

# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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## The Jarvis Street Pulpit

### WHY I AM NOT A ROMAN CATHOLIC

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 13th, 1940

(Stenographically Reported)

"For there is one God, and one mediator between God and men, the man Christ Jesus;

"Who gave himself a ransom for all, to be testified in due time."—I. Timothy 2:5, 6.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Revelation 22: 8, 19.

#### Prayer Before the Sermon

We have come together this evening, O Lord, that we may worship Thee. We acknowledge our dependence upon Thee, the God of all grace. Thou hast been pleased to reveal Thy glory in the face of Jesus Christ; and we worship Thee as we have seen Thee in Him Who is the express image of Thy person, and the effulgence of Thy glory.

We thank Thee that Thou hast had compassion upon us in our sin, and that Thou hast taken knowledge of the limitations of men and women in the flesh. Therefore hast Thou given to us Thy Holy Spirit, that He may enlighten our understandings, illuminate the sacred page of His own writing, and help us to understand the truth as it is in Jesus. Help us this evening that we may be as scholars in Thy school, ready to receive the truth in the love of it, desirous that it shall be mixed with faith as now we hear it.

We thank Thee, O Lord, for this occasion when multitudes throughout the land render praise and thanksgiving to Thee for all Thy goodness. Notwithstanding the prevailing darkness, notwithstanding the clamour of war, we are able to see by faith in Jesus Christ that the Lord reigneth; therefore may the earth—and especially the isles—rejoice. We thank Thee for Thy goodness to us as an Empire. We bless Thee that Thou hast saved us from capitulation to force, and to the powers of darkness. We thank Thee that thus far Thou hast preserved us, and given us strength for the battle. We thank Thee for the victories which have been won, and for the strength of the defense which has stood so valiantly against the foe. We look to Thee now for further blessing, and we are confident that the eyes of the Lord run to and fro in the earth to show Himself strong in behalf of those whose hearts are perfect toward Him.

We pray, above everything, that the hearts of Thine own people, and of the peoples of the Empire, may be so disposed toward God that we may be channels of Thy grace and power to save the world from being shrouded completely in the threatening darkness. We thank Thee for Thy good hand upon us. We commend to Thee most earnestly once again all the Governments of the Empire, and especially the government in Britain. We pray for the King and Queen, and for the whole Royal Family; for the Prime Minister, his colleagues, the commanders of all our armed services, and for every man engaged therein; for all fire-fighters and rescue workers; for all war-workers, wearied often at their benches and shops; for mothers and children, Red Cross workers, nurses and physicians. How weary the multitudes yonder must be! Give them nightly rest in their shelters as Thou dost give to Thy beloved sleep. Nerve them for the battle we beseech Thee; and grant a speedy victory. Meanwhile, help us that with grateful hearts we may recognize the blessing of the Lord, and give Thee thanks continually for Thy goodness in this land, in this highly-favoured hemisphere.

We pray especially for the Republic to the south of us; that Thy hand may be, not only upon the President and those associated with him, but, in this time of crisis, upon the great multitude, the millions who may have so much to do with hastening a happy issue of this great conflict. The Lord bless them and use them as His instrument, and bring them speedily and with ever-increasing might to the help of the Lord against the mighty.

Instruct us out of Thy Book this evening, and help us that we may profit by an examination of Thy Word. For Christ's sake, Amen.

We in this place, without apology, stake our all upon the authority of Holy Scripture. This, to us, is the supreme court, the last court of appeal. To us, the plain and unmistakable teaching of Scripture is an end to all controversy. All religious errors, all departures from the truth, all heresies, if I may use a word of ugly association, have this common characteristic: they consist either in additions to Scripture, or subtractions from Scripture, or a little of both. All heresies may be put in one of three categories: the Bible-plus, the Bible-minus, or the Bible with some deletions and some additions.

What is Christian Science? The Bible *plus* Mrs. Eddy's, "Science and Health, or Key to the Scriptures". What is Mormonism? The Bible *plus* the Book of Mormon. What is that crude cult called Russellism? The Bible *plus* Pastor Russell's "Studies in the Scriptures". What is Pentecostalism? The Bible *plus* the authority of an emotional experience which they call "the baptism". What is Modernism? The Bible *minus* its supernatural elements, and when it is finished, *minus* its supernaturalism in general. What is Romanism? The Bible *plus* the authority of the Church and the efficacy of its sacramentarian system.

I propose to try to show you this evening that a true Christian should not be subject either to a *plus* or to a *minus*. I believe for myself in the authority and sufficiency of the Holy Scripture without any *plus* or *minus*. So far, I have found nothing better.

Some years ago at the close of a service a minister came forward and with him another whom he introduced as one of his deacons. I greeted him, and he said, "I have heard you preach before, and was converted through a remark you made at that time." "Where and when was it?" "At the close of a service that I had attended at the invitation of a friend. He took me up and introduced me and told you I was a Roman Catholic. You did not say much, just that you were glad to meet me, and then you said, 'Keep this clearly in mind. There is one God, and one mediator between God and men, the man Christ Jesus.' That single text led me out of the darkness of Rome, into the marvellous light and liberty of the gospel." I have selected that text this evening as a foundation for my remarks.

But here let me note that the term, Roman "Catholic", is in itself a misnomer. Catholic means universal; or, literally and etymologically, "according to the whole". John three: sixteen is a *catholic* text: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The whole world is embraced by the love of God, and whosoever is in it may receive the provisions thereof. That is true catholicity. Said Paul, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." That is a truly *catholic* text. It embraces everyone who is related to Christ.

I am, I dare to believe, a Catholic according to the creed: "I believe in the holy Catholic Church." I would not be offensive, but I am unable to believe in the Roman Catholic Church. The terms "Roman" and "Catholic" are mutually exclusive. The two words ought never to have been married. Though without judicial authority, I would pronounce a decree divorcing them forever.

I shall try to tell you why I am not a Roman "Catholic". Romanism, as I prefer to call it, has in it very much of truth. In some aspects, Romanism is biblically orthodox. The Roman Church teaches the divine inspiration and authority of the Scriptures. No Modernism is long tolerated within the pale of Rome. Unless I am mistaken, it was a Pope who labelled departure from the faith by the term, Modernism, in an encyclical denouncing it, and excommunicating its advocates. The Roman Church never denies the essential Deity of Jesus Christ. It proclaims that Jesus Christ is God. Dr. Harry Emerson Fosdick may say that the Virgin Birth involves a biological miracle that is "unthinkable" to the modern mind, but the Roman Church never denies the scriptural record of the virgin birth of Christ, that He was born of a human mother but had no human father. The Roman Church does not deny the supernatural in the character and life of our Lord Jesus Christ. There is no disposition on the part of Rome to put a question mark after the biblical records of miracles. It holds that He was supernaturally born, and that He supernaturally lived.

The Roman Church never denies the vicariousness of the death of Christ, that He "died for our sins according to the Scriptures". The Roman Church never denies the historicity, the actuality, the reality, of His bodily resurrection. All these great principles are denied by branches of what is called Protestantism. It has become a Protestantism with the protest eliminated. But Romanism does not deny the resurrection and ascension of Jesus Christ.

Nor does it deny the great biblical doctrine of sin, that we are all sinners. Such denial is left to some Baptists, and Presbyterians, and Anglicans, and United Church men, and Unitarians, and Nothingarians. But Rome does not deny the reality of human sin. Nor does it ever attempt to make light of the scriptural doctrine of future retribution. The Roman Church does not play fast and loose with sin after that fashion.

You say, "Then what is wrong with Romanism?" I shall try to show you that all these truths, while theoretically accepted and proclaimed, are practically nullified in every instance by a *plus* or a *minus*.

#### I.

For instance, THE ROMAN CHURCH ACCEPTS THE PRINCIPLE OF THE DIVINE INSPIRATION AND AUTHORITY OF HOLY SCRIPTURE. There is no question about it. But it adds not a little to that. I said just now, it is the Bible-plus.

Let me read from their own works:

I quote the first two articles from the creed of Pope Pius IV.:

"1st. 'I most steadfastly admit and embrace apostolic and ecclesiastical traditions, and all other observances and constitutions of the same Church.

"2nd. 'I also admit the Holy Scriptures, according to that sense which our holy mother the Church has held, and does hold, to which it belongs, to judge of the true sense and interpretation of the Scriptures: Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.'"

Again, the Council of Trent receives,

"With sentiments of equal piety and reverence, all the Books, as well of the Old as of the New Testament, since one God was the author of them both, and also the traditions relating as well to faith as to morals, inasmuch as coming either from the mouth of Christ himself, or dictated by the Holy Spirit, they have been preserved, in the Catholic Church, in uninterrupted succession."  
—(Canons of Trent, page 17, Paris, 1832).

Do you see? It is the Holy Scriptures *plus* the authoritative interpretation of the Church, and the denial of the right of private judgment. Hence it is ever the practice of the Church of Rome, where it has power to do so, to deny to the people the possession of and privilege of reading the Scriptures for themselves. The Bible is the Word of God, but you cannot understand it—only the Church is qualified to interpret it. The knowledge of God contained in the Scriptures must be diluted by the addition of the traditions of the Church and the interpretations of the fathers; and at least this Pope (Pius IV) declares as part of his creed, "I will accept no interpretation of the Scriptures that has not the unanimous support of the fathers." That excludes us altogether!

In some places when it suits them, they quote the Scriptures. There used to be a very famous man in Toronto, Professor Goldwin Smith, tutor at one time to the late King Edward VII. He lived in what is now The Grange on Beverley Street. He was recognized as a very scholarly man, but holding very radical ideas. One day one political party would quote him as though his word were the final authority on every subject—but only when he agreed with them. When he did not, the same party, either Liberal or Conservative as the case might be, would say, "He is only an Annexationist." So people sometimes quote Scripture to support their own positions when it suits them; when it does not, they discard it. Such is the attitude of the Roman Catholic Church.

I wish I could continue that argument and spend the rest of my time citing texts of Scripture which would assure you that the Scripture itself claims to be the supreme authority in all religious matters, for it abounds with such contentions; but I shall assume you understand that. It is sufficient to say that the Roman Church nullifies the authority of Scripture by interposing its own interpretation thereof between the Bible and the individual soul. The truth is there, but as I shall show you in many other cases, the Roman Church plays middle-man all the way through.

## II.

I am not a Romanist because THE SCRIPTURE TELLS US THAT THERE IS BUT "ONE MEDIATOR BETWEEN GOD AND MEN." How full the Scripture is of that truth, of the privilege of direct access to God, of the competency of the soul unto God! No individual here needs anyone to stand between him and God.

There is a lovely story in the Old Testament which is illustrative of that great truth. When the brethren of Joseph came to Egypt the second time when as yet they did not know who he was, when they knew him only as the governor of the land of plenty, when he had wrung from them a confession of their sorrow for what they had done in the long ago, and when he saw they were truly penitent and resolved never to do it again, when Judah pleaded to be allowed to remain as surety for his brother Benjamin, saying, "How shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father," I think Joseph heard them saying in their hearts, "We did it once—oh, we did it once, but we will never do it again." When he heard that, he could no longer restrain himself and said, "Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren."

The throne room was cleared, and Joseph stood alone while he "made himself known".

That is the gospel. The Lord of the storehouses needs no one to stand between the soul and Him. "Men and brethren, what shall we do?" "Go to confession?" "Go to Mass?" "Do Penances?" "Follow the prescribed rules of the Church?" No! "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Saul of Tarsus, one of the bitterest enemies of the church of Christ of all time, heard—not the voice of a pope, or of the Church, but a Voice from heaven calling him by name, saying, "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest"—thus our Joseph still makes himself known to His brethren.

When the Philippian jailor came in trembling, saying, "What shall I do to be saved?" what was the answer? Was he told to confess to the priest? Accept the prescribed penances? Receive absolution? Come to Mass? Go through the whole sacramentarian system? Not so reads the Scripture. "Believe on the Lord Jesus Christ, and thou shalt be saved."

*But Rome interposes many mediators.* First there is *the intercession of the Virgin Mary.* I have a book in my hand, "Glories of Mary". It is rather an old one, but it exalts Mary to an equality with God; calls her "the queen of heaven"; and declares that her intercessions are absolutely indispensable to salvation. You may not come to God, nor to God as revealed in His Son Jesus Christ; you must go to Him through the Virgin Mary. What scriptural warrant is there for such teaching? None whatever. The Bible does not contain a word that justifies such exaltation of Mary.

But that is not all. We must come not only through Mary, *but through the saints.* This book I hold in my hand is well bound, is nearly one hundred and forty years old—I have some two, three, nearly four hundred years old. This book is for the use of the laity, containing the Masses appointed to be said throughout the year. There is a calendar, and a saint for every day of the year. The faithful are exhorted to pray, not directly to Christ, nor even only to the "holy mother", but to the saints.

For instance, here is a prayer to "Saint Patrick". I think there is good historical evidence to show that Saint Patrick, so-called, was not a Roman Catholic, but a Baptist. Even I may be a saint some day!

Here is a prayer to be said in connection with the Mass on the seventeenth of March.

It is a prayer pleading the "merits" of St. Patrick:

"O God, who wast pleased to send blessed Patrick, thy Bishop and Confessor, to preach thy glory to the Gentiles: grant, that by his merits and intercession we may, through thy grace, be enabled to keep thy commandments."

Here is a prayer pleading the "merits" of St. Joseph, the husband of the mother of Jesus:

"Grant, we beseech thee, O Lord, that we may be assisted by the merits of the spouse of thy most holy Virgin-mother, and that what we cannot obtain through our own weakness, may be granted us by his prayers."

(Continued on page 9)

### TORONTO BAPTIST SEMINARY

At the thirteenth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, a report of which, by the Secretary, Rev. W. S. Whitcombe, is contained in this issue, the Seminary session reached one of the highest points in the whole Convention. Seminary graduates and former students crowded the lower platform, the pulpit platform, and a large part of the choir.

Before we write a very urgent message for our readers about the Seminary, we set out herewith an extract from the report of the Executive Board as follows:

For thirteen and one-half years Toronto Baptist Seminary has been carrying on its noble mission of preparing young men for the Baptist ministry and young women for various branches of Christian service. Its graduates to the number of ninety-eight have been given a training which is at once reverent and thorough, true to the ideals of evangelical Christianity and to the principles of sound education. Approximately one hundred and fifteen graduates and former students are now engaged in full-time service. These men and women are proclaiming the Gospel in all its purity, and they have made a large contribution to the work of the Lord, especially within the sphere of the activities of the Union.

In common with other educational institutions for men throughout the Empire, at the beginning of this second year of war, because of the enlistment of actual and prospective students, the Seminary finds itself with numbers seriously depleted. In view of this critical situation it has been thought wise to suspend lectures and formal classes for this school year. There is no thought of closing the Seminary, since the need for such an institution is as great as it ever was. This interval will be regarded as a prolongation of the summer recess, and as a time for consolidating gains and paving the way for greater progress and usefulness in the future.

While the suspension of formal classes will reduce the usual expenditure, some expenses will continue, as it is expected some work will be done; so that contributions to the Seminary Fund will still be needed.

The Board would strongly commend the work of the Seminary to the churches of the Union, and would solicit the earnest prayer and practical support of all our people, especially in this time of emergency, in order that together we may gratefully and cheerfully share the burden of this ministry, which is so vital to the welfare of the Union.

#### PRACTICAL WORK REPORT

*Fields of Service*—During the thirteen and one-half years, the number of graduates has been ninety-eight. Of these and other former students the following are engaged in the ministry:

Pastors in Canada .....	70
Pastors Abroad .....	6
Foreign Missionaries .....	21
Summer Pastors .....	11
Home Missionaries and Evangelists .....	7
Total number in full-time service— summer of 1940 .....	115

The foregoing gives only a partial idea of the work of the Seminary. A large number of students who have passed through our class-rooms are now actively engaged either as lay-preachers or in other positions of leadership, who are not reckoned in the statistical report above because they are not in full-time official service. From reports we have received, a very conservative estimate of the number of people reached by our students in official service week by week would not be less than fifteen thousand; and there is not one among them who does not believe the Bible to be the Word of God, or who preaches anything else than Jesus Christ and Him crucified as the way of salvation.

All this has been accomplished in thirteen and a half years without a dollar of capital, although it has cost in actual outlay many thousands of dollars which the Lord in His grace has supplied to the Seminary Fund.

In the photographic reproduction of the Wednesday afternoon session of the Convention—or rather, of part of it—all but five in the front row are Seminary men, while many of the Seminary men are standing.

#### WHY WE HAVE SUSPENDED CLASSES

Readers of this paper will readily understand that Seminary students have been made fully aware of the urgency of war-duty. The result has been that a number of our students are in the armed services. The Seminary has never offered an easy life to any of its students: only men of heroic spirit stay with us. That fact is well known. How many men have enlisted in the various branches of the armed services, who, but for the war, would have come to the Seminary, we have no means of knowing; but we feel morally certain there are many. The Seminary was not without students, and students of noble character; but such students as could have come were debarred from the army either by some slight physical defect or prevented from joining by some other good and sufficient reason. We could not see among actual or prospective students one who showed any signs of anything but an heroic attitude toward the war.

We are aware that some religious educational institutions, while reduced in the number of students, are still carrying on; some of these are of an undenominational character, and have a larger constituency to draw upon and have a lower educational standard than the Seminary; while their neutral undenominationalism would be likely to make a stronger appeal to men who are not clear in their thinking on great issues, and who in great crises would be disposed to the line of least resistance. The Seminary makes its appeal to men who fear nothing and nobody but God. The Trustees and Faculty therefore felt that the lesser number of students would make the cost per student too high. Arrangements will be made, however, to keep all our prospective students in view; and to keep our Faculty together; and we hope to provide opportunity for students in course to carry on much of their work extramurally. *We cannot too strongly state that our classes are merely suspended, not, we hope, "for the duration" of the war, but only for this school term.*

While the suspension of classes will reduce expenses, it is impossible to avoid a very considerable annual obligation. We therefore appeal to our friends to continue their support of the Seminary Fund; and we ask those who have not yet done so, to give the Seminary a place in their wills. We know of no other Baptist institution in the entire Dominion of Canada, having the educational standards of Toronto Baptist Seminary that is wholly true to the great principles historically held by Baptists, including of course, and growing out of, belief in the full divine inspiration and supreme authority of Holy Scripture. We can see no present prospect of a clear Baptist testimony being given from the Baptist pulpits of the future in Canada save through graduates of the Seminary, and of the Western Baptist Bible College in Calgary. We therefore ask all true Baptists to continue their support of these two institutions to enable them to do still greater work in the future.

# THIRTEENTH ANNUAL CONVENTION

Of the Union of Regular Baptist Churches of Ontario and Quebec.

Held in Jarvis St. Church, October 8-10, 1940

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Our Convention had a good beginning with two fine addresses on "Our Message in Wartime". They were delivered by two of our own men who saw service in the last war: Rev. E. C. Wood brought us a helpful message on "A Call to Repentance and Prayer". Mr. Wood with characteristic modesty has never advertised his military prowess, and his kindly bearing would almost forbid anyone to think of him as a winner of the Military Medal. But such he is, and therefore all the more qualified to speak to our Convention on such a theme during this second World War. Rev. J. Byers of Orillia, who saw service in the Middle East in the last war, always has something to say, and never fails to say it forcefully. His "Message of Encouragement" was both encouraging and heart-searching, and was a fitting introduction to the Convention we were to enjoy.

The Convention proper was opened on Tuesday evening with a great presidential address by Dr. Shields, entitled "The Mission of the Churches of the Union". The Board of the Union "drafted" Dr. Shields for this task, refusing longer to allow him to be merely a spectator at our Conventions. Rev. H. C. Slade, Vice-president, expressed the feelings of all when he said, "We have received much help and inspiration from visiting speakers to our Convention, but we have one of our own number who is second to no preacher on the American continent." We wish that every member of all of our Union churches could have heard the President's masterly address on Baptist principles. There are some Baptists who spend much time apologizing for their peculiar doctrines. Our President is not numbered among such weaker brethren. If our peculiar doctrines are not scriptural then they are excess baggage, and we shall be so much the stronger without them: if they are scriptural then they are essential to a New Testament Church, and we ought to proclaim them fearlessly and authoritatively. Dr. Shields' preaching has a way of putting iron in his hearers' blood, and the diet we fed upon in the opening session will do much to strengthen us for the task of the coming year. Seeing that this address is not to be published in full—a fact which we greatly regret—we feel that at least a few extracts ought to be printed in this report.

Dr. Shields likened the Christian religion to a garden which, though very beautiful, is always subjected to blights of one description or another. "It is," he said, "a constant battleground. The Church is a garden full of trees of God's planting, flowers of His culture, tender vines flourishing for His pleasure, but every one of them is subject to blight. The Bible is like a garden full of precious fruits, a garden of delights where the flowers of truth bloom, but they all have their enemies. Unless we are always vigilant, the beauty of a garden is very soon destroyed, and we need, as Pastors and Christian workers, to awaken and be on guard. The precious truths of our gospel need to be protected from the onslaughts of the enemy. The Union was brought into existence for this very purpose.

"The Baptist position magnifies the individual; it is an individual matter, a personal matter, that of salvation. We cannot hand these souls over to anybody save to God alone. Then being saved as individuals, companies of individuals come together, not suppressing their individuality.

"The New Testament doctrine of the place and importance, character and essentiality of the local New Testament Church is strongly assailed in our day. There is a necessity of laying renewed emphasis upon the distinctive view of the local church, as Baptists hold it. The Baptist view of a local church is that it is a little regenerate society. A New Testament church is a spiritual democracy, not a hierarchy. Nobody has any right to interfere. A church is self-contained and governs itself. It is possible thus to develop a spiritual community where the Spirit of God will have free course. I believe, if it were investigated, the whole system of democratic government has grown out of this New Testament doctrine of the church. Those men who, in time past, believed the Book and who were called Independents in contradistinc-

tion to any ecclesiastical control, who prayed to God and kept their powder dry, it was men of that quality who gradually produced the British democracy. It is as we stand by this Book and keep the principles of this Book that we shall remain and continue."

## Home Missions

As so often happened, on Wednesday morning our programme overflowed the time limits, but no one thought of objecting, for it was a time pressed down and running over with good things. The beginning of this day's feast were addresses by Rev. John Boyd of Sudbury and Rev. R. E. J. Brackstone of Kapuskasing, who spoke on "What the Home Missionary Programme of the Union has helped me to do in my church." Because of the manifest blessing of God that has rested upon their pioneer labours in Northern Ontario, these two Seminary men have become symbols of our entire Home Missionary programme, and thus they could speak for all our young pastors who in the true apostolic succession have known the sacrifices and labours of pioneer missionary courses.

Mr. Boyd stated that he could not begin to tell the Convention what it had meant in his experience as, month by month, the Home Mission grants had come. Many a time he had been brought face to face with some great need just when his pockets were empty, and he was unable to go at that moment to the soul crying out for a word of help; then he remembered that shortly he would be receiving the cheque from the Union and would thus be enabled to meet the need.

"The whole programme of the Union," Mr. Boyd said, "has inspired and enabled us to develop in our people a New Testament spirit with missionary interests. We have been able to give somewhat to the missionary cause of the Union. Besides this, we have a radio work at a very heavy expense, but we are thankful that we have been able to meet it. Much of our time this summer has been spent travelling around visiting people who have been reached by radio. We have heard from dozens of places where they have no gospel testimony at all. We trust that under God's rich blessing, you will enable us further to go into a much greatly expanded field of service that in turn these churches shall minister to the establishing of other churches of this kind under the grace of God."

Mr. Brackstone began by reminding us that the Missionary programme of the Union was the same as that of the Book of Acts, and he had not gone far in telling us the story of the work at Kapuskasing until we all felt that it, too, was a continuation of the Acts of the Apostles. As we thought of the results of that programme in Kapuskasing, we gave thanks to God for the manifestation of the power of the gospel in our day. This church is now nearing the self-supporting state after a little more than four years of history. A number have professed Christ, including several French-Canadian Roman Catholics. One of these, Mrs. Richer, was present at the Convention and inspired and thrilled the whole Convention again as she did last year. All this work was made possible, as these friends reminded us, by the regular support received from our Home Mission funds.

Words of greeting from our Regular Baptist Brethren in the Canadian West were read by the Secretary, Rev. W. S. Whitcombe, who also told, in a few words, of the great work being done in the Western provinces of British Columbia and Alberta by those of like mind with us.

"The Relation of Giving to the Spiritual Life of the Church".

Last year with some fear, we introduced in our programme a discussion of this nature; it was such a success that we made a place for it this year also, though we wondered if the high spiritual level of last year could be attained again. We were not disappointed. Rev. R. D. Guthrie of Briscoe Street, London, led the discussion, with a fine exposition of II Cor. 8:7: "See that ye abound in this grace also." Mr. Guthrie always means business, and when he takes a matter in hand it never fails to move. A striking example of this is given by the 60 percent increase over last year in the

contributions from this church to our Union treasury. And, it should be added, the contributions of last year were no small amount. A man with this record has a right to a hearing when he speaks on the subject of giving, and the Convention heartily accorded it to Brother Guthrie. He was followed by Deacon D. G. Aceti of the Timmins Church, and Deacon J. E. Jennings of Jarvis Street Church. Some might call these brethren "laymen", but Baptists do not recognize as scriptural the distinction between "lay" and "clerical". While these brethren are not pastors, the weight their words carry makes it evident to all that they are men truly set apart by God for His own service. Mr. Aceti was converted from Roman Catholicism, and Mr. Jennings from Protestant "Churchism"—an equally fatal spiritual blight. The experiences of these two brethren were quite different, yet may both be summed up by saying that they were the outcome of a regenerate soul facing the teaching of the Word concerning the grace of giving and bowing in obedience before it. Thank God for such men as these in our midst. If they were set loose in our churches to give their testimony it would do much good. Rev. J. R. Armstrong called upon Deacon Harry Knights of his former charge at Maple Hill. This farmer-

deacon's fine word served to remind us that dwellers in cities have no monopoly on the Lord's promise: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

It is perhaps impossible to pass along in print the spiritual atmosphere of such a session as this, but those who were present will be able in some measure to share it with their home churches. Our financial report shows a large increase in the givings of our churches as compared with those of a year ago, and we are convinced that the impetus of our last great Convention sent us off to a good start. Believing that there is a vital connection between the spiritual life of our churches and their giving, we are confidently expecting an even greater increase in the givings during the coming year. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

#### Wednesday Afternoon

This meeting was devoted to our missionary interests among French-speaking peoples in Europe and in Canada. The first speaker, Rev. William H. Frey, pastor of the church at



Part of the attendance at afternoon session, Wednesday, October 9th,  
Baptist Churches of Ontario and Quebec.

Bienne, Switzerland, has now been so long with us and has learned to speak English so well that we have almost forgotten that it is only a little more than two years since he came to us a "stranger in a strange land". Mr. Frey brought us "up to date" on the news from our Baptist brethren in Europe, though the little information that filters through the rigid control of the censors, is necessarily of the most general character. We do know, however, that all the pastors are reported safe and sound. This is great cause for thanksgiving. Mr. Frey told us that it was rumoured Pastor Georges Guyot of the rue de Naples Church, Paris, was in German concentration camp. We have already been requested to remember this brother in special prayer, and would again remind all our churches of him and his family. May the Lord stand by him as He did by another "political" prisoner of an ancient dictator and deliver him out of the mouth of the lion. Pastor Guyot is no longer young, and a concentration camp would likely be tantamount to a death sentence. For the rest, our churches and people remain at their posts. While it is true that we cannot communicate with them or send them financial support, only a strangely perverted conception of missions would induce us to lose interest in them

or to forget that our most effective aid will be, as it indeed always has been, in "labouring with them in prayer".

"For so the whole round earth is every way  
Bound by gold chains about the feet of God."

Just as surely as we believe in prayer, then, let us not sin against the Lord in ceasing to pray for them. Our greatest comfort concerning their work will ever be that though there is a cruel enemy between us and them, they will continue without our financial aid to preach the unsearchable riches of Christ. Not until after the war shall we learn the story of their work of patience, of their heroic sacrifice and the divine blessing crowning it, but in the meantime our faith may leap the man-made barriers and rejoice with them in the triumphs of the gospel in war-torn Europe.

#### Le Canada Français

Our thoughts were then turned to a vast mission field at home, the existence of which but few Evangelicals have so much as suspected. The presence of a converted French-Canadian woman, Mrs. Oscar Richer of the Kapuskasing Church, brought this almost untouched field before us in personal terms, for it was only last year that Mrs. Richer



1940, at the thirteenth Annual Convention of the Union of Regular  
outside Jarvis Street Church, Toronto.

thrilled our Convention and all our churches by the story of her conversion from the darkness of superstition to the light of the gospel. Miss Leila Boyd, a graduate of Toronto Baptist Seminary, also gave an able and convincing address on the subject, "Ought We to Evangelize French-Canadian Roman Catholics." We should like to print both these addresses, but space does not permit. They are, however, stenographically reported and will be sent to any church organization that could make use of them in deepening interest in French-Canadian work. But even more than what they said, was the personal experience of these two ladies, attested by their presence with us, that the gospel we preach can and does save men and women who speak a strange tongue, who have been fed from their earliest years on bigotry and intolerance. Miss Boyd, a sister of Rev. John Boyd of Sudbury, came to the seminary with only a reading knowledge of French. In the special classes carried on in the Seminary she learned to speak French, and for three years courageously taught French-Canadian boys and girls in a school in the wilds of Northern Quebec. Living with French-Canadians, she has learned to know them and to appreciate their fine qualities of heart and mind, and above all she has seen the power of the grace of God to transform and enlighten. This was indeed a great session, and more than ever before the burden for our French-speaking fellow-citizens, nearly a third of the total population of our great Dominion, was laid on our hearts. Little wonder that the convention instructed the Board "to place special emphasis on the work of French-Canadian evangelization in Ontario and Quebec".

#### Wednesday Evening

Again we wish it were possible to print the two great messages to which we listened. It was not Seminary night, but no more effective proof of the Seminary's work could be offered than the two brethren who preached—Rev. J. R. Armstrong, and Rev. H. C. Slade—the latter our beloved "Bishop of the North". And as always, it was not only what these men said that moved us, it was what they have done, what they are. Mr. Armstrong has just resigned from a strong church that has experienced great blessing under his ministry. We may say in passing that under his leadership this church increased its missionary givings last year by 41%, and this increase was in turn an improvement on the 100% increase of the preceding year. Our Brother has just given up this church to become a Home Mission pastor in a pioneer work in Snowdon, a suburb of Montreal. There he will have no fine church building with a pipe organ, nor great crowds as at Hespeler—he will preach in a store to the handful of people and undertake all the problems and difficulties of a new work in a great city. But the prayers of our people will follow him as he fulfills his ministry in the spirit of his text, "Whereunto I also labour, striving according to his working, which worketh in me mightily." (Col. 1:29). Mr. Armstrong is possessed of an attractive personality and a fine speaking voice, which lend great weight to his preaching. Knowing his sacrifice and the spirit of consecration in which it is made, we look forward to seeing great things in Snowdon.

Rev. H. C. Slade speaks like the true veteran he is. One cannot hear this brother without being aware that his soul is on fire, and he has a way of communicating his fervour to those who hear until their souls also begin to glow with a holy fire. His church is a great centre of evangelism, and its vision, like that of the pastor, does not stop with its own needs but looks beyond to French Canada, to Ontario, Quebec, the West, the Maritimes, and to the regions beyond. God give us more such men and we shall have more churches of this sort.

#### The Annual Report

Annual Reports are proverbially dry as dust, but there was no dust about this report, and the delegates and friends seemed to find it full of interest and encouragement. We may let it speak for itself as it is to be had for the asking. There are twenty-six pages packed with information about every department of our activities and it is put out in printed form for the express purpose of laying all possible information before our friends. We shall be glad to send a copy to those who address their request to the Union Office, 337 Jarvis Street, Toronto. We quote only one paragraph here:

#### A Splendid Financial Report

"The Convention will remark with much satisfaction that for the first time in a number of years the auditor's report shows no deficit in the general funds. For this we thank God. The overdraft shown in the Convention fund will, we trust, be made up by the special offerings brought to the Convention for this purpose, and also by the liberality of all the delegates and visitors. The income for this year is considerably larger than that of 1938-39. The statement showing sources of income reveals that a number of our churches have made amazing increases over last year in their contributions to the Union. The Board feels a special satisfaction in this not only because it enables it to help additional causes, but also because it expresses the confidence of our people in the way in which their trust has been fulfilled. And most of all the Board, together with all our churches, rejoices in the manifest way in which the blessing of the Lord has rested upon the various causes with which we are associated."

The following Budget recommendation was unanimously passed:

80% Home Missions (with special emphasis on French-Canadian work).

12% Toronto Baptist Seminary.

8% Western Missions.

#### Seminary Afternoon

Dr. Shields, the founder and president of the Seminary, presided over this session in his usual masterly fashion. He announced with deep regret that it had been found necessary to suspend lectures and formal classes for this school year because of the enlistment of actual and prospective students. He emphasized that there is no thought of closing the school that has proved to be such an instrument in the hand of God for preparing faithful ministers of the Word. Rev. J. Fullard of Lindsay delivered an able and convincing address on "Review of the achievement of the thirteen years of the Seminary's History." All our men speak well, and we were never more proud of them than when spontaneously, without previous coaching, they added their contribution to the discussion. As we proceeded, one thing became apparent above all others: A school cannot die that has produced such men and women as spoke to us. By that we do not mean merely that the end for which the Seminary was established will be fulfilled in the life and ministry of its present graduates; that is true, but what was made evident to all in this discussion was a greater determination than ever before that the Seminary must go on to a greater and larger ministry. It may be that this year's recess will awaken all friends of the Seminary work to a keener realization of the need for such a school—perhaps some have been half inclined to take the Seminary for granted, only half seeing the size of its work and the weight of the burden it has been for the one who above all others is responsible for it. We are confident that this year will not be wasted, if it serves to awaken all our friends to the part they can play in this work by directing promising men and women to us, and in helping us to meet the cost of carrying on.

#### The Closing Session

On Thursday evening there was a great attendance and a great message. The large regular Thursday evening audience, supplemented by Convention visitors and friends overflowed the ground floor and there was a goodly number in the gallery. These Thursday evening preaching services have become justly famous in Toronto. Dr. Shields has a great God and a great gospel, and in these days of world crisis has brought the comfort and encouragement of the Word to bear on present events. This ministry is warmly appreciated by many who have been forced by the turn of events to acknowledge the bankruptcy of a modernism which has been chiefly engaged in crying peace, peace, when there is no peace. It was a fitting climax for our second wartime Convention, and at the close the President proposed the following resolution on the war:

"WHILE earnestly expressing the belief that at this late date in the war's progress any expression of loyalty to the King and the Empire in this the most righteous of all wars on the part of any religious body within the Empire should be unnecessary, in view of wide-spread, pre-war, pacifist



opinions, and of the possibility that a few such irrationalists may still survive, this Convention of the Union of Regular Baptist Churches of Ontario and Quebec declares its conviction that in the present war against Germany and Italy, the Empire is contending, not only for everything that is elementary to Christian civilization, but for every essential principle of Christianity, itself, and that, therefore, the Government of Britain and the Empire merit the utmost support of all Christian people everywhere; and that without reserve, we pledge our support of the British cause in Canada and throughout the Empire in our prayers, by our effort to the last ounce of our energies and to the last drop of our blood."

#### A Great Convention

This was a Convention that will live long in the memories of all who shared it. It was memorable for its spiritual power and for the record of the achievement it reviewed and the still greater ones it planned. Our deficits that have long had the proportions and the effect of a millstone, are now things of the past; our Home Mission work has been abundantly fruitful and gives greater promise than ever; the foreign work in France remains at its post; and until we can send financial aid to Europe again, we have the Convention's order to emphasize work among French-speaking Roman Catholics here at home. How much there is here for which to thank God, both the past accomplishment and the future promise. And best of all, "how good and how pleasant it is for brethren to dwell together in unity!" This is democracy at its best—democracy in action, not a mere talk fest, but the unity of the Spirit in which brethren labour together for the furtherance of the gospel—"there the Lord commanded the blessing".

#### WHY I AM NOT A ROMAN CATHOLIC

(Continued from page 3)

And this pleads the "merits" of St. Richard, Bishop of Chichester:

"O God, who hast enlightened thy Church by the merits and resplendent miracles of blessed Richard, thy Confessor and Bishop, grant that we thy servants may, through his intercession, obtain eternal glory."

In this "Roman Missal for the use of the Laity" provision is made for the faithful day by day to plead the "merits" of someone whom the Church has canonized, and who is supposed to have some power of intercession in heaven, though centuries dead, as to their bodies. I looked up my birthday to see if I was in it, but it was one hundred and forty years old, and all I could find on the first of November was that it was "all saints' day", so possibly I may be included!

But how serious a matter it is when any system that is called Christian should presume to add to the mediatorial merits of our glorious Lord, the intercessions even of His mother, and the further intercessions of saints so-called. The book, "The Glories of Mary", was written by St. Alphonsus M. Liguori. A saint! Those of you who know anything about his writings know that he must have had one of the vilest minds that ever cursed the earth, vile as the pit itself.

I am not a Romanist. I do not need the Virgin Mary, or Saint Patrick, or Saint Richard, and least of all Saint Alphonsus M. Liguori, to intercede for me. Why? "There is one God, and one mediator between God and men, the man Christ Jesus."

#### III.

I am not a Romanist BECAUSE THE SCRIPTURES EXPLICITLY TEACH THAT A COMPLETE, ADEQUATE, FINAL ATONEMENT FOR MAN'S SIN WAS EFFECTED BY THE DEATH OF JESUS CHRIST. Rome teaches that that Sacrifice finds its complement in the perpetual sacrifice of the Mass. It does not teach salvation without the blood of Jesus Christ,

but the blood of Jesus Christ plus the bloodless sacrifice of the Mass.

It is always well to quote the words of people from whom you are obliged to differ. That, they cannot deny. Here is the first article of the creed of Pope Pius IV.

"I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead: And that in the most holy sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood: which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament."—*Extracted from the "Ordo Administrandi Sacramenti", page 67, London, 1840.*

The doctrine of the Mass is founded upon that of Trans-substantiation. The Council of Trent says:

"And since in this divine sacrifice, which is performed in the Mass, the same Christ is contained, and is bloodlessly immolated, who once offered himself bloodily upon the cross; the holy council teaches that this sacrifice is truly propitiatory, and that by its means, if we approach God, contrite and penitent, with a true heart, and a right faith, and with fear and reverence, we may obtain mercy, and obtain grace in seasonable succour. For the Lord, appeased by the oblation of this sacrifice, granting grace and the gift of repentance, remits even great crimes and sins. There is one and the same victim, and the same person, who now offers by the ministry of the priests, who then offered himself upon the cross; the mode of offering only being different. And the fruits of that bloody offering are truly most abundantly received through this offering, so far as it from derogating in any way from the former. Wherefore it is properly offered according to the apostolical tradition, not only for the sins, pains, satisfactions, and other wants of the faithful, who are alive, but also for the dead in Christ, who are not yet fully purged."—*Canons of Trent, c. 2, Sess. 22.*

According to the teaching of Rome the celebration of the Mass is a repetition of the Sacrifice of the cross, and is a perpetual sacrifice, indispensable to salvation; and that it has efficacy, not only for the cleansing of the living, but for the purging of the souls of those who are dead, but whose souls are not yet wholly purged.

But what saith the Scripture? "Behold the Lamb of God, which taketh away the sin of the world." "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." What is the teaching of Scripture? "Christ died for our sins, according to the scripture"; that "once in the end of the world hath he appeared to put away sin by the sacrifice of himself"; "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." The rending of the veil, Hebrews tells us, was a symbolic event, indicating that through the rent veil of His flesh Christ had manifested a new and living way, "consecrated forevermore".

The Scripture says that "where remission of these ("sins and iniquities" forgiven through the blood of Christ) is, there is no more offering for sin." The Mass is the grossest perversion of Christianity. It is sheer, unadulterated, idolatry; an evidence of the densest kind of superstition.

I went into a factory during the course of the erection of this building to see about a certain matter, a steel-

working plant where they make safes. I saw something there and enquired what it was. "That is a tabernacle, a sanctuary." It was made of steel, and was to be fitted with a lock, for a Roman "Catholic" Church. It was to be dressed up on the outside, and the Host was to be placed inside. There it was amid the litter and confusion of the place, and I said, "So you are making a home for God, are you? You are going to lock the Creator of the universe in a little safe about a cubic foot in measure?"

Some Protestants assume Romanism is just another form of Christianity. No it is not. It is not Christian. It professes Christianity, but it neutralizes and nullifies every single principle of the gospel. Romanism is not Christian. It is a pagan system. Cowper was right when he wrote long ago,—

"There is a Fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners, plunged beneath that flood,  
Lose all their guilty stains."

Therefore we do not need the Mass.

#### IV.

I am not a Romanist BECAUSE THE SCRIPTURE TEACHES THAT IT IS THE PRIVILEGE OF EVERY INDIVIDUAL TO CONFESS HIS SINS DIRECTLY TO GOD, AND NOT TO A PRIEST. What did the Lord Jesus say when He spoke of the publican and the Pharisee? The publican had no priest: all he did was to cry with bowed head—because he dare not look up—"God be merciful to me a sinner." He did not go to a confessional: he went directly to God—and went down to his house justified.

The Bible abounds with that teaching. For example: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Does the Bible say nothing about confession of sin? It certainly does. "Confess your faults one to another." If you have wronged anyone, you had better go to the one you have wronged. If it is a public offence, the acknowledgment of your penitence ought to be as public as the offence, that people may know that you are repentant. But there is no warrant in the Scripture for the practice of auricular confession. It is contrary to the Scripture. I shall not argue as to the evil of the thing, though it is an evil practice. But suppose it were not, the Word of God does not require us to tell the secrets of our hearts to a priest. Tell them to God, and He will forgive you.

#### V.

I am not a Romanist BECAUSE THE SCRIPTURES TEACH THAT BAPTISM AND THE LORD'S SUPPER ARE MERELY SYMBOLIC ORDINANCES OF REMEMBRANCE, AND NOT EFFICACIOUS SACRAMENTS. The Roman Church teaches emphatically, unmistakably, that it is not possible for even unconscious infants to be so saved as to enjoy the felicities of heaven unless they are first baptized. Because of that, they have invented means of prenatal baptism. Otherwise, an unborn child, that has done neither good nor evil, would fail to enjoy the delights of heaven.

My soul recoils from that teaching, rebels against it, because it is such an infamous caricature of God, the God and Father of our Lord Jesus Christ, of the Saviour Who took the little children up in His arms and blessed them, and said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

He did not say, "Suffer little children to come to the font", but, "Come to Me." I proclaim with all the vehemence of my soul that the doctrine that baptism performed in an emergency by anyone—a doctor, a nurse, a janitor, or anyone but by someone—the doctrine that the sprinkling of water upon the head of a child is indispensable to salvation, is a horrible doctrine that is not taught in the Bible. It is as contrary to the Word of God as anything could be.

Whether baptism be infant sprinkling (which is not scriptural baptism), or adult immersion, no one was ever saved by baptism. A man may be baptized a thousand times, and go to hell. The brother who was baptized this evening had no confidence in any cleansing power in the water of the baptistery, but believing that he had been made by the grace of the Spirit, a partaker of the life of Christ, that His death and burial and resurrection had become his own, and that baptism is an outward expression of that spiritual experience, he was baptized as a matter of obedience and witness. It is only an outward symbol of that inward grace.

But the Roman Church teaches there is a saving efficacy in baptism, and teaches furthermore that one cannot be saved without it.

The Lord's Supper is a memorial feast. The bread is only bread, the wine is only wine. When Jesus Christ, standing before His disciples took the bread and said, "This is my body", can any rational man think He meant that while yet He stood on the other side of the cross, His body unbroken, He meant the bread was His literal body? Or when He took the cup and said, "This is my blood", can any reasonable man suppose He actually meant that that was the veritable blood of Incarnate Deity? Of course He did not mean it. "This do in remembrance of me. . . . for as often as ye eat this bread, and drink this cup, ye do shew (proclaim) the Lord's death till he come." We do not thus repeat the sacrifice, but proclaim it. It is a memorial feast designed to keep us everlastingly in remembrance of our glorious Lord Who died, and Who rose again.

Rome has not only made the Mass a sacrifice, but a perpetual sacrifice. Against that we set the fact that the Scripture teaches that the death of Christ effected a complete and final atonement.

#### VI.

I could say that I am not a Romanist BECAUSE IT TEACHES THE DOCTRINE OF PURGATORY. That, I affirm, is an intolerable assumption that is absolutely without scriptural warrant, but is wholly a Romish invention. It is an invention which a Roman priest described as "The Church's Klondyke," because it enables the priest to wring the last penny from the hands of the superstitious on the assumption that the souls of the departed are in an agony in purgatorial fires, and may be released, or their terms of suffering shortened by prayers said by the priest for a price! Purgatory is an atrocious doctrine which so blasphemously caricatures God, that only the devil himself could have invented it. The Scripture teaches that salvation is eternal life, that you and I may enjoy here and now, and know it, and be sure of it. To the praise of the glory of God's grace, I dare to say I am as sure of salvation this night as I shall be when I have been in heaven a million years. Why? Because salvation is all of grace, and by the word of God Who can-

not lie, it is assured to all who believe on the Lord Jesus Christ.

#### VII.

I am not a Romanist BECAUSE I CANNOT AFFORD IT. I am not a Romanist because the Scripture teaches that salvation is by grace; and that is what I, a poor bankrupt sinner, needs. The Roman Church teaches salvation by works, and on that ground you cannot afford to be a Romanist—neither can I. And when the Bible teaches us that "the gift of God is eternal life through Jesus Christ our Lord", it means there is nothing to pay; we have only to receive it in simple faith. That is what I meant when I said I could not afford to be a Romanist. I am too poor. Like Jack the Huckster,

"I'm a poor sinner, and nothing at all;  
But Jesus Christ is my All-in-all."

#### VIII.

Last of all, I am not a Romanist because THE ROMAN CHURCH TEACHES THAT SUBMISSION TO THE ROMAN PONTIFF IS ABSOLUTELY ESSENTIAL TO SALVATION. That is to say, no one can be saved unless he submits to the sovereign authority of the Pope of Rome. But I must give you proof of the truth of this amazing Romish claim. I quote from a volume entitled, *Church and State*, printed in London, by "Burns, Oates & Washbourne Limited, Publishers to the Holy See". It bears the imprimatur of the Vicar-General, signed at Westminster, February 13th, 1936; ("*Westmonasterii, die 13a Februarii, 1936*"); so that this is not an old book, but is quite up-to-date. The book consists of "papers read at the Summer School of Catholic Studies, held at Cambridge, July 27th to August 6th, 1935; and the author is Rev. Father Alphonsus Bonnar, Professor of Dogmatic Theology at Forest Gate, London. I quote from this author on the subject of, "*Unam Sanctam*":

"There is one document, the Bull *Unam Sanctam* of Boniface VIII, which proved a storm-centre at the time it was issued and has ever since been pointed to as the classic example of the outrageous nature of the Church's claims. It has been wrenched from its historical setting in order that its meaning might be distorted: though, even if we had nothing but the text of the Bull itself, its evident meaning goes no further than the doctrine which we have expounded in this essay . . . It was the considered pronouncement of a Synod in which there were thirty-nine French bishops. Nor is it a document which the Holy See has ever in any way retracted. It was confirmed by the Fifth Lateran Oecumenical Council in 1513. The point in its teaching, to which exception is taken, is reaffirmed in the Syllabus of Pius IV."

But let us see what is involved in this doctrine of submission to the Roman Pontiff:

"The Gospel tells us that in the Church and in its power there are two swords, viz., the spiritual and the temporal . . . The latter is wielded for the Church; the former by the Church: the former by the priesthood, the latter by kings and soldiers, but by the bidding and consent of the priesthood."

So, in order to bring about submission, the sword is to be wielded by kings and soldiers in the interests of the church; "*but by the bidding and consent of the priesthood.*" That is to say, men are to be compelled to submit to the Roman Pontiff "by the sword", which is to be wielded by kings and soldiers, "but by the bidding and consent of the priesthood"—as, we suppose, it was done in Spain!

But I quote further from the same author, who again quotes from *Unam Sanctam*:

"For in truth the spiritual power instructs the tem-

poral power and judges it, if it be not good . . . Hence we declare, affirm and define that it is of necessity to salvation for every human being to be subject to the Roman Pontiff."

As for myself—and I am giving my testimony to-night—I have not submitted to the Pope. I have no intention, and certainly no inclination, ever to do so. Notwithstanding, I conceive the salvation of the soul to be the supreme consideration of every rational being. I want to be saved. I desire that the salvation of my soul be placed beyond all possibility of mistake. In spite of the insistence of *Unam Sanctam*, I refuse submission to the Roman Pontiff; and therefore, according to the teaching of Rome, I cannot be saved.

The reason I do not submit is that the Bible teaches that salvation consists, not in submission to the Pope of Rome, but in submission to the Lord Jesus Christ. I have submitted to Him. I joyfully acknowledge Him as my Saviour and my Lord.

While telling you why I am not a Romanist, I have tried to preach the gospel to you. I want you clearly to understand that salvation is of grace alone, through faith—and that without works. I want you to believe that the blood of Jesus Christ, God's Son, cleanseth from all sin.

Romanism, in a word, is a system which makes merchandise of the souls of men. Salvation has been provided on a wholesale scale; it is free to everyone. The Roman Church insists that she has been given an exclusive retail license; and that salvation cannot be obtained directly from the divine Warehouse, but must be obtained through the Roman retail store of which the Pope is President and General Manager; and that which the grace of God provides for bankrupt souls, the Roman Church claims to monopolize, and to sell for a price. Thus the Roman Church stands between the Storehouse and the bankrupt sinner, and decrees,

"We declare, affirm and define that it is of necessity to salvation for every human being to be subject to the Roman Pontiff."

I want and need salvation wholesale, and for nothing. I like a wholesale religion. The Roman Church is the biggest racketeering organization in the world, and the Pope—others may call him "His Holiness" if they will—but I declare to you that the Pope of Rome is the biggest racketeer the world has ever known, professing to sell the things of God for a price instead of proclaiming the freedom of sovereign grace to all. May the Lord help us all to come directly to Christ! Do not come to me, to the Church, to any preacher or any priest, with the idea that it is within the power of any human individual or organization to save a soul. All you need to do, if you are not a Christian, is to let your heart cry out to God, as you are sitting there in that pew, God, be merciful to me a sinner—and you shall go down to your house justified.

Baptism and the Lord's Supper have their place, but neither of them is made a condition of salvation. Indeed, they have no proper place in any life until the individual soul has been regenerated by the power of the Holy Ghost through faith in Jesus Christ. The faith that appropriates the merit of Jesus Christ alone is the one thing that is indispensable to salvation. May the Lord help us to take the short cut, as the Irishman did, and get past the church, the priest, the bishop, the cardinal, and the Pope—and go to the Lord Jesus Christ Himself!

## Bible School Lesson Outline

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

Vol. 4 Fourth Quarter Lesson 43 October 27th, 1940

### ISRAEL REBUKED

Lesson Text: Judges 2.

Golden Text: "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them"—Judges 2:16.

For Reading: Judges 1, 3.

#### I. The Word of the Lord in Correction—verses 1 to 13.

The Lord was justified in rebuking the children of Israel for their sins. In spite of His unfailing love and faithfulness (Gen. 17:7; Psa. 89:34), they had disregarded His explicit command (Exod. 23: 20-33; Deut. 7:1-5). Tribe after tribe had dealt leniently with the heathen nations whom God had ordered should be completely destroyed (Judg. 1:27-33). Sufficient warning had been given to Israel regarding the peril of idolatry (Deut. 12:29-31; 13:1-11), so that they were without excuse (Rom. 1:20; 2:1; 3:19). The Lord is just in all His judgments (Psa. 19:9; 51:4; Rom. 3:4).

The Word of the Lord is powerful, and profitable for reproof and correction (2 Tim. 3:16; Heb. 4:12, 13). The reprimand given by the angel went home to the hearts of the people. However, in view of their failure to forsake their sin, we conclude that they had not sorrowed to repentance (2 Sam. 12:13; Matt. 26:75; 2 Cor. 7: 9, 10). One may regret the results of his sin and be remorseful, without being repentant.

The people had served God all the days of Joshua and the elders who had seen the goodness of the Lord (Josh. 24: 28-31), but now a new generation had arisen, a generation of men who knew not the Lord (Exod. 1:8; 5:2). Someone had forgotten to tell his children about God, and thus the chain of holy fellowship had been broken (Exod. 13:8, 14; Deut. 6: 20, 21; 32:7; Josh. 4:21, 22; Psa. 78: 2-8). Future generations will surely reap the harvest of the carelessness and godlessness of this one.

Man is incurably religious. If he departs from the living Lord, he will worship and serve false gods (Josh. 24:15; Matt. 6:24). The children of Israel forsook Jehovah, and turned to the worship of Baal and Ashtaroth. Baal was the principal male god of the Phoenicians (Num. 25:3; 1 Kings 16:31-33; 18:19, 22; 2 Kings 17:16), while Ashtaroth or Ash-toreth, "the queen of heaven", called Astarté by the Greeks, was their chief goddess (1 Kings 11:5, 33; 2 Kings 23:13; Jer. 44:17, 25).

#### II. The Hand of the Lord in Chastening—verses 14 to 23.

The Lord loves His people too well to allow them to continue in an evil course with impunity (Deut. 8:5; Job. 5:17, 18; Psa. 94:12; Heb. 12:6-11). It is a merciful Providence which ordains that disobedience leads inevitably to disaster (1 Pet. 2:8). The way of the transgressor is hard (Prov. 13:15). The hand of the Lord was upon His people for evil, and without His protection and help they experienced defeat, slavery, loss and distress (Lev. 26:17; Deut. 28:15-68).

Nevertheless, the Lord had not forgotten to be gracious (Psa. 34: 18; 51:17; Isa. 54:7, 8). Although men deny Him, He remains faithful (Rom. 3:3; 2 Tim. 2:13). According to His promise He sent judges to deliver the Israelites from the hands of their captors, when His people called upon Him (Lev. 26:40-45; Deut. 4:25-31; 1 Kings 8:33, 34). So did He rescue unworthy man from the bondage of sin and Satan (John 8:36; Rom. 6:18; 8:2; Gal. 5:1).

The history of Israel in the time of the judges is summed up in verses sixteen to nineteen. Degeneracy, servitude, return and deliverance followed one another in continuous succession. Seven great oppressions and seven major deliverances are recorded in this book. The history of the Christian church has followed a similar course, periods of declension alternating with periods of revival. Likewise, individuals are found sometimes rejoicing on the mountains of blessing, and sometimes weeping in the valley of humiliation.

The Israelites paid no heed to the restraining voice and hand of the Lord, but persisted in their evil ways. So intent were they upon following their own course that the Lord

was finally compelled to leave them to themselves. It was as though He said, "Because you will not drive out these wicked nations, neither shall I drive them out." Woe betide the stubborn one whom the Lord suffers to continue in his own wilful way (Psa. 78:29-33; 81:12; 106:15; Acts 7:42; Rom. 1:28). Bring home to the hearts of the young people the folly of resisting the Spirit of God, Who would turn them back from wreck and ruin.

Notwithstanding the fact that the presence of the heathen nations in the midst of Israel was caused by the disobedience of His people, God ordered events in such a way that these nations should fulfil His own purpose. They were as a rod to punish, but also to discipline Israel in a three-fold manner. They would serve to test the sincerity and faith of the Israelites (Deut. 8:2, 16; Judg. 2:22, 23; 3:1, 4); they would be as thorns to prick the pride of the Jews and keep them humble (Judg. 2:3; 2 Cor. 12:7); they would make it necessary for each generation of Israel to learn the lessons of war, such as the folly of sin and disobedience, the need of repentance, faith and courage, and the all-sufficiency of God (Isa. 26:9).

#### "BY THE GRACE OF GOD, AND THE NAVY, WE EAT"

London, Oct. 16—(CP)—Lord Woolton, minister of food, offered a new grace today at the national defence committee luncheon: "By the grace of God and the vigilance of the Royal Navy, the courage of the mercantile marine, the devotion of dock labourers and transport workers and food traders, and the patient efforts of farmers, these good things have been brought to our table, and for these benefits we thank God."

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