

# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

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## The Jarvis Street Pulpit

HOW WE MAY BE SURE WE ARE SAVED HERE AND NOW

A Sermon by Rev. W. S. Whitcombe, M.A.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 20th, 1941

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—1 John 5:13.

Our text declares that it is our privilege and right as believers to know that we have eternal life. It was for the purpose of giving this assurance that the Epistle of John was written: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." How many times does the inspired writer return to his theme, repeating and emphasizing the believer's certain knowledge of salvation. Take your Bible and read through this epistle again, pencil in hand, and mark all the passages where the assurance of salvation is spoken of. Here are but a few of them: "Hereby know we that we are in him." "And ye know that he was manifested to take away sins." "We know that we have passed from death unto life." "And hereby we know that we are of the truth, and shall assure our hearts before him." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

Language could not be more explicit than these scriptural assertions; yet there are many, I fear, who are unaware of the Christian's right to say here and now, even before crossing over the last dread river, "I know that I have passed from death unto life." Some regard it as pure presumption for any living man to be sure of his salvation this side of Jordan. Such either do not understand or they deny the teaching of Scripture that "not by works of righteousness which we have done, but according to his mercy he saved us." (Titus 3:5). To them I shall try to make clear that the Gospel is all of grace and none of works. It is not presumption when a repentant sinner bows before God and cries out, "God be merciful to me a sinner." And the Saviour Himself is the authority that the sinner who prayed that

prayer went down to his house justified. Presumption enters when we allow ourselves to fancy that our works are good enough to please God and to win eternal felicity as their reward. That was the attitude of the self-righteous Pharisee who thanked God that he was not as other men are. But concerning him and his prayer our Lord had no word of approval but rather of condemnation.

But there is another class of persons who have not reached the full assurance of faith respecting their state and standing before God, and I should like to address my remarks to them in a special way. They are those, and no small number, I think, who have sincerely put their trust in the Lord Jesus Christ as Saviour, who are genuine believers, and yet who remain without that certain knowledge of salvation of which our text speaks. By a kind of false humility they do not dare to say, "I know I am His and He is mine." They limit themselves to praying that some day they may be accepted before Him, in the meantime expressing the hope that they may be saved. But here and now they know nothing of the joy of salvation; fear and trembling lays hold on them, the Christian hope is a shadow rather than a substance. They have none of the experience of that strong consolation, that hope, which, in the true Scriptural sense of the word is "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:19). Let me say to such, my brother, my sister, you are not enjoying the fulness of the inheritance that Christ has purchased for you. "These things are written that ye may know." You have a right to the full assurance of faith. Let us look at the teaching of the Word and see what glorious privileges have been secured for us through the precious blood of the Lord Jesus Christ. Take your stand upon the

promises of God and putting your whole trust in the finished work of the Lamb of God, be bold to sing with joy in your heart:

"Blessed assurance, Jesus is mine!  
Oh, what a foretaste of glory Divine!  
Heir of salvation, purchase of God;  
Born of His Spirit, washed in His blood.  
This is my story, this is my song,  
Praising my Saviour all the day long."

My thoughts were turned to this subject again as I listened a week or so ago to the ordination statement of one of the young men who graduated from Toronto Baptist Seminary, and who is now serving as pastor in one of our churches in the North. In relating his experience to the council this young pastor told how he had accepted Christ as his Saviour in Jarvis Street Church, under the ministry of Dr. Shields. But later on, cut off from the benefits of a scriptural ministry, he was assailed with doubts and began to wonder if he were really saved. Then one Sunday evening he tuned in by radio to a service broadcast from this church. The subject was the believer's assurance of salvation, and through that simple message, the young man was led to see that the blood of Jesus Christ God's Son cleanseth us from ALL sin, and that through faith in Christ he was a child of the King. I never knew the blessing that sermon had brought until I heard that story in the ordination council, though it so happened that I was the one who preached the sermon. But I do remember a letter that I received at the time from a woman in London, Ontario, who wrote saying that for twenty years or more she had been trusting Christ as her Saviour, but that she had never realized that the assurance of salvation was her privilege. It is because I believe there are many such people that I am venturing to preach on this subject again to-night, in the hope that it may prove to be a blessing to them also.

#### What Saith the Scripture?

And first of all let us see that the Scripture plainly teaches that we may know that we have life eternal. That is the explicit assertion of our text, and, as we have seen, it is but one of many such in the epistle of which it forms a part. The same note of triumphant certainty is characteristic of the Apostle Paul. "I know whom I have believed, and am persuaded that he be able to keep that which I have committed unto him against that day." Half hopes and uncertainties would never have braced him as he fought with beasts at Ephesus or as he was delivered out of the mouth of the lion at Rome. "I know, and am persuaded," he cries with triumphant certainty. "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth." (Rs. 8: 31-33). But does someone say, "Yes that is all very well for the apostles, but I am not numbered among them. I am an ordinary mortal, that is not for me." But listen again as the Apostle Paul addresses ordinary mortals, men and women that stood in need of his exhortations, though they had put their faith in Christ: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6).

Perhaps some of my hearers will feel in this

matter as did a good woman who anxiously enquired whether or not I believed it was possible to know in this life that we may be certain of eternal salvation. I explained as best I could that I came to Christ as a sinner, with nothing good to offer Him, trusting only in the infinite merits of His atoning death on Calvary's cross. "And you really believe," she inquired anxiously, "that you are saved now? I should like to think that I am, but I do not dare, for I am not good enough." In vain I tried to explain that my assurance was not based on my goodness or merit, but only on the righteousness of Christ who died the just for the unjust. "Yes," agreed my questioner, "you must be sure of your salvation, for as a minister you could not do your work without it. But with me it is different, such assurance is not for me." But there are not two Gospels, or three Gospels, one for the Apostle, another for preachers, another still for ordinary folk. The Apostle Paul proclaimed to others the same Good News which had wrought his salvation, and he was careful to proclaim it as the only Gospel: "For other foundation can no man lay than that is laid which is Jesus Christ." (1 Cor. 3:11). That was his sole message, Christ crucified was the only Gospel he knew, or preached. It is the only one that can save a sinner and through it all may know that they are saved.

The Apostle Peter set forth the same ground of confidence for those to whom he wrote: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb, without blemish and without spot." (1 Pet. 1:18). And in the Epistle to the Hebrews we read, "Let us draw near with a true heart in full assurance of faith." This indeed is a kind of summary of the good news of the New Covenant, and on every page of the Bible you will find similar exhortations.

Have you ever noticed how many hymns reflect this teaching? Those who have put their trust in Christ love to sing of their sure confidence in Him who is able to save unto the uttermost. It is an inspiration and a blessing to hear a company of people sing—not just repeat words, but sing, with heart and voice, such a great hymn as this:

"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?"

And there are many such expressions of praise and assurance found in our hymn books, and God's people rejoice in their sound. Indeed I wish the preachers in the pulpits were as orthodox as are the hymn books in the pews, though in modern editions of hymnals the old songs of praise often appear in a mutilated form. How do you Baptists like the theology of this sort:

"Arise my soul, arise!  
Shake off thy guilty fears;  
The bleeding Sacrifice  
In my behalf appears.  
Before the throne my Surety stands;  
My name is written on His hands."

Charles Wesley wrote that hymn and was not ashamed of its teaching, whatever they who have entered into his labours may think in this age. There is no doubt or hesitation there, but safety, certainty, and enjoyment, in ac-

cordance with the promises of the Word and the finished work of Christ.

#### How May We Be Sure?

But how may this assurance be ours? Let me speak very simply, for like all the great fundamental, all-important things of life the way of salvation is simple and plain. You may be sure that you are a child of God the moment you trust the promise of God. Here is one of them, uttered by the Saviour Himself: "Him that cometh to me I will in no wise cast out." (John 6:37). Do you believe the incarnate Son of God said that? Do you believe He meant it? His whole life was spent seeking that which was lost, bidding men and women come to Him that they might find rest.

He came from heaven to earth to invite sinners to God, He died to open up a new and living way whereby we may come to Him. The Good News, the Gospel, is just that: "Come." To little children our Lord and Saviour stretched out his arms and said, "Forbid them not, for of such is the Kingdom of heaven." He bade the blind and the halt and the lame to come to him; to those who were weary and sad, to the sinful and sorrowing He gave His gracious invitation, "Come unto me all that ye labour and are heavy laden, and I will give you rest."

Do you suppose for a moment that if you accept His invitation and come to Him that He will repulse you, refuse to receive you? No, that cannot be, for this is His promise: "Him that cometh to me, I will in no wise cast out." He has never turned away any who accepted His gracious invitation. Even His enemies were constrained to admit, "He receiveth sinners and eateth with them."

"I heard the voice of Jesus say,  
Come unto me and rest:  
Lay down thou weary one, lay down  
Thy head upon my breast.  
I came to Jesus as I was—  
Weary and worn, and sad;  
I found in Him a resting place,  
And He has made me glad."

That is my personal testimony, and the testimony of thousands upon thousands of others who have heard His voice and taken Him at His Word. It may be yours also, if you will come to Him now.

Does such a gracious invitation seem too good to be true? Remember that it is made by One Who is infinitely wealthy, and Who delights to give, "Who is rich in mercy, for his great love wherewith he loved us." Let me tell you, by way of illustration, of a delightful experience of abounding generosity in the good things of this world that I enjoyed last year in Victoria, British Columbia. Near that city there are, as many of you know, the famous Butchart gardens that bear the name of their owners and designers. Some years ago the present site of that beauty spot was an eyesore, an old deserted quarry. The wife of the owner formed the plan of transforming that ugly place into a thing of beauty. She gave much time and thought to her project and spent thousands of dollars in laying out beautiful gardens in various styles so as to take advantage of every favourable natural formation and even of the jagged rocks left when the stone had been quarried out. There is a Japanese garden and a Chinese garden, an Italian garden and a French garden, with beautiful flowers and shrubs of various kinds, streamlets over which little bridges arch, and lovely pools with swans in them, all harmonizing to make a picture of such exquisite beauty that one is happy to have it

stored in memory as "a joy forever." When I was on the West Coast last year, my good friend, the pastor of the Central Baptist Church, Victoria, insisted that I must see those remarkable gardens. As we approached the grounds I could see that it would be no ordinary sight, and I began to feel in my pocket to know if I had sufficient money to pay the price of admission to the famous grounds. But my guide assured me, in scriptural language, that entry was "without money and without price." It seemed almost too good to be true. But when we arrived at the gate it was wide open and there was no guard or wicket to demand an entrance fee. Indeed, if my memory serves me rightly, there was a sign inviting one and all to enter and enjoy freely the wonders of nature there displayed; that, at any rate was the evident meaning of the wide open gates. I suppose that my friends, the Butcharts—I think I may call them that after having enjoyed their liberality, though I did not meet them personally—reasoned that my admission fee of twenty-five or fifty cents would not greatly enrich them, even though it were added to that of a good many others; they enjoyed the loveliness of the garden, and their own pleasure was multiplied in sharing it with any others who wished to see it. I wish their were more millionaires like them: the world would be a better and happier place in which to live!

And that is the way our God Who is rich in mercy delights to give. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat: yea, come, buy wine and milk without money and without price." (Is. 55:1). Over the gateway into the Kingdom of Heaven there is a sign written in the language of Divine inspiration, "Without money and without price"—No admission charge! "Whosoever will may come and take the water of life freely." Will you accept the gracious invitation?

#### The Ground of Our Assurance

But do you ask, How can these things be? How can I who am a sinner, with no righteousness to commend me to the most high and holy God, how can I draw near in the full assurance of faith? Let me tell you in the very words of scripture itself:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith." (Heb. 10:19-22).

What is the basis of our assurance? Certainly not the works of righteousness which we have done, or fancied we have done, certainly no price or offering of our own. As poor lost sons of Adam it would be pure presumption for us to imagine that we could gain the favour of God and win our eternal salvation. No, our boldness to enter into the holiest does not come from what we have done, it finds its grounds of confidence solely in the blood of Jesus and the work of our great High Priest who is over the house of God. Such an assurance is far removed from presumptuous pride for it does not boast of self but rests upon the unbreakable promise of God and the finished work of our Divine Redeemer.

There is a common idea of the way to be saved that might be called the penny-bank theory of salvation. Some people think that we store up merit the way a child puts its pennies into his bank, one by one, day after day, hoping that a great sum of money may be found when the

bank is unlocked. A little boy perhaps dreams of buying a car like his daddy's and so he puts his pennies away, anxiously he feels the weight of his treasure house, jingles it to estimate the value of the store of coins. But he cannot tell how much there is in it nor does he know the price of the object that he has set his heart upon. And perhaps, we may add, unknown to the child, someone else has the key to the bank and has withdrawn a large part of what he has put in. You may think you are storing up a great treasure of good deeds against that day when the books shall be opened; you may count over your virtues and enumerate your good deeds, allowing yourself to fancy that there may be a credit balance in your favour in the days to come. But let me ask you: What is the price of salvation? You do not know! How much have you saved up? You do not know! Let me tell you: you have nothing, you are bankrupt: "All our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Is. 64:6). And the price of salvation is so great that none but the God-man could pay it, with His precious blood. And because He offered one sacrifice for sins forever, all who put their trust in Him and in His righteousness may draw near in full assurance of faith. On what do you rest your hopes of eternal salvation? Upon yourself and your good works. Then you cannot have assurance here below or the Judge's approval above; in your self-pride you despise the sacrifice of Calvary and choose to exalt yourself rather than the Saviour. But those of us who stand upon the Rock Christ Jesus, know that we are safe for time and eternity; those who have fled to Him for refuge have an "anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

#### What About Feelings?

But may I not feel saved? That question is sure to be asked. Yes, feelings will come in their own time, but let me remind you that the promise is, "He that believeth on the Son hath life." Not necessarily, "will feel" that he hath life, but "hath life." Put your trust in Christ, have confidence in His perfect word and work, bring your feelings and sentiments into line with the fact of the Divine promise, make them accord with the Sacrifice of Calvary. It is not your inner emotional state that saves you, it is the precious blood of Christ. Feelings come and go. His perfect work remains unchanged, and that alone guarantees our safety and security. In the physical realm we have learned not to regard our senses as the final standard of judgment. If, for instance, you put your hand into a basin of very cool water, leave it there a while and then thrust it into a basin of lukewarm water, it will give you the sensation of great heat, even though the thermometer tells you otherwise. So in the spiritual realm let us not make the mistake of regarding our feelings and emotions as the final arbiters on all matters, let us rather to the word and to the testimony, to those things which abide and which God has given us as the only foundation for our hope.

I do not mean to deny that salvation will affect our entire nature; it is our whole being that is regenerated, and every faculty of thought and will and sentiment is renewed by the mighty power of the indwelling Saviour. After we have put on the King's uniform and carry about the scars of battle, after we have endured temptation and counted all things as loss for the excellency of the knowledge of Christ, then we shall begin to have the feelings of veterans in His service. When the "fruit of the Spirit

in all goodness and righteousness and truth" (Eph. 5:9) is made manifest in our lives, then we shall be able to say with the Apostle, "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." (1. John 4:13). All this will come to the one who has believed on Christ, but to the end of the chapter, and beyond that in the realms of light when we sing with the redeemed ones around the throne, the only ground of our confidence will be, "Jesus hath lived, hath died for me." Good works may be, yea, must be, the fruit of our union with Christ, but the ground of our salvation is in Him and His righteousness alone.

A few years before the old Jarvis Street building was destroyed by fire, a steeplejack came to paint the tower. I watched him as he came out of the little window half way up the spire, for I wondered how he would manage to get up to the top without the aid of a ladder. But he knew his business. Bracing himself on the ledge of the little opening he reached up with one hand and grasped one of the ornamental spikes with which the old tower was studded at regular intervals. He tested it with all the pressure he could bring to bear with one hand, while he held on to the window ledge with the other. When the spike did not give under that treatment, he seized it with both hands and increased the pressure on it, until he ascertained that it would bear his whole weight. From there he went on to the next support and one by one he repeated the same process all the way up the tower to the very summit of the spire. Now, that man was a scientist. He did not examine the state of his feelings about those slender supports that were to stand between him and a sudden death: he subjected them to a rigorous test, knowing that they had been exposed to wind and weather for at least several years, since they had last borne the weight of a human being. When he had made sure that they were still secure then he trusted himself to them, with a feeling of perfect safety. Do you want to feel saved? Then examine the promises of the Word, look unto the Author and Finisher of your faith, the One Who died for you and rose again for your justification. Is He able to save unto the uttermost, will He stand by His promises? There is no doubt about that. Then come with full assurance of faith and rejoice that you are His child.

Long ago a German nobleman, Count Zinzendorf, expressed his assurance in a beautiful hymn that was translated into English by John Wesley and I am going to ask you to sing it as the expression of your confidence in Christ and His finished work:

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.

When from the dust of death I rise  
To take my mansion in the skies,  
E'en then shall this be all my plea—  
Jesus hath lived and died for me.

Bold shall I stand in that great day,  
For who aught to my charge shall lay,  
While, thro' Thy blood, absolved I am  
From sin's tremendous curse and shame?

This spotless robe the same appears  
When ruined nature sinks in years:  
No age can change its glorious hue;  
The robe of Christ is ever new.

Oh, let the dead now hear Thy voice!  
Bid, Lord, Thy banished ones rejoice:  
Their beauty this, their glorious dress,  
Jesus, Thy blood and righteousness."

## Shall the Canadian Government Become the Tool of the Roman Catholic Church?

Though few Protestants and not many Roman Catholics are aware of it, the official teaching of the Roman Catholic Church regarding civil governments is that the Pope is the supreme overlord of all kings and parliaments and that all ruling powers ought to submit to his commands. The Papal Bull, *Unam Sanctam*, puts the matter in this way: There are two swords, it says in effect, the one temporal the other spiritual; the spiritual sword is wielded solely by the priesthood, the temporal sword is in the hands of secular rulers, but is wielded by them only with the consent of the clergy and at their request. In practice that doctrine makes the civil government a department of the supreme ecclesiastical power which is a law unto itself in all things, both temporal and spiritual. Protestants say the countries where that theory of government is exemplified are "priest-ridden". Roman Catholics object to the word, either because they do not know the teaching of their own church or because it describes the results of its teaching too aptly.

In countries where the Roman Catholic theory of government is put into practice, the clergy are the ruling clique, their ecclesiastical chief is the actual dictator of the land, while the civil powers are mere puppets that serve as useful conveniences for collecting taxes and for enforcing their master's edicts. The result of it is always the same: endless disputes and bickerings between the two governments, the actual and the puppet, and oftentimes, as we have seen in Republican France, in Mexico and in other Latin American Republics, the civil government is driven to extremes by the ecclesiastical tyranny and finally overthrows it to set up a purely secular government. Sometimes the reactionary forces gain strength, and, by treachery and bloodshed, once again obtain the upper hand. Such is the meaning of the recent Spanish Civil War in which millions of Spaniards lost their lives; and these same Roman theories of government have played their part in the recent overthrow of Republican France and the setting up of a puppet state that is willing to collaborate not only with Berlin but with the Vatican, whose blessing it enjoys.

But what of Canada? "It cannot happen here!" We surely do not need to be told that at this day and hour, and those who take that attitude toward the evil forces behind the rapid march of current events, are inviting trouble to pay them a visit in their own homeland. Canadians may well be grateful for their democratic government, for their liberty of thought and action, for their right to say and speak the thing they will. But we cannot guard this sacred heritage too jealously. Here in Canada the Roman Catholic hierarchy has never allowed the slightest deviation from the utmost loyalty to the Pope of Rome; here in Canada from thousands of pulpits and in thousands of Roman Catholic schools maintained at public expense, the doctrine of the Papal Bull *Unam Sanctam* is expounded to the faithful. They are taught that without submission to the Bishop of Rome there is no salvation; they are taught that all human governments ought to be submitted to the dictatorship of the Pope of Rome.

Is it possible that the official teaching of the Roman Church on this subject, reiterated thousands of times from pulpit, press and school, is without effect in the

Catholic Province of Quebec? It would be vain to think so, and alas the clerical press of that province gives only too many evidences of their present accomplishments and their future aims. If we are to retain our present liberties, if we are to be free from the clerical control that has cursed Spain, then we must be fully alive to the fact that strong forces are now at work in Canada seeking to use our government and its powers as the tools of the Roman Catholic Church. No more proof of such an assertion is needed than the fact we have just mentioned: the doctrine of *Unam Sanctam* is loyally received by every Roman priest and school-teacher in the Dominion and faithfully taught to forty per cent of the population, or rather to that part of the forty per cent that is sufficiently Romanist to listen. Several recent events, however, will serve as illustrations of the practical results of the doctrine.

The following note appeared in two Toronto papers last week, and it is, unfortunately, but one of many similar dispatches that appear under a Montreal date line:

### Hold Marriage Is Void Under R.C. Canon Law

"Montreal, July 19—Mr. Justice Alfred Forest yesterday annulled the marriage of Edmond Bolduc, a Roman Catholic, and Rose Rosenbloom, daughter of a rabbi, on the grounds that they had been married without observing formalities of the Roman Catholic Church.

In his judgment, Mr. Justice Forest said that under Roman Catholic canon law a member of that church might not marry an unbaptised person without special permission from the Pope or from his apostolic delegate."

All decent people look with disgust and loathing on the divorce mills of Reno. Such institutions are a running sore on the body politic of a nation, and that they operate under the fair name of justice makes it the more shameful. But Canada has its Reno, and for its greater shame the Montreal divorce market carries on business under the banner of Roman Catholic Canon Law!

A judge in a Canadian Court of Justice swears under oath to administer British Law, but in Montreal courts the law of the land is set aside in favour of Canon Law, which emanates from Rome. *The Sentinel* of July 17 gives details of three other similar cases which the same Quebec judge had before him on June 26 last. And it makes the following comment:

"Contrary to the law of the land, as interpreted by the Privy Council and the Supreme Court of Canada, Mr. Justice Forest, of Montreal, continues to annul, wholesale, legal marriages between Protestants and Roman Catholics, on the ground that they were performed by Protestant ministers. The manner in which this Quebec judge is permitted to violate the law by substituting the Canon Law of the Roman Church for the civil law in marriage cases is a scandal that has long been a reproach to Canada.

### Connivance Suggested

"But the matter is becoming more serious when it is found as was the case on June 26, that in the Superior Court in Montreal, Mr. Justice Forest had no fewer than six annulment cases on his roll. It looks as though there was connivance here, so that the decisions would meet the wishes of the Roman Catholic plaintiffs. There are quite a few other judges on the Quebec bench, and it has been the rule for annulment cases to come before them in turn. But it seems now that there is some means behind the scenes whereby most of the cases, at least, will come before the willing and subservient tool of the Roman Church. How else can it be explained that

Mr. Justice Forest has six of these cases to dispose of in one day?"

And this is but one example among many of how the Roman hierarchy in Canada has succeeded in using the civil power as its tool. And let no one think that the priests are willing to limit Canon Law to Quebec. It is one of the "grievances" of the Roman hierarchy, one of the "injustices" from which they suffer that Canon Law is not applied throughout the whole of Canada. The yoke of bondage is waiting for us, if we are foolish enough to allow it to be placed on our necks. This iniquitous divorce scandal ought to be banished for ever from Canada, not only as a matter of justice to Jews, Protestants and Roman Catholics, but as a matter of common decency. And if every Protestant minister in this Dominion raised his voice in protest, backed by the awakened conscience of a liberty-loving people, such proceedings—as that described in the above dispatch would be heard of no more. In this connection we should like to congratulate Mr. T. L. Church, M.P., Broadview, Toronto, for the bill which he introduced in the House of Commons to amend the Judges' Act so as to make it obligatory for judges to observe and to be bound by decisions of the Privy Council. As *The Sentinel* remarks: "Such a law would compel Mr. Justice Forest and others of his kind, to obey the law of the land in cases of this nature that come before them. Mr. Church has introduced this bill at previous sessions, but the Government so far has had it shelved." To which we may add that the Minister of Justice and first lieutenant to the Prime Minister is a French-Canadian Roman Catholic from a Quebec City riding.—W.

Since the above article was put in type, another astounding verdict has been rendered by the same judge. On page 7 of this issue we reprint an account of it from the *Toronto Telegram* of July 23.

### A French-Canadian County Council Studies *The Gospel Witness*

A Quebec County Council in a district that is almost solidly French-Canadian and Roman Catholic has recently been paying considerable attention to the GOSPEL WITNESS and the sermon in French, "Why I Am Not a Roman Catholic". This will be of special interest to those who are following the fortunes of these printed messengers that we have sent out by the thousands to Ontario and Quebec. It is of the greatest interest to us to know that the few hundred we were able to send to one district were regarded as so important as to require attention from such an august body as the Corporation of Deux-Montagnes, which passed the following resolution:

"For the end of maintaining national unity, it was moved by M. Jean-Louis Cyr, seconded by M. Philomire Filion, that the Corporation of the County of Deux-Montagnes request the ban of the paper, THE GOSPEL WITNESS, as well as the pamphlet translated into French, having for title, *Pourquoi je ne suis pas catholique romain* ('Why I Am Not a Roman Catholic') by Pastor T. T. Shields of Toronto."

We had always supposed that it was the function of county councils to look after roads and bridges and other matters pertaining to good government, but we are happy to know that there is at least one county council in Canada that has taken time off from its own peculiar duties to study THE GOSPEL WITNESS, and the pamphlet "Why I Am Not a Roman Catholic", that we have had translated

into the French language for those who prefer to read and speak that tongue. We are sure that these venerable fathers of the county found interesting reading in this purely theological discussion of a religious issue, supported as it is by numerous quotations from a French Catholic edition of the New Testament. We assume of course that those who voted for the resolution knew what they were talking about, for otherwise it would be an exhibition of ignorant bigotry.

The comment made by a French language paper in Ottawa on this action of the county council is also most illuminating. *Le Droit*, whose motto is "The Future belongs to those who fight", has the following comment to make:

"This periodical and this brochure ('Why I Am Not a Roman Catholic') ought to be withdrawn from circulation. They are capable of doing much more harm and of sowing much more discord than certain little French sheets that the censorship has put on the index and which, without this publicity, would never have been known by the public at large."

There are several rather ingenuous admissions and an amazingly gratuitous assumption contained in the above paragraph. The assumption almost takes a Protestant's breath away; it is this: to criticize the doctrines of the Roman Catholic Church is to attack national unity in Canada. That is also the assumption underlying the resolution of the county council of Deux-Montagnes, and judging from the policy of the present government at Ottawa, it is also the guiding principle of the Liberal Party which now directs national affairs. The National Unity of which we hear so much, appears to mean nothing more nor less than making any and every concession to avoid offending Roman Catholic Quebec.

The ingenuous admissions of *Le Droit* are not less interesting. This strongly clerical paper admits that "the little French sheets which the censorship has put on the index" are quite unimportant, and "without this publicity would never have been known by the public at large." Many loyal citizens in various parts of the Dominion had been led to believe that the Federal authorities at Ottawa had actually wakened up out of their lethargy and had banned some outstanding anti-British papers. It now appears on the high authority of this Catholic Action paper, *Le Droit*, that the banned periodicals are of second or third rate importance and were not worth the ink that it took to write the order that banned them. But our Roman Catholic contemporary takes pains to emphasize that THE GOSPEL WITNESS is not in the same class as these "little sheets". It is far more important. Even though the compliment is a left-handed one, we appreciate it, reminding *Le Droit* that the same British liberty which still allows French Roman Catholic papers the privilege of carrying on an anti-British propaganda in Quebec even in time of war, also guarantees to THE GOSPEL WITNESS the right to uphold the Protestant Reformed faith (to borrow the words of the Coronation oath) and to support the cause of Britain and Democracy.—W.

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## Quebec R.C. Judge Orders Ontario Annul Marriage

### Tells Anglican Cleric Wipe Out 24-Year-Old Record of "Un-Christian" Ceremony

(The following dispatch is reprinted from the *Toronto Telegram* of July 23. It is scarcely credible that such public scandals as are here described should be permitted in any civilized, not to say Christian, country. As we have said in a previous article, the shame of it is increased by the fact that such divorces (the learned judge refers to them as "annulments") should be granted on the basis of Roman Catholic Canon Law. It was bad enough when decisions of this sort applied to marriages contracted within the Province of Quebec, but such a verdict as this and on such a basis as it is rendered, puts the marriage laws of each one of the nine provinces of Canada in jeopardy. The question at stake is, what is the source of our law, Rome or our own freely elected parliaments? The emphasis in the fourth paragraph is ours.—W.)

Montreal, July 23—A marriage performed 24 years ago in Toronto by an Anglican minister between two members of the Roman Catholic Church was annulled in Superior Court to-day by Mr. Justice A. Forest, who found the ceremony did not conform to Quebec law.

The action was taken by the wife, Laura Magdalen May, who said she was born in Guelph in June, 1886, and was married to Harold W. Delaney in 1917. The marriage, she said, took place at 10 o'clock at night in the presence of two witnesses with whom she was unacquainted.

"In connection with this marriage," Mr. Justice Forest said, "the legal formalities relating to the celebration of marriages of Christians were not observed, and the marriage certificate issued by Rev. John A. Jewell, Anglican minister, who performed the ceremony, was fraudulent, illegal and false.

*"The authors and codifiers of the laws of this province have recognized the religious impediments to marriage, and have decreed that marriage is not only a civil contract, but is also a sacrament, for which the Roman Catholic Church alone has the right to prescribe the formalities and to regulate the validity."*

Mr. Justice Forest directed that the minister of the Anglican Church at 177 Dovercourt Road, Toronto, and the registrar of marriages of Ontario to note the annulment in their registers.

#### BOOKS BY DR. T. T. SHIELDS

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## NEWS OF CHURCHES

The Union of Regular Baptist Churches of Ontario and Quebec  
337 Jarvis Street, Toronto 2, Canada.

### A New Building at Bourlamaque

Rev. Wilfred Wellington, the tireless pioneer missionary pastor of Bourlamaque, Quebec, writes a brief note saying that he hopes to hold the first service in his new building on Sunday, July 27th. We do not know whether or not that means the building will be completed by that date, but even that it should be far enough advanced for use seems nothing short of a modern miracle to those of us who know how limited are the financial resources on which Mr. Wellington has to draw. We can safely assure our readers, though Mr. Wellington has said nothing of this important side of the matter, that the need for additional funds will not disappear when these friends meet in the new building.

### News Concerning Rev. Morley Hall

From the British Columbia *Baptist Bulletin* we take the following item of news concerning the condition of Rev. Morley Hall who was hurt in a car accident on Vancouver Island where he was visiting the churches of the Regular Baptists of British Columbia. *The Bulletin* reports as follows: "The injuries to Brother Hall proved to be less serious than at first was expected, but it will be a long while before he is fully recovered. In splints and plaster cast, Mr. Hall returned by boat and train from Victoria to Calgary last week." We are grateful for the encouragement contained in this bit of news and we shall continue to join our prayers with those of the brethren on the West Coast and in the province of Alberta that this faithful servant of God may be speedily restored to health and strength and to his customary ministries.

### Mr. Hume Wilkins in the Army

Since Pastor Hume Wilkins enlisted in Montreal a year ago last June he has been attached to a machine-gun unit of that city, most of the time as an sergeant-instructor in a Quebec camp. Now he writes that he is a cadet in an officer's training-centre. The course is a stiff one and leads to a commission after several months' training. The friends at his former charge in Snowdon and the whole Seminary family wish him every success in this latest promotion.

### Senseless Summer Slumps

We trust our readers will pardon the alliteration of our sub-heading. We can think of other words beginning with the same letter. One of them is "Shouldn't". And we are happy that our churches suffer less from summer slumps than most churches do. None of them closes up for the summer, nor eliminates any service on Sunday, and so far as we know all of them continue with the mid-week prayer meeting through the whole year, summer and winter alike. This is as it should be: our Gospel and our experience of Grace are not subject to changes in temperature as butter is. The Lord can and does bless His Word during the warmest part of the season. We should like to take this opportunity of reminding church treasurers and pastors that our Home Mission churches also carry on during the summer, and that our expenses in the Union are just the same at this time of the year as at any other season. We shall not cease fire until our Adversary the Devil takes a rest, and indeed when he is bound and put in his own place, we shall still be very busy praising the Lord. But in the meantime we would urge all our friends to remember our needs and so enable the work to be carried on with unabated energy.

### Immanuel Church, Verdun

From Emmanuel Church, Verdun, we learn that another French-Canadian believer has followed her Lord in the waters of baptism. Pastor Carson writes that he is now carrying on a French meeting every Friday evening. He passes on the following interesting story: "A lady Bible Colporteur of the British and Foreign Bible Society offered a woman in Verdun a Bible, but like so many, this lady was afraid to take one. The Bible-woman said to her that if she were in court she would be asked to swear on the Bible, and would it not be well to read it to see what it was she was swearing upon. She made the sale! May God bless His own Word!"

## Bible School Lesson Outline

Vol. 5 Third Quarter Lesson 31 August 3rd, 1941

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

### SAMUEL THE JUDGE

Lesson Text: I Samuel 7.

Golden Text: "Hitherto hath the Lord helped us"—1 Samuel 7:12.

#### I. Samuel as Prophet at Mizpeh—verses 1 to 8.

The ark had been captured by the Philistines and taken to their land (1 Sam. 4), but it had proved a curse rather than a blessing, since they were not worshippers of Jehovah (1 Sam. 5). After seven months the ark was brought back again to Israel and rested in Beth-shemesh on the border of Philistia (1 Sam. 6) till it was restored to Kirjath-jearim in Judah, not far from Jerusalem (1 Sam. 6:19-21). Abinadab, whose name means "father of nobleness", was a Levite, and the ark remained in his house for twenty years before it was finally removed to its place of honour in Jerusalem by David (1 Sam. 7:1, 2; 1 Chron. 13:7; 15:2, 15).

Eleazar, the son of Abinadab, unlike Hophni and Phinehas the sons of Eli, was worthy to be the guardian of the ark. He was qualified by birth according to the law of Moses (Num. 3:5-13), and he was set apart by appropriate rites for his holy service. Even so, Christ Jesus our Lord was consecrated as a priest unto God (Heb. 5:1-10), and every one who ministers in His name should be called of God (Jer. 1:5; Rom. 1:1; Gal. 1:1, 15).

The children of Israel lamented after the Lord. The longing for the Father's fellowship is one of the first signs of repentance on the part of the backslider (Zech. 12:10, 11; Lk. 15:17-19; Gal. 4:15).

Samuel showed Israel the way home to the Father, and the same steps must be followed by all who have wandered from Him. The Christian worker has the privilege of helping to restore the penitent one to full fellowship and favour with the Lord (Gal. 6:1). Samuel urged the people to return to the Lord (Deut. 30:2-10; Isa. 55:7), to confess and renounce the sin which had separated them from Him (Judg. 10:10, 16; 1 Kings 8:46-49; Jer. 3:12, 22), and then to prepare their hearts to worship Jehovah acceptably (Deut. 6:13; 10:20; Job 11:13-15; Heb. 12:28). Similarly, all who would return to the Lord must confess and forsake all known sin, and abide in fellowship with the Lord (1 John 1:9; 2:1, 6).

Samuel engaged in intercessory prayer at Mizpeh on behalf of the people (1 Sam. 12:23, 24; 2 Thess. 3:2). The true leader will be much in prayer for those over whom he has spiritual oversight (Lk. 22:32; Eph. 1:15, 16; 3:15-19; Phil. 1:9-11).

As the people united to worship the Lord they fasted and poured out water before Him (2 Sam. 14:14; 23:15-17) as a token that they recognized Him as the One Who supplied their needs. Christ is the bread of life and also the water of life (John 4:13, 14; 6:35; 7:37-39).

The enemy of our souls is ever at hand to take advantage of our unguarded moments, so let us watch and pray (Matt. 26:41). The Israelites gathered in prayer seemed an easy target for the bows and spears of the Philistines.

The children of Israel looked to God in all humility to save them from their enemies. He only is our Helper and our Saviour (Psa. 146:3-5; Isa. 2:22; Jer. 17:5-7).

#### II. Samuel as Priest at Ebenezer—verses 9 to 12.

At Mizpeh Samuel acted as prophet, representing God before the people and proclaiming to them His will. At Ebenezer he performed the duties of priest, representing the people before God and pleading their needs before Him. God heard Samuel's prayer for Israel because the people

were now in fellowship with Him (1 John 5:14, 15), and because their leader came to Him on the basis of sacrifice. Prayer which is offered to God on the ground of the finished work of Christ will be accepted for His sake (Heb. 10:19-22).

The Lord is sovereign in His purposes and in His ways. When He chooses He may intervene directly in the affairs of men, or He may use the powers of nature as His instruments (Exod. 14:21; 15:10; 2 Kings 3:21-23; Psa. 107:25; 147:17, 18). On this occasion He marshalled the thunder to discomfit the Philistines (1 Sam. 2:10; Psa. 18:12-16).

Samuel did not forget to give thanks to God for the victory which He had given. Ebenezer, meaning "stone of help", was a memorial which would remind the people of the Lord's unceasing faithfulness (Josh. 4:1-9). The pathway of the Christian should be marked by many such stones, for He guides us every step of the way (2 Sam. 22:31-33; 1 Kings 8:56; Psa. 37:23).

#### III. Samuel as Judge at Ramah—verses 13 to 17.

The Philistines were utterly routed. Not only were they defeated on this one occasion but they were also kept under submission all the days of Samuel, because the Lord's arm had been lifted in defence of His cleansed people. God can make us more than conquerors over our spiritual adversaries (Rom. 8:37).

The cities which Israel had lost in her years of declension were restored. God bestows forgiveness upon His wandering children when they return to Him in repentance, and He also restores them to a position of favour and usefulness (Psa. 51:12, 13; Joel 2:25-27; Lk. 15:22-24).

Samuel travelled periodically from his headquarters at Ramah to Bethel, Gilgal and Mizpeh judging the people. He was the last of the judges, and his ministry forms the connecting link between the judges and the kings. In Jewish history this period marks the transition from the Theocracy, the direct rule of God, to the Monarchy, the rule of the king (1 Sam. 8:7-9).

Samuel was successful as a public administrator because of his exemplary life as a private worshipper of God. He reared an altar in his own home before he presumed to preside over the altar of Israel. The pastor, teacher and Christian worker should not underrate the importance of maintaining their own personal fellowship with the Lord (1 Tim. 4:13-16; 2 Tim. 1:6).

#### FROM A BAPTIST MISSIONARY IN INDIA

Rev. T. T. Shields, D.D.,  
Toronto, Ont., Canada.

Dear Dr. Shields,

Kindly accept my sincere thanks for the weekly visits of THE GOSPEL WITNESS. I am really ashamed for not having sent you a remittance long ago, and wish I could make the inclosed cheque five times what it is. Please do not regard this as the measure of my appreciation of the truly splendid, inspiring, and frequently thrilling broadcasts you are sending out, all over the world week by week through the G.W.

Your war sermons, and those on Roman Catholicism have stirred me to the very depths, not infrequently to tears. Again and again I have thanked God for your wonderful ministry, far beyond the confines of your city and our beloved Canada, even unto the end of the earth. I marvel at your physical ability to carry on year after year at such high pressure. May an abundance of health and strength continue to be vouchsafed to you, and many years of service be added to the already long and glorious list that is now behind you.

My nearest neighbour is a retired Army official. I send my witness to him and he enjoys them much. Then I forward them to the Pastor of a native church, and he simply relays in them.

For 2½ years I have been in the merciless grip of Arthritis-Sciatica. Am now on furlough, but do not hope to return to my beloved work unless God sees fit to work a miracle in me. I solicit an interest in your prayers. God's wonderful best is yet in store for us.

Yours in the name of Christ the Conqueror.

(Sgd. \_\_\_\_\_)