

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 15, No. 3

TORONTO, MAY 28, 1936

Whole Number 732

The Jarvis Street Pulpit

THE ATROCIOUS DOCTRINE OF PURGATORY

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 24th, 1936
(Stenographically Reported)

"The blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7.

We read in the Scripture of a man who made excuse for not accepting a certain invitation that he had "bought a piece of ground, and . . . must needs go and see it". Most people desire to see what they purchase before they pay for it. I have no desire in these Sunday evening addresses to attack Roman Catholics as such; but when the Roman Catholic Hierarchy takes measures to compel us to assist in the propagation of the doctrines of the Roman Catholic Church, I think it might be profitable for us to understand what we are paying for, and whether, indeed, we desire to continue to support such a system.

I fear there are many professing Christians who do not, by their daily walk, confess that they are "strangers and pilgrims in the earth". There is a spirit of worldliness possessing the professedly Christian church, and there is little to choose, in many instances, between those who are church members, and those who are not. Years ago Whittier wrote lines which are applicable to the church of our day:

"The church, to place and power the door,
Rebukes the sin of the world no more;
Nor sees its Lord in the homeless poor.
Everywhere is the grasping hand,
The eager adding of land to land;
And Earth, which seemed to the fathers, meant
But as a pilgrim's wayside tent,
A nightly shelter to fold away
When the Lord should call at the break of day,
Solid and steadfast seems to be;
And Time has forgotten Eternity."

The authority of Christianity in general is invoked to sanction all sorts of economic vagaries; and preachers who really have not demonstrated their ability as expert economists set themselves up as advisers to all the legislators of the land. Little is heard from the pulpits of our day of the life that lies beyond. Apparently the modern conception is that the chief value of the Christian religion—if it has any at all—is to make this world a

little more comfortable as a place in which to abide. You will recall that our Lord's emphasis, in His personal ministry, was always on the future. He spoke of a life to come, and admonished men to build for another day: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Even people who seem to imagine that their material possessions are securely anchored, and cannot slip from their grasp, people who are well established in temporal affairs, who lack neither bread nor any of the necessities and perhaps few of the luxuries of life, sometimes feel the vanity of all earthly things, and ask, "What about the future?" Surely thoughtful men and women must sometimes ponder that problem. We have no abiding city here, and life at the longest is short. I see gray heads before me this evening. There are men and women here who have reached the early eveningtime, and perhaps for some the sun seems to be well down the western sky. And yet, as you look back over life, you say, "It seems but yesterday since I was a child." "My days", said Job, "are swifter than a weaver's shuttle." Day succeeds day, and year succeeds year, until by and by we wonder whether it was worth while to have been born. Life is so short, so full of disappointments and disillusionments, and the real treasures and joys of life at best are but few. Most of the things upon which our hearts have been set have proved themselves to be but effervescent and transitory. "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." We are compelled to believe there must be something beyond all this.

I affirm that it is the function of religion to tell us of that future life. I know the gospel has a present value;

but its special mission is to prepare us for life that is life indeed, when we shall have shuffled off this mortal coil, when ultimately, by the good grace of God, we shall have put on new bodies fashioned like unto His glorious body, and shall have entered into the real significance of life itself.

Why is it that we are so foolish as to fail to appreciate the appeal of the future? I think we may learn something from people with whom we do not wholly agree. There are many things about the Roman Catholic Church worthy of emulation could they be dissociated from all the superstitions and paganism to which they are related. We may well pray for the loyalty of many of its devotees. And certainly the marvellous hold which this doctrine of purgatory has upon the human imagination so entirely controls the life of its people as to prove an unflinching source of revenue to the church. The mere fact that that is so ought to suggest to us that still in the human heart there is a consciousness of mortality and of the brevity and littleness of all earthly things. We ought to hold forth to men and women the prospect of which these ladies sang just now, that some day we shall have done with the segmentary and the partial; we shall no longer see through a glass darkly, but face to face. Having known in part, then "shall we know even as also we are known". And what a pity it is that such a superstition, as we believe it to be, as the doctrine of purgatory should so grip the imagination of millions of people as to bring them into actual bondage to the terror of some future sphere of penal suffering, from which they can be released only by the payment of a price!

The principle of purgatory is not distinctively Roman Catholic. The idea is to be found among many ancient peoples. Indeed, the Egyptians had a purgatory of their own. So had the Greeks; so had the Romans; so had the Rabbinical Jews; so had the Buddhists of China and Japan—the idea of some future state in which it would become possible for men to make atonement for sins, not wholly forgiven, and where they could obtain purging and purification for a higher and better life.

The doctrine of purgatory was never taught under the Christian name, or with Christian sanction of any sort, for the first six hundred years of the Christian era. It was adopted by Rome, and proclaimed as a doctrine or dogma of the church in fourteen hundred and thirty-nine.

The Roman Catholic Church has a very convenient system whereby, from time to time, according to their practice, old dogmas may be newly defined. Of course, the Church boasts that it never changes, and that a deposit of truth was committed to its trust, and that in essence and principle the whole round of the Christian revelation was given in the beginning; but that it becomes necessary, from time to time, for the Church to define a doctrine, to tell its people exactly what it implies. And when the Pope thus speaks, defining a doctrine *ex cathedra*, when he speaks officially as the head of the Church, he is so completely dominated by the Holy Ghost that he is incapable of making a mistake. Thus the Church of Rome can extend its doctrinal system from time to time on the assumption that, in principle, it was there long ago, but nobody understood it. But now it is brought out of the museum, and is officially defined. It becomes a dogma of the Church, and is promulgated, professedly with the sanction of the Holy Spirit, as the very dictum of God Himself. That is a very convenient system.

Our Canadian Constitution might well be amended in many directions. What a convenient thing it would be if, from time to time, we could discover new principles in it, and officially define them, until ultimately our final Constitution would bear no resemblance to that which was originally written! The Roman Catholic Church imports that principle into the political realms, and professes sometimes to have discovered hidden away in a British statute sanction for such an outrageous action as the recent Separate School Act. It was all there before—but just discovered!

I.

WHAT IS PURGATORY, ACCORDING TO THE TEACHING OF ROME? It is a place where souls may be purified, made pure—and made pure by the expiation of guilt that has been unremitted and unforgiven.

There are venial and mortal sins. Venial sins are pardonable, mortal sins are deserving of eternal punishment. And even though a man professes faith in the atoning work of Christ, and believes that thereby he is saved from the punishment which his sin deserves, yet if he dies with certain venial sins as yet unforgiven, instead of going to heaven, he must needs go to purgatory—for purgatory is for the faithful, not for the impenitent. The impenitent take a shorter course than that! Purgatory is for those who believe in the work of Christ in behalf of sinners, but there are still a good many sins about them and they must go to purgatory that they may be purged away.

Let me read a Roman Catholic definition:

"Purgatory is a place in which souls who depart this life through the grace of God suffer for a time because they still need to be cleansed from venial sins, or have still to pay the temporal punishment due to mortal sins, the guilt and eternal punishment of which have been remitted."

There are two kinds of punishment even for mortal sins. There is eternal punishment which is remitted only on the ground of the work of Christ; but there is a temporal punishment for mortal sins which must be suffered by the faithful in purgatory. Even if you have gone to confession, and have been forgiven, you must still go to purgatory to endure certain temporal punishment for mortal sin—which cannot be obtained on the ground of the work of Christ.

What authority is there for this strange doctrine of purgatory? The Roman Catholic Church include in their Bible certain of the apocryphal books. I do not think one needs to be a higher critic to discern, by a simple reading of the apocryphal books, that they belong to an entirely different class and category than the books which constitute the canon of Scripture. They were never received by the Jews as the word of God, and were not received by the Roman Catholic Church as authoritative until some time in the sixteenth century, when it suited its purpose to include the apocryphal books,—I suppose on the same principle by which the Mormons put the Book of Mormon on a par with the Scripture. It is very convenient, if you want several wives, to find a book that will sanction it! On the same principle Christian Science puts Mrs. Eddy's book, "Science and Health or Key to the Scriptures", on a par with the Bible.

All heresies may be divided into two categories: the Word of God minus, or the Word of God plus. Our Modernistic friends come with their critical penknives and cut out portions of the Bible, saying, "We do not believe that." Our Roman Catholic friends add something to it.

We are not concerned this evening, for our purpose, with the testimony of the apocryphal books. But even when the apocrypha is cited, it requires some stretch of the imagination to discover any just ground there for belief in purgatory. Roman Catholicism is accustomed too to quote the traditions of the fathers. We are not concerned with the writings of the ancient fathers. Much truth was in their writings—and much error: they are not authoritative with us.

Certainly *we are not prepared to bow to the dictum of the Roman Catholic Church. The only testimony offered by our Roman Catholic friends that can have any authority for us is that which invokes the authority of Scripture itself.*

Here is one Scripture where our Lord said, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." You will find in all Catholic works that scripture cited as proof that some sins are to be forgiven in the world to come. Surely any ordinary reader would understand, by such a statement, merely an emphatic way of saying that for a certain sin there is no forgiveness either here or hereafter.

Again. By inspiration of the Holy Spirit, the Apostle Paul in his first epistle to the Corinthians said, "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." There are works of such a character that they are combustible: wood, hay, stubble. Every believer's work is to be tried—not the man, but his work. If he build combustible material on that foundation, it shall be burned away, yet he himself shall be saved—"yet so as by fire." Would any sane man, should he go to the New Testament, not to read into it his own thoughts, but to read out of it the thought of God, ever imagine that passage taught the doctrine of purgatory? Yet Roman Catholic works endeavour to substantiate their teaching respecting the doctrine of purgatory by quoting that passage.

There is another passage in which our Lord said, "Agree with thine adversary quickly"—if you have a quarrel with anyone, do not press it too far—"whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." A little while ago a man came to see me. He had just patented something, and wanted me to interest someone in it, to enable him to manufacture the article. I had known the man for some years, and said to him, "The last time I saw you, you seemed to be rather well-to-do." "I was, sir." "What happened?" "I had a motor accident. I was in the right, but judgment was given against me." "Then what did you do?" "I appealed." "And what then?" "I lost the case." "And what then?" "I appealed."

"What happened that time?" "I lost the case." "And what did you do then?" "I appealed." "With what result?" "I lost the case. I mortgaged my farm, and lost every cent I had." He did not "come out" until he had paid the uttermost farthing. That is what Christ meant when He said, "Agree with thine adversary quickly."

The Roman Catholic Church quotes that passage in support of its doctrine of purgatory, and teaches that the soul cannot get out until it has "paid the uttermost farthing."

Another favourite passage is that which speaks of Christ's going and preaching to "the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water". That is a difficult passage, but surely no suggestion of purgatory is in it. And, as I have observed, Roman Catholic authors cannot agree among themselves as to what it signifies. Surely there is a difference between those who have the full-orbed gospel of the grace of God and those of Noah's day. And as Noah is carried forward into the eleventh chapter of Hebrews and named in the honour-roll of those who believed, and as it is said that "the gospel was preached before unto Abraham", even before the law, so was the gospel preached before unto Noah. Noah was himself a type of Christ. "When he ascended up on high, he led captivity captive (a multitude of captives captive), and gave gifts unto men."

We reject the doctrine of purgatory because of its unscripturalness.

II.

HOW ARE SOULS TO BE DELIVERED FROM PURGATORY? I referred to that subject two weeks ago, and shall not dwell upon it this evening. Souls, being committed to purgatory, are detained there for a long time. It is a terrible place by all accounts. I have not been there: I do not know! But it is reported to be a place from which most of us would wisely desire to be relieved. And, in order to make the people the more anxious to escape these purgatorial fires, Roman Catholic authors paint the picture of that place of punishment in as lurid colours as possible. There people are confined—one Roman Catholic author says some of them for a million centuries! That is a long sentence, is it not? A hundred million years!

But there is a way of getting out the Saturday after you go in! A friend who is present this evening—and I found it taught in Catholic works—told me that he had several times suggested that they might pray to die on Friday, and wear this particular scapula—and then they would be delivered on Saturday. Of course they would have to pay the price!

Purgatory is a department of hell itself. The Church teaches there are four departments: hell itself, purgatory, the limbo of the patriarchs, and the limbo to which children who die unbaptized are consigned. Once you give your imagination play, you can create almost anything.

Because of this doctrine of purgatory, the Catholics have a day when everybody prays for those in purgatory; it is called All-Souls' day. In the course of my investigation, I stumbled upon this explanation of the institution of that very interesting day.* It is by a Roman

*"Purgatory According to the Revelations of the Saints," pp. 20-21.

Catholic authority, published in a booklet, not circulated in Spain, or France, or Italy, but in Canada; and bears the imprimatur of the Archbishop of Montreal:

"At the close of the tenth century there lived at Cluny a holy abbot named Odilon; it is to him we owe the touching institution of the festival for the dead, which since then is celebrated each year in the Church on November 2nd. Here is the incident that gave occasion for the institution of this day. A monk having visited the holy places of Jerusalem embarked on the ocean to return to his country and was cast by a storm on a desert island, near the coasts of Sicily, so well known for their volcanoes. He met there a pious hermit, who entertained him for a long time about the things of God. At last the recluse inquired concerning his own country, and learning that his visitor was from Aquitaine asked him if the monastery of Cluny was still in that country, and if he knew an abbot named Odilon. The monk having answered that he knew perfectly well the abbot of Cluny and his monastery, wanted to know, on his part, why he had asked him these questions. There is near here, answered the hermit, two underground passages, from which there issue each moment flames and torrents of smoke; from the midst of these terrible combustions one can hear the groans of the souls who have not yet made entire amends for their sins. And lately I heard the demons who are the executors of the justice of God, in these places, complain and lament, saying that Odilon by his prayers and his good works had taken away a great many of these souls; that is why, when you return to your country, I pray you to go and find Odilon for me, and relate to him faithfully what I am telling you, in order that he and his brethren may continue more and more their prayers, their fastings, their alms, for these unfortunate souls, so that they may soon be delivered from such torments.

"The monk on his return to Cluny did not forget to relate to Odilon what he had learned on his trip. The abbot, struck by this vision, issued a general decree for all the monasteries under the jurisdiction of Cluny, by which the 2nd of November was consecrated to the memory and the alleviation of the faithful departed held in purgatory; from the monasteries of Cluny this pious practice passed little by little into the Church, and Pope John XVI. extended it to the Church Universal."

Is it not amazing that there can be found people in our day who will believe such superstitions as that? I fancy if anyone of us were alone on a desert island, and some subterranean fires were to emit sulphuric flames and smoke and thunders, it would not be difficult for our imagination to conjure up demons, and even to fancy we heard them speak; but when our terror had subsided and reason had asserted herself, we should know that the phenomenon was due to some convulsion of nature. But such superstitions as that are taught in Toronto—in Canada—and purgatory contributes much to the foundation of the strangle-hold the Roman Catholic Church has upon its people.

I have a book in my library by Father Cowley, who wrote exposing the corruption of the Roman Catholic Church. Dr. Hoyt told me he once met Father Cowley, and asked him questions, among them he asked, "What about purgatory?" "Oh," said Father Cowley, "purgatory is the priests' Klondyke." And so it is. Souls are delivered from purgatory by the doing of penances, by prayers, by communion, prayers to the Virgin Mary, by indulgences, by the giving of alms, by the saying of Masses—leaving your fortune to the church to pay for them. That is a good way to get your soul out of purgatory, and the souls of your loved ones. These things, against the background of a purgatory that is as terrible as any picture of hell in the Word of God, are designed to mitigate the pain inflicted by purgatorial pains. And it is taught to people in order that they will give their last

dollar for the relief of themselves and others from the flames of purgatory.

There is a story that I think I will read to you, a very brief one, of one who experienced the pains of purgatory. I quote from a Roman Catholic publication which tells the story as follows:

"A monk of the Order of St. Francis, who was suffering from a grievous illness that made him long to die, was visited by an angel, who gave him the option of suffering on earth for a year longer or dying at once and spending three days in purgatory. He chose the latter. After being a day in purgatory the angel visited him and asked him how he liked his choice. He accused the angel of being cruel, leaving him for centuries in purgatory when he told him it would only be three days. The angel replied that he had not deceived him; he was only twenty-four hours dead; it was the severity of his sufferings that made him think he had been in purgatory for a century, but if he repented of his choice God would let him go back to earth. The man exclaimed: 'Oh, yes, rather two, three or ten years of terrible illness than only one in this abode of inexpressible agony.' In the sight of all his brethren the soul came back into his body, and then he exhorted all his brethren to apply themselves to a rigorous penance for their smallest faults in order that they might escape the sufferings of purgatory."*

Do you wonder that the Roman Catholic Church wants Separate Schools?—to flood the country with stories like that, to train little children, and drill it into their minds until it enters into the very fibre of their being. They cannot get rid of the prejudice; they grow up to believe their destiny is in the hands of the priest, and that there are possibly centuries of torment in purgatory awaiting them, from which they may be delivered by the payment of a price.

I could cite a hundred other horrible tales. But did I exaggerate when I described the doctrine of purgatory as "an atrocious doctrine"?

III.

WHY DO WE REJECT IT? Because *there is not a syllable of Scripture to afford it the slightest support or justification.* There is nothing in the Bible about it. I repeat, not until fourteen hundred and thirty-nine was it set forth as a dogma of the Church of Rome.

I hope we may see the repeal of the Hepburn tax amendment, but I have little hope this side of the millennium of seeing the repeal of the doctrine of purgatory. It is too profitable. It pays the church too well.

Dr. Salem Bland is a symbol, a type, of the extreme modernistic school. His school rejects every element of supernaturalism in the Old Testament: the supernatural birth of Isaac, for instance. It was impossible! The destruction of Sodom and Gomorrah—horrible! They cannot believe it. The passage of Israel through the Red Sea! A former McMaster professor, in his book, says there was a wind blowing and the people passed around the end of the lake from which the water had been blown, and they got across without wetting their feet!

So could I go through the whole Old Testament, and the New: Such extreme Modernists deny every supernatural event recorded in the Book—and yet they strike hands with an institution like the Roman Catholic Church that is without divine warrant for its teaching, and ask men to believe their crude superstitions. Our good friend, *The Globe*, a few weeks ago printed a most

*"Purgatory According to the Revelations of the Saints," p. 35.

ridiculous story of a priest in Michigan who, in answer to the prayers of his people for some sign of divine favour, saw a rose dripping with blood in the Shrine of the Little Flower. It is of a piece with the fraud of Saint Anne de Beaupre. Roman Catholicism is a system of superstition from the bottom to the top, and yet I say our modernistic friends repudiate the gospel, and contend against everyone who preaches it—while they express the hope that some day the Protestant churches will unite with the Roman Catholic Church!

What is the explanation? The principle that made friends of Pilate and Herod. Modernists who deny the supernatural, and the colossal institution whose foundations are laid in superstition, and whose history is red with blood, are both alike, not from God, but from below. That is why they agree. That is why every modernistic preacher is an agent of Rome; because both are agents of the devil, teaching people to deny the Book of God, and the revelation of God through Jesus Christ our Lord. We reject this superstition because there is not a word in the Bible that can, by any means, be forced to lend it any kind of support.

Especially do we reject it because it is contrary to the doctrine of the Atonement. I announced a text, not for exact exposition, but as a starting point: "The blood of Jesus Christ his Son cleanseth us from all sin." There is no other way of cleansing. The doctrine of purgatory is an implicit denial of the adequacy of the atoning work of Christ. Men are taught, even though they trust Him, even though they understand He died for them, and saves them from eternal damnation, at death they have much sin about them, and must go into purgatory to suffer for their own sin, to expiate their own sin. What an atrocious doctrine that is! What a terrible libel upon God!

I shall speak, as I have announced, on the idolatry of the Mass next Sunday evening. The man who announced that subject in Montreal was charged with blasphemy, and convicted in a criminal court, only to discover that by the Statute of Westminster he was deprived of the right to appeal to the Imperial Privy Council. I think it would have been better had he gone to jail rather than pay his fine. I say to you, and I would dare say it in Montreal if I get a chance to preach there, that the Roman Catholic representation of God is not a revelation of God; it is a blasphemous caricature of God. The God of Roman Catholicism is not the God and Father of our Lord Jesus Christ, but an almighty devil. There is no such revelation of God in the Bible.

I referred the other day to that terrible doctrine of Romanism whereby, if an unborn child is likely to die, at the jeopardy of the mother's life, the ordinance of baptism must be administered by someone, a nurse, an orderly, a janitor—by anyone, to save it from Hell! What a blasphemous doctrine! Why should such damnable doctrines be tolerated or at least permitted to go without protest, much less be paid for, by Protestants?

We reject the doctrine of purgatory, because it teaches that salvation is by works, notwithstanding all that the Son of God's love has done. Though the Infinite wrapped Himself in human flesh, and the Eternal was enswathed in swaddling bands, and the Creator of all worlds looked upon men through baby eyes, and said at last, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest", Who also said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life", Roman Catholicism would have men expiate some of

their sins in purgatory. Jesus Christ said that He came to give His life a ransom instead of many, and yet this abominable system would interpose, and teach men that notwithstanding all that He accomplished at the cross, crying at last with a loud voice, "It is finished", and rending the veil of the temple in twain from the top to the bottom, thus making the way into the holiest manifest, "This man, after he had made one sacrifice for sins for ever, sat down on the right hand of God"—notwithstanding all that, this horrible system tells people that their souls must go to purgatory for years, possibly for centuries, unless someone pays the priest of the Church to pray them out, unless thus they work out their own salvation, adding their own merit to the atoning efficacy of the blood of Christ.

What a blessing we have the gospel! What a prospect purgatory sets before the dying soul! But think of the millions who believe — no matter what their lives have been, what their trust in the sinner's Saviour, when they die—that there is nothing but purgatory in prospect. There is not much comfort in that, is there? And all in order to terrify the souls of the people so that they will pour their money into the coffers of the Church to save themselves and their loved ones from torment.

IV.

This word, and I have done. WHERE DO THE SOULS OF THE REDEEMED GO WHEN THEY DIE? Is there an intermediate state, somewhere short of heaven? *There is a state which is something short of the ultimate*; for some day there is to be a resurrection of the body; and not until then shall believers enter into the fulness of their inheritance. The religion of Christ is for the whole man, spirit, soul, and body. Some day we are to be perfect men and women, and we shall have new bodies, fashioned like unto His glorious body. There is to be a resurrection of the just and of the unjust. There is to be a resurrection to life, and a resurrection to condemnation. The teaching of Scripture is that even those who have died in Christ, with their sins washed away by the blood of Christ, have not entered into the fulness of their salvation, yet. The Scripture tells us where they are, and what they are; but there is something still better in store for them. Indeed, when "the time of the restitution of all things" shall have arrived, through all eternity there will be something better in store for us. We shall never have had the best.

There is a scripture which makes this very plain, one of the parables of the Lord Jesus Himself. And I would rather believe Him than the hermit on that desert island off the coasts of Sicily. I would rather believe what the Lord Jesus said than what the Roman Church teaches. The Lord Jesus drew the veil, and said, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." That was Jesus Christ's picture of the intermediate state, prior to the resurrection. That parable relates to a pre-resurrection period, for the rich man still had brethren upon the earth. The final judgment had not yet come.

This poor man had no money to pay for prayers or masses. Had the salvation of his soul depended upon

money his soul must have been lost. All he had were the crumbs which fell from the rich man's table; but when he died he was carried by the angels into Abraham's bosom, a Jewish picture of heaven. The Lord Jesus Himself put into the mouth of Abraham the saying that Lazarus had received his evil things in his lifetime, but now was comforted. The beggar now shared the unsearchable riches of heaven. He would not have changed places with any prince of earth. I am certain he would not have changed places even with the Pope himself. He was in Abraham's bosom, carried there by the angels. It does not even say he was buried. Perhaps he was buried in a pauper's grave. But there was no purgatory—only Paradise.

"The rich man also died, *and was buried*"—some people need a funeral; it is all they will ever get—"and in hell he lift up his eyes, being in torments." He was a disembodied spirit, the body was not there; the resurrection had not yet taken place.

The rich man said to Abraham, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou are tormented. And beside all this, between us and you there is a great gulf fixed." There is no altering of things beyond the grave. At all events the once-rich man found it useless to pray to Saint Abraham, or Saint Lazarus! Nor did Abraham tell him to get his priest to say masses to ease his torment. Nor did he suggest that any sort of indulgence could shorten his stay in that place of torment. The great gulf made Dives' state permanent and without remedy. As I read the Word of God, there is no offer of repentance or salvation beyond the grave. "Behold now is the accepted time; behold, now is the day of salvation."

"If that be so," said Dives, "send Lazarus to my father's house: for I have five brethren: that he may testify unto them, lest they also come into this place of torment." Did he, moved with compassion, desire their salvation? I am sure he did not. He had other reasons for not desiring his brethren to share his torment.

Abraham said, "They have Moses and the prophets: let them hear them." You cannot find a Modernist who denies the divine inspiration of Moses and the prophets who does not deny that Jesus Christ was raised from the dead. If they hear not one, they hear not the other. Abraham said, "The die is cast. It is too late!" I wonder why that man wanted his brethren to be warned? Was he sorry for them? Was there compassion in hell? I do not believe so. If there were, I believe there would be salvation in hell. He was the unjust steward, and he feared their coming to that place of torment, lest their presence there should add to his torment.

In California there was a man called Asa Keyes, the District Attorney for many years. He sent hundreds of men to San Quentin Penitentiary. It was full of men who had been convicted under his prosecution. At last Asa Keyes himself was indicted for criminal practices. He was found guilty, and was sent to the same penitentiary. The authorities would not take him in until a special room had been prepared for his confinement, for they said, "If Asa Keyes comes into this penitentiary these men will tear him to pieces; and no power could prevent them." What shall be said of the blind leaders

of the blind? What shall be said of the men who preach these horrible doctrines of purgatory, leading men by the millions to destruction? Not purgatory, but hell itself, must be their portion—and of Modernists too, who becloud the gospel, and promise salvation by other means than the precious blood of Christ.

I call you back to Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Believe on Him. As they stoned Stephen to death, did he put on a long face during his persecution and say, "I am going to purgatory"? No! No! Those that beheld him saw his face as that of an angel, as he said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." There was no purgatory for Stephen. Paul said, he had a desire "to depart and to be with Christ, which is far better"; "to be absent from the body and to be present with the Lord." Those who are washed in the blood of Christ, depart, not to purgatory, but to hear His word, "This day shalt thou be with me in paradise." That is our portion. That is our glorious future. Do you believe in Him? Have you trusted Him? If so you are saved with an everlasting salvation.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say, than to you He hath said—
To you, who for refuge to Jesus have fled?"

"Fear not, I am with thee; oh, be not dismayed;
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My gracious, omnipotent hand."

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow,
For I will be with thee, thy trials to bless,
And sanctify to thee thy deepest distress."

"The soul that on Jesus hath leaned for repose,
I will not—I will not desert to His foes;
That soul—though all hell should endeavour to shake,
I'll never—no never—no never forsake!"

THE EDITOR IN CHICAGO

Dr. Shields is in Chicago this week, speaking at the Fourth Annual Meeting of the General Association of Regular Baptist Churches which is being held in Belden Avenue Baptist Church, Monday to Thursday inclusive.

LAST SUNDAY IN JARVIS STREET

Sunday last was another good day in Jarvis Street. Dr. J. W. Hoyt, of Warsaw, Indiana, preached a splendid sermon at the morning service, the Pastor presiding. Several responded to the invitation at the close of the service. Dr. Shields preached in the evening to a large congregation, the sermon appearing in this issue of THE WITNESS. Extra copies of these sermons on Roman Catholicism are available at THE GOSPEL WITNESS Office, as are also the booklets on the Separate School Question.

THE ANNUAL MEETING OF JARVIS STREET CHURCH

The annual meeting of Jarvis Street Baptist Church was held Friday evening, May 22nd. Reports were submitted from the various departments of the church, all of which indicated a year of activity and blessing. Elsewhere in this issue we print the report of the Deacons' Board, and that of Toronto Baptist Seminary, submitted to the meeting by Mr. George Greenway, and Rev. W. Gordon Brown, respectively.

REPORT OF THE DEACONS' BOARD

Presented by Mr. Geo. Greenway.

In presenting this Annual Report, we have again to record the goodness of our covenant-keeping God to us as a church—and this in spite of our unworthiness and many short comings!

The outlook in the world to-day is such as to cause disquietude, and almost fear—for we know not what a day, or even an hour, may bring forth. And the condition of the professedly Christian church is just as serious, if not more so; for there is not only a departing from the truth of the gospel, but a carelessness and indifference among church members which is deplorable. But Timothy in his epistle reminds us that "the foundations of God standeth sure". This being so, we thank God and take courage, for He has said: "I am the Lord: I change not"; and, "The Lord knoweth them that are his."

Again the Lord has been good to us in supplying our needs. The Treasurer's report shows that the Lord has been better to us than all our fears. The Financial Statement, which has just been presented, is another record of the truth of the scripture which says, "My God shall supply all your need." Therefore we will trust, and not be afraid.

Again this year we must mention the splendid harmony, and oneness of spirit, that exists among us. "Where the Spirit of the Lord is, there is liberty"—and also blessing!

The past year was a memorable one in the life of the church, it being Dr. Shields' silver jubilee as its Pastor. As a church we rejoiced in his completion of twenty-five years as leader and under-shepherd, and in all that has been accomplished by God through his ministry. Congratulations came from churches and ministers in every part of the world. As a love-offering on that occasion the Pastor was given furniture for his garden, and to relieve some of the burden he has carried throughout the years a Seminary Jubilee Fund was instituted which reached a total of \$7,800.00. We congratulate him on the completion of his 25th year in Jarvis Street Church—as we congratulate the church for having been privileged to enjoy such a ministry—and pray that with renewed health and strength he may be spared for many years as our Pastor. (Since the close of our church year Dr. Shields has completed the 26th year of his pastorate.)

Our Bible School is still a cause for thanksgiving. The large numbers of children attending are very encouraging to the splendid band of teachers, and all who are interested in young people. A great joy too is the host of young people who attend both the School and church services.

THE GOSPEL WITNESS is issued every week, and has reached over seven hundred and thirty numbers, having just entered the fifteenth year of publication. It carries the gospel to the ends of the earth. Through its ministry scores have been converted and great hosts of the Lord's people built up in "their most holy faith".

We mention with gratitude also Toronto Baptist Seminary, which is really a part of the church; and continues to carry on its good work of training young men and women for Christian service at home and abroad.

The prayer services of the church (three each week) are a vital part of the work of the church; and are seasons of refreshment and blessing.

Mention must be made of the splendid voluntary services of the choir and orchestra, under the leadership of Mr. Penney and Mr. Hutchinson, to all of whom our thanks are tendered.

We have again to report the home-going of a number of our members, some of whom were especially well-known in the church, and had been active in Christian service: Mrs. A. H. Barham, Rev. W. J. H. Brown, Deacon J. J. Burton, Mr. J. C. Davis, Mrs. J. H. Dowdell, Miss Rose Harcourt, Mrs. Catherine Hicks, Miss Margaret Johnston, Mr. John Peachey, Miss Florence Presley, Mr. J. H. Rossiter, Miss J. Isabel Scott, Miss Mary Waterman and Mrs. M. Webb.

"There are loved ones who are missing,
From the church, and from the feast.
There are faces that have vanished,
There are voices that have ceased;
But we know they passed for ever
From our mortal grief and pain.
And we thank Thee, O our Father,
For the friends who still remain."

In closing this report, we record with gratitude the continued blessing that attends the ministry of our beloved Pastor, and, at the same time, express our unabated love and affection for him, and thankfulness to God Who has enabled him to be so fearless in the midst of opposition and criticism. As a church we are one with him in the stand which he has taken on the drink question, and more recently on the legislation granting further concessions to Roman Catholic Separate Schools. We thank God for his fearlessness in denouncing error, and his fidelity to Protestant truth. We regret the serious, accident our Pastor sustained last Fall, which necessitated his absence from his pulpit for about four months. During his absence his place was ably taken by his brother, Rev. E. E. Shields, whose ministry was much appreciated, and was fruitful in the salvation of souls. We are thankful to have our Pastor with us once more, and our earnest prayer is that he may soon be fully restored, and his ministry in Jarvis Street continued for many years, if the Lord tarry.

We go forward with unshaken confidence in our God, and in His precious word.

"His love in time past forbids us to think
He'll leave us at last in trouble to sink.
Each sweet Ebenezer we have in review
Confirms His good pleasure to help us quite through."

With such a God, and with such a leader as our Pastor, we go forward, strong in the Lord, and in the power of His might.

SEMINARY REPORT FOR THE YEAR 1935-36

As presented at the Annual Meeting of Jarvis Street Baptist Church May 22, 1936.

Teachers and students all agree that the past has been a good year in Toronto Baptist Seminary. There has been good work done. One student said he thought "Seminary" and "work" were synonyms. There has also been a fine spirit in classroom and out. In spite of the work, with one exception, students have not had serious illness. To this health the daily dinners have contributed, and we express our thanks to Miss M. Brownlow, who has directed the dinners, and to our cooks, Mr. and Mrs. Cullington, who have cooked them well. Students say they do not know what they would do without these meals.

The enrollment for the School year 1935-36 was:

For the whole year	45
For part of the year	4
Total	49

Of these the men numbered 36, and the women 13.

Practical work is stressed during the School year. Each student is expected to carry through some definite part, or more than one, in Christian work. For the months October to April (inclusive) the totals are as follows: Sermons preached, 562; Addresses given, 661; Lessons taught, 1,626; Musical numbers rendered, 1,227; Visits made, 3,195; Bibles given, 36; Testaments given, 5; Gospels given, 9; Tracts distributed, 2,507; Professions of faith made, 51; Baptisms performed, 11.

The summer months are a harvest time for such practical work. The list appearing in THE GOSPEL WITNESS last week showed: Student pastors, 5; Summer pastors, 12. This number is 47% of the men students enrolled this last year. Others, not listed, will do occasional preaching and supplying; and the rest will teach Sunday school and do personal work.

This list of seventeen is gratifying. For several years the Union of Regular Baptist Churches of Ontario and Quebec, with which we are affiliated, has been unable to contribute anything to student summer labour. Those going to fields where nothing more than board was offered, have had to depend on home help—in the few cases where they could, or on what work they might get during School days. In most fields, however, there has been financial remuneration of some kind, above board, but usually it was very small. A man ought to receive at least \$250 clear for a summer's work, in order to have enough to carry him through the next School year. Our men think themselves fortunate if they receive \$75 to \$100. Some have got much less. In a real way, our students' ministry is a "work of faith and labour of love". It deserves our prayerful interest.

When we turn to our graduates and former students, we must report, first of all, 3 graduates, and 2 who did not finish their course, in further training.

Of those engaged in the work of the ministry at home and abroad we report as follows, although our records, unfortunately, are not complete. ("Graduates" include those who have received Two-Year Certificates or Three- or Four-Year Diplomas; "Unfinished" are those who took one or more years' training in the Seminary, but did not complete the work for such diplomas.)

	Graduates	Unfinished	Total
Secretaries	1		1
Deaconesses	1	1	2
Home pastors in other provinces than Ontario*	5	5	10
Home pastors in Ontario†	19	22	41
Pastors abroad	2		2
Part-time preachers	3	1	4
Bible School workers	11	6	17
Foreign missionaries‡	9	3	12
Total number in part-time Christian work			21
Total number in full-time Christian work			70
Total number in full-time Christian work this summer, i.e., those engaged all year, student, and summer-pastors			87

"The good hand of our God upon us" has made all this possible, without any present endowment, in 9½ years (since January, 1927).

To Jarvis St. Baptist Church, its pastors and deacons, the Seminary owes its existence. We believe it a place for producing "polished shafts" for the quiver of the Lord. We solicit your prayers and your gifts.—W. G. B.

*Home pastors in other provinces than Ontario are found in British Columbia, Alberta, Saskatchewan, Manitoba, Quebec and Nova Scotia.

†Of the home pastors in Ontario 28 are working with the Union of Regular Baptist Churches of Ontario and Quebec, and of these only 2 are supported, partially, by its Home Mission funds.

‡The foreign missionaries are divided between men and women: graduates, 5 men and 4 women; "unfinished", 1 man and 2 women. Geographically these are found in Africa 4; South America 1; Jamaica 3; Palestine 1; China 2. One, however, is under appointment and one on furlough. Two others, Mr. and Mrs. Lorne MacAsh, were drowned last summer near Bear Island, Timagami, Northern Ontario, where they were missionaries to the Indians.

NEWS OF UNION CHURCHES

Otterville

The Otterville Regular Baptist Church celebrated its anniversary on Sunday last. The special preacher for the day was Rev. W. Gordon Brown of Toronto Baptist Seminary. The LaFlamme boys and their teacher played selections at the morning service, and at both services Pastor Frank Vaughan of the Rosanna Church sang the gospel. In the afternoon Mr. H. J. LaFlamme preached at Courtland. The services were well attended, and the work is growing. Next Lord's Day several are to be baptized from the Courtland Church as a result of twelve days of special meetings recently held by Rev. John Byers of Orillia. The Otterville church, in "Ontario's best village", as the advertisement informed us, is also interested in others. For instance, they are endeavouring to help Rev. Frank Roblin erect his much needed new building in East Toronto. Further, their own pastor, Rev. Leander Roblin, leaves next Monday for a series of special evangelistic meetings with Pastor Roy Hisey of Lachute, Quebec.

Bobcaygeon

On Sunday, May 17th, Rev. M. B. Gillion completed the seventh year as pastor of the Bobcaygeon Baptist Church. Seven years ago, at the commencement of Mr. Gillion's ministry, the total membership of the church was seven, and without a Sunday school. Since that time three Sunday schools have been organized, the one at Bobcaygeon averaging now fifty in attendance. In addition a regular testimony has been established in each of the following places: Galway, Nogies Creek, Silver Lake, Devitt Settlement, and Kinmount.

Rev. C. J. Loney of Hamilton was the special preacher for the anniversary. The services were all largely attended and deep interest was manifested. Rev. W. W. Fleischer of Fenelon Falls brought an inspiring message on Sunday afternoon on "Building for God". The presence of God was signally manifest, a number declaring their faith in Christ as Saviour and many dedicating their lives anew to the service of the Lord. Special music was rendered by Mr. Harvey of Washago and Miss Viola Endicott of Lindsay, also by Mr. Cunningham and Miss Iva Robertson of Scotch Line. Pastor Gillion commences the eighth year of his ministry with highest prospects for increased blessings.

Ottawa-Montreal Association

The Annual meeting of the Ottawa-Montreal Association of Regular Baptist Churches will be held in the Lachute Baptist Church on Wednesday and Thursday, June 10th and 11th. Rev. W. W. Fleischer of Fenelon Falls, and Rev. L. Roblin of Otterville, will be among the speakers. On Thursday a Council will be called to consider the advisability of ordaining Pastor Roy Hisey and Pastor Chas. Hardie to the gospel ministry. All are welcome.

Sunderland District Association

The June meeting of the Sunderland District Association will be held in Norland on Wednesday, June 10th. Sessions begin at 2 p.m. and 7.30 p.m. Pastor Robt. Brackstone and Pastor John Armstrong will be the speakers. Supper will be provided. All are cordially invited to attend.

Calvin, Toronto

On Sunday evening, May 10th, Calvin Baptist Church held Farewell services for Brother Frank Vaughan, who was leaving for his summer mission work at Rosanna, Ont. Brother Vaughan sang three special numbers which were greatly enjoyed by the congregation. A special missionary offering of twenty-two dollars was presented to him by the congregation as a love gift.

Sunday evening marked an epochal forward movement in the history of Calvin Baptist Church. The congregation decided to go forward with the purchase of a lot on Highfield Road, south of Gerrard Street. We are forced to vacate the Greenwood Theatre by July 1st. The only promising outlook is to erect a building on the aforesaid lot. With great enthusiasm and hilarious giving the congregation pledged \$347.57 as a beginning, \$104.00 being in cash. We covet your sympathy and prayers that God may enable us to complete this building. If you feel led of the Lord to help in this work with contributions or assistance of any kind we should be glad to hear from you. Communicate with Rev. Frank Roblin, 26 Ashland Avenue, Toronto, Telephone Hargrave 7297.

Wheatley

On Sunday, May 17th, the Immanuel Baptist Church of Wheatley, Ontario, held their anniversary services which were well attended. The church was decorated with spring flowers and ferns, and Rev. E. C. Wood of Chatham was the preacher. The soloist was the talented boy soprano, Stanley Mills. Mr. and Mrs. Wood also sang at each service, by request. The messages were inspiring and uplifting as Mr. Woods earnestly preached the Word at three services in the church and one at Campbell side road mission, pleading with the lost and wayward to return to their God, and encouraging those in the way to higher and better service for their Lord.

Forward Movement Campaign

A Forward Movement campaign among the Union of Regular Baptist Churches of Ontario and Quebec is being launched the first week in June. A meeting was held in Orangeville on Tuesday evening, May 26th, and one at Hespeler on Wednesday, May 27th, including the Galt and Guelph Churches. Among the Campaign speakers are The President, Rev. Alex. Thomson, Rev. C. J. Loney, Rev. P. B. Loney, Rev. W. E. Atkinson, Rev. W. N. Charlton, Rev. M. B. Gillion, Rev. F. W. Dyson, Rev. W. G. Brown, Rev. W. S. Whitcombe, Rev. John Byers, Mr. W. C. Boadway, Mr. J. E. Jennings, Rev. W. E. Smalley, Rev. C. S. McGrath, Rev. A. C. Whitcombe, and Rev. G. W. Searle. Further particulars will be found in The Missionary Bulletin to be issued this week.