

The Gospel Witness

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

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The Jarvis Street Pulpit

ROMAN CATHOLICISM—THE WORLD'S BIGGEST RACKET

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 10th, 1936

(Stenographically Reported)

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isaiah 55:1, 2.

The task of the minister of the gospel who would at once be faithful to his charge as a messenger of grace to the God Who commissions him, and to the people to whom he is sent to minister, was never an easy one; but I think it was never more difficult than it is to-day. The majority of pulpits discount the Bible as the word of God, and hence, deny its infallibility and supreme authority. The minister who would be faithful must endeavour to warn his hearers against such error. I know something of the price he will have to pay. He will be called a fanatic; he will be described as narrow and bigoted, old-fashioned, unlearned and ignorant, and I know not what, because he believes that which the church of Christ has believed and preached for ages. But if he would be faithful he must not fear the consequences. He must warn his people against all such false teachers. That is the situation to-day. There is scarcely a prominent pulpit in Toronto of any denomination, Anglican, Baptist, United Church, or Presbyterian, where people are not taught that the Bible is not supremely authoritative. Men sit in judgment on the Bible instead of allowing it to pass judgment upon them.

On the other hand, you have a church which claims to be the only church, which claims the right to exercise supreme and universal authority, and to be exclusively representative of God in the world—and great numbers of people accept its teaching. Before the Great War it was said there were only two perfect organizations in the world: the German army and the Roman Catholic Church. And that church is a great organization, the most marvellous in the world. It has its representatives everywhere. It wields its influence everywhere, in educational circles, in every newspaper, in every political party, over every government. In Canada, as everywhere

else, it is the most corrupting influence in our public life. It always has been—and will be to the end of the chapter.

Ought we then, because it is so influential, because it has so many friends, and so many people who live in fear of its machinations—ought we therefore to be silent, and to permit people to be deceived by its sophistries? Or ought we not rather to endeavour to warn every man, to teach every man, and to bring the teachings of Rome, so far as we are able, into the light of Holy Scripture?

I believe it is the minister's duty, while proclaiming the gospel—he must never fail in that—to show people in how many instances they are offered that which, while called the gospel, is not a gospel.

The verses which I have read to you, I have selected, not as a text, but as a declaration of the principle which lies at the basis of all God's dealings with men. Salvation is of grace, let it be said again and again. A very eminent man is in Toronto to-day, and will be roundabout for some time to come, called by many an outstanding Christian. In my judgment, there is nothing Christian in his message, but the opposite. Yet he is welcomed everywhere, even by so-called evangelicals. It sometimes appears that if the devil himself were to come to Toronto, and identify himself, and tell exactly what he had come to do, he would be cordially welcomed to some pulpits; he would be invited to address the various service clubs, and the city would be told that Satan had been misunderstood and misrepresented; while many who still opposed him would be labelled extremists.

Salvation is in Christ, the gift of God to a sinful world. It is a completed salvation; atonement has been made by His infinitely valuable sacrifice. The last farthing of the sinner's indebtedness has been paid; provision has

been made whereby a power is available for his regeneration, his recreation, for his eternal security—for salvation here and hereafter. Surely that is the old-fashioned gospel, that salvation is wholly in Christ, and is wholly of grace, "without money and without price".

I affirm that the Roman Catholic Church is from top to bottom an organization, to use a modern word, of racketeers; that the whole system is a religious racket, and the biggest racket in the world. The imposition by racketeers upon the supposedly free people of the United States of certain amounts in order that they might go on with their business without injury to their persons or their property, a Congressional commission found, amounted to more than the taxes imposed by the Federal Government upon all the citizens of a nation of a hundred and twenty-five millions or thereabout.

But here you have a religious "racket". I use that term because everybody knows what it means. I mean that Roman Catholicism perverts the gospel of free grace, and turns it into a profitable financial business, and undertakes in the name of the Lord, and professing divine authority for its iniquitous traffic, to sell the salvation purchased by the blood of Christ, for a price. As a result, it has made itself, beyond all possibility of doubt, the richest corporation on earth.

I do not wonder that governments are afraid of it. I had a letter from the United States last week, telling me of the dire consequences that were sure to follow upon my attack upon the Roman Catholic Church. I may not make any great impression; but I may, with God's blessing, be able to warn some people, and to awaken some so-called Protestants to a recognition of their obligation to do their utmost to stay the ravages of this plague in the earth.

I have not the slightest hesitation in saying that Roman Catholicism is—and has been for more than a thousand years—the world's greatest curse, that it has accomplished more for the devil, and for the fiends of the pit, than any other single agency that has ever operated among the sons of men. You say that is strong language? I am only sorry I cannot use stronger language. But men's faith in the Bible has been so weakened, and the plea of toleration so generally accepted, that you find people everywhere apologizing for this iniquitous system. I do not. I oppose it on every possible occasion, because as I said last Sunday evening, it is, in its very genius, essentially anti-Christian.

I.

First, Roman Catholicism has made itself a religious monopoly. One thing I admire about Roman Catholicism: it is clear and positive; it makes no apology whatever for its utterly absurd demands. Roman Catholicism says, "This is the only religion. The gospel is committed to the Holy Catholic Church. We are the custodians of the grace of God. There is only one way of salvation, and that is through the church." That is, for those who know and recognize the church. They dare to say there is no salvation outside of the church. Others may expound the Word of God, and insist upon men's reception of the gospel, and participation in the cleansing power of the blood of Christ, and dare to say that that is indispensable to salvation—but when we do, we are narrow, we are terribly bigoted, altogether out of step with the times to tell people—and I have had no other message for the twenty-six years I have been here—"Neither is there salvation in any other: for there is none other

name under heaven given among men, whereby we must be saved." When we preach after that fashion we are narrow, bigoted, and all the rest of it.

But the Roman Catholic Church plainly and unmistakably says, "We are the representatives of God. We are the only competent interpreters of the Christian religion. You must come to us, or you cannot be saved." It is not difficult to know where the Roman Catholic Church stands in that respect. I honour it thus far. As for the so-called Protestants, I do not know where they are, nor whither they are going.

Some years ago a new hymn book was issued. When it was examined, it was found there was no section for the use of theological seminaries and theological professors. A rather cynical bishop, reading it, said, "It is not so defective after all. Our theological friends can use the section devoted to 'those at sea'!" If you go to the average church in this city, and listen to the average preacher, you will hear no positive, clear, authoritative message for the poor sinner who wants to know what to do to be saved. Because of that, men uninstructed in the things of God, are caught up and swept into the Church of Rome, for the Church says, "We at least know the way of life."

I thought of giving you quotations, but found so many that I could occupy my whole evening quoting passages from Catholic writings which declare there is no salvation outside the Church. I have a catechism before me, from which I shall read a few questions and answers, "A Catechism of Christian Doctrine".

"Question: Which are the means instituted by our Lord to enable men at all times to share in the fruits of Redemption?"

"Answer: The means instituted by our Lord to enable us at all times to share in the fruits of the Redemption are the Church and the Sacraments."

"Q. What is the Church?"

"A. The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head."

"Q. Who is the invisible Head of the Church?"

"A. Jesus Christ is the invisible Head of the Church."

"Q. Who is the visible Head of the Church?"

"A. Our Holy Father, the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church."

"Q. Why is the Pope, the Bishop of Rome, the visible head of the Church?"

"A. The Pope, the Bishop of Rome, is the visible Head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the visible Head of the Church."

"Q. Who are the successors of the other Apostles?"

"A. The successors of the other Apostles are the Bishops of the Holy Catholic Church."

"Q. Why did Christ found the Church?"

"A. Christ founded the Church to teach, govern, sanctify, and save all men."

"Q. Are all bound to belong to the Church?"

"A. All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved."

That is from a catechism for beginners—for you and me! There never was a monopoly created, yet that had not for its object the regulation of prices. Here you have a huge religious organization, claiming the power of heaven, its head to be actually the representative of God on earth, and to be so under divine superintendence that when he speaks officially, as the head of the church, he is incapable of error; and that when he defines a doctrine it passes beyond the realm of discussion, it is no longer open to debate; it is Heaven's ultimatum on that sub-

ject, to which every man who would be called faithful is obliged to bow. That is Roman Catholicism!

And it is thus organized for a purpose. They tell us they believe in the inspiration of Scripture, but no one is competent to interpret it but the Church. Therefore it robs me of my Bible. The Bible is useless except as it is read under the instruction of the infallible Church. Its whole sacramentarian system is to the same effect. How are you to be saved? By being baptized. Did you know that you cannot get to heaven without being baptized? I have in my study a treatise on baptism, approved by the late Archbishop of Toronto. I would not dare read it to this congregation. Why? So dogmatically does the Church assert that baptism is absolutely indispensable to baptism that it gives direction whereby, even at the cost of the mother's life—and if need be by a nurse, an orderly, or a janitor, or anyone else, but somehow and by any means, if death is imminent, the child must be baptized, even before it is born, to save it from going to hell! There never was a greater blasphemy than that—but that is the teaching of Rome. The mother is comparatively unimportant in such a case. The child must somehow be baptized, or there is no hope. Was there ever a greater perversion of Scripture?

When you come to the sacrifice of the Mass—more of that later—it is to the same effect. The sacrifice which Jesus Christ offered "once in the end of the age", when He appeared to put away sin by the sacrifice of Himself, and when, having made that one sacrifice for sins forever, He sat down, was not enough; for this blasphemous organization steps in and insists it must be repeated again and again and again—to the end of life.

II.

But I want especially to speak of one thing, not to discuss the doctrine, but the use of it, THE ROMAN CATHOLIC USE OF ITS INVENTION, THE DOCTRINE OF PURGATORY. Some evening I shall examine it in the light of Scripture, to show you that there is not a vestige of scriptural warrant for that invention. The teaching of the Church is that when people die, the faithful do not go to heaven: they go to purgatory. I have here a book written for my edification. I will read a little of it:

"Indirectly, Christ speaks of Purgatory when He speaks of the sin against the Holy Ghost. . . . 'But he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.' Sin is not forgiven in Heaven, as sin cannot enter there. In Hell there is no forgiveness. This is not my interpretation. It is the interpretation of St. Augustine, St. Gregory the great, St. Isidore and all those other saintly intellectual giants who lived in the infancy of the Church. There must be a third state where the soul can be cleansed. A soul who has died with less serious sins. Or a soul who had not done sufficient penance for his forgiven sins.

"To enter Heaven a soul must be holy, pure and spotless. 'There shall not enter into it (heaven) anything defileth' . . . says St. John. 'The eyes of God are too pure to behold iniquity,' affirms the Prophet. What, then, of the millions upon millions of souls who have sinned against God, though not mortally? What about sins forgotten or overlooked? Where does a deathbed penitent make reparation to a God Who is all justice? Surely reason and common sense reveal Purgatory even had God not revealed it. That there is a 'Prison,' as St. Paul tells us, 'in which we shall be tried and saved.'

"It is from this prison, and from this fire, that the souls of countless faithful departed are crying for help. From their cleansing Prison of fire they ask, as only the helpless can ask, for aid. They cannot help themselves. Every prayer uttered for the souls in Purgatory helps them, God accepts prayers for them as a sign of love for

Him. Because for them, the night is come when no man can work.

"The Revelation of God teaches that the souls in Purgatory suffer frightfully. As St. Paul writes, a soul 'shall be saved, yet so as by fire.' Yet in all its suffering, it is filled with great joy and peace. It is saved. It is certain of Heaven. It feels the happiness of being purified more and more, and of approaching ever nearer to God.

"Thus is the blow of grief softened. The sorrow which death inevitably brings is lightened. The barrier of death is wiped away. In every Catholic household, daily, the dear ones in eternity are remembered in prayers. The priest prays for the souls in Purgatory every day in his Mass. The holy teaching of the Church concerning our dead unites us in life and in death with the bond of Christian love. Scripture proclaims it! The ages testify to it!"*

That is a horrible doctrine. The future is filled with horror. The body dies, the soul departs—where? Into purgatorial fire; and unless, by some means they can be prayed out of it, they stay there until the judgment-day.

How are souls to be delivered from purgatory? There are several ways. Perhaps I had better read you what the catechism says:

"The faithful on earth can help the souls in Purgatory by their prayers, fasts, almsdeeds; by indulgences, and by having masses said for them."

Have you not read of large fortunes, sometimes running into millions of dollars, being left to the Roman Catholic Church? Its whole sacramentarian system puts its devotees under bondage to the church. It explicitly says that it is not possible for anyone in this life to know that he is saved, that one might perform all his duties religiously, observe all the ordinances through a long life, and fail at last and go to hell. Nobody can be sure. There is no peace or comfort, nothing is settled. The Church is your master, to whom you must be obedient as long as you live, on pain of eternal damnation. You cannot get away from it. And when at last you are nearing the end of life, and you have paid for masses for your friends, and for other Roman Catholics, there is no hope that you will depart "to be with Christ which is far better": you must go to purgatory.

What better disposition then can you make of your estate than to hand it over to the church? I venture to say that the doctrine of purgatory, with all its implications, is responsible for the fact that entire estates, great and small, and in the aggregate running into countless millions a year, are turned into the treasuries of the Roman Catholic Church, to deliver people out of this fictitious purgatory. One of the most damnable lies ever hatched in hell itself is the doctrine of purgatory. It is utterly unscriptural, and indescribably cruel; yet it is by that means that the church gets its wealth.

The great Dr. John G. Paton, the apostle to the New Hebrides, as we were driving together on one occasion, told me of a conversation he had had with a Catholic priest who was his neighbour, a man from whom he was leagues removed religiously, but with whom he was on friendly terms. He asked the priest, "How is it that everywhere in the world, however poor your people may be, the Church is always able to build great cathedrals and presbyteries and schools and seminaries, and provide all the other things necessary for the carrying on of your work; while we Protestants must often be content with little shacks when ministering among poor

(*I Believe," by Rev. Wilfred G. Hurley, C.S.P., pp. 185-7, published by the Paulist Press, New York.)

people? We cannot get money for a church, or to provide equipment to carry on missionary work."

Let me pause to say that you know that is true. Go to Quebec or Northern Ontario, and in the poorest spots on earth the Roman Catholics can always build great buildings costing enormous sums of money. Dr. Paton asked this priest how they were able to do it. The priest smiled and said, "If you believed and taught the doctrine of purgatory, as we do, you could do as we do in the erection of buildings." I should think so! Rome teaches that by the saying of masses the soul's stay in purgatory may be shortened.

And the Gregorian Mass is a wonderful invention! That is a stroke of genius, to be sure. The ordinary mass is paid for, and prayers have to be said again, and again, and again. I have read of the case of a bishop who, up to a certain time, had been dead thirty-eight years, and they were still praying his soul out of purgatory. The Gregorian Mass is another matter. You can pay for that in a lump sum, and when you do the soul is delivered immediately—before the mass is said. C.O.D., as it were! How anyone in his right senses could be persuaded to believe such a thing passes my comprehension. It is an insult to human intelligence. It is a libel upon God—nay, more: I dare to say it is a blasphemy against God. The God and Father of our Lord and Saviour Jesus Christ is not such a God as this institution represents Him to be. But listen to this: I quote from a Roman Catholic booklet, "Spiritual Boquet Offered to Souls in Purgatory". On page 44 is the following marvellous statement concerning Gregorian Masses. The Saviour is pictured as coming in a vision to St. Gregory, and this is what He is supposed to have said: "My friend, I wish to bestow upon you a unique privilege—that is, every soul in purgatory for whom shall be offered thirty masses in your honour, without interruption, shall be delivered immediately, whatsoever be its debt towards me, and, moreover, I shall not wait until the masses are said, but shall deliver that soul as soon as the offering is made for her."

And hear this further: "Just as water queneth the fiercest fire, so alms wash away sin." "To give alms with the intention to apply them to the merits of souls in purgatory is to pour water on the flames which devour them." "Alms will not suffer the soul to go into darkness." "Every day take something for the souls, a little saving of your expenses."*

There is a cemetery in Philadelphia over the gate of which is an inscription that is supposed to be the utterance of the souls in purgatory, speaking of their terrific suffering, and appealing for help. Every mourner who goes through that gate sees the sign, and if he has been persuaded to believe it, thinks of his loved ones as being in purgatorial fire, and again plans, by some means or another, to find some more money, to pay for more prayers, to shorten the duration of their stay in purgatory. The doctrine of purgatory itself ought for ever to discredit the Roman Catholic Church, and to label it as being an utterly unchristian institution.

*Quoted by George R. MacFaul in "Is There Salvation Within the Roman Catholic Church?"

III.

WHAT SHALL BE SAID OF THOSE WHO PREACH AND PRACTISE SUCH DOCTRINES? Are we to say that the priests and bishops, and all the teachers of Rome, and the councils which have made deliverances on this subject down through the ages, believe it? That they are wholly sincere? I am bound to assume that many of them must believe it. They have been trained to believe it. It is unthinkable that all down through the centuries this error has been repeated again and again, taught consistently in all countries, approved by the church's authority always, without their believing it at least in part. It is a curious psychological fact, if one repeats even an untruth often enough he comes at last to believe his own lie. Thus do men deceive themselves.

What must we say of it? Of a people who believe it, or an archbishop, or a bishop, or a priest, or anybody? My Catholic friend says, "I have been taught it; I believe it with all my heart; and I am sincere in it." I say, If you are sincere, then you are in the grossest spiritual darkness imaginable. If you believe that, you have never had a glimpse of God. You cannot know Him; for it is the opposite of everything that God has revealed Himself to be.

On the other hand, if they are sincere, and really believe it, what shall we say of the priests of the church who actually demand a price for the saying of masses? If I believed that baptism would save people, I think I would go from door to door and try to baptize everybody, especially if I could accept the doctrine that irresponsible infants are saved by a few drops of water sprinkled upon their head. If I believed in purgatory, what then? Just a few weeks ago three men were entombed in that mine in Nova Scotia: Millions of people listened hourly to the reports. I am not ashamed to say I could not go to bed. I sat up all one night. Why? Human lives were in jeopardy. I felt as though I was down in the pit with them. I could not sleep while messages came in every few minutes. All over the North American Continent millions of people sympathized profoundly with those men whose lives were in peril.

Nor had they a very comfortable time, it is true. It was not exactly a drawing-room they were in. But if I had my choice I would rather be in the Moose River Mine than in purgatory! I do not think they were anything like as badly off as souls in purgatory. That man who operated the diamond drill, who bored, and bored, and bored, for more than one hundred and fifty hours. He did not stop to ask if he were to be paid, if any reward would be forthcoming. Nor did the draegermen. They never thought of pecuniary reward. They passionately desired to get through the rock to save those men. They were real men. But what would you have thought of them if they had stood at the top of the mine and said, "We shall not go down until we know what we are going to be paid for it—and if you want to make sure of the job, pay us in advance"? The man who could have spoken thus would have earned the contempt of the world.

What I cannot understand is this. If the Church really believes in purgatory, in that doctrine of prolonged agony, what shall we say of the priests who actually refuse to say mass until the money is forth-

coming to pay for it? What manner of men are they? If I believed in purgatory, I would be glad to pray night and day, until I could pray no longer, if I could shorten anyone's stay in that place of indescribable anguish.

On the other hand, if the priests of the Church do not believe it—surely there must be some of them who do, but if they do not believe it, what then? Do they say masses to bring souls out of a purgatory that does not exist? Do they pile up the wealth of the Church on the basis of an infamous lie? What shall we say of an institution like that?

You say I am trying to awaken prejudice? I wish I could make every man and woman so prejudiced against that accursed thing that they would spend the rest of their lives testifying against this evil. We need men. We need some Luthers to tear the mask from the face of Roman Catholicism, for it is the biggest racket in the world. For the propagation of their tenets they invade the province of the state by the offer of their support, in the form of votes. They bribe our legislatures. There seems to be little intelligence in the Ontario Legislature: I am sure there is very little conscience. I fear the Premier, if he ever had a conscience, has chloroformed it; or otherwise has trained it into agreement with his base desires.

What have they done? They have taken measures whereby they will compel you and me, and every other Protestant and non-Catholic, directly or indirectly, to pay money for the propagation of these heresies. Are you going to do it? (Chorus of No!) But you will. You have done it. Is it not time that the churches of Christ should rise up and expose these things? I cannot speak to you as I should like to-night, but I want to make this announcement; and ask those of you who believe in prayer, to pray. This next week I shall speak on this subject in St. Catharines, London, Chatham, Windsor, Owen Sound, and Hamilton; and the following week in Barrie—where the Minister of Education lives; and in St. Thomas—the home of the Premier!

Someone may say, "But you are a minister?" Yes, I am. But you cannot discuss Roman Catholicism without, in some measure, entering the political arena, for it is primarily a political institution, and effects its ends by political means.

Do you know Christ for yourself? I do not ask whether you are a church member, but do you know the Lord Jesus Christ as your Saviour? Have you, by faith, seen the Lamb of God Who taketh away the sins of the world? Do you know beyond all possibility of doubt that the blood of Jesus Christ, God's Son, cleanseth you from all sin? Do you know that you have been born again, that you are a new creature in Christ, that you have eternal life, and that you have one great and glorious High Priest; and because you have Him; you need no other? You call yourself a Protestant; but that is not now my question. I want to know whether you, personally, as a poor sinner, have come to confess, not to a human priest, but to the great High Priest? Have you confessed to Him? Have you told Him you are a guilty sinner? Have you asked Him for forgiveness? Have you heard the words of absolution spoken by the lips of the Son of God, so that you know you are saved now, and that if this were your last night on earth, you would wake up, not in purgatory, but in paradise, with Jesus Christ for ever?

If you know that, it would be quite in order for every

one of you to say, Hallelujah (Chorus of Hallelujahs). That means, Praise the Lord. I could not pay anything, but He paid it for me. My debt was so great nothing but the blood of Jesus Christ could have cancelled it. But His blood availed for me. I am sure I am saved; and I should delight to know that every man and woman here tonight has passed from death unto life, and has absolute assurance of salvation.

Will those of you who believe that you are saved by grace, who recognize that you have some obligation to those who are subject to the pagan superstitions of Rome, go to them with the gospel, the gospel of the grace of God? Sound out this message, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." What a glorious salvation!

Are there any Roman Catholics here to-night? I hope there are. I have no word to say against Roman Catholics as such. I trust, by God's grace, I love them. I have known not a few of them who were my great friends. I believe that some of them, notwithstanding all the superstitions in which they have been brought up, somehow have made their way through it all, and do really trust in the Lord Jesus Christ—and are saved in spite of Roman Catholicism, never because of it. If there are any Roman Catholics here this evening, I wish I could make it clear to you that this salvation is God's free gift, "without money and without price". Nothing to pay! There is no reason why any man or woman should go out of this building without being absolutely sure that he or she is a child of God, and an heir of grace and of glory. Will you trust Him?

Do not charge me with bitterness. I hate the system of Roman Catholicism; I hate these doctrines of Rome, for they are the doctrines of devils, not the doctrines of God. I hate it, as I hope I hate all error. But I am all the more concerned for those who are deceived thereby, and rejoice that I am permitted very simply to offer you salvation in such a way that the little children here, young people, men and women, people of all sorts, may receive it, and know they have eternal life. You need no priest, nor ordinance, nor church to save you, "Believe in the Lord Jesus Christ; and thou shalt be saved".

THE FOLLY OF PACIFICISM

Ever since THE GOSPEL WITNESS was launched in 1922 we have periodically called attention to the fallacious reasonings of pacificism, both religious and political. It is utterly amazing to us how any man of moral sense and ordinary intelligence can be a pacifist. Philosophically, pacificism is nothing less than anarchy. Notwithstanding, in England and elsewhere the principles of pacificism have been advocated by hundreds, perhaps thousands, of ministers. Now we are seeing the fruit of it in the wanton destruction of Ethiopia while Britain impotently looks on.

We have long been proud of our British birth and heritage; and have rejoiced in the British flag as a symbol, not only of liberty and protection for ourselves; but as a guarantee of the protection of the weak and helpless everywhere. Abyssinians trusted in Great Britain. They believed the British people would not stand idly by and consent to their destruction. But Britons everywhere have been made to hang their heads.

in shame. We are ashamed of the conduct of the British Government. Its foreign policy indicates that it is one of the weakest Governments of all British history.

We believe Britain could have prevented the devastation of Ethiopia, and could have prevented also Hitler's occupation of the Rhineland. As the case stands, it seems to us that British prestige is all but ruined. The European gangsters, Mussolini and Hitler, have treated the representations of the League of Nations with about as much respect as American gangsters show for American law. We have always believed the principle of the League of Nations to be impossible. If it had been possible to include all nations, especially the great powers, the League might have been an effective force. But if such nations could have been included, probably the League itself would have been unnecessary. The League of Nations has served about as useful a purpose as a religious Convention committee. When a question of right or wrong, of truth or error, is referred to a committee in a religious Convention, one can always be reasonably sure that the result will be a compromise in which evil will be allowed to have its way.

The sooner Great Britain washes its hands of the League of Nations, and stands on its own feet as the champion of truth and righteousness, and as representative of law and order in the world, the better it will be for world-society. The warring nations of the European Continent seek nothing but their own security, and while that spirit obtains the membership of the League that really seeks to serve other interests than its own, and to preserve the peace of the world for the sake of peace, will always find itself as a sheep among wolves. One might reasonably suppose that the mangled form of Ethiopia, murdered by the worst gangster of all time, named Mussolini, would be sufficient to prove the impracticability of the doctrines of pacificism.

THE SEPARATE SCHOOL QUESTION

The Editor of this paper has recently visited a number of centres, delivering addresses on the above question. He has spoken in St. Catharines, London, Chatham, Windsor, Owen Sound, Hamilton, Barrie; and this evening (Wednesday) is to speak in Premier Hepburn's constituency, at St. Thomas. The meetings have been largely attended, in some instances packing the place of assembly beyond its proper capacity. Evidently there is a rising tide of indignation with which the Hepburn Government sooner or later will have to deal.

At this writing we are very much afraid of the Conservative Convention which is to meet in Toronto next week. There are indications that it will be under the control of professional politicians who live to exploit the people, and whose settled practice is to subordinate public interest to their own. No doubt the Roman Catholic Hierarchy will do its utmost so to influence the Convention as to prevent its definitely committing itself to any strong action in respect to Separate Schools. The Hierarchy has no party. It uses all parties and all governments for its own purpose. If they believed the Hepburn Government to be doomed, and could persuade the Conservative party to promise some mild rectification of the Hepburn blunder, which might serve to appease the popular indignation, they

could be depended upon to swing their whole strength in support of the Conservative party.

If the Conservative party puts policy before principle, and takes a middle course, in the hope of retaining some Roman Catholic support, it would seem to us that there would be no alternative but the formation of another party, definitely determined to abolish the Separate School evil altogether. It should be remembered that Mr. Ferguson is just as great a betrayer of Protestant interests as Mr. Hepburn. While Mr. Ferguson is undoubtedly a much abler man, we frankly confess we have no more confidence in him than we have in Mr. Hepburn. We sincerely hope that the Conservative party will find new material for its leadership, and thus "leave the poor old stranded wreck, and pull for the shore". If they fail to do so, a third party will be inevitable.

THE EDITOR'S TWENTY-SIXTH ANNIVERSARY

The Editor of this paper commenced his 27th year in the pastorate of Jarvis Street Church last Sunday. The special preacher for the occasion was Rev. J. W. Hoyt, D.D., formerly of Belden Avenue Baptist Church, Chicago. There were fine services, with great congregations, morning and evening; and Dr. Hoyt's ministry was greatly enjoyed by everyone.

An address, appearing below, was read to the Pastor by Deacon J. E. Jennings, at both the morning and evening services. No mention was made in the address of another matter. On Saturday there was delivered to the Pastor's house a magnificent electric range of the highest quality, a gift which was greatly appreciated by the Pastor and Mrs. Shields. As we have no means of knowing who participated in this generous remembrance, we take this opportunity of saying, Thank you, to everybody.

Following is the address read by Mr. Jennings:

Dear Doctor Shields:

As you this day celebrate the twenty-sixth anniversary of the commencement of your pastorate in Jarvis Street Baptist Church, a united and loyal people rejoice with you, joining to their thanksgiving for the past, their earnest prayers for the continuance of the divine blessing upon you for many years to come.

Your work in this church has been distinguished not only by length of time, but by spiritual power and accomplishment. In a day when men's ears have been turned away from the truth, and have been turned unto fables, you have never wavered in your loyalty to the apostolic injunction: "Preach the word." In season and out of season you have reproved, rebuked, exhorted with all longsuffering and doctrine. And as witness that the word sown has not been fruitless, we have here this morning this great body of boys and girls, young men and women, many of whom have been brought to a knowledge of the Lord Jesus Christ in the Sunday School which was first organized under your leadership, and has been carried on by your constant inspiration.

Likewise, THE GOSPEL WITNESS, upon which you have bestowed unceasing labour day and night, carries the message to the ends of the earth. It is strong to plead the cause of all who love the truth, as it is valiant against all those who oppose it. Through your foresight, the Seminary was founded, and its graduates now proclaim the unsearchable riches of Christ at home and abroad.

As we think on these things, we are filled with gratitude for what God has wrought, and we give thanks to Him for you His servant. This church is proud to have a Pastor who is strong for truth and righteousness, and bold to speak against corruption in our civil governments. May your example lend courage to others!

During your recent illness this church was united in

fervent prayer for your recovery, and we give thanks to God for the measure of health and strength He has restored to you; and shall not cease to remember you before the throne of grace.

Finally, we esteem you very highly in love for your work's sake, and as you begin your twenty-seventh year of service in this church, we wish to assure you of our ever-increasing love and affection, and of our loyalty to you as our Pastor, and to the gospel whereof you have been made a minister.

On behalf of the Deacons and the entire church body,

(Signed) GEORGE GREENWAY.

J. E. JENNINGS.

W. S. WHITCOMBE.

THE SEMINARY CONVOCATION

Toronto Baptist Seminary has just completed another year. The usual Seminary dinner was held on Monday night, when the programme of speeches was particularly inspiring. On Tuesday evening there was a large assembly in Jarvis Street Church. The special speaker was Dr. Hoyt, who, out of a wide experience as a pastor, delivered an address full of wise counsel to the graduating class, and other students.

Those receiving diplomas in the *Four-Year Divinity Course* were: Arnold Arthur Dallimore; Ezra Ray Faulkner, and Wilfred Alexander Russell Murray; in the *Three-Year Theological Course*: Muriel Bell, Hilda Ellenora Broad, Leslie Fell Horne, and Doris Irene Seymour; and in the *Two-Year Bible Course*: Harriet May Beer and Mary Christianna Olsen.

The prize winners were: *Greek I.*—Miss Alice Gibson; *Greek II.*—Mr. Carl E. Close; *Greek III.*—Mr. Fritz Buhler; in *French I.*—Miss Rheta Rodgers; *French II.*—Mr. W. Cutler; in *French III.*—Miss Leila Boyd.

Student Appointments

We publish herewith the list of student appointments. We suggest that our friends cut this out and keep it for prayer reference.

Pastoral Settlements:

Mr. A. A. Dallimore: East York Mission, Toronto.

Mr. J. Watt: settled two years ago at Courtright and Wilkesport.

Missionary Appointment:

Mr. E. R. Faulkner: Unevangelised Fields Mission, Africa.

Student Pastorates:

Mr. E. Hall: Trenton, Ontario.

Mr. G. B. Hicks: Tottenham Gospel Mission.

Mr. B. Hisey: Willowdale Baptist Church (invalided).

Summer supply, Mr. R. B. Morrison.

Mr. J. Scott: Belleville, Ontario.

Summer Pastorates:

Mr. J. R. Boyd: Sudbury, Ontario.

Mr. F. M. Buhler: Assistant for some weeks to Rev. S. Wellington at Noranda, P.Q.

Mr. T. D. M. Carson: Avoca, P.Q.

Mr. D. S. Dinnick: Kingston, Ont.

Mr. J. E. Greening: Westport, Ont.

Mr. H. McBain: Sarnia, working with Pastor J. Watt of Courtright.

Mr. C. Hodgson: Miner's Bay, assistant to Rev. O. Boomer.

Mr. J. Paterson: Kirkfield, Ont.

Mr. G. M. Reeve: Feversham, Ont., assistant to Pastor K. M. Cutler.

Mr. W. C. Tompkins: Ellwood City, Pa.

Mr. F. Vaughan: Rosanna, Ont., assistant to Rev. L. Roblin.

Cumberland, Ont. Student to be appointed.

We offer some words of explanation which will add meaning to the above, though our list is not yet quite complete.

East York, Toronto. Graduating from the Seminary this spring, Mr. A. A. Dallimore, with the support of the Central Baptist Church, London, has undertaken the difficult task of ministering in this suburban section of North-east Toronto. The Mission is meeting in a Veterans' Hall until a more suitable building can be located.

Courtright and Wilkesport. Mr. J. Watt (class '36) settled as pastor of the Courtright and Wilkesport Baptist Churches two years ago this Spring. Since that time much progress has been made in the work. The churches have been revived, and are branching out now into new work. Mr. Watt is heard regularly over Station CFCO, Chatham.

Mr. E. R. Faulkner has this year completed his full Seminary course, and is under appointment for work in Africa under the *Unevangelised Fields Mission*. He expects to sail some time in August.

Trenton, Ont. Mr. E. Hall ('37) is Student-pastor of the Regular Baptist Church at Trenton, Ont., where he has ministered for two years. Carrying a student pastorate in addition to one's Seminary Course is a difficult task, and when the field is as far from Toronto as Trenton is, the difficulty is increased. Mr. Hall has a keen mind and is a good preacher. He is looking forward to giving his full time to the church during the summer, with anticipated blessing.

Tottenham. In the Gospel Mission at Tottenham Mr. G. B. Hicks ('37) has ministered for a year. He will continue in this Ontario village to preach the Word of Life. In addition, he holds Sunday school and preaching service at an Orange Hall called "Black Horse", in the midst of a farming community, where his ministry is well received.

Willowdale. Pastor B. Hisey has been ill for several months, and while on the way to recovery he is not yet able to resume his work at Willowdale Baptist Church. During his absence the pulpit has been regularly supplied by Mr. R. B. Morrison ('37). Mr. Morrison continues as a very acceptable supply preacher until Mr. Hisey is able to be back.

Belleville. Mr. J. Scott ('37) has been pastor of the Regular Baptist Church for two years. The work has prospered, and, as already noted in these pages, the Belleville brethren are anticipating the securing of a building of their own.

Sudbury. Discovering the challenging opportunity which the city of Sudbury, Northern Ontario, presents for gospel work, Student J. R. Boyd ('38) who has during this last school year been pastor of the East York Mission, where he is now succeeded by Mr. A. A. Dallimore, believes the Lord is calling him to undertake the establishment of a work there. This is a venture of faith. Let us pray that the faith may be rewarded with the conversion of many souls and the establishment of a gospel lighthouse in this place.

Noranda. Rev. S. Wellington ('30) of Noranda, Quebec, has invited Student F. M. Buhler ('37) to assist him for a number of weeks. Mr. Buhler worked with Mr. Wellington last summer in evangelism among the French.

Avoca, P.Q. The Regular Baptist work in the village of Avoca, Quebec, was begun by Mr. B. Hisey. Last summer Mr. D. S. Dinnick worked here and at the neighbouring settlement called The Bell. Mr. T. D. M. Carson ('37) will be pastor for the summer in this village in the Laurentians.

Kingston, Ont. Mr. D. S. Dinnick ('37) who two years ago did pioneer work in the establishment of the Regular Baptist Church in Galt, and last summer preached at Avoca, as we have above stated, will be this summer working in the city of Kingston.

Westport, Ont. The Immanuel Baptist Church, Westport, has had Seminary pastors for some years now. Mr. Hindry ('38) recently moved from Westport to St. Amedee and The Gore to succeed Mr. Chas. Hardie (class of '30). Mr. J. E. Greening ('37) has been invited to be summer pastor at Westport. Here in a village of five hundred there is one large Roman Catholic Church and five Protestant churches, so that Mr. Greening's task is far from easy. May he enjoy the Divine blessing.

Sarnia. Pastor J. Watt of Courtright, as we have said before, has been used of the Lord to the reviving of the churches at Courtright and Wilkesport. He has looked around and seen the need of a staunch gospel testimony in Sarnia. Inviting Mr. H. McBain ('38) to work with him, he has planned a busy summer of aggressive evangelism. Mr. Watt and Mr. McBain have rented a disused Roman Catholic Church, undertaking themselves to provide the necessary repairs. Visitation, special meetings, and regular ministry of the Word will, we believe, result in a new church being founded in this border city.

Miner's Bay. Rev. O. Boomer has been pastor for a number of years at Miner's Bay, covering a large but scattered area. Each summer he has had a student assistant from Toronto Baptist Seminary. This summer Mr. C. Hodgson ('38) has undertaken the itinerant preaching and visiting required in this needy district.—W. G. B.

Kirkfield, Ont. A beautiful village is Kirkfield, and two miles from the village are the third largest lift-locks in the world. Because of their interest in gospel work, the lock-keeper and his wife invited Student G. M. Reeve to undertake the work in the neighbourhood last year. This summer Mr. J. Paterson ('38) undertakes the task of preaching the gospel on Sunday evenings in the Orange Hall at Kirkfield, and on other occasions at Long Point and other places nearby.

Feversham, Ont. Pastor K. M. Cutler ('30) is pastor of the Maple Grove Baptist Church, together with Rock Union, and Providence Churches. Here he has ministered for two years with the Lord's blessing. Recently new work has been begun near Feversham, and a number have been converted. With a vision of the possibilities of branching out in this gospel ministry, Mr. Cutler has invited Mr. G. M. Reeve ('37) to be his helper for the summer. Together they will carry the three churches mentioned, the new work begun, and also commence fresh efforts in other neighbouring places. We expect they will have a busy time and are sure that with the Lord's blessing it will be fruitful.

Ellwood City, Pa. Through our friend Rev. H. Strathearn, of Rochester, N.Y., an invitation came to us to send a student to Ellwood City, Pa. Mr. and Mrs. Ray Newton about three years ago began a Sunday school in their home for a few children who lived, like themselves, just out of Ellwood City and were not in touch with any church. The Sunday school outgrew their home and they built a suitable building. Attendance has run from forty-five to sixty-five. Mission offerings last year were raised for work in Africa. Realizing that a man devoting his full time to this work could better reach the people round, the friends invited Mr. W. C. Tompkins ('38) to be their pastor for the summer. A letter to hand says, "Our group is running over with enthusiasm about Mr. Tompkins' coming."

Rosanna, Ont. At Rosanna, near Otterville, a Baptist Church has existed for many years. Last summer Mr. F. Vaughan ('38) ministered in this rural community, and this year he was asked back to continue his efforts. He works as assistant to Rev. L. Roblin of Otterville and Courtland Baptist Churches.

Cumberland, Ont. Through an arrangement made by Rev. Jas. Hall of Calvary Baptist Church, Ottawa, Mr. T. D. M. Carson last summer preached in the Baptist Church at Cumberland. This is an old church which in one way or another has gone down to a very small membership. Through a good work last summer the situation improved so much that Mr. Clarence Sawyer was invited to be pastor, and he has ministered there with acceptance until the present, leaving to undertake work elsewhere. He will be succeeded this summer by a man yet to be appointed.

May we again ask our friends to pray for these workers. Some of the men above mentioned go out with considerable experience back of them, others go out for the first time; but all realize that 'unless the Lord build the church they labour in vain that build it'. Ours is a faith work in a very true sense of the term. Those who go as summer pastors have no guarantee that sufficient money will be provided for them to continue their work in the Seminary another year.

Because of other obligations, our Union of Regular Baptist Churches of Ontario and Quebec is unable to help them, worthy though they are. Abraham went out "not knowing whither he went". Perhaps these men know where they are going, but they do not know how! But they go with the conviction that the Lord has called them, trusting to His promise to bless His Word, that they may preach the unsearchable riches of Christ and win many souls for the day when He shall make up His jewels.

NEWS OF UNION CHURCHES

Fingal

The work at Fingal continues to make progress under the faithful ministry of Rev. H. E. Buchner. Recently they had occasion to use the baptistry, which has been unused for a number of years now. A lady was baptised who had been a backslider for some time. She had hindered her children from attending the meetings, even coming to a meeting and insisted on them going home with her. Some weeks ago she publicly confessed her sin and sought forgiveness, and a short time later asked for baptism. Now she brings her children to the children's meeting and attends herself when possible. She also brings them to prayer meeting. We trust that the Lord will work in other hearts in a similar way.

Calvary, Windsor

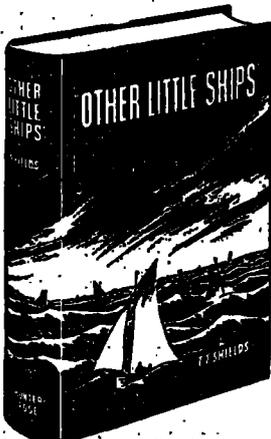
The Calvary Baptist Church, Windsor, under the leadership of its Pastor, Rev. W. Wellington, has commenced Open Air meetings each Saturday night on a down-town corner where the traffic is heavy and passers-by many. They have felt God's presence with them, and would ask the prayers of His people that some may be led to know Him through these endeavours. They would also solicit prayer that they may obtain a portable organ to be used at these meetings to help to interest the people.

Briscoe St., London

The Pastor of Briscoe Street Baptist Church, Rev. R. D. Guthrie, has just concluded a special series of sermons on the Second Coming of Christ. Large congregations were in attendance during the four Sunday evenings, and decisions were registered for Christ every Sunday.

Sunday, May 17th, the entire morning service was broadcast over CFPL. The church was packed for both the morning and evening services. The presence of the Lord was manifest; the Pastor preached two stirring gospel messages, and the Kinsmen Quartette from Toronto sang morning, afternoon and evening. There were further decisions at both services.

Commencing May 25th, and continuing until June 5th, Mr. Guthrie will conduct a series of special meetings in the Springfield Baptist Church of which Rev. J. K. Yalland is Pastor. The prayers of the Union churches are requested for this campaign for souls.



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