind before him, gave a clear, definite, statement of faith, which left no room for doubt as to his convictions. The time of questioning which followed was interesting and informative.

The council voted unanimously to fellowship Mr. Cutler in his three-fold statement and to proceed to ordination. The meeting then adjourned to gather at the grove where a sumptuous repast was provided by the ladies of the church.

Pastor Reeve conducted the opening exercises of the evening service, Pastor McAsh, read the lesson from 2 Tim. 2. Rev. John Hunter offered the ordination prayer and Rev. W. Gordon Brown preached the sermon from Matt 27:32 "Him they compelled to bear his cross." Rev. Kingsley Cutler, the noble and faithful pastor, pronounced the benediction, which brought to a close a most interesting and profitable day in the courts of our God.

GORDON W. SEARLE, Clerk.