

Roman Church is the dogma of the infallibility of the Pope, which was only defined in 1870, and there are indications that in a short time. (these indications may not, of course, be justified) the Roman Church ~~may~~ would <sup>proceed</sup> receive the decree that the blessed Virgin Mary, which is still only a pious opinion among Roman Catholics. So we come to the position that the Roman Church has departed not only from the Scripture as we have here the application of the redemption but she has departed from the testimony of the early church. Hence it is exceedingly valuable for us to study the writings of those who are called Fathers. We do not, of course, place them on the same level as sacred Scripture. There are many defects in them, many misconceptions, but they do present a doctrine of good thought and of salvation that is greatly removed from the modern Roman doctrine. In as much as our Roman Catholic friends attach very considerable *end of!*

Now I'm going today to speak, perhaps somewhat personally on the relation of the Roman Catholic Church to the Scriptures. For that purpose I want you to notice the very common policy which held by those who do not share our particular views. It is sometimes said that the Reformation substituted for the doctrine of an infallible book church the doctrine of an infallible book. Now there are two things that you have to notice about these effragramatic sayings. Money in an effragrame hardly ever ~~exists~~ exhausts a subject--very clever. Just because it is so clever it may betray you into ~~facts~~ false positions. Supposing for a moment that the statement is true. It is no reflection on the reformed edition. The substitution might be quite right and proper. For example, it would be pertinent to say that the early preachers of the Gospel substituted the idea of one God for the idea of many Gods. The people to whom the early preachers of Christianity went were believers in some kind of supreme diety or dieties. The fact that Christianity substituted for many gods the doctrine of one God meant two things; first, we accept your view that there are governing powers or a governing power superior to the activities of man; ~~We~~ reject your view that the