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

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The Jarvis Street Pulpit

"OUT OF AN HORRIBLE PIT"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 26th, 1936

(Stenographically Reported)

"I waited patiently for the Lord; and he inclined unto me, and heard my cry.
"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.
"And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."—Psalm 40:1-3.

Seldom has the public mind been occupied so intently and intensely with one matter as with the recent mine disaster at Moose River, Nova Scotia. There have been other mine disasters, many of them occasioning far greater loss of life; and where a larger number of lives were placed in jeopardy.

I recall very vividly standing, as a boy, one among many thousands, around a colliery in which there had been an explosion occasioning the loss of many lives, and imperilling many more. There were two shafts to the mine, with two huge derricks rising above them. Cages were regularly employed in the course of the mine's operation, to bring up coal, and to lower the miners to work, and bring them up again. Certain signals were employed—they did not use electricity so generally in those days—to indicate what the cage contained. Those signals could be heard a distance from the pit-head, and were given by strokes of a hammer. Three strokes, I believe, indicated that men were coming up; four strokes indicated that they were sending up coal.

The wives, mothers, and other relatives of the entombed miners, were permitted to approach nearer to the pit-head than others on this occasion. Far past the midnight hour the thousands waited, and the two signals were used to indicate the living and the dead—three strokes indicating the living, and four strokes the dead. The people talked, as you would expect, in subdued voices, as they waited for news from below. Then through the darkness, at intervals, those hammer strokes were heard, followed by the silence of death as relatives drew as near as possible to the entrance, wondering whether living men just rescued were their loved ones. After a while the other dreadful sound would be heard—and wives and mothers held their breath, fearing lest

among the dead being brought to the surface, their husband, or son, or brother, might be found.

But that was local. Newspapers carried the news, of course; but by the time it reached the people it had had time to cool, and the element of suspense had passed. But the radio on this occasion brought the whole world to the pit's mouth, and millions listened—not for a night or two, but for ten days, in nerve-racking suspense.

Surely this tragedy has some lessons for us. I am sure that Mrs. Robertson's descriptive exclamation, "O men, you are wonderful", must have found a response in millions of hearts. How wonderful they were! How marvellously they wrought, those Draegermen of whom few of us before had any knowledge! Voluntarily they served, under no compulsion whatever save the compulsion of a sense of duty as they saw it. They wrought for no reward. They did not ask for reward. They did not go in search of gold or of silver, nor did they even stop to ask whether a wage would be paid for their service. They were intent only upon saving life.

And at what tremendous risk! We admired our soldiers—and we did well. We praised them for their heroic exploits—and no praise could have been extravagant. And yet no hero who won the Victoria Cross showed greater heroism than these men burrowing under the earth, with millions of tons of rock above them, not for an hour or two, but for nearly ten days and nights—not knowing the moment when they might be crushed, but counting not their lives dear unto themselves. And they put such a low estimate upon their services! Truly great, because they did not know it. Their greatness was only magnified by their modesty.

Was Canada ever more in need of Draegermen than to-day? What if we were all Draegermen—Draegermen

in private life, utterly forgetful of self, and living for others; Draegermen in business, at the heads of great commercial enterprises, as captains of industry, and as leaders of finance; and especially Draegermen in public service, in the Legislature, and in Parliament? What a different world this would be!

What should be done for these men? I am glad a public fund has been started, which will afford people opportunity to reward such heroism; but some recognition should be given by the Government. No soldier decorated with the Victoria Cross was worthier—great as was their valour. But the Dominion Government, representative of all the people of Canada, ought to recognize the service of these Draegermen in some tangible way. I doubt whether any insurance company would carry such risks as these men would be. The Government ought to make provision for a substantial annuity which would secure these heroic men from want for the rest of their lives, and which would be continued to their widows if they left widows, or until the youngest child had come of age. If the Government were to make some such provision, there would not be found a person within the whole Dominion who would not heartily approve of the action.

But I have a still greater story to tell than that, the story of what might have been an infinitely greater disaster, the story of a far more heroic rescue, the story of a greater Draegerman Whose self-sacrificing love will be memorialized through all eternity.

I.

AN EXPERIENCE OF "THE HORRIBLE PIT" IS COMMON TO HUMANKIND. There is a sense in which we have all found our way into an horrible pit. Man, in the beginning, thought to profit himself beyond the provision which God had made for him in the garden. He went seeking wealth, wealth of his own. He went seeking it in his own way—and he found his way into an horrible pit.

It was horrible in the sense that it was a *pit of unrelieved darkness*. What a terrible experience that must have been for Dr. Robertson and Mr. Scadding, and for Mr. Magill until death relieved him—in total darkness, shut in from sun and stars, and from all beautiful things which they reveal; cribbed, cabined, and confined within a truly horrible pit.

How darkly do they live who have never seen the Light of the world! I know they have the light of the sun: yet they see not what the sun would reveal. They see the stars, but not the glory of God which the heavens declare.

"Nature, with open volume stands,
To spread her Maker's praise abroad;
And every labour of His hands
Shows something worthy of a God."

But I do not believe any man ever saw a rose, or ever can see a rose, unless and until he has seen Jesus Christ. You say that it is an exaggeration? No, it is not. I would dare to tell the man with a microscope in his laboratory, You cannot see anything through that instrument in the light of truth until you have seen Jesus Christ. Or the man with a telescope, that in a deeper, fuller, richer, more comprehensive sense than men have ever dreamed, Jesus Christ is the Light of the world.

Those who have never seen Him, have seen nothing truly. Everything is out of perspective, out of proportion, off centre, off colour; nothing can be seen in its true light until we see light in His light. In what darkness

they dwell who are without Christ! It is dark enough here: how dark the heathen world who have never seen the light that shines from the face of Christ!

It is "an horrible pit" in another sense. The margin says, "A *pit of noise*", of strange sounds that fill one with alarm. I read that one of the Draegermen said that it is a mistake to suppose a deep mine is a place of profound silence. There are always noises in a mine. Every mine sounds like a ship at sea in time of storm, every timber cracking, straining, and creaking. Every trained miner, he said, knows three or four hours before a cave-in takes place, that it is coming. He hears the rumbling in the distance. He said even rats know it, that they do not run for an ordinary creak of the timber, but when a real disaster is imminent they scamper for the surface. Instinctively they fear the tumult of the noisy, fearsome pit.

A hundred and fifty feet below the surface, and the timbers creaking ominously about you! It would be "an horrible pit" for me. The Draegerman, in the interview, said that if a miner ran at every sound, he would be running all the time. They have to learn to distinguish between that which is serious, and that which is a normal sound in a mine.

How horrible is the state of one who is out of Christ! How many noises there are! How terribly conscience sometimes actually shrieks—like the whistle coming down the mine, like that flare that shot down the diamond drill shaft, and filled those entombed men with terror. They thought it indicated an explosion of dynamite, and got as far away from it as possible. But the light had been sent down to tell them they were not forgotten. By and by when the whistle from the great shovel that was working shrieked down the shaft, they knew somebody was coming to their rescue. Conscience comes like that, like a flare, like a shriek; and we feel like saying, "I wish I could silence that voice." God pity us if it is ever silenced! There are fearsome noises in the horrible pit in which men are found by nature.

I have a vivid recollection of the first time I went out to British Columbia. I had crossed the sea, and had seen the waters close in behind me without any sense of distance; each day seemed the same. But when I crossed the prairies, and saw the land running out behind me, I felt as though I was going to a very distant place, and leaving my loved ones behind me, shut off. By and by I went through the Rockies, and at last got through to the other side. I could not get those mountains out of my mind; they were piled up to heaven between me and everybody I loved. Have you thought what it would mean to go down into a mine—ten feet, twenty feet, thirty feet, forty, fifty; by and by a hundred feet, one hundred and ten, one hundred and twenty, one hundred and thirty, one hundred and forty—and suddenly the exit were to close? That sense of distance, of millions of tons of earth above you, with no power to burrow your way out—utterly helpless! What a horrible experience that must be!

Did you ever feel like that? "Your iniquities have separated between you and your God, and your sins have hid his face from you." When God makes us to know we are sinners, our sins seem to rise like a mountain. There is no getting through them, or over them, or under them. We are far off from God, separated from Him, helpless.

Can you think of any more striking picture of human helplessness than those three men—three at first, but alas! alas! later only two—shut in by blackness! One

had the skill of a scientist, and had rendered invaluable service to his kind, but he could do nothing—shut in, absolutely dependent upon help from above. It had to come from above: it could not come from beneath.

I wonder what they thought when they realized their helplessness, and said one to another, "Will they know we are here? Will anybody come? Will anyone attempt to rescue us?" One can almost imagine their saying, "But think of how far we descended, how far we are from daylight, how long it will take them at the best, even should they try, to reach us! Can it be possible that anyone will deliver us from this horrible pit?" Did you ever feel like that? I did. I remember when I felt I was in a pit as deep as that, a pit from which I had no hope that I could ever extricate myself, a state of absolute helplessness. So are we in relation to that upper world of life, and light, and glory, where God, in His holiness, dwells. Sin is "an horrible pit".

"Out of the mire of the mire!" How fearful those men were of the mire of the pit! How they tried to keep out of it! How the trained physician feared its effect! He held his companion in his arms, when he knew that disease had laid its hand upon him, holding him close that the warmth of his own body might stay the progress of the disease. He was more afraid of the mire of the pit than of the horrible pit; fearful lest it would cause some disease to fasten upon them, lest they should be found dead at last even if the pit were opened, afraid to move lest they should go deeper into the mire of the mire.

"Some men's sins are open beforehand, going before to judgment." Some people have not to wait for the great judgment-day to know what sin is. Some of us have seen men die in their sins, and die because of their sin—gripped by the mire of the mire; some vicious habit which has hastened the dissolution of the body, and permitted the soul to begin its descent to still lower depths.

How we try to get ourselves out of it—and the more we try, the more deeply mired we become. That is a true picture of man in his natural state; that is, in his natural state as the Word of God reveals it, in relation to God and His holiness: he is in "an horrible pit".

II.

But here is A BETTER STORY: "He brought me up also out of an horrible pit." Hallelujah! That is grace! Rescued at last! The Draegermen worked in shifts, helping each other, encouraging each other, each reinforced by the resolution of the others, and by the sacrificial spirit of his companions. What splendid men they are! Mrs. Robertson said, "O men, you are wonderful!"

Ah, it is *not plural, but singular, in this case*: "His name shall be called wonderful." Not *they*, but *He*; not many, but One. "I have trodden the winepress alone; and of the people there was none with me . . . I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me", said this Draegerman! How "wonderful" was He! How "wonderful" is He! Salvation comes, not through many, but through One; not through institutions, but through a living Personality—only One: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." There is only One, and His name was called Jesus, for He came to be a Draegerman, to "save his people from their sin".

These men rescued their entombed fellows *at the risk of their lives*. They counted the cost; they knew the

peril; they were ready to pay the price. They recognized the risk; they accepted it—but it was only a risk. When it was over, I heard the broadcaster say, "The rescuers are safe. They have experienced no accident, no injury, not even an abrasion." They did it at the risk of life—but they had not to pay the price. Not so with my story. This Draegerman knew that He must pay the price:

"This was compassion like a God
That when the Saviour knew
The price of pardon was His blood
His pity ne'er withdrew."

Well He knew the price of rescue:

"Plunged in a pit of deep despair
We wretched sinners lay,
Without one cheerful beam of hope,
Or spark of glimmering day.
"With pitying eyes the Prince of grace
Beheld our helpless grief;
He saw, and—O, amazing love!—
He flew to our relief.
"Down from the shining seats above,
With joyful haste He fled,
Entered the grave in mortal flesh,
And dwelt among the dead.
"O for this love, let rocks and rills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak!"

He went into the horrible Pit Himself; He descended into Hades. But it had been written, "Thou wilt not leave my soul in Hades; neither wilt thou suffer thine Holy One to see corruption." There was no other way to deliver us out of the horrible pit but for the Lord Jesus to go into it—

"He, hell in hell laid low,
Made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so,
And death, by dying, slew."

He found us in the horrible pit:

"He saw me ruined by the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate,
His loving kindness, Oh how great!"

No injury? No price to pay, save the risk incurred? What are those marks in His hands? What is the mark in His side, and the wounds about His royal brow? Oh, He paid the price, "the just for the unjust, that he might bring us to God". He entered into the pit Himself.

The Psalmist says, "He brought me up also out of an horrible pit." I had a picture in my mind of those men—you had too. You said exactly what I said: "When at last they find them—if they do!—they will be prone upon the ground in a state of utter helplessness, probably unconscious at last. How will they bring those helpless men through that narrow aperture through which they have burrowed their way with drills and picks?" How thrilled we were at last to learn that the men were able to help themselves. "That amazing man", as someone called Dr. Robertson, actually insisted upon walking out himself. Thank God he was able to do it. But when we were found, we had no ability to walk out. We were at the end of ourselves. The Psalmist was at the end of himself. This is what he says, "He brought me up also out of an horrible pit. He did it all: I did nothing."

When the men reached Mr. Scadding, having arranged stretchers and all the rest of it, how did he come up? On the back of a Draegerman. Our Lord Jesus went into the pit and laid hold of us, and He

brought us up Himself. There was nobody else to do it. It is His work. That is what it means to be saved by grace. It is all His doing: none of ours. "He brought me up also out of an horrible pit."

That is history with some of you, and a blessed present-day experience. You know that what I say is true. The critics seem foolish to us who have been in the horrible pit, and have been brought out. Do not tell me that the gospel needs improvement. Do not tell me the Bible is not the word of God. I know better. I know it is the word of God: I know that Jesus Christ is the Son of God, the Saviour of men. You ask me how I know Jesus Christ? Because "he brought me up also out of an horrible pit". Nobody else could do it.

I fancy that when Dr. Robertson and Mr. Scadding, in the years to come, review this experience, with every passing year it will grow more wonderful. They will say, "How ever was it done?" Scarcely had they emerged from the pit when the ground began to sink again, and it is said now if they had not got them out that day they would never have been able to get them out at all. As you and I look back upon our Christian experience, and remember what God has done, what can we say but that only God could have done it. How did He do it? Whence came the wisdom to devise the plan, the power to effect it? Nobody but God could do that. "He brought me up also out of an horrible pit."

III.

Now everyone is anxious to know HOW THOSE RESCUED MEN ARE GETTING ALONG. We may not know them, but I confess they have been in my prayers daily. I am asking the Lord, if it may please Him in His mercy, to spare that dear man's feet, that, having come out of the horrible pit, he may be whole, and not maimed. But even if he were maimed, we should still be thankful that his life was spared. But *this Saviour of ours does such a complete job*, if you will let me say so, that there is nothing lacking: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." I followed those men as they went down that gradual slope into the mine with gravel slipping under their feet. When by and by that dreadful rumbling began, and the mouth of the pit was closed, when in the darkness at each step they took something moved under their feet, and they anticipated sinking to lower depths—it must have been a most uneasy experience there in the pit and the miry clay; but by and by when they got out of the darkness, out of the fetid atmosphere, into the sunlight, and by and by felt the solid ground beneath their feet! What a sense of security must have been theirs at last!

Do you remember the story of the man at the gate that was called Beautiful, carried there daily to ask alms of those who went into the temple? Then Peter came, and in the name of the Lord, healed him, saying, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And do you remember what it says? "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." I do not wonder the enemy did not like that miracle. I can imagine their saying, "If the man would only get out of the way, and not show himself; or if he must show himself, if he would only sit down, if only he would not walk, and leap, and show that his feet are healed." I think he would say, "I

have not used them for forty years, and now I am going to use them all I can." That was what he had waited for.

When the Psalmist got out of the miry clay, and found his feet on the rock, he said, "I am safe." It is a great thing when a Christian finds his feet upon the rock. Are you a Christian? "Well, I hope so." That is rather a sandy foundation. "I sometimes think I am, and sometimes I think I am not. I have no assurance." You find things giving under your feet, do you? There is not much comfort in that. You can have no peace until you get your feet upon the rock.

We have the word of God "that liveth and abideth forever" upon which to stand. Do you know what the Bible says about the word of God? "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." The word of the Lord is more solid and enduring than Gibraltar itself. That is a good standing place. There is nothing more secure than the word of the living God, Who cannot lie. When He brings us up out of an horrible pit, He puts a rock beneath our feet, and says, "Stand there. I tell you that you are safe. Believe that you are safe; be happy in the truth that you are safe; be assured of eternal salvation."

What is the use of a salvation that would bring us up out of the pit, only to let us fall back again? That would be of little profit. But He sets our feet upon a rock, and "establishes our going": We have a paved way out; we can walk on the promises; our goings will be established in the Lord.

I am not surprised that Mrs. Robertson is reported to have said to her husband, "No more mines for you." I should think one experience of that sort would be enough. If by grace we have been brought up out of the horrible pit, God help us to say, "No more mines for me."

"I hate the sins that made Thee mourn,
And drove Thee from my breast."

Let us be established. When the Lord rescues a poor sinner, He restores him wholly to his favour, establishes him in the truth: "They shall never perish, neither shall any man pluck them out of my hand."

IV.

WHAT FOLLOWS? "He hath put a new song in my mouth." I have heard of some people who have had the misfortune to have to go to a hospital and submit to an operation. I knew a man who had had several of them, and I found him one day reading a book entitled, "My operation". It was the story of a doctor who had been somewhat amused at his patients because they talked much of their operations; but when at last he had to go to the table himself, he found himself doing exactly what everybody else had done—"My operation"! Not someone else's, not the operations he had performed on others, but the one that had been performed on him. It marked an epochal period in his life; he measured time from the day he had "his operation".

The writer seems to say, "I used to do some singing before, but since I got out of that pit, I have a new song, a new subject of conversation." I venture to say that from this forward those released men will date everything from the day they were delivered from that mine. Dr. Robertson has had rather a distinguished career, but practically everything he ever did before will fade

into insignificance: the one great thing will be his deliverance; it will colour all the future for him.

How vastly different life becomes to one who has been brought up out of an horrible pit! The whole world takes on new colour. The past, present, and future stand in a new relation to each other. There is a new song.

"Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue
Christless eyes have never seen;
Birds with gladder songs o'erflow,
Flowers with deeper beauty shine,
Since I know as *now* I know,
I am His and He is mine."

Have you this new song? I have heard some people sing, and I have wished they could have a new song. Some of the songs I hear by accident I do not like. I suppose it is "crooning"! It is almost as horrible as the horrible pit itself.

What is your new song? Let me appeal to you Christians. What is the biggest thing in your life, the most important thing that ever happened? If you are a Christian you will have but one answer: "The greatest event in my life was my conversion, when He brought me up out of an horrible pit. Life has never been the same since. I have a new song." What is that new song?

"Praise unto our God." What else can we sing about? "Praise unto our God."

I did what you did: I sat up all night at the radio—and part of the time I wanted to pay my respects to the radio broadcaster, who continued to promise to give us definite news in a few minutes! I sat there listening all night long, waiting for that news. It came on Wednesday night. And then I forgave the broadcaster! We had heard scores of times, "Moose River calling Canada"; then, "Moose River calling the North American Continent"—but at last—shall we ever forget it?—"MOOSE RIVER CALLING THE WORLD!" The announcer stammered a little with nervousness and excitement, but finally got it out, "Canadian Radio Commission at Moose River, calling the world." We knew they were out! Out! Saved!

That is what the Psalmist said, "A saved sinner calling the world. I have a new song, even praise unto my God. I want all the world to know that I am saved by His grace." That is worth talking about. Those rescued men are going to write a story about it all. It will be interesting. But why do you not write your own story? If you cannot write it, tell it. It is worth telling. Tell everybody—"Praise unto our God."

"Many shall see it, and fear, and shall trust in the Lord." I do not believe there is anything more effective than a sincere Christian testimony. Read the story of the Apostle Paul, the greatest of the apostles, that master-mind, sublimed, multiplied, enlarged, by the inspiration and power of the Holy Ghost, so that he became the medium through which God communicated the greater part of the New Testament to us—when the Apostle Paul needed an absolutely unanswerable argument with which to clinch his appeal, he always did one thing: he put himself in the witness box and said, "Listen to my story. He brought me up also out of an horrible pit—I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth . . . at midday, O king, I saw in the way a

light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? And when I asked, Who art Thou Lord? my soul was thrilled into life by the answer, 'I am Jesus!' I learned that Jesus of Nazareth was not in the grave, but in the glory." Men could say nothing against that testimony.

That is the story that you and I have to tell. That is the unanswerable argument. Someone brought us up out of the horrible pit, out of the pit of spiritual death and corruption, brought us back to life. Read the story in the eleventh and twelfth chapters of John. They put him in the pit, rolled a stone upon it. Then this same Jesus came and said, "Lazarus, come forth"—"And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." In the next chapter we read of a supper where Lazarus sat at the table with his Master, and the multitude thronged that Bethany house. They were not all invited to the supper, but they came by the hundreds, perhaps by the thousands. Why did they come? "They came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." There was no answering that argument, no neutralizing that attraction.

I wish I were an artist. If I were, I think I would try to paint a picture of Lazarus sitting at the table with Jesus Christ. If I could put into that countenance of his all that ought to be there! I can imagine his looking at the priests, and the scribes, and the Pharisees, knowing they were watching him, that he was on exhibition. I can imagine his getting a little closer to the Master, and with a smile of satisfaction on his countenance, looked them in the face as though he would say, "Here I am. Deny the reality of the miracle if you can; and if you cannot, what about Him? Who is He? He did it! He raised me from the dead."

That is the way the gospel is spread. God help us that we may yield to Him!

After all that drilling and digging, those men came at last to Dr. Robertson and Mr. Scadding, saying, "We have come to rescue you." What if they had said, "Thank you; that is very good of you, but we have been here so long we rather like the horrible pit. We think we will stay." You say, "Nobody would say that if he were sane." True! Sin is a kind of insanity. No man in his right mind would say, No, to Jesus Christ.

"I waited patiently for the Lord." There he is, a box beside him, and a penknife taken from his pocket, a few matches, and a fire—then waiting all day, dropping a shaving at a time to make it last, hoping the smoke would go up through chink and crevice, and be seen by someone on the surface. "Perhaps they will see it, and know we are alive. They will hurry if they see some evidence of life." It rose like a prayer, "Come and help us." It did find its way up, and it said, "They are alive. They are waiting down in the horrible pit, praying, Come and save us." So did the Psalmist. He said, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit." "Whosoever calleth on the name of the Lord shall be saved." God help us to call upon Him: "God, be merciful to me a sinner."

EDITORIAL

THE MASSEY HALL MEETING

Last Thursday a great throng assembled in Massey Hall, Toronto, in response to the call to "public school supporters", to gather together to protest against the extension of further privileges to Roman Catholics by giving them a share in the corporation tax for the support of their Separate Schools. The Chairman of the meeting was Rev. Wm. Thomas, M.A., Pastor of Cooke's Presbyterian Church, Toronto, who, in a brief address, quoted several Roman Catholic authorities to show that the supreme ambition of the Romish Church is to win back Great Britain to the Roman Catholic fold.

A resolution protesting against Separate Schools, and the recent action of the Hepburn Government in giving them a larger measure of financial support, and also against its proposal to extend the same support to separate Roman Catholic high schools, was moved by Rev. John Davey, Pastor of Dale Presbyterian Church, and seconded by Rev. F. C. Widdows, Rector of Holy Trinity Church, and unanimously passed. A few, probably Roman Catholics, did not vote. The first address was by Rev. L. I. Hunter, of Westmorland United Church, who ably and vigorously defended our national public school system, and protested against the special privileges which were given to one religious body, for the propagation of their faith at public expense. The second address was given by the Editor of this paper, and appears in this issue of THE GOSPEL WITNESS.

There was a little scene during the meeting occasioned by a woman who was half drunk, and a Roman Catholic, whom the ushers had to escort from the building. She created a further scene outside the building, and the police escorted her part way up Yonge Street, to get her away from the crowd; then left her. But she soon began her disturbance again, with the result that they took her to the police station and locked her up for a few hours. The Hepburn press made a great deal of this little disturbance, and devoted half their space to an account of the ravings of this drunken Roman Catholic woman, rather than to the crowd of between two and three thousand respectable Toronto tax-payers who came intent upon serious business.

But it was a great meeting, which will be followed by many others.

TO ALL OUR CANADIAN READERS

Throughout their history, Baptists have always stood for absolute liberty of conscience; and, growing out of that, for complete separation of church and state. The Roman Catholic Separate Schools in Ontario are a violation of that principle. Roman Catholics, alone of all religious bodies, are permitted to elect that they shall be taxed for the support of Separate Schools, and exempt from the support of public schools. If any other religious body desires to teach the tenets of its religion in day schools, five days a week, it has to pay for the privilege. Roman Catholic Schools, on the contrary, are thus publicly endowed.

The new Act of the Hepburn Government, the most wicked measure that has been put on the Statute Books of Ontario in many a year, will compel tens of thousands of Protestants to pay for the support of Separate Schools in which the dogmas of Roman Catholicism are taught.

Every Baptist worthy the name in Canada, must, at heart, be opposed to Separate Schools in general, and in particular to this latest concession to the Roman Catholic Church. We respectfully appeal to all Pastors of our Regular Baptist Churches to take up this matter in earnest, to hold meetings wherever they can, to do personal work, distribute literature—do everything in their power to unmask the iniquity of the Hepburn Government in this respect. Churches of the Union are called "Regular" Baptist churches. We can justify the name we bear by contending vigorously for the principles for which not a few Baptists in time past have died.

But among our Ontario readers are many who are not Baptists, who are Evangelical Christians of various denominations, who believe the Bible, and who believe that the Reformation was no mistake. They must be just as much opposed to Separate Schools as any Baptist could be. We ask, in this way, their cooperation in this great matter of seeking the abolition of Separate Schools. We believe that everything possible should be done to inform the public by means of public meetings, the distribution of literature, and by private conversation, in order that people may clearly understand the danger to which Ontario is exposed of being made an annex of Quebec, and entirely overrun and dominated by the Roman Catholic Church.

At this time only one-fifth of the population in Ontario is Roman Catholic. But they are organized, and determined to control the Government in the interest of their church. Mr. Hepburn and his followers apparently have no religious principles, and have sold out to the Roman Catholic Church for the mess of pottage that Church has offered them in the form of support in the last election, and with the promise of support in years to come. We therefore ask our Protestant readers to bestir themselves, and do everything possible in preparation for the ultimate political extermination of Mr. Hepburn and his party, that there may be no doubt whatever as to where the Province of Ontario stands in respect to Roman Catholic domination.

MUST THERE BE A THIRD PARTY?

At the last Provincial election the Conservative Party in Ontario was almost annihilated: only seventeen out of the ninety members of the Legislature are Conservatives. The Conservative administration deserved the defeat which the Ontario electorate administered. The great vote which brought Mr. Hepburn to power was not cast in Mr. Hepburn's favour, for he was an unknown man: it was registered in opposition to the Henry Government. All who voted for Mr. Hepburn have been disappointed that he has turned out to be such a traitor to every public interest; but we believe nobody regrets having done their best to show their utter want of confidence in the Henry administration.

The ex-Premier himself, Mr. Henry, was rather a good man. If his followers had been willing, he would have liked to be a good Premier; but he had not the personal strength necessary to control the men who followed him. Since that time the Conservative Party in Ontario has been very much like a ship that has escaped the fury of the storm, and limped into port with bridge, mast, and rudder, gone, having barely escaped a visit to "Davey Jones' Locker". It would be unfortunate if it should be necessary to form a third party in Ontario; but for

ourselves, we will have nothing to do with the other party unless it cleans house, and begins afresh.

There is to be a Conservative convention May 28th. We only hope the younger members of that party will assert themselves, and insist upon new leadership, and an executive made up of men for whom no honest man will have to apologize. But if that party fails to do so, we feel reasonably sure a third party will come into existence. We suggest that it ought to be called the Conservative-Reform Party. And let it concern itself chiefly with two matters: the abolition of the beverage-rooms, and the abolition of Separate Schools. Let there be no equivocation about these matters, but a clear-cut, unmistakable pronouncement that that—and nothing less than that—the party will seek to accomplish.

As for other matters: let it content itself with promising an honest economical, and truly democratic administration; an administration that will keep the public thoroughly informed of all its proposals, and that will never be guilty of the Hepburn trick of bringing an involved measure before the House, and pushing it through without giving the members in the House, or the public without, time to form a considered judgment on the basis of a thorough understanding of the measure proposed. Under proper leadership, we should not at all despair of seeing such a party sweep Ontario from end to end at the next election three years hence.

This paper is not a political journal. The Editor is neither a Liberal nor a Conservative in the technical sense. We do not believe that party names mean anything so far as Ontario is concerned. At this hour, Liberals are reactionary, and the "old guard" among the Conservatives are utterly discredited. We would remind our readers of how both Ontario parties were wiped out only a few years ago by the Farmers' Government—no one being more surprised at the result than the Farmers themselves. That came to pass because the electorate was utterly disgusted with the two old parties, and thought a change could not at least be worse. That condition still more emphatically obtains to-day; and we do not believe there is the remotest chance of the Conservative Party recovering its strength in Ontario without such a thorough reorganization as would involve the exclusion from its councils of all its political tricksters who have done so much to bring Ontario into the position in which it now finds itself.

If the formation of such a party is forced by the action of the Conservative Party, the Editor of this paper would gladly join it, and do everything in his power to further its interests; because only by so doing, it appears to us, can we ensure absolute religious liberty for the Province of Ontario for years to come.

THE EDITOR'S TWO SEPARATE SCHOOL ADDRESSES

The address appearing in this issue of THE WITNESS will be put into pamphlet form immediately, like the one of two weeks ago. We have endeavoured in these two addresses to assemble a fair amount of historical material in order that, together, they may form a text-book for those who desire to give addresses on this subject. But we are exceedingly anxious also to have them circulated as widely as possible. We have no money for the purpose, and have published these addresses at our own risk. The price put upon them merely covers the cost of printing and postage; there is no profit. But we ask

our readers, in Ontario particularly, to help us to circulate these addresses.

The address of two weeks ago is 10c per copy; this week's address, which is shorter, and cost less to print, 5c. For prices in quantity please see our advertisement page (Page 16). Please order the address of two weeks ago as "No. 1", and that of this week as "No. 2".

May we urge Pastors and churches—in fact, all our readers—to help circulate these addresses. Invest a few dollars in the dissemination of this literature. First, study them for yourselves, so that you may be thoroughly informed. Then, engage everybody you meet in conversation on the subject. Hand a copy to those who already see the evil of Separate Schools, to help them in carrying forward the work of enlightening others. And those who perhaps see no evil in Separate Schools are in special need of enlightenment. Therefore, hand a copy to them. Perhaps there are ministers in your town of other denominations; hand copies to them too. And still more especially, see that the public school teachers in your neighbourhood get a copy, and the public school trustees—in short, distribute them to everybody as far as your means will allow. Orders will be filled immediately on receipt, and despatched by first mail.

WANTED: CAR LICENSE, GAS, ETC.

For weeks past we have been planning the summer work of students of Toronto Baptist Seminary. It is not an easy task. Our difficulty is not that we cannot find workers, we have the men. Nor is it that we cannot find places where their clear testimony to the Gospel of the grace of God is really needed. "The love of money is a root of every evil", Holy Scripture informs us, but the lack of it causes not little loss to the work of the Lord. If we treated summer workers properly—at least as well as the writer fared with his first summer—we should need at least thirty-five hundred dollars for this mostly pioneer work. Of this amount we have not one cent. A few years ago our Union was able to contribute to student summer labour, but under stress of these difficult days the Union can do so no longer. Students must make their own way at all costs. Few of our men can go out expecting enough money for their work to carry on during another School year unless they are prepared to live with the utmost economy, indeed, in actual want. Some of them will receive nothing more than board for the summer. Yet they are glad to go. "It takes courage to live like this"—courage, and grace, and faith.

In a week or two we shall publish the list of appointments. It will be much better than we at first dared to hope.

We especially present one case that we must help,—*must*, not because the man asks our help, but because the circumstances demand it. In Northern Ontario there is a certain small city which—so this man has found out—presents a fine opportunity for Gospel work. Other churches are not grasping it. Upon the heart of this young man the burden of the place has been laid. He is planning to work there during the summer without any financial backing, and without assurance of money to carry him through next Seminary year. This student has an old car, and could motor north—if only he had a license for it, and gas to put in it. We are sure that some one of the Lord's stewards, who has the work on his heart, will want to have this share himself: enough money to buy a car license, to pay transportation for a few hundred miles, and to provide board for at least three or four weeks while the man establishes himself in the work. Or, if you cannot assume all the cost, send what you can, and have at least a share in this new work. Send your contribution care of THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto 2, Canada; and pray God that in this new venture of faith many souls may be saved for His name's sake.—W. G. B.

THE ROMAN CATHOLIC HORSELEECH

An Address on Roman Catholic Separate Schools, Delivered at a Meeting of Public School Supporters, in Massey Hall, Toronto, Thursday evening, April 23rd, 1936, by

DR. T. T. SHIELDS

Mr. Chairman, Ladies and Gentlemen:

Long ago I resolved that I would take no position, nor allow myself to be put in any position, which even an enemy might construe as being inconsistent with my primary duty of absolute loyalty to the Bible; and that I would refuse any association which would interfere with my full liberty to proclaim its principles, and precepts, and to order my course in life in harmony therewith.

Loyalty to the Bible

It is indeed only loyalty to the Bible, and to the principles thereof, which moves me to speak on this occasion. The Bible is an encyclopaedia of universal knowledge. It is the raw material, and the finished product, of all true philosophy; a compendium of history; a well of wisdom; and a treasury of biographical lore. All the art galleries of the world, the rogues' galleries of the world's police, all the analyses of human character by the world's master minds, all the X- and other penetrative, discerning, and disclosing rays of all electrical therapeutists together, cannot equal the instrumental power of detection and portrayal of truth in principle, precept, and person, of this Holy Book.

The Bible is the most ancient of all books extant. The Premier of Ontario is often described as "youthful" because, I believe, he is on the sunny side of forty. Notwithstanding, whether or not Mr. Hepburn and the members of his Government are included in Canada's "Who's Who", their characters and careers, their origins and destiny, are fully described in the Bible's list of the "Who's" that were!

To exhibit only one snapshot of one of the idiosyncrasies of this amazing aggregation of political exploiters, I name this: "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel." And from now until the next Provincial election the Hepburn Government will be fully occupied spitting out the gravel!

Thus also the origin and course of great world-movements are here described, as is the *raison d'être* for this latest reactionary legislative anachronism, to protest against which we are here this evening.

A Certain King of Ancient Time

Once upon a time there was a certain king. He lived before Rome was born. He gathered all his host together, and thirty and two kings, with horses and chariots, and besieged Samaria. He sent messengers to the king of Israel, saying: "Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have. And the messengers came again, and said, Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; yet will I send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put

it in their hand, and take it away. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders and all the people said unto him, Hearken not unto him, nor consent. Wherefore he said unto the messengers of Benhadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. And Benhadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off."

"Which Never Say: It is Enough"

That is a bit of history illustrative of the nature of evil. It is a creeping, aggressive, pervasive, persistent, predatory, parasitic, implacable, insatiable, thing. Like the daughters of the horseleech, it is ever crying, "Give! Give!" It is like Solomon's three things that are "never satisfied", and like the four which never say, "It is enough".

I.

So then, I begin with the observation that OUR PROBLEM INHERES IN THE NATURE OF ROMAN CATHOLICISM ITSELF.

It is *essentially parasitical in its nature and habits*. Roman Catholicism is not, in any true sense—that is, in any biblical sense—Christian, but decidedly anti-Christian. Roman Catholicism is a paganized form of Christianity. While opposed to everything essentially Christian, Roman Catholicism appropriates the Christian name. It professes belief in the Bible while, by its interpretations, it prostitutes it to its own purposes. Roman Catholicism proclaims the Deity of Christ, while making Him subservient to the Virgin, and even to the priest. It pays homage to the ordinances of Christianity, but perverts them to a purpose the reverse of their significance. It professes human dependence upon divine grace: then sells salvation at a price. It subordinates the authority of the Word of God to the authority of a pagan church. It arrogates to itself the right to be the supreme arbiter of human existence and destiny alike of the individual, the family, and the nation. It proclaims the Pope to be the head of all peoples, and calls all who refuse submission to his authority, heretics. It enthrones the Pope as sovereign of all, and exalts him above all that is called God, or is worshipped.

I repeat, Roman Catholicism is parasitical in its nature and habits. It fastens itself upon every state as a leech, and sucks its very life-blood. It infects the blood-stream of every political party, and, like a deadly bacillus, destroys the red corpuscular principles by and for which

the party lives, and reduces it to an anæmic mass of potential corruption. Like a cancer, Roman Catholicism insinuates itself into every government, and wraps its parasitical and strangling tentacles about every governmental organ, converts it into a banqueting house for political buzzards, and makes it a stench in the nostrils of every lover of righteousness.

From the shops of industry, the offices of commerce, and the council-chambers of finance, Roman Catholicism, by its ventriloquial, sepulchral, threatening, voice, invades the Board-rooms of nominally Protestant churches, institutions, and denominations; and, by its menacing, ubiquitous presence, silences the pulpit, and terrorizes dependent officials into speechlessness. It impoverishes and befouls every non-Catholic system of education by diverting its supplies to the support of its own systems of propaganda.

Roman Catholicism attempts to censor or control every organ of public expression, amplifying every whisper of approval; and reducing, silencing, or smothering, every voice of dissent. It is a printer's devil which, openly or disguised, finds a place in nearly every newspaper establishment—in short, it seeks to inject the virus of its paralyzing fear into the whole round globe, and stretches out its fangs toward the stars. I do not exaggerate, but speak the plain, sober, truth, when I say, that the only right the Roman Church has to the title "Catholic" consists in the universality of its malignant influence.

II.

The question now arises, HOW OUGHT WE TO RELATE OURSELVES TO THE SITUATION CREATED BY THE PRESENCE OF ROMAN CATHOLICISM?

As a religion, Roman Catholicism is entitled to the freest exercise; and its devotees, to full liberty of conscience. We have no quarrel with Roman Catholics as men and women. There is, I trust, nothing personal in our discussions. We are this evening protesting against a system. But even that system needs analysis and definition; for even as a *religious* system, Roman Catholicism must be accorded equality with all other religions, under the law. I will have no part in persecuting or penalizing any man for his religious faith. Roman Catholics, in my view, are wrong religiously—they are terribly wrong, I am convinced. I repeat, their religion is pagan, and not Christian. But wrong as they may be, *it is their inalienable civil right to be wrong, if they so choose.* Repeatedly have I said I would fight for any and every man's freedom to worship God as his conscience directs, however widely his standards may differ from mine, and however wrong I may believe him to be.

And I would insist upon his having freedom to propagate his faith. I hate religious Modernism, for example, as I do Roman Catholicism; but I must insist that a man has the civil right to be a Modernist or a Roman Catholic if he wants to be such. These matters of religion belong to the realm of conscience, and into that sphere no man or government has a right to intrude. Let us demand religious liberty for ourselves, and accord the same liberty to all others.

But do not misunderstand. Most strongly I object to anyone's propagating a religious system which is repugnant to my conscience, at my expense, whether he be a modernist professor in an evangelical college, or a

Roman Catholic teacher in a Separate School. While I demand the right for myself and others to refuse to concur, I insist also that in matters of religion, no one has the right to compel. Therefore *it is with the political character of Roman Catholicism we are at war—and must ever be at war.*

Roman Catholicism a Political System

Once more, let me declare—as I did in my own church a week ago Tuesday—that Roman Catholicism is a political system. It propagates itself by carnal means, by means of the thumb-screw, the rack, the fagot, and the sword in times past; and now, restrained from the use of such weapons, the Roman Catholic Church manipulates politics and governments, and through them extracts from the pockets of non-Catholics much of the money by which their paganism is propagated.

The Ever-Recurring Demand of the Roman Catholic Hierarchy

I have no time to rehearse all the steps by which we have come to our present position in this Province in respect to education. Let it be sufficient to state that from the introduction of the Separate School principle in 1841, down to this present hour, there has been an ever-recurring demand for further concessions to Roman Catholic schools. In 1853, following the granting of one of these concessions, a Toronto paper addressed Dr. Ryerson, Minister of Education, in these terms:

"And did this third concession to the claimants of Separate Schools satisfy them? Was your oft-repeated assurance realized, that 'the existence of the provision for Separate Schools' in the national system prevented 'oppositions and combinations which would otherwise be formed against it'? On the contrary, the separatists only advanced in the extent of their demands, and became more resolute in enforcing them. The very next year, the matter was again brought to a crisis—a general election came on—Bishop Charbonnel pressed his demands—and Mr. Hincks consented to bring in yet another Sectarian School Act."*

That complaint, that the Hierarchy could never be satisfied, but was an Oliver Twist, always asking for more, was written by the Honourable George Brown, Editor of *The Globe* of that day.

Rome Always Asking for More

In 1863 an act was passed which, by common consent, was supposed to effect a final settlement. Commenting upon this matter in a pamphlet, "Remarks on the New Separate School Agitation", in his "Prefatory Notice", Dr. Ryerson said:

"Each successive Separate School Law agitation, during the fifteen years from 1850 to 1865, has been commenced by attacks upon the Education Department, and the Separate School Law for the time being . . .

"I have felt it due to the supporters of our Public School System, to furnish them with materials for refuting the statements put forth for showing the unreasonableness of the demands made. . . . This I deem to be the more necessary now, as a formal agitation for the extension of the Roman Catholic Separate School System has been inaugurated in various parts of Upper Canada. Already influential meetings of Roman Catholics, to promote this object, have been held in Toronto, Kingston, Ottawa, Perth, and other important towns, and resolutions of a more sweeping character than usual passed unanimously."†

*The Legislation and History of Separate Schools in Upper Canada, p. 70.
†Ibid, p. 193.

And after making a survey of the successive Roman Catholic School agitations of 1851, 1852, 1857, 1858, 1860-63, in regard to the last he said:

"The present Separate School Law was passed, and accepted on the part of the Authorities of the Roman Catholic Church 'as a final settlement of the question'. But, in less than two years, in 1864-65, the old agitation is recommenced, and the old terms of denunciation against the Separate School Law, and against the Chief Superintendent, are again (indulged in) and put to work in the service of a fresh agitation, as pointed out."*

He then implies in a further statement that what was supposed to be final from time to time, was never really intended to be so; for he remarks:

"Can it be that acute Ecclesiastics and learned lawyers, and able Statesmen of the Roman Catholic Church, have been deceived thus, time after time, as to the import and character of Laws which they themselves have framed and advocated (or have agreed)?"†

Dr. Ryerson asserts that since 1852 the Roman Catholic Church assumed a threefold position essentially different from what it had ever before professed. He says:

"1st. 'They have advocated Separate Schools, not as a protection against wrong in particular cases, but as an institution and agency of their Church and as a dogma of faith and a rule of duty binding upon all their adherents and in all places.'

"2nd. 'They have advocated the support of these schools by municipal taxation as well as by Legislative grants and that according to the number of their church population and not according to the number of children they might teach, or even according to the number of those who might desire Separate Schools for their children—thus leaving their own Church adherents without any right of individual choice and the municipalities or Common School Trustees without any power to levy a school rate to erect a school house or furnish a school or support a teacher or for any school purpose whatsoever unless a corresponding sum, according to population, was given in support of the Roman Catholic Church Schools.'

"3rd. 'They have, in order to build up their own schools at the expense of the Public Schools and to promote the other objects of their Church organization, attacked the character of the Common Schools generally as nurseries of vice rather than of virtue, as sinks of iniquity instead of fountains of knowledge, and avowed their great and ultimate object to be the destruction of the National School System of Upper Canada and have invoked aid from Lower Canada to accomplish it.'‡

In corroboration of the foregoing Dr. Ryerson quotes from an official circular issued by the Roman Catholic Bishop of Toronto to the clergy and laity of his church:

"Catholic electors in this country who do not use their electoral power in support of Separate Schools are guilty of mortal sin. Likewise parents who do not make the sacrifices necessary to secure such schools or send their children to mixed schools. Moreover the confessor who would give absolution to such parents, electors or legislators as support mixed schools to the prejudice of Separate Schools would be guilty of mortal sin."§

The attitude of the Roman Catholic Bishop of Toronto was accompanied by furious attacks on the school system of Upper Canada by priests and press who avowed the destruction of the Public Schools and declared that, "the days of the Common School System are numbered; its dissolution is only a question of time".

The Montreal *True Witness*, the newspaper organ of the Roman Catholic Church, avowed again and again that their object was the destruction of our Public School System, designated our schools as "hell begotten

Common Schools", declared that "the public opinion or strong feeling of Protestants of Upper Canada in favour of the actual iniquitous school system is in our ears, but the blatant bellowing of a brutal and ignorant rabble", and concluded with the words, "Come what may State Schoolism must be crushed". (See Montreal *True Witness*, Feb. 19th and March 5th, 1858.)

The same paper on May 7th quoted from certain attacks in the *Toronto Daily Colonist* and added, "What is our object in citing these opinions of Protestants? Our object is to encourage our Catholic readers to persevere, and to renewed activity in their opposition to the Common School System of Upper Canada by showing that they will not have to fight the battle singlehanded. That we are not left to fight that good fight alone is the great fact which we wish to impress upon our readers. We have allies in the Protestant camp; more allies than we wot of, etc."

Rome Asks For As Much As She Thinks She Can Get At A Given Time

Most certainly the Hierarchy knew that it was unwise to ask for too much at a time. Hence they have proceeded slowly, but continuously, always demanding more. No doubt Mr. Hepburn was advised by the Hierarchy not to press his intermediary school legislation at the last session, and was reminded that another day would come.

This brings us to Confederation, or nearly so. In a speech on the resolutions relating to Confederation, referring to the Separate School settlement of 1853, the Honourable George Brown, Editor of *The Globe* of Toronto, said:

"Now it is known to every honourable member of this House that an Act was passed in 1863 as a final settlement of this sectarian controversy. I was not in Quebec at that time; but if I had been there I would have voted against that Bill because it extended the facilities for establishing Separate Schools. It had, however, this good feature, that it was accepted by the Roman Catholic Authorities and carried through Parliament as a final compromise of the question in Upper Canada. When, therefore, it was proposed that a provision should be inserted in the Confederation Scheme to bind that Compact, of 1863 and declare it a final settlement so that we should not be compelled, as we have been since 1849, to stand constantly to our arms awaiting fresh attacks upon our Common School System, the proposition seemed to me one that was not rashly to be rejected."*

A Seventy-Year-Old Programme

The recent action of the Hepburn Government was only what the Roman Catholic Hierarchy has been demanding for about fifteen years. The further concession which Mr. Hepburn did not press, that of secondary, or Roman Catholic high schools, was claimed about 1921. But even that was an attempt to revive an old proposal. So long ago as 1866 a Mr. R. Bell, without notice or warning, introduced into the House of Assembly, a new Separate School Bill for Upper Canada, which provided for a Separate School System "from the alphabet to the doors of the university". The Bill was defeated; but, referring to the section relating to Roman Catholic Separate secondary schools, Dr. Ryerson said:

"I will not advert to the provision relative to colleges and higher seminaries, except to observe that the wedge is there apparent, which it has been long sought to get inserted in our system of Public Instruction, to separate the Roman

*The Legislation and History of Separate Schools in Upper Canada, p. 194.

†Ibid pp. 194-5.

‡The Wedge, by Hon. J. W. Edwards, M.D., p. 39.

§Ibid pp. 39-40.

*The Wedge, by Hon. J. W. Edwards, M.D. p. 49.

Catholics 'as a body' from the rest of the population in school matters and thus to accomplish a favourable ultramontane object."*

I have quoted this to show you that the unchanging Church has had its heart set on what it is now demanding in Ontario, for at least sixty-six years. Fifty-four years later—to be exact, February 9th, 1922—a Toronto paper, referring to speeches by Bishop Fallon, of London, Ontario, and the late Archbishop McNeil, of Toronto, said:

"Bishop Fallon would change the entire basis of taxation for school purposes so that corporations whose shareholders might all be Protestants would be required and compelled by law to devote a portion of their school taxes to the support of Separate Schools. Such a complete surrender of the right of the taxpayer to elect whether he shall support Public or Separate Schools is not to be expected of the people of Ontario."† (Italics ours.)

Can you, by any possibility, guess in what paper that strong statement occurred? It was none other than *The Toronto Globe*! And it occurred at a time when the Drury Government was in power, its term of office being from 1919 to 1923. But the Hierarchy, failing to secure these concessions from the Drury Government, at last secured a Government in Queen's Park that would give them what they wanted, and do exactly as they were told.

Robbing Public Schools to Support Separate Schools

I need not again attempt any analysis of the Amendment to the Assessment Act which was recently passed. It is enough to say that no virgin field of taxation is opened by that Bill. It follows inevitably therefore that money must be taken from the Public School revenues, and given to the support of Separate Schools. Beyond all possibility of doubt, by that amendment, as *The Globe* pointed out fourteen years before it was passed, "Protestants would (will) be required and compelled by law to devote a portion of their school taxes to the support of Separate Schools". In this connection I quote as my authority *The Globe* of Toronto of fourteen years ago, when I say, "Such a complete surrender of the right of the taxpayer to elect whether he shall support Public or Separate Schools is not to be expected of the people of Ontario". Well said, *Toronto Globe*, of fourteen years ago!

Separate Schools Not a Constitutional Fixture

It is all too generally assumed that the Separate School principle, by virtue of the British North America Act, is a constitutional fixture in the political structure of Ontario. I affirm that that is not true. If the British North America Act be regarded as a compact between the parties of Upper and Lower Canada, it must be remembered that, while it takes two to make a contract, one may break it,—if he be without honour. The British North America Act, neither at its passage nor now, guaranteed anything in perpetuity. It was a working arrangement for the time then being. But, for the sake of argument, let us assume it to be such a solemn compact. If it is to be maintained, it must be maintained by both parties to the contract. A unilateral violation would liberate the other party to any bilateral arrangement. Roman Catholics have repeatedly, by implication at least, insisted upon the impermanent character of such legislation as has been passed under the aegis of the

Confederation law, by demanding extension of such privileges as it provided.

The Manitoba School Decision

But if a contract of any sort may be amended in one direction, it may be amended in another. I need only remind you of the Manitoba School decision. Manitoba came into the Union four years after Confederation, and, by the Manitoba Act of 1871, a form of Separate Schools was provided for Manitoba. In 1890 those Separate Schools were abolished. The Catholic minority appealed to the Supreme Court of Canada, and the court held that the Legislature which conferred the privilege, had power to take it away, and therefore disallowed the appeal. The matter was then taken to the Privy Council, and the Privy Council's decision was to the effect that the Act of 1890 did prejudicially affect the special privileges of the Roman Catholic minority as provided for in the Act of 1871. The decision also held that, under Section 93 of the British North America Act, an appeal did lie to the Governor-General-in-Council, which, of course, means the Federal Government at Ottawa. It held also that, by Subsection 4 of Section 93 of the Act of Confederation, the Dominion Parliament had power to pass remedial legislation, and restore to the minority the privileges of which, by the Act of 1890, they had been deprived. But it was careful to say that the Dominion Parliament "might" do this: for the statute says it "may". But the whole question was left to the Dominion's discretion.

Sir Charles Tupper attempted to pass a remedial measure, with a view to coercing Manitoba, expecting thus to gain the favour of Roman Catholic Quebec. Wilfrid Laurier took the opposite ground, and, while recognizing the Dominion's right to interfere, said, that were he returned to power, he would not coerce Manitoba, but would respect the Province's right to determine its own educational affairs. Sir Wilfrid Laurier was returned to power, and neither he nor any other government that has since held office in Ottawa has ever attempted to interfere with the Manitoba School System, or to impose Separate Schools upon that Province. Sir Wilfrid Laurier, however, about ten years later, did incorporate the Separate School principle in the Autonomy Bills erecting the new provinces, Saskatchewan and Alberta.

About 1877 Prince Edward Island abolished Separate Schools, and it has no Separate Schools to this day. I dare therefore to say that a majority of the Provincial electors could send a government to Queen's Park with a mandate to abolish Separate Schools. If that were done, the Hierarchy that has disturbed the peace of this Province for so long would probably repeat the effort it made in Manitoba, and apply to the Federal power for a restoration of its special privileges; but I feel reasonably sure that no government in Ottawa, of any political party, would ever attempt to compel Ontario to restore an educational system which neither British Columbia, nor Nova Scotia, nor New Brunswick, would ever permit; and which Manitoba and Prince Edward Island have abolished.

I believe the time has come when further compromise on these matters should be refused.

The Bilingual Concession

The bilingual concession of a few years ago, by the Ferguson Government, was another surrender to Ro-

*The Wedge, by Hon. J. W. Edwards, M.D., p. 66.

†Ibid p. 69.

man Catholic demands. I shall not at this point discuss it, and refer to it here because of its bearing upon the present situation. The population of Quebec is rapidly increasing. It is overflowing into the eastern and northern parts of Ontario, especially perhaps into the North. What of it? I know that politicians will not say what I say. I know that the majority of newspapers will fear to print what I now say. But I affirm that it is useless to contend that Quebec is loyal to British institutions and to British connection. The Great War absolutely demonstrated that. The French-Canadian people would be loyal enough were they left alone. But the Roman Catholic Hierarchy has never been loyal, and one of the instruments which they constantly employ for their policy of separatism is the Separate School. *A Roman Catholic Hierarchy can never be loyal to any non-Catholic government, and it must be especially disloyal if that government be a democracy.*

Have We Anything to Fear From Quebec?

Have we anything to fear from Quebec? I have shown you that in this school question the Roman Catholic Hierarchy never changes its mind, nor swerves from its purpose. It has steadily pursued the plan which found its culmination in the Hepburn legislation for not less than seventy years. Therefore, whatever the Hierarchy has said on these matters within such a period is germane to the subject in hand. The statement which I now read appeared in *The Winnipeg Telegram* of a few years ago, and went unchallenged. It is not the voice of the Hierarchy, but of an influential journal. *The Winnipeg Telegram* said:

"The Québec element opposed to aiding the navy of Great Britain is also the element which talks seriously of the disintegration of Confederation. The late Mr. Tardival's book, 'Pour la Patrie', advocating the organization of a French republic on the north-east corner of the American continent, which book was designed to imbue the rising generation in Quebec with the idea of separation from the English-speaking portion of Canada, it still the subject of very general comment east and west; \$360 was spent by the Quebec Legislature to distribute this book as prizes among the children of the schools of Quebec."*

Mr. Tardival's book was later elaborated by the Rev. Father Hamon, whose work was approved by Archbishop Taschereau. From that book we make the following extract:

"It is within the range of the possible that there will be a break up when Quebec, New Brunswick, Maine, New Hampshire, Massachusetts, Rhode Island and possibly Eastern Ontario will constitute a distinct republic, French and Roman Catholic, Quebec giving a spirit and character to the new republic. Thus it may be, in the order of Providence, that there will be regained by the observance of nature's laws of increase and religious fidelity and love of country that which in September, 1759, the sword wrested from the French-Canadians on the Heights of Abraham."†

For confirmation of that sentiment, I may quote the Honourable Honoré Mercier, of whom the Right Honourable Sir Wilfrid Laurier said, "He is the greatest Canadian since the time of Patineau." He was Premier of Quebec. He was a powerful advocate of cutting the tie with Great Britain, and declaring Quebec a great French-Canadian nation to which he believed those of his compatriots who had gone to the New England States would return. Speaking in Montreal, he said:

"I advise my compatriots to ask for independence. You have colonial dependence; I offer you independence. You have ruin and misery; I offer you fortune and prosperity. You are now only a colony, ignored by the entire world; I offer you the opportunity of becoming a great people, respected and known by all free nations. French-Canadians owe nothing to England. If they have prospered, it is in spite of England, not because of her, and if England has done them any good, it has also done them still greater harm."*

It may be said that these echoes of Roman Catholic Hierarchical sentiment have no application to the present time. But I have already shown you that there is a sinister consistency and continuity in Roman Catholic policy; and whatever be the sentiment of the rank and file of the Roman Catholic people of Quebec and Ontario, there is no doubt in my mind that the one purpose of the Roman Catholic Hierarchy in Canada is so to strengthen, through Separate Schools, and by other means, and enlarge and establish the Roman Catholic Church in Canada, that it may be in a position to dictate to the Government of every Province in Canada.

The Importance of Ontario

I think we shall all agree that there is no Province in Canada more important than Ontario. It is high time that Ontario should assert itself. I believe we ought not to be satisfied with the repeal of this tax measure—that might well be a first step—but we ought to work toward the complete abolition of Separate Schools in Ontario as our objective.

The Hierarchy No Respect for Civil Law

The Roman Catholic Hierarchy in Canada has shown that it has no respect for any civil law. In Quebec Province the civil law is set at naught; the decisions of the Supreme Court of the Empire are defied; and ecclesiastical law is exalted above all. Marriages are annulled, and families declared illegitimate. Sellers of Bibles in Quebec, or colporteurs selling religious books of any kind, are thrown into prison. Ministers who expose the idolatries of the Papist system are convicted of blasphemy.

Years ago, as I have shown, a book approved by the Roman Catholic Hierarchy included Eastern Ontario as part of a new French Roman Catholic republic, to be set up in the north-east corner of the Continent. Sooner or later Ontario will have to accept the Roman Catholic challenge, and fight for her life. There never was a better time to begin than now.

How Ought We to Proceed?

How ought we to do it? I was recently charged by *The Toronto Globe* with having delivered "a political speech" in my own church. If that were so, it is because Roman Catholicism cannot be discussed apart from political considerations. My speech this evening is not primarily designed to be a political speech. I speak rather as an advocate of civil and religious liberty, and as a supporter of our national Public School system. But it would appear that these things, of necessity, have a political aspect. Very well. *If Rome challenges us to battle in the political arena, let us respond to her challenge with a declaration of war.*

Rome is the Constant Disturber of the Peace

I shall be charged with stirring up bad feeling, with appealing to religious prejudice. It is not I who has stirred up bad feeling, nor appealed to religious

*The Wedge, p. 97.

†Ibid, p. 98.

*The Wedge, p. 98.

prejudice. I speak as I do in defence of our national schools, and of our own religious freedom. Once again, it is the Roman Catholic Hierarchy which has broken the peace. It is they who have corrupted the Legislature, and bent the Government to their will.

It is quite evident that *Rome must be opposed on political grounds*. How is she to be opposed? There is only one way of effecting a reformation educationally and politically in this Province, and that is by sending a Government to Queen's Park who will do the work. There is absolutely no hope from the present Government. Personally, I have no confidence whatever in Mr. Hepburn, nor in any one of his followers. Argument with any of them would be utterly useless. We must find a new party to oppose them.

What Party?

Shall it be the Conservative Party? I care nothing for party names, or party politics. I see no real relation between the names which the respective parties in Ontario bear, and their respective policies. The Hepburn Government has been the most reactionary Ontario has ever had. Its whole course belies the Liberal name it bears.

The Ferguson Régime

What then about the Conservative Party? I am glad the Conservative Party in the House voted solidly against this School Measure. But I am going to be perfectly frank, and say there are very few of them I trust. We must not forget the Ferguson régime. Mr. Ferguson was just as subservient to the Roman Catholic Hierarchy as Mr. Hepburn has been. The Ferguson Administration was just as certainly under the influence of the liquor interests as the Hepburn Government. Mr. Ferguson was just as much a traitor to Protestant and Temperance interests in Ontario as the Hepburn Government.

The Hepburn Government the Worst

I think the present Government of Ontario is the worst we have ever had in our history, in its wanton defiance of public sentiment, and its sacrifice of public interests. The Hepburn Government, I believe, has established a new record for sheer, unmitigated badness. I say, it has established a new record—by beating the record of the administration which preceded it. I would never support any party, personally, of which the former Attorney-General was an official member; and unless the Conservative Party cleans house, and absolutely rids itself of those who brought the former administration to political ruin, and utter disrepute, it would leave the electors of Ontario little to choose as between themselves and the Hepburn party. Let them ruthlessly throw overboard the members of the "old guard". Let them choose a new leader. And let him make choice of his colleagues from new material. And let them go to the country with an absolutely clean sheet. Let them make this school matter a cardinal principle in their programme, that they will immediately, on being given power, repeal this iniquitous Amendment to the Assessment Act; and then proceed to the abolition of all sectarian schools supported at the public's expense.

If the Roman Catholics want their Separate Schools, let them have them—and pay for them. And so of all denominations. The Bible admonishes us to be "as wise as serpents, and as harmless as doves." We can at least learn this from the Roman Catholic Hierarchy: to

formulate a definite programme, and to determine it shall be carried out, no matter how long it may take.

The Public Must be Informed

To this end, *the public must be informed*. False statements must be corrected, and false impressions removed. Let us this evening highly resolve that we will enlist in this war. I suggest that meetings ought to be held all over this city, large meetings and small, wherever people can be assembled—in churches, in halls, and everywhere. Let us evoke such an expression of sentiment that Maple Leaf Gardens will not be large enough to contain the militant Protestants bold enough to declare themselves openly. And when we have done that, let us carry our message to every city, town, village, and hamlet—to every riding in Ontario, from one end of the Province to the other.

A Three-Year Plan

Nothing but a political earthquake will force the Hepburn Government from office short of its full legal term. That being so, they have yet three years to run. Why not formulate a three-year programme, and carry our protest into every riding in Ontario? Let us compel the followers of Mr. Hepburn to give account of their stewardship to their constituents. Let us go to the people who elected them, and tell them, in every riding in Ontario, how their highest interests have been betrayed by their so-called "Liberal" representatives. I do not believe people can be rallied to half-way measures. I have no interest whatever, personally, in any programme of neutrality in respect to these great questions of right and wrong. Let there be a positive programme—uncompromising—under an uncompromising leader of unblemished political record, or with no political record at all.

And, if the Conservative Party *will* retain its old officers, and *will not* steadfastly set its face to the execution of a programme of righteousness—of temperance and educational reform, then let us wash our hands of both parties, and make an appeal to the conscience of Ontario for people of all parties, and of no party, who love righteousness and hate iniquity, to rally to a reform standard. Let it be a party and a policy of *Conservative Reform*,—conserving all that is best in our Ontario political and educational structure, and reforming all the things that need reforming.

To such a programme as that, and to secure the objective of a sober, intelligent, politically and religiously free Ontario, which once and for all will refuse to be made an annex of Quebec, I—and I venture to believe ultimately the great majority of Ontario citizens—would pledge our utmost loyalty, and our devoted and unsparring labours.

COMING ATTRACTIONS

DR. SHIELDS' 26th ANNIVERSARY IN THE PASTORATE OF JARVIS STREET CHURCH will be observed Sunday, May 17th, when the special preacher will be Dr. J. W. Hoyt, of Warsaw, Ind., formerly of Belden Avenue Baptist Church, Chicago, Ill., a life-long friend of Dr. Shields. **SEMINARY CONVOCATION**—The Spring Convocation of Toronto Baptist Seminary, when diplomas will be conferred on members of the graduating class, will be held in Jarvis Street Baptist Church, Tuesday evening, May 19th. The Convocation address will be delivered by Dr. J. W. Hoyt. **A YOUNG PEOPLE'S RALLY** of the Union of Regular Baptist Churches will be held in Stanley Ave. Baptist Church, Hamilton, Monday, May 25th. The special speaker will be Rev. J. W. Hoyt D.D.

Whole Bible Course Lesson Leaf

REV. ALEX. THOMSON, EDITOR

Vol. 11 Lesson 20 Second Quarter May 17th, 1936

DIVINE OMNIPRESENCE

Lesson Text: Isaiah, chapter 43.

Golden Text: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isaiah 43:2.

Bible School Reading: Isaiah 43: 1-17.

DAILY BIBLE READINGS: Monday—Ex. 14:23-31; Tuesday—Deut. 31:1-6; Wednesday—Dan. 3:24-30; Thursday—Mic. 7:14-20; Friday—John 16:25-33; Saturday—I. John 1:1-10.

Redemption (v. 1)—Real comfort is found in this chapter for Israel, and for the saints of the present day, in the gracious promises contained therein respecting the presence of God with His own, and the manifestation of His power on their behalf. God is speaking, and in this first verse of the chapter we have His designation of Himself, and the opening part of His message to His people. He is the Lord, the covenant-keeping One; and the Creator of Israel, in the sense that He had formed His own for Himself, even as the saints are stated to have been created in Christ Jesus (Eph. 2:10), and are His peculiar people (I. Pet. 2:9). He is the Creator of all men (Gen. 1:27), but His own people have been specially chosen for His own purpose. Note the majesty, power, and wisdom of God. After this assurance of interested and gracious relationship, the opening part of the message is given. First, the people are enjoined not to fear. There were many things calculated to make them afraid, but with a sense of God's presence and favour, all reason for fear had been removed (Rom. 8:31). Second, they are reminded of their redemption. They had been redeemed from Egypt (Ex. 15:13), and they were also promised redemption from Babylon (Mic. 4:10). Redemption implies ransom by a price. Note the price paid for our redemption (I. Peter 1:19). Third, He calls attention to the fact that He had called them by name, manifesting His love for them, and His intimate knowledge of them. And fourth, He states His claim respecting them: they are His. We are also the Lord's, having been bought with a price (I. Cor. 6:19, 20). Observe the near relationship of saint and Saviour, the divine purpose respecting men, and the encouragement found here for obedience to God.

Protection (vs. 2, 3)—Continuing His promise to His people, God assures them of His presence with them in their trials. He does not promise them release from trouble, but He intimates clearly that they would overcome it. The waters would not overwhelm them, neither would the fire burn them, for in all these experiences God would be their Saviour. In this connection, note the experience of Israel at the Red Sea (Ex. 14:29), and the Jordan (Josh. 3:15, 16), and that of Daniel's companions in Nebuchadnezzar's fire (Dan. 3:25). We are promised tribulation in this age, but in Christ we are assured of victory (John 16:33). Note the comfort of this, and the lesson of implied trust to be learned therefrom. Observe the experience of Paul in the Philippian gaol (Acts 16:25), in shipwreck (Acts 27:23), and in the Roman dungeon (2 Tim. 4:17).

Restoration (vs. 4-7)—In this section God declares His love for His people, and promises their restoration to their own land. He informs them they are precious in His sight. They were His own, separated unto His service (Ex. 19:5, 6). In these days saints of God occupy a similar place in His love and estimation (Rom. 8:33-39). He avows His love for them. We are aware of His love for the whole world (John 3:16), but His own lie nearest to His heart (Rom. 9:13). He states His selection of them in preferment to other people, these being sacrificed on their behalf. And after again exhorting them to have no fear, He gives promise of a national restoration to their own land. A remnant returned in the time of Zerubbabel, Ezra, and Nehemiah (Ezra 2:1; 8:1,

but the complete fulfilment of this seems yet to be future (Ezek. 37). God may chastise His people, but they are still His precious possession, and He never forgets them.

Salvation (vs. 8-13)—After the promise of restoration, God challenges the nations respecting His superiority to idols. He invites them to bring forth the spiritually blind and deaf, and requests all the nations to be assembled together, that they might bear testimony concerning their predictions. Every prediction of God has been fulfilled to the letter. The Jews are the Lord's witnesses to that which affects them nationally. Every student of the Word of God must give testimony to their truthfulness; while the prophecies of the ungodly are conspicuous for their uncertainty and failure. Note the reason for spiritual blindness (2 Cor. 4:4), and the superiority of the divine plan of salvation over all other religious systems, whether civilized or heathen. The Lord then emphasizes His eternal nature. Before Him "there was no God formed", neither shall there be any after Him. He is the only God. He is also the Saviour of men, almighty to deliver; and His people were witnesses to His work. Observe the New Testament teaching in relation to divine salvation (Matt. 1:21; Acts 4:12), and the duty of bearing witness to the Saviour (Acts 1:8). Explanation may also be made of man's need of salvation (Rom. 3:23), the gospel's message of salvation (Rom. 1:16; I. Cor. 15:3, 4), and the way in which it may be experienced (Acts 16:31).

Judgment (vs. 14-17)—In further emphasis of His care for His own, and in order to encourage their confidence in His promise of future deliverance, the Lord cites the exercise of His judgment upon the enemies of His people. He had overwhelmed the Egyptians in the water of the Red Sea (Ex. 14:27, 28), the Amalekites He had overthrown by the use of Israelitish arms (Ex. 17:13); the Assyrians He had slain by a supernatural visitation (2 Kings 19:35); and by the use of the Medo-Persian forces, at a time later than that of Isaiah, He overcame the power of Babylon, and destroyed its empire (Dan. 5:30, 31). God is almighty, and shows Himself great on behalf of those who trust in Him (2 Chron. 16:9).

Provision (vs. 18-21)—So great would be God's interposition on behalf of His people in the future that it would far exceed anything done for them in the past. They would remember not the former things, neither would they consider the things of old. The promise is given of a new thing, even "a way in the wilderness, and rivers in the desert". An ample water supply would be furnished for His people in the wilderness. There would seem to be a future literal application of this, but spiritually there are lessons for our day and generation. This world is a wilderness, dried up, and barren of all spiritual sustenance. In it, however, God has provided the water of life through His Son (John 4:10). The water is free, ample in supply, and accessible to all who would partake of it. Note also the thought of the "new thing", in its application to the work of God in man (2 Cor. 5:17).

Mercy (vs. 22-28)—God had been very gracious to Israel, but His attitude had not been dictated by their faithfulness to Him. Indeed, they had been unfaithful. They had been weary in His service. They had neglected His sacrifices, even thought His demands upon them were quite reasonable. And they had wearied Him with their iniquities. One wonders at the foolishness and wickedness of men in sinning against such a loving God; and one is equally amazed at the patience and forbearance of this Almighty One. Chastisement He must mete out to His own, but His mercy is evident in His actions. He delights in mercy (Mic. 7:18). He blot-teth out transgressions for His own sake, and remembers sins no more. It is of interest to note that "blotted out" is an image from an account book, in which, when an account is paid, the charge is cancelled, or "blotted out". The sin is forgiven, and remembered against us no more (Jer. 31:34; Mich. 7:18, 19). And this is done for His own sake. Note the necessity for forgiveness, due to sin against God, the basis of such forgiveness in the redemptive work of Christ (Eph. 1:7), and the assurance of forgiveness in approaching God (I. John 1:9). Such forgiveness is full, complete, eternal, and offered to "whosoever will". Observe further, the invitation of God to be His remembrancer, and to plead with Him. When we pray, this is the attitude we assume, and He has promised not only to listen to us, but to accede to our supplication.

NEWS OF UNION CHURCHES

Belleville

Easter Sunday was a day of rejoicing at the Belleville Baptist Church. The pastor, Mr. Jack Scott, was assisted by Captain Brown, who is known in many of our churches as a consecrated layman who is always about his Master's business. He preached twice at Belleville, and at Sidney in the afternoon, and much blessing was experienced. At the evening service four professed faith in Christ as Saviour for the first time, and the testimony and praise service following the regular evening service lasted until after ten o'clock. The work in Belleville is very encouraging; the only drawback is no suitable building. Pray with them that they may be able to secure a larger building in a suitable location in the near future.

Trenton

In the absence of the regular pastor, Mr. Ed. Hall, on Easter Sunday, his brother, Student James Hall, preached. It was a day of much blessing, and following the evening service one young man expressed his desire to accept Christ as Saviour and Lord.

Emmanuel, Verdun

The Annual Sunday school service took place on Friday evening, April 3rd, in the Church building. Mr. S. C. Welby, Chairman of Board of Management, presided. There was a splendid programme given by the scholars, every class taking part, consisting of recitations, dialogues and instrumental music, all of sacred character. The Orchestra and Junior Choir, under the leadership of Mr. D. Brown, gave selections.

The building was crowded with scholars, parents, and friends. A very pleasing feature of the evening was the presentation by the scholars of their offering to the work of the church. Each class brought their contribution to the platform in a novel and attractive manner. The receipts totalled nearly one hundred dollars.

St. Paul's, Montreal

The work at St. Paul's shows much improvement. At present the pastor of the evening English congregation, Mr. Brodie Jamieson, is preaching a series of sermons as follows: April 19th—"The Farcical Trial"; April 26th—"The Greatest Crime in History"; May 3rd—"The Glorious Sequel, 'He is Risen!'".

York Road, Guelph

Easter Sunday was another great day in the York Road Baptist Church. In the evening the church was packed to the doors, every seat being taken, including some from the platform. Three adults were baptised, and one mother came forward for salvation. The people are rejoicing in the blessing from the Lord, and are continuing in prayer for an even mightier outpouring of the Holy Spirit upon them.

Western Ontario Conference

The regular Conference of the Churches of Western Ontario met at the Chatham Regular Baptist Church on March 26th. Everyone thoroughly enjoyed the messages given afternoon and evening by the special speaker, Rev. W. N. Charlton of Hespeler. The time of refreshment and fellowship at the supper table was also an enjoyable one. Special music was supplied by the entertaining church.

The next Conference, it was decided, is to take the form of a 25th of May Rally to be held in the Ambassador Baptist Church, Windsor. The arrangements concerning the speaker have been left with Rev. F. W. Dyson, and it is expected Dr. Mordecai Ham, or one of his assistants will be there. Further announcements will be made later.

Jamaica, B.W.I.

We are always glad to hear from our brethren in Jamaica. The following is an extract from a letter received from Rev. O. T. Johnston, who is known to many of our readers.

"As is the case everywhere, the Lord's work in this island suffers from various setbacks. We nevertheless keep plodding on in the strength of Him who never fails His own. The past year has seen cases of revivals in some of my churches, and this new year has given me much cause for rejoicing.

I have been able to baptise forty-nine candidates since January. The services and prayer meetings are much better attended now. There are also more young people taking a definite stand for God and doing extension work than we hitherto had. This has, however, come about after much testing and trial of faith. The Lord has now come to our aid and encouragement."

Calvin, Toronto

Easter Sunday at Calvin Baptist Church was a day of great blessing. In the morning service those present were truly brought to the foot of the cross by the splendid sermon of the pastor, Rev. F. Roblin, from the text, "And sitting down they watched him there". Both choirs assisted at the evening service, and the children's choir sang in the morning also. There were well over a hundred people present at both services and ten souls were saved.

York Road, Guelph

Sunday, April 19th was another great day at the York Road Baptist Church. Mr. H. J. Laflamme of Toronto was the preacher for the day. In the morning a number came out for consecration, and at night they saw the fruits of fourteen consecutive weeks of prayer. Five young men, two fathers, and a young woman came out for salvation. One of the men climbed over five rows of seats to get out to the front. Another of the men who came forward lost his wife about two months ago, and this sorrow has been the means of bringing him to Christ. The members of the York Road Church desire to record their praise and thankfulness to God for His blessing upon them.

Bobcaygeon

The Bobcaygeon Baptist Church has just completed a two weeks' mission with Rev. W. N. Charlton of Hespeler. Meetings were held every night, and much blessing is reported. Two were saved, and four indicated their desire to be baptised. Two meetings for the Sunday school workers were held, and several children's meetings. Brother Charlton is especially gifted in working with children, and any of our Churches who are having difficulty with their Sunday schools would do well to call in Brother Charlton to assist.

The Kinmount brethren are going ahead with their building plans. They need about one hundred and fifty dollars more, and if any of our readers feel led to assist in this needy work, we shall be glad to receive contributions at the Union Office.

Medina

A good, steady work is being carried on at Medina under Rev. Melchie Henry. "The work here is encouraging in some ways," he writes. "The prayer meetings are well attended, and new faces are seen at Sunday services. It is encouraging to see the young Christians growing in grace, and to see them taking hold. Of course, it is still true that 'when the sons of God came to present themselves before the Lord, Satan came also among them.'" Mr. Henry held five services about six miles from Medina recently, and at the close of the last meeting one of the men asked him to hold regular services every other Sunday. They will appreciate the prayers of our readers for this new work, as well as the regular work at home.

St. Paul's, Montreal

"There is nothing spectacular in our work of testimony for the Lord," writes the pastor, Rev. A. St. James, "but we know that it is not in vain that we labour. We have five meetings per week, one of them in the homes of members or others, French or English, in the City or elsewhere. We have had as high as thirty-two in these cottage gatherings, and through them made new friends. The Women's Association and Young People's Society are active and very helpful, the latter occasionally leading a meeting besides their own, and both helping to keep the work going financially. That is a big question here; people mostly are on relief."

Homecoming of Rev. and Mrs. H. L. Davey

We are happy to report the safe arrival of Rev. and Mrs. H. L. Davey and Neill in Ottawa, on April 12th. Mr. Davey is improving steadily, and we trust will soon be able to be about as usual.

SEPARATE SCHOOL ADDRESSES

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

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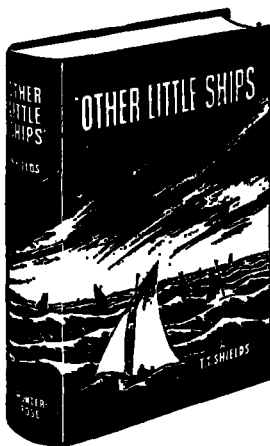
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