

# The Gospel Witness

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

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## The Jarvis Street Pulpit

### PURGATORY — A ROMANIST INVENTION FOR TERRORISM AND EXTORTION

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 7th, 1941

(Stenographically Reported)

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—II Timothy 1:8-10.

Such salvation as is provided us in Christ, we are here told, was not an afterthought, or a divine method of repair: believers are said to have been saved, and "called with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." While the Old Testament contains preintimations, foregleams, of the glory of the New, the believer under the first covenant received but an earnest of the inheritance to come; for "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The gospel in all its fulness was not understood. Even the prophets who wrote did not understand the full import of their prophecies; for it is written, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed,

that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." It was not until the actual appearance of Jesus Christ among men, as the representative Man, as the second Adam, the Federal Head of a new race, a quickening Spirit, that the full purport of the gospel, the salvation that is in Christ, was manifest. And it is said that when He came, He "abolished death, and . . . brought life and immortality to light through the gospel."

That is to say, the gospel did not originate life or immortality: it was a message of revelation, manifesting the true significance of life and immortality. Those things which were but dimly and partially understood prior to our Lord's appearing, were now brought to light in the gospel.

The Bible is the record of the gospel. We believe it to be the very word of God. In the discussion of every such subject as that of this evening, I feel it incumbent upon me to declare, as a preliminary to such discussion, that this Book, for the determination of these matters, must always remain to us the court of final appeal. We believe there is no revelation of life and immortality, of the life beyond, other than that which the Bible contains. We are not indifferent

to the testimony of history; we are not without respect for traditions which have come down to us from earlier generations, and have survived the corrosions of time: these things have value for all thoughtful men. We would not ignore the views of venerable teachers, of whom we are accustomed to speak as "the fathers"; nor would we regard as valueless the decisions of the court of reason. But to us the supreme and final court of appeal must always be the Bible. This is the last word, the word of divine revelation which proclaims the preeminent authority of Jesus Christ.

Hence the teachings of all men, Protestant or Romanist, of any and every church; of everyone who pretends to prophesy; the decisions of all councils, however learned, must all be subordinate and in submission to the dictum of this, the divinely inspired, and supremely authoritative Word. Here alone life and immortality are brought to light. That is the foundation-principle of what is called Protestantism—or, at least, it used to be: an appeal from all lesser authorities to the Bible, as the inspired, infallible, and final revelation of the will of God. Upon this postulate we take our stand on all matters: this is where I take my stand again to-night in our examination of the doctrine of purgatory.

We are concerned to-day for the enslaved millions of Europe. We heard only a week or so ago Mr. Churchill's heartening words to the Czechs, the Poles, the Norwegians, the Danes, the Belgians, the French, the Greeks and the Yugoslavs—declaring that great powers are being mobilized for their deliverance, deliverance from the yoke of the tyrant, deliverance from terror and fear and wicked extortions, such as the millions of Europe are suffering to-day. But I remind you that more millions are enslaved by the system which has its seat at the Vatican than the aggregate of all those who are under the terror of Berlin and political Rome combined; and we ought to be concerned that they should be sharers in the liberty wherewith Christ makes free.

Many of us remember when Protestantism, at least in circles in which we moved, was Protestantism; when it was generally believed that the "Reformed faith", as we were accustomed to call it, the issue of the Great Reformation, was not a mistake, but was tantamount to the faith once for all delivered to the saints. I remember when it would have been an unusual thing for a Protestant minister of any name to admit that Romanists needed no evangelization. But nowadays many Protestants so-called assume that Roman Catholicism is really a form of Christianity.

I am waiting for the response to a recent deliverance by the Cardinal, Archbishop of Westminster, and those associated with him. A little while ago they began a movement in England which they called, "The Sword of the Spirit Movement"; and in connection therewith, the Roman Catholic Archbishop and the Archbishop of Canterbury and the President of the Free Church Council—that is a union of all non-Episcopal churches; a representative association supposed to represent all the Free churches, as they are termed in Britain—issued a joint declaration in respect to terms of peace. A certain manifesto was issued in which they called upon the Government to consider certain terms as indispensable to peace. It was hailed in some quarters as a further evidence of the growing sympathetic unity between all

branches of the Christian Church—the Roman Catholic being recognized and acknowledged as a branch of the Christian Church. The movement spread, and many endorsed it.

I published in THE GOSPEL WITNESS a week or two ago a declaration by the Protestant Truth Society, warning Protestants against the movement, and declaring it was wholly a Roman Catholic movement. The Roman Catholics recently held a great meeting in London, presided over by the Cardinal, Archbishop Hinsley, and laid down the term that no one but Catholics may enjoy full membership in this movement. Others could help it forward, but could have no voting power. This is but a further evidence of the exclusiveness and the utter deceitfulness of the whole Roman Catholic system. The lying propaganda of Goebbels is as nothing compared to the hoary history of Rome, which is steeped, saturated in deceit, showing the whole system to have been born of the father of lies; and that it has absolutely nothing in common with the revelation of God in Christ Jesus.

And yet Protestant ministers fraternize with this anti-Christian system. I reckon it is part of the function of my ministry to remind Protestants what Protestantism is; and why we should be Protestants; and why the great Reformation was not a mistake, but one of the greatest of all divine movements in history.

I propose to examine as simply as I can this Roman Catholic doctrine of purgatory, and some of its implications. It would be quite possible for one to lecture upon such a subject for months together. The literature bearing upon it is almost endless, and it is not possible in one address to cover all the ground. I shall refer rather to some simple principles, and endeavour to bring these matters into the light of Holy Scripture, that we may see whether or not this dogma of Rome is in accord with the teaching of the Word of God.

#### A Roman Catholic Authority

I have here a Roman Catholic book, written by a Roman Catholic author, which apparently is designed to enlighten benighted Protestants. It is an authoritative work, properly authorized by the Catholic Church. It is entitled, "Catholic Doctrines Explained and Proved," by Rev. P. Ryan. Let me begin by giving you what it says, in a brief sentence, about purgatory:

"All that Catholics are bound to believe about Purgatory is briefly summed up in the following words of the Council of Trent, 'There is a Purgatory and the souls detained there are helped by the prayers of the faithful and particularly by the acceptable sacrifice of the altar (Council of Trent, Session 25).'

"The Church does not say where Purgatory is, nor does it bind us to believe that the punishment is material fire, although the language of Scripture seems to imply that the suffering shall be by fire. We are only bound to believe that there is such a place or state, and that the souls there can be assisted by our prayers and good works."

"The teaching of the Catholic Church is that there are three states in the other life. Heaven where those go who die having no sins upon their souls; hell to which those who die in mortal sin go for ever and ever. They, the wicked, the Sacred Scripture tells us, shall go into everlasting fire 'where their worm dieth not, and the fire is not quenched' (St. Mark 9:44). There is also a middle state where those go who die having venial sins upon their souls, or who have not expiated the temporal punishment due to their mortal sins.

"In order to help us to understand the doctrine and the necessity of a middle state let us consider mortal sin for a moment. In mortal sin we can consider three things, the guilt, the eternal punishment, and the temporal punishment. The guilt of mortal sin consists in its being a rebellion and ingratitude against God. The eternal punishment due to mortal sin is the everlasting fire of hell. Left to ourselves we could never rise from the state of grievous sin to that of sanctifying grace; such a change must be the work of the grace of God. Nevertheless man can make a little reparation to God for the injury done Him by sin and God expects that this reparation shall be made. It is within the power of man and he ought to perform it in order to show his willingness to satisfy God's justice. This reparation that man can and ought to make is what is called the temporal punishment due to mortal sin. It can remain after the guilt and eternal punishment are forgiven."

Here a distinction is made between "venial" and "mortal" sin. What is that distinction? Let me quote again, from the catechism of the Council of Trent:

"There is a purgatorial fire, tormented in which the souls of the pious make expiation for a certain period, that an entrance may be opened for them into that eternal country where nothing that defileth can enter."

That is from the catechism. And I quote further that you may see how the Roman Catholic Church defines venial sin and mortal sin. We shall see later what the Bible says about it.

"Q. What is the doctrine of the Church as to this point?"

"A. We constantly hold, that there is a Purgatory; and that the souls therein detained are helped by the suffrages of the faithful. That is, by the prayers and alms offered for them, and principally by the holy sacrifice of the Mass.

"Q. What do you mean by Purgatory?"

"A. A middle state of souls, who depart this life in God's grace, yet not without some lesser stains or guilt or punishment, which retard them from entering heaven. But as to the particular place where these souls suffer, or the quality of the torments which they suffer, the Church has decided nothing.

"Q. What sort of Christians then go to Purgatory?"

"A. Ist. Such as die guilty of lesser sins, which we commonly call venial; as many Christians do, who either, by sudden death or otherwise, are taken out of this life before they have repented for these ordinary failings.

"2ndly. Such as have been formerly guilty of greater sins, and have not made full satisfaction for them to Divine Justice."

#### The Alleged "Argument From Scripture"

That is from the Catechism as authorized by the Council of Trent. Let us look again to the Catholic authority already quoted. This writer gives "the argument from Scripture". I am interested in that. I want to know upon what grounds the Roman Catholic Church claims that purgatory is taught in the Scripture. If it were taught in Scripture, I should believe in purgatory. I believe what the Bible teaches. I have no doubt about its truth. Here is the first "argument from Scripture"; the text they quote:

"Agree with thine adversary quickly whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Whoever would dream, reading that passage from the sermon on the mount, that it was intended to teach us there is a purgatory, an intermediate state, a place of punishment, from the pains of which a soul may

be delivered by prayers, and alms, and masses? What does that scripture mean? I think I can give you a simple illustration. Some years ago I visited a man in Quebec, a prosperous farmer, with a lovely home. His farm showed that he was a very thorough workman; and, in addition to that, he had a large business in dairying, and in buying and selling cattle, and he had prospered greatly.

I rode with him in his car, and always called him, playfully, Jehu: he drove "furiously". When we approached a turn in the road, I wanted to hang on to both sides of the car. He was never happy unless going like a whirlwind. I talked with him about it, kindly: I was his guest, and could not reprove him; but I was always relieved to find myself still whole when I got out of the car. Three or four years ago he came into my office. I greeted him cordially, and asked him how he was getting along. "Not very well." "What is the matter?" "Some years ago I had a motor accident." "You really did? I told you you would many years ago." "But I did not believe it was my fault. I would not pay. I fought it out with the courts, and lost. I appealed, and lost; and kept on appealing it." "And what is wrong now?" "Everything is gone, farm and all. I can see now, I ought to have agreed to settle the case, but I was so stubborn and mulish, I kept on until the costs ruined me."

He did not come out until he had paid "the uttermost farthing". That is what the text means: do not be a fool. If you have a quarrel with a man, try to settle it. It has not the remotest allusion to a place called purgatory.

"Second argument from Scripture: 'And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come.'

"Here our Divine Lord says that those who speak against the Holy Ghost shall not receive pardon either in this world or in the world to come; thereby showing that some sins are forgiven in the world to come."

That raises another question which we need not now discuss. But suppose we grant for the sake of argument, that some sins may be forgiven in the world to come, what in the name of common sense has that to do with purgatory? Or that its sufferings may be alleviated by the purchased ministry of a monopolistic organization calling itself a church?

"Third Argument from Scripture: 'Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour . . . For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. Every man's work shall be made manifest: for the day of the Lord shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.'

They must be very hard up for scriptural support of the doctrine of purgatory to cite a passage like that. Anyone who has any knowledge of the Word, knows there is to be a judgment-seat before which all the servants of God will come where they will receive rewards quite apart from the gift of salvation that is theirs in Christ Jesus. Those are the only scriptures quoted in proof of purgatory, except the citation II. Maccabees X. 43, 46. But that is not authoritative as "Scripture" to us.

But even if, again for argument's sake its canonicity could be allowed, it would fall into the Old Testament category and would belong to preadvent symbolism before the final Sacrifice of the Cross. There is an argument from reason, and from the writings of the fathers: but we are concerned only with what the Scriptures teach.

#### Romanism—A Religion of Fear

And now I call your attention to that which is cardinal to this whole system of Romanism, that it is a religion of terror, a religion of fear. Here is a word by a Cardinal Bellarmine, one of their great theologians. He records the story of a certain Saint Christina. You will not believe it—neither do I; but it is written for "the faithful" who will believe whatever a cardinal of the Church tells them. This Saint Christina, it is said, died—really died, and went to the other world, but was permitted to come back again, and was given her physical body. He quotes her as saying:

"Immediately as I departed from the body, my soul was received by ministers of light, and angels of God, and conducted to a dark and horrid place, filled with the souls of men. The torments which I there witnessed, are so dreadful, that to attempt to describe them would be utterly in vain; and there I beheld not a few who had been known to me while they were alive. Greatly concerned for their hapless state, I asked what place it was, thinking it was hell; but I was told, that it was Purgatory, where are kept those who, in their life, had repented indeed of their sins, but had not paid the punishment due for them. I was next taken to see the torments of hell, where also I recognized some of my former acquaintance upon earth."

Then she was admitted into the divine presence, and the Lord offered her His congratulations, and asked her whether she would like to remain there, or go back to earth in her former body and suffer and make atonement for some of the people she had seen in purgatory. She said she would be willing to go back to earth, and the Lord gave her back her body, and she returned to an earthly life. Cardinal Bellarmine then relates that "she walked in burning ovens, . . . under the frozen surface of a river, for six days or more at a time . . . she would make all the dogs in the town fall upon her, and would run before them like a hunted beast; and yet, in spite of being torn by thorns and brambles, and worried and lacerated by the dogs, to such a degree, that no part of her body escaped without wounds, there was not a weal nor scar to be seen."

And that in the name of the scholarship of the Church. Of course it is not even a respectable, but only a "cunningly devised fable", there is not a word of truth in it. But that is the sort of pabulum Roman Catholics are fed upon.

#### Not All Souls Go To Purgatory

But not all souls go to purgatory. Those who have no sin at all upon them go to heaven, and those who have all their mortal sin upon them, go to hell; but those who have committed venial sins, lesser sins, go to purgatory to expiate the guilt of those sins; and those whose mortal sins have been forgiven as to their guilt, and who are now no longer—I had almost said, eligible for eternal punishment, but who have still some temporal punishment they must work out—purgatory is for all such. But again I quote from Ryan:

"It is no part of the doctrine of the Catholic Church, that all souls go to purgatory. Some may be so good

as to go directly to heaven. Purgatory is not therefore a necessity for all. Neither does it say how long souls shall be detained there; it is reasonable to suppose that their sufferings depend upon the number of their venial sins, and the amount of temporal punishment left unpaid at the moment of death."

I read in one of their works some years ago of one authority which spoke of a certain bishop who was believed to have been in purgatory for something over six hundred years at that time: if it took six hundred years to get a bishop to heaven, how long would be required to deliver a layman from purgatory? I do not blame you for being amused: it would have its humorous side if it were not so serious. It is amazing that in this day of supposed general intelligence, people can be found to believe anything so absurdly superstitious; much more that men who are officials of the greatest organization on earth can be found to teach it with the authority of the church.

But how can there be comfort for the bereaved in such a doctrine as that? Have any of you dug graves? Have any of you lost loved ones? If you could be persuaded that their souls are in purgatory—for how long, no one knows—what would you not do? Magistrates sometimes sentence a man for so long "determinate", and an additional "indeterminate" term, dependent on his conduct. People are sentenced to purgatory "indeterminately". It is a profitable doctrine for those in authority, especially when they are going to be paid to get them out; the longer they are kept in, the more their friends will pay.

That would be bad enough in itself. The doctrine is horrible. Think of someone to whom your heart is given, lying at the point of death, having been taught that the moment the spirit quits that body, it will pass into some form of purgatorial torment, there to remain, for all you know, for centuries. What would you not do or pay to mitigate his sufferings? I have only to mention these things for you who know anything about the Word of God, to see how contrary to Scripture, and to the Spirit by Whom the Bible is inspired, this doctrine is.

#### Who Determines the Soul's Stay in Purgatory?

Who is it who determines the duration of these sufferings? The church, through her priests. Their pains are mitigated by "our prayers, and alms, and principally by the holy sacrifice of the Mass".

One of the seven sacraments of the Church is that of holy orders. The priests of Rome are in "holy orders". I am not, thank God! I do not want to be. But unless you are in "holy orders", you cannot help these poor souls in purgatory. You can pray—and you can pay; but after all the Church has created a monopoly, and it holds the keys of the prisonhouse. It is true that she teaches, "Ye shall not come out hence until ye have paid the uttermost farthing"—and they see that their dupes pay it!

How are the pains of purgatory mitigated? By prayers. That sounds very reasonable. There is nothing wrong in prayer. But what sort of prayer? Do you know anything about the Catholic doctrine of indulgences? What does it mean? We are told that indulgence does not mean the forgiveness of sins: it simply means that the Church claims authority to remit a part of the sentence. The magistrate sentences a man to so many months or years. The man appeals,

and perhaps an appeal court will reduce the sentence. Or, possibly he is fined for some offence. His counsel makes a plea, and the magistrate reduces the fine. The Church of Rome says, "You are going to purgatory, but we can remit part of your sentence—on our terms."

#### The Doctrine of Indulgences

What are those terms? For one thing, the saying of prayers. The Roman Church's teaching on the matter of indulgences is surely wholly anti-scriptural. You remember how Luther's soul rebelled against the doctrine of indulgences, and the sale of indulgences by Romanist priests? But one of these writers admits there have been bad priests, and the practice has been abused—but insists that it is perfectly correct notwithstanding, and says indulgences are not to be sold. But I declare they have been sold, and directly or indirectly are still sold.

I have not time to read the prayers given here, and few would be edifying if I had. But I quote from the end of one:

"All these indulgences may be applied for the relief of the holy souls detained in Purgatory."

If you say so many prayers, you win certain indulgences—one hundred days off for the soul of your wife, perhaps. And if you are persevering, you may get three hundred days off! What a horrid doctrine that is! This author says indulgences are not sold. Are they not? Listen:

#### "Indulgences for the Purgatorian Societies

"A Society has been for some years established in Dublin, under the patronage of St. John, the Evangelist; the principal object of which is to assist the sick and dying, to prepare them for the last sacraments, and after their departure out of this world, to pray for their souls, and for all the souls in purgatory"—

What are the terms of membership in this Purgatorian Society?

"1st. The Institution to be regulated by the superior, rector, and six of the members, who compose the office for the dead, who shall attend on every Wednesday night to recite, with devotion and attention, the office for the dead.

"2nd. Every Catholic wishing to contribute to the relief of the suffering souls in Purgatory, to pay one penny per week.

"3rd. A mass to be offered up on the first Monday of every month, in the parish chapel of St. James's, for the spiritual and temporal welfare of the subscribers.

"4th. Each subscriber to purchase a copy of the rules; and the money arising from the weekly subscriptions, shall be paid to the most necessitated clergymen, who shall be required to give receipts for what they are paid.

"5th. Each subscriber shall be entitled to an office at the time of his death, another at the expiration of a month, and one at the end of twelve months. The benefit of masses which shall be procured by the subscriptions, shall be extended to their relations and friends in the following order;—Fathers, mothers, brothers, sisters, uncles, aunts; and, if married, husbands, wives, and children.

"6th. Every superior shall, on his death, be entitled to three masses, every rector to two, and every subscriber to one, provided he shall have died a natural death, being a subscriber for six months, and been CLEAR OF ALL DUES AT THE TIME OF HIS DEATH.

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"9th: The superior shall, on every All-Souls' day, advance to the parish priest whatever sum is necessary for obtaining insertion in the mortality list of the altar. "Subscriptions received in the chapel on every Wednesday evening."

Souls in purgatory are also helped by *alms*. One can help the poor souls in purgatory by his gifts to charity. Next time, reading of the death of a Roman Catholic, who has left a large sum to some charitable institution, you may know that that also "may be applied for the relief of the holy souls detained in Purgatory". So also may other alms be applied to the same end.

But purgatorial pains may be lessened "principally by the holy sacrifice of the Mass." Masses for the dead! The Masses are said for a price, and, presumably, the more one pays, the more Masses can be said; but should the Masses paid for not be said, the poor souls in purgatory will not be able to complain that they have been defrauded.

The doctrine of purgatory is purely a Roman Catholic invention. Their authorities say that you may find traces of the belief in heathen religions. I have no doubt about it! And thereby Romanism establishes her kinship with heathenism. But it was not proclaimed as a Catholic dogma until the sixth century. It took them a long time to find the doctrine in the Scripture. It was proclaimed by Gregory the Great—so-called—in the sixth century, as a Catholic dogma.

#### What the Bible Actually Teaches

I speak against these things because they are so utterly contrary to the Word of God. The Bible teaches us there will be future retribution to all who are out of Christ, but it makes no distinction between venial and mortal sins. Some sins are worse than others, but the least is worthy of death. "The wages of sin is death."

Our text says that our Lord "brought life and immortality to light." In the sixteenth chapter of Luke, He gave us a picture of two men who had departed this life. The beggar was carried by the angels into Abraham's bosom, and was there in a state of consciousness. "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments." The rich man did not ask that Lazareth should be sent to see that Masses be said for his soul: he asked that he might come to him, and dip his finger in water, and put it on his tongue. But Abraham replied, "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." There is no suggestion in that revelation of the principle of purgatory, or that there is a temporary punishment, designed to expiate one's venial sins, and to satisfy the divine justice in enduring temporal punishment for one's mortal sins not covered by the death of Christ.

As to the condition of the just: what did Christ say when the dying thief sought mercy? "Today shalt thou be with me"—not in purgatory, but "in paradise." And surely if any man had any venial sins to expiate, it must have been that dying thief. Yet our Lord said, "To-day shalt thou be with me in paradise."

Once again: Paul, in writing to the Corinthians, said that to be "absent from the body" is to be "present with the Lord." But our Catholic friends would say, perhaps, "Paul was a perfect man. He would go straight to heaven. He would not need to go to purgatory." What did he himself say? Not as a young man, but as an old man: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." Though he believed God had forgiven him, the Apostle Paul never for-

gave himself for his part in the martyrdom of Stephen. He said, "Last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." Paul did not believe he was so perfect that he could go straight to heaven on his own merit; yet he said that to be absent from the body is to be present with the Lord.

To the Philipians he said, "I have a problem: I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." This man who talked about departing, and being with Christ "which is far better", had been caught up, to the third heaven, and had seen things in heaven that were not lawful to utter—but he tells us nothing about purgatory. And I would rather have the testimony of the inspired Apostle Paul than the collective vapourings of all the Popes that ever sat in Rome. "Absent from the body . . . present with the Lord"; "Depart, and to be with Christ; which is far better." The New Testament says nothing about purgatory.

#### Purgatory—the Negation of Grace

I object to it because it is the very negation of the whole doctrine of salvation by grace. What does it say? It says that you may and must save yourself. Save yourself! How? Jesus and the saints together have laid up such a superabundant deposit of merit that it is *supererogatory*. That is an ugly word. That is to say, there is a great bank account laid up for you and me, more than we need; but the church is authorized to dispense it. They call it the "celestial treasure". If you say prayers, give alms, or pay for Masses, the Church will let a little of this treasure out to your credit, for so many days.

But let us hear what a Catholic authority has to say on Indulgences. I quote from a work entitled, *Indulgences Granted by Sovereign Pontiffs*, published in Dublin, 1845, p. 5.

"The guilt of sin, and the eternal punishment due to mortal sin, are remitted, through the infinite merits of Jesus Christ, in the holy Sacrament of Penance, provided we approach it with proper dispositions, or by perfect contrition, which should include a desire of confession; but all the temporal punishment is not generally forgiven in this sacrament. A portion of this punishment commonly remains to be atoned for in this life by good works, by penitential practices, and by indulgences; otherwise we shall suffer in the fire of purgatory, according to the satisfaction required by God's infinite justice.

"An Indulgence is, therefore, the remission of the temporal punishment, which generally remains due to sins already forgiven in the Sacrament of Penance as to the guilt and eternal punishment. The remission is made by the application of the merits and satisfactions, which are contained in the treasures of the Church. These treasures are the accumulation of the spiritual goods, arising from the infinite merits and satisfactions of Jesus Christ, with the superabundant merits and satisfactions of the Blessed Virgin Mary, of the holy martyrs, and of the other saints, which ultimately derive their efficacy from the merits and satisfactions of Christ, who is the only Mediator of redemption. These CELESTIAL TREASURES, as they are called by the Council of Trent, are committed, by the Divine bounty, to the disposition of the church, the sacred spouse of Jesus Christ, and are the ground and matter of indulgences. They are infinite in regard to the merits of Christ, and cannot therefore be ever exhausted."

Thus they blasphemously claim to have under their control the infinite merit of Jesus Christ, to dispense to

you or me, or to anyone foolish enough to believe in the Roman Church's supposed authority. On the instalment plan, they will release some of this merit that has been laid up—but at a price. It substitutes human merit for Christ's righteousness; and robs the soul of all possibility of certitude.

It puts the soul under continuous obligation to the Church, and holds men in perpetual bondage. The more I study the philosophy of Romanism, the more profoundly convinced I am that it is not of human origin: it is beyond all peradventure, an inspired religion, just as truly as this Bible is inspired—with this difference, that Christianity is inspired from above: Romanism is inspired from below. Everywhere, wherever you touch it, it nullifies the grace of God.

#### "None But Jesus"

When you and I receive salvation—some of us have received it—we obtain it on the ground of the infinite satisfaction to divine justice which our Substitute, the Lord Jesus, and He alone, has rendered in our behalf. He died, not for some of my sins, but for all of them, venial and mortal—if there be such. The truth is, "The blood of Jesus Christ, his Son, cleanseth us from all sin." You and I may receive that cleansing this very night. Unworthy as we are, we may yet rejoice that our great High Priest has heard our prayer, that our sins are blotted out, and that that one and only sacrifice which He presented, satisfied the claims of divine justice forevermore.

You do not need Masses, or alms, or prayers. Pray all you will; give alms; do good work by all means. But do not depend upon them, but wholly upon the grace of God as manifested in Jesus Christ.

What a blessing it is that you and I may be sure to-night that we are on the way to heaven! I should like to give you my testimony: I am as sure I am a child of God and have eternal life, as I shall be when I have been a million years in glory. Someone else will occupy this pulpit one of these days, and some of you will say, "I suppose the Pastor now knows more than when he was here." I have no doubt the first five minutes in glory will teach us more than we have learned in all our lives here; but there is one thing of which I shall never be more sure than I am at this moment, and that is, that "the blood of Jesus Christ, his Son, cleanseth (me) from all sin." I am positive of that.

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

That simple truth is the truth that Luther laid at the very foundations of Rome, and shook Europe. That simple truth is a stick of dynamite more powerful than any British bomb yet invented; and, preached in the power of the Holy Ghost, that gospel is enough to shake Rome. Oh that we had a Luther now, a Protestantism with a protest in it!

As we come to the Table presently, those emblems will be to us only a symbol of the great Sacrifice. Not the blood of Christ, only wine; not the body of Christ, only bread. Not a sacrament, but an ordinance which celebrates the dying love of our Lord; and derives its value from what faith there may be in us. God help us to turn away from everything and everybody, and to turn to Jesus Christ.

If there is a Roman Catholic here to-night, I say to you, you need no priest, you need to go to no confession,



you need not offer another sacrifice. It is all done. You need but to believe on the Lord Jesus Christ, and thou shalt be saved. This only is the way of life:

"Not the labour of my hands  
Can fulfil Thy law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone:  
Thou must save, and Thou alone.

"Nothing in my hand I bring;  
Simply to Thy Cross I cling!  
Naked, come to Thee for dress;  
Helpless, look to Thee for grace:  
Foul I to the Fountain fly:  
Wash me, Saviour, or I die."

### Another Special Privilege For Roman Catholics

All who have any responsibility in the maintenance of mission causes outside of Canada will have had experience of the exchange difficulty. But no patriot will complain. It is absolutely necessary to conserve Canada's resources in every way possible for the war effort. Therefore, we expect every loyal British subject will accept without murmur any restriction that in the interest of the war effort, must be placed upon the transmission of Canadian funds abroad.

The Union of Regular Baptist Churches of Ontario and Quebec some years ago adopted as their foreign mission enterprise the work of the French Bible Mission, doing work in France, Switzerland, and Belgium. Since the outbreak of war, however, it has been impossible to transmit funds to France, particularly of course since the collapse of France. We cannot send money for mission work even to unoccupied France; and so the money that has come in to the Union treasury for that work has been invested, and held in trust for the French brethren, to be sent to them when all these necessary restrictions are removed.

But once again we protest that the Ottawa Government, through its Foreign Exchange Control Board, should give special privileges to the Roman Catholic Church. We print below *Circular No. G. M. 60*, sent to all banks and financial concerns. We ask our readers to peruse it carefully, and follow our comments at the conclusion.

10th February, 1941.

No. F. 417 *Foreign Exchange Control Board—Circular No. G. M. 60*

THE FOREIGN EXCHANGE CONTROL BOARD ADVISE AS FOLLOWS under date of February 8th, 1941:

Vatican City

"1. To meet the difficulties of communication and of effecting financial transactions with Vatican City without contact with enemy States, the Board has made special arrangements with the Apostolic Delegate in Canada.

2. Accordingly all remittances previously made to Vatican City will hereafter be made in Canadian dollars to the Apostolic Delegate for deposit in his Canadian dollar bank account. It is understood that these consist of the following kinds of payments:

- (a) Special contributions for mission purposes;
- (b) Contributions for various religious orders formerly sent direct to the Vatican;
- (c) Sundry contributions from Canadian dioceses;
- (d) Interest coupons, etc., falling due on Canadian securities.

3. Applications by the Apostolic Delegate to make remittances abroad for the support of missions will be dealt with on the same basis as other religious remittances.

4. Roman Catholic religious bodies which previously made remittances direct to missions abroad will continue their previous practice on the same basis as other re-

ligious bodies. The Apostolic Delegate has indicated that he is concerned only with money which has been or will be destined for the Holy See or to the missions which receive their support therefrom."

Please govern yourselves accordingly,  
Robert Rae,  
General Manager.

It will be observed that the Exchange Board "has made special arrangements with the Apostolic Delegate in Canada." What are those special arrangements?

"All remittances previously made to Vatican City will hereafter be made in Canadian dollars to the Apostolic Delegate for deposit in his Canadian dollar bank account."

Read again "(a) to (d)" above. It includes contributions for mission purposes, contributions for various religious orders, contributions from Canadian dioceses, and interest coupons on Canadian securities. But note No. 3. All the money will be sent to the Apostolic Delegate, and then he will arrange for its transmission to Rome. Does anyone in his senses, knowing how things are done at Ottawa, doubt for a moment that the Apostolic Delegate is free to send whatever he wants to Vatican City, even including interest on Canadian securities?

No. 4 says that "Roman Catholic religious bodies which previously made remittances direct to missions abroad will continue their previous practice on the same basis as other religious bodies." But there is nothing in the world to prevent their sending their contributions through the Apostolic Delegate. They can send anything to him earmarked as they like, and beyond doubt he can transmit anything he wants abroad.

Then we are told, "The Apostolic Delegate has indicated that he is concerned only with money which has been or will be destined for the Holy See or to the missions which receive their support therefrom." Which means, of course, a wide-open door for the transmission of money to the Vatican, and through the Vatican to all Roman Catholic missions anywhere, including Italy, Germany, occupied France, Greece, in short anywhere and everywhere.

It is interesting also to note that the Canadian post-office announced some time ago that air mail could be received for transmission direct to Vatican City. How long will Canada allow the Papacy to rule this Dominion?

### More Romanism At Ottawa

An Ottawa correspondent sends us a clipping from *The Morning Citizen* of Ottawa of September 6th, as follows:

To Celebrate Mass on Parliament Hill Sept. 14

"During reconsecration week Sept 10-17, commemorating the second anniversary of Canada's entry in the war, Pontifical mass will be celebrated on Parliament Hill.

"The service will be at 11 a.m. Sunday, Sept. 14. Before the mass Navy Minister Macdonald will lay a wreath at the Peace Tower.

"Celebrant of the mass will be Col. the Most Rev. C. L. Nelligan, principal Roman Catholic chaplain of the Armed Forces. Sermons will be in English and French."

Our correspondent's letter read:

"I could hardly believe my eyes this morning when I saw the enclosed clipping in *The Morning Citizen*, and I felt I must send it to you just in case it was not in the Toronto papers.

"I think I am safe in saying that this is the first time anything like it has been held.

"Apparently this is a forerunner of the 'New Heaven and New Earth' that Mr. King talked about in his speech from London."

The Papacy's puppet, Premier King, went out of his way in his Mansion House speech, to emphasize the independence of Canada's action in entering the war. And now, to emphasize the fact that Canada entered the war nearly a week after Britain, a Pontifical mass will be celebrated on Parliament Hill. We suppose it is their hope that Cardinal Villeneuve will be enthroned some time in the Red Chamber.

How long will it be before Canada wakes up to the menace of Romanism?

## Bible School Lesson Outline

Vol. 5 Third Quarter Lesson 38 September 21, 1941

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

### SAUL'S INCOMPLETE OBEDIENCE

Lesson Text: 1 Samuel 15.

Golden Text: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams"—1 Samuel 15:22.

#### I. The Rebellion of the King—verses 1 to 9.

Samuel's concern for Israel did not cease when he was displaced as the official leader of the people (1 Sam. 12:1, 2). He had continued to pray for them (1 Sam. 12:23), and he was still the prophet of the Lord, charged with hearing and delivering to them the messages of Jehovah (verses 1, 10, 22, 28). We should thank God for faithful pastors, teachers and workers, whose unceasing Christian love is a priceless gift (Heb. 13:7, 17).

National sins will not go unpunished (Matt. 25:32). The nations, although they may seem great and important, are before the Lord as a drop in the bucket (Isa. 40:15), and He will be just in dealing with their sins (Exod. 34:6, 7). The Amalekites had opposed Israel in the early days of the exodus from Egypt (Exod. 17:8-14; Deut. 25:17-19).

National virtues, as well as national sins, will be remembered by the Divine Judge. The Kenites had assisted Israel in their campaign against their Canaanite enemies (Judg. 4:11-17), and for their kindness to Israel were spared from the fate of the Amalekites (Josh. 2:12; 6:22, 23).

Present events in Europe help us to understand the wisdom of the Lord's command that the Amalekites should be utterly destroyed. A holy God could not bless the people unless the land should be freed from the moral pestilence of which the wickedness of the Amalekites was an outward manifestation. Purity, safety and wholesomeness could not last in an atmosphere which was charged with pollution. To combat evil is the safe and wise course, as well as the kind course. By the law of compensation the Israelites, who had suffered at the hands of the Amalekites, were the ones chosen as the Divine rod to punish the evil-doers.

Saul interpreted the Lord's command according to his own private notions as to what should be done. An officer who tampers with the orders of his superiors is guilty of a serious offence; he has no authority to question or change the commands he receives. It is his duty to see that they are obeyed. And yet, some Modernistic teachers and preachers alter the message of the Lord, claiming the right to designate which parts of the Bible are authoritative. Not what we think but what God says must be our guide.

#### II. The Rejection of the King—verses 10 to 35.

God counts partial obedience as absolute disobedience and therefore King Saul had not performed the commandment of the Lord. There is no Scriptural warrant for the popular notion that one's good deeds are balanced over against his evil deeds, and that if the good outweighs the evil God will overlook the sin. God rules over His creatures with justice and equity (Psa. 7:9-11; 89:14; Isa. 11:2-4).

An oft-repeated, uncalculated-for profession of loyalty might arouse suspicions of disloyalty, since some things are to be taken for granted, until questioned by unusual circumstances. Saul made a loud profession of obeying the word of the Lord (verses 13, 20) throwing up a smoke-screen, as it were, to cover his sin. But alas, the innocent sheep gave him away; their bleating was most inconvenient for him.

In vain do men seek to hide their sin from the Lord (Num. 32:23; Prov. 28:13; Isa. 59:12; Gal. 6:7).

It is a cowardly device to blame others for one's sin, and is also useless (Deut. 24:16; Jer. 31:29, 30; Ezek. 18:20; Rom. 14:12). Saul's claim that he feared the people (verse 24) and that the people spared the best of the sheep (verses 15, 21) differs greatly from the Divine record of the incident, which informs us that Saul and the people spared Agag and the best of the sheep (verse 9). As a matter of fact, it was not a case of Saul yielding to the wishes of the people, but of the people following the leadership of their king. Of themselves they probably would never have thought of disobeying the command of God. The responsibilities of leadership are great; we must be careful to assist others to be obedient, rather than disobedient to the Lord.

Saul's next move was to make pious excuses for his conduct; he announced that the animals had been spared for sacrifice unto the Lord. How many crimes have been committed in the name of religion (John 16:2; Acts 26:9)!

The prophet reminded the king that the Lord places the emphasis upon inner spiritual motives rather than upon outward ceremonial actions. All the sacrifices and acts of devotion in the world will not take the place of heart obedience (Psa. 51:16, 17; Prov. 21:3; Jer. 7:22, 23; Hos. 6:6; Mic. 6:6-8; Heb. 10:4-10). The rebellious man is like the one who practices witchcraft in that both follow the commands of others instead of God; the rebel obeys his own desires while those who engage in witchcraft obey the desires of Satan (Deut. 18:9-14; Isa. 8:19, 20). The stubborn man is like the idolater in that both worship another than God; the stubborn man exalts his own will and the idolater exalts the thing which he has created (Psa. 115:3-5).

In the Scriptures many instances are recorded where the Lord used symbolic actions to portray to His people His designs (Jer. 18:1-6; Ezek. 37:15-21; Jonah 4:6-11; Acts 21:10, 11). In this case the rent skirt represented the kingdom rent from Saul because of his sin (1 Kings 11:29-33). He who had rejected the commandment of the Lord was now himself rejected (1 Sam. 13:14; John 8:47; 12:48).

The Lord called Himself the Strength or the Victory of Israel (Exod. 15:2; 2 Sam. 22:23; Psa. 18:1, 2; 19:14; 144:1). At all times they could depend upon Him; He is the One Who does not change (Num. 23:19; Psa. 89:34; Mal. 3:6; Jas. 1:17). He does not repent and change his mind in the sense that sinful men do, but inasmuch as His dealings with us are dependent to a certain extent upon our attitude, when we repent of our sin, His purposes toward us may seem to us to change, but that is because in our human ignorance we can judge only by appearances (Gen. 6:5-7; Jonah 3:4, 9, 10; 4:2, 11; Zech. 8:14, 15).

The servant of the Lord must at times be severe, if he would be faithful (2 Tim. 4:2; Jude 22, 23). Samuel was compelled to do the work which Saul had left undone, and himself destroy the wicked king. In performing that unpleasant yet necessary task he was doing the will of God fully as much as when he was proclaiming the word of the Lord.

But the Lord's messengers must also be tender, and sorrow over those who depart from the ways of the Lord, even as Samuel grieved over the rejected king (1 Sam. 16:1; Gal. 6:1, 2). Our God is all-powerful, yet all-loving; He is strong and just, yet ever kind and merciful (Psa. 36:6; 89:1, 2, 33; 147:3-5).

## The Annual Convention

Of the Union of Regular Baptist Churches of Ontario and Quebec, will be held in Jarvis Street Church, Toronto, Tuesday to Thursday, October 7th, 8th, 9th, 1941

The Convention theme will be:

**The Menace of Romanism in Canada—**religiously, educationally, and politically. Details of the programme will be published later. Every church should plan to have a full delegation.

Visitors also will be welcome.