

# The Gospel Witness and Protestant Advocate

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## Protestant League Annual Meetings October 21-22, 1946 In Jarvis Street Church, Toronto And In Other Cities As Listed Overleaf

**T**HE Annual Meetings of THE CANADIAN PROTESTANT LEAGUE will be held next week as announced on the following page. The special speaker is a converted Roman Catholic priest who has already been introduced by THE CANADIAN PROTESTANT LEAGUE to capacity audiences in Toronto.

Last week we quoted in this paper some of Dr. Lehmann's autobiography, telling of experiences as a priest. We give here from the same book, *The Soul of a Priest*, further details of his early experience and training as a Roman Catholic:

### Dr. Lehmann Born in Ireland

Dr. Lehmann was born "at the close of the year 1895, in the little seaside suburb then called Kingstown on the south fringe of Dublin Bay." He says:

"In its delicately spired church I was baptised and registered as a child of the Roman Catholic religion.

"I found, however, as I grew up and played about with other boys that there was some noticeable difference between myself and my companions, due to my mixed ancestry. My father was a native of the German Schwartzwald, or Black Forest, and had become a naturalized British subject in London before coming to Dublin where he met and married my mother. She, on her side, was of the Anglo-Irish family of the Rainsfords and had turned Roman Catholic in her girlhood. These Anglo-Irish have been always known in Irish history as 'more Irish than the Irish themselves'.

### THE SPECIAL SPEAKER



**DR. LEO H. LEHMANN**  
A former Roman Catholic priest.

### Dr. Lehmann Comes to America

Dr. Lehmann was transferred to the United States in 1927, and was appointed by the Bishop of Florida as pastor of Gainesville, the university city of Florida. Dr. Lehmann's mind had long been uneasy, his early experience at the *di Propaganda Fide*, Rome, having greatly disturbed his confidence in the Roman Church.

Having told of a woman who was excommunicated for circulating Dr. Lehmann's book "Ex-priest and the Riddle of Religion", our special speaker says:

"As Priest-in-charge of that district, I had gathered funds, and helped with my own hands to design and build that pretty little church in the pinewoods of Florida from which this friend was ejected; the former building had been carried away by a cyclone. On Christmas night, 1929, shortly after I had relinquished my duties as a priest, I happened to be

visiting in those parts and planned to worship in that little church. But a prominent Catholic family, in collusion with the bishop, had the deputy sheriff stationed at the door with a gun to keep me out! . . .

"And thus did living as a Roman Catholic finally reveal to me the startling fact that, not only was I out of place as a priest, but that all priests are out of place in Christianity. Nowhere in the New Testament is there found any warrant whatsoever for the continuance of a sacrificial priesthood. There is as little provision in the New Testament for popes and priests as there is for kings, princes, and peers in the Constitution of the United States."

We hope all PROTESTANT LEAGUE members within

reach of Toronto will avail themselves of this opportunity of hearing authoritative voices speak on the Romish question. Let all your friends know about it. Obtain additional copies of this week's issue of THE GOSPEL WITNESS to send to them, so that they may have their appetites whetted to hear Dr. Lehmann, and to become acquainted with the work of THE CANADIAN PROTESTANT LEAGUE.

#### SEMINARY LECTURES BY DR. LEHMANN

A series of lectures to the students will be delivered

by Dr. Lehmann on Tuesday through Friday at 10.20 a.m. in Greenway Hall. The public is invited to share these lectures with the student body.

#### WESTERN CANADA MEETINGS

To coincide with the Annual Meeting being held in Toronto, LEAGUE Rallies are being held in Vancouver, Calgary, Edmonton, Regina, Saskatoon, and throughout the West. At these meetings the speaker will be Dr. J. B. Rowell of Victoria.

THE GENERAL SUBJECT OF THE MEETINGS WILL BE

## **Can Protestantism Survive the Pope's Bid For World Control?**

Dr. Lehmann Will Speak on the Above Subject as Follows:

MONDAY NIGHT, October 21st, Annual Business Meeting in Jarvis Street Church.

TUESDAY NIGHT, October 22nd, in Jarvis Street Church.

THURSDAY NIGHT, October 24th, Calvary Baptist Church, Brantford.

FRIDAY NIGHT, October 25th, at Beal Technical Collegiate Auditorium, London, Ont.

MONDAY NIGHT, October 28th, Victoria Ave. Baptist Church, Hamilton.

(All the above meetings will be at 8.00 o'clock)

### **Why Purgatory Is Impossible**

Will be Dr. Lehmann's Subject in

JARVIS STREET CHURCH, SUNDAY EVENING, OCTOBER 20

He will also preach in Jarvis Street Church on the following Sunday, morning and evening.

#### REV. MORLEY R. HALL NEW SECRETARY OF UNION OF REGULAR BAPTIST CHURCHES

IN our issue of last week we announced that the Rev. H. C. Slade had accepted the call of Jarvis Street Baptist Church to become Associate Pastor. This left the Union of Regular Baptist Churches without a Secretary. At the meeting of the Executive Board of the Union Monday afternoon last, with the same heartiness and unanimity which characterized Mr. Slade's invitation to Jarvis Street, the Rev. Morley R. Hall was elected Secretary of the Union.

We have since been advised of Mr. Hall's acceptance of the position, and he was introduced to the Convention in Jarvis Street as the new Secretary Tuesday evening, October 15th. The announcement was received with the same spontaneous expression of satisfaction.

The Rev. Morley R. Hall at the time of the great controversy in the denomination, was pastor of the First Baptist Church, Timmins. There he did a great work and two of the members of the Board on Monday testified that they had been led to Christ through Mr. Hall's ministry in Timmins. Leaving Timmins he went

to Westbourne Baptist Church, Calgary, being succeeded in Timmins by the Rev. H. C. Slade. Mr. Hall exercised a fruitful ministry in Calgary for over fourteen years, and many new churches were founded through his ministry, and he was generally regarded as the helper, friend and counsellor of all his brethren. About two and a half years ago, Mr. Hall was invited by the Union to supervise the work in the region of Napanee, and several new causes have been begun through his initiative.

THE GOSPEL WITNESS is confident that in Rev. Morley R. Hall, the Union has found a worthy successor to the Rev. H. C. Slade, and we are sure his ministry will be as fruitful in this new position as it has been elsewhere hitherto.

We hope to publish a photograph of the new Secretary later.

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## The Gospel Witness and Protestant Advocate

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

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### SEMINARY CONVOCATION

ON Thursday, October 10th, in Jarvis Street Baptist Church, the official fall opening of Toronto Baptist Seminary was attended by a good group of interested friends, a number of them from out of town. Following the annual signing of the Statement of Faith by Trustees and members of the Faculty, Dr. Shields gave a rather thorough review of the reasons for the founding of Toronto Baptist Seminary. He showed how outstanding men in the Baptist Convention of Ontario and Quebec years ago had been concerned about Christian education in this country, but how through what turned out to be perfidy, the fortune of Senator McMaster was turned to the fostering of unbelief. Although without capital, Dr. Shields was led of the Lord to open our school in a modest way in January, 1927. In spite of all difficulties,—and they have been many,—having "obtained help of God [we] continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

The offering of the evening was, as usual, devoted to the work of the Seminary.—B.

### SPANISH

THE Seminary is pleased to announce an evening course in Spanish, to be given each week, beginning on Wednesday, October 23rd, from 7.30 to 9.10, in the Seminary Building, to be taught by a native Spaniard, who is a graduate of the University of Barcelona. Any others than our own students who wish to take this course, are free to do this upon payment of the registration fee of \$10.00 required of all students.—B.

### A RURAL CHURCH

ON a recent week-end it was the privilege of the writer to re-visit the Scotch Line Church as preacher at the anniversary services. This rural church gave evidence of its flourishing condition not only by an attendance at both services that packed the building, but by the fine note in the testimonies in the open meeting that followed the evening service. A good number of children and young people are in regular attendance at the church and Bible school, and the week-night prayer meeting is well sustained. The church building has recently been decorated under the able leadership of Rev. G. W. Searle and a fine oak chair and pulpit, together with a beautifully inscribed text for the front wall, were dedicated in memory of two faithful and honoured members who have been called to higher service.

A visit to a country church such as this suggests a number of interesting and important considerations to a visitor from the city. In the early days of this country, the rural churches played a major part in the advancement of the Lord's work. They were larger and more flourishing than the churches in town and village; from them came the majority of the leaders of the various denominations and the bulk of the support, both financial and spiritual, for the work of the Gospel. In our generation, the large congregations are almost without exception confined to cities and towns, while the rural churches are reduced in numbers and in comparative importance. This is inevitable in view of the changed economic conditions under which modern life goes on. Notwithstanding, a visit to a church such as the Scotch Line Church, and there are still many of its kind, convinces one that its power for good and for God is a real force to be reckoned with to-day both in our national life and in the life of our denomination.

If all the boys and girls who had been taught in the Bible school of this church, together with all the men and women whose lives had been to a large measure shaped and moulded by its influence, could be gathered together from the length and breadth of this continent, the resulting congregation would more than fill the average city church building. Such a congregation as that can never be assembled at one time in one place, but the potency of its moral and spiritual contribution on the life of the nation cannot be doubted. Men and women in all walks of life have gained a sane outlook on life and a fine appreciation of spiritual things in this little red brick church at the cross-roads. Many years ago two young men from this church entered the ministry, and served their Lord faithfully and well for many long years; several of the daughters of this church have become the wives of ministers; a whole succession of other veteran preachers think with special tenderness of the little country church where they first experienced the joys and problems of the ministry, in fellowship with men and women who love the Lord and His Gospel and who witness a good profession for Him in their own community.

In the country, population is more scattered than in the cities and towns, but community life is more real and neighbours are much closer to each other, though separated by a half a mile, than the city dweller is to the man who lives next door in the same apartment house. Under such circumstances, character often has more scope for development than in the artificial conditions of urban life. A few generations ago before the

advent of the motor-car, the telephone, and the radio, farmers were looked upon as being somewhat more backward than the urbanites. If that were ever true of anything more important than outward dress, a visit to almost any country church will prove that the distinction no longer exists. We venture to believe that in a comparison between the average country church and the average city church, the balance of favour would more likely be on the side of the rural church.

A centre where the life of the community can find common expression and where the highest things of this life and the one to come are proclaimed, is an unspeakable boon to any farming district. In the Scotch Line Church the same Gospel that saved and reformed the lives of the early settlers is still being preached with the same results. Men and women in the membership of the church have lived in the same houses for almost two generations and during that time have shown in their lives and in their words the grace and loveliness of their Saviour. That is the most effective kind of preaching. Boys and girls and young people have been led to the feet of the Saviour and will enrich the life of the nation whether they stay in their own community for the rest of their lives or whether they will go farther afield to seek their fortune.

In a day when numbers are greatly sought after and when mass movements occupy a large place in the thoughts of those in positions of leadership, it is well for our pastors and denominational boards not to forget either the great debt we owe to the little country churches or their potentiality for future good.

—W.S.W.

#### Correspondent Expelled from Portugal

The correspondent of *Time Magazine* has been expelled from Portugal following a frank report on conditions in that land under Romanist dictator Salazar. Among other things, he reported that illiterates form the majority of the population and that school teachers receive \$12 a month. Censorship is strict, and papal encyclicals form the ideal on which the dictatorship patterns its policy. Needless to say the priests in Canada are never weary of holding up Salazar and his régime as the acme of perfection after which we in this Dominion ought to strive.

## BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships" (New edition) ..	\$1.00
"The Plot That Failed" (New edition) ..	1.00
"The Adventures of a Modern Young Man" ..	1.00
"The Oxford Group Movement Analyzed" ..	.05
"Does Killed in Action Mean Gone to Heaven?" ..	.05
"The Christian Attitude Toward Amusements" ..	.05
"The God of All Comfort" ..	.05

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THE GOSPEL WITNESS

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Toronto 2, Canada

## FRENCH-CANADIAN WORK

ONE night, as one of the French-Canadian Christians and I were about to leave his house to go visiting together, a man came to the door asking if we could tell him where he could find a house for rent. We could tell him of no available houses, but we offered him the Lord Jesus as Saviour. At first he questioned even the existence of God, but soon he knelt with us as we prayed for him. Then he invited us to his home that we might tell his wife the same thing. We went to an out of the way street, to the back of someone else's lot and into a one-roomed shack. There this young couple plied us with questions until one o'clock in the morning. It was a joy to talk with them and to know that they too have become tired of sin. May the Lord bring them to repentance.

—Student N. M. McKenzie

## CAN YOU WRITE A LETTER LIKE THIS?

Washington, D. C.

THE GOSPEL WITNESS,  
130 Gerrard St. East,  
Toronto 2, Canada.

Dear Sirs:

Would like to inform you that I have read one copy of your weekly paper, viz. the issue of September 13th, 1945. It pleased me a great deal to peruse everything printed therein.

I now desire to send five years' subscription to you for THE GOSPEL WITNESS. I enclose ten dollars to pay in advance.

Very sincerely yours

## THE TRUE APOSTOLIC SUCCESSION

Know thou that he only is apostolic who is the keeper and guardian of the apostle's doctrine, and not he who boasts himself to be seated in the chair of the apostle, and in the meantime doth not acquit himself of the charge of the apostle.

—Claudius, Archbishop of Turin, A.D. 820-839.

## A FULFILLED PROPHECY

The day is not distant, and it may be very near, when we shall all have to fight the battle of the Reformation over again.

—Sir Robert Peel, (about 1840).

## The Westminster Catechism

Question 1. What is the chief end of man?

Answer. Man's chief end is to glorify God, and to enjoy him for ever.

The open confession of our faith has a good influence upon others. How could there be a Christian church at all if every Christian man concealed his faith in his own bosom? If you love your Lord and have faith and hope in Him, do not delay to come forward and own His name and cause.

There are certain sheep-tracks up the slopes of Scripture which are much more trodden than the rest of the holy fields.

—C. H. Spurgeon.

# The Jarvis Street Pulpit

## The Suretyship of Judah and of Jesus

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

Preached in the Open-Air, on Jarvis Street Church Grounds, Sunday Evening, July 8, 1923

(Stenographically Reported)

This sermon is reprinted this week by special request.

"I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever."—Genesis 43:9.

**M**OST of you are familiar with the story of Joseph and his brethren, how when he went to visit his brethren, they said, "Behold, this dreamer cometh." They found him in their power, and they sold him to a band of Ishmaelites for silver. He was carried away into Egypt, and passed out of the life of Jacob and his sons. Years later when there was a famine in the land, they heard there was corn in Egypt, and Jacob sent his sons down into Egypt. And when they stood face to face with the governor of the land, he asked them many questions; and they told their life-story, except that they kept back that which related to their lost brother. Their sacks were filled with corn, their money was returned in the mouths of their sacks; but the governor kept one of their number, Simeon, and said to them: "Now, when the corn is spent, and you need more, when you come back again you must bring your youngest brother with you." And he laid down this condition: "Ye shall not see my face, except your brother be with you." So they went back and told the story of this strange man who was governor of all the land of Egypt, and who had control of all the riches of the storehouses of Egypt. They further told their father that he had stipulated that on their return they must bring Benjamin with them. And then he said: "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" And they said: "Well, we did not know that he would demand that we bring him. We had no idea of that. He asked us, and we told him. We said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." The old man then declared that Benjamin should not go down into Egypt. He said: "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." But when the supplies grew lower and lower, at last the old man insisted that they should go down into Egypt. And they said: "It is of no use to go. Money will not buy corn. We simply have to take Benjamin with us." And the old man said: "No, I will not let him go." Then Reuben came forward and said: "I will be surety for him. You let him come with us, and I will accept responsibility for bringing him back again." But for some reason or other Jacob refused to accept the offer of Reuben. But when they were reduced to the utmost need again, the father said: "Go down into Egypt and buy corn." But the sons replied: "It is useless for us to go. We cannot open the storehouses. The governor charged us that we were to bring our youngest brother." Then Judah stepped forward and addressed his

father in these words: "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." And when Judah said that, Jacob accepted his suretyship, and gave them permission to take Benjamin with them.

Now that is a parable and a prophecy. Our Lord came not of the tribe of Levi, but of the tribe of Judah; and He became surety of a better covenant. I want to speak to you of this Old Testament story, to illustrate the great truth of the suretyship of Jesus, how He became surety for the sinner, and promises to bring him at last into the presence of God.

### I.

First of all, I want you to see that THERE ARE SEVERAL POINTS OF CONTRAST; for Judah in many respects was unlike Jesus. The obligation which he assumed was a lesser obligation than that which was assumed by our Lord. And I love to find when turning to these Old Testament stories, and to the New Testament, too, for that matter, that there is no one who can be measured with Jesus. In some respects the lives of many great men parallel the life of Jesus. But in some other respects Jesus always transcends them all; for He is more than a man: He is God.

Now, in the first place, *Judah promised to be surety for one who was himself worthy.* Benjamin was the best of Jacob's sons remaining to him. He had had no part in the betrayal of his brother. He was at home. I fancy there were many amiable qualities about this young man. I dare say he had a multitude of friends. It was not at all surprising that Judah should accept responsibility for one so worthy, and in every respect so amiable. But for whom did Jesus become surety? Not for worthy men, but for unworthy men. I wonder if a man were to come to you to-morrow and say to you, "Sir, I am in debt for a vast sum of money, and I want you to put your signature to a note so that I can get that money from the bank. The bank requires your signature; but, of course, you will not have to pay it anyhow. I will be sure to meet my obligation when it is due"; and supposing you were able to look into that man's heart; supposing you knew he was a liar and deceiver, and that he never intended to pay it; that he had cheated everybody else with whom he had had dealings, and that he intended to cheat you; would you set your signature to a note like that, when you knew he was a bad man, and that nobody could trust him? Would you accept responsibility for the discharge of

his obligation? But the wonder of the Gospel is this, that Jesus did not become surety for good men but for bad men, not for saints but for sinners, not for those who sought to serve God but for those who were resolved to rebel against Him. As one of our hymns has it:

"He saw me ruined in the fall,  
Yet loved me notwithstanding all;  
He saved me from my lost estate;  
His loving-kindness, O how great!"

If Jesus had accepted the responsibility for saving only good men, then there would be nobody here this evening who would have any chance of being saved. But I want to tell you this, that if every friend you ever had has forsaken you; if every man that you ever had dealings with has discovered that you are false, that you cannot be relied upon; if you have come even to the end of yourself, and you are saying out there in the crowd, "It is useless for me to think about being saved. I am altogether too bad for that," I tell you that the Lord Jesus undertakes to save the worst of men, men who are morally bankrupt, men who have absolutely nothing to pay. Jesus says before the throne: "I will be surety for him."

Then there is another point of contrast. *Benjamin did not desire to remain away from his father.* He was not his father's enemy: he desired to stay at home. And when Judah said, "I will be sure to bring Benjamin back," he was confident that he would have the cooperation of Benjamin; he would not have to put him in chains to bring him; he had only to say, "Now Benjamin, let us go home to our father," and Benjamin he knew would be glad to go. After all, it was not such a great undertaking when Judah said, "I will be surety for him," because he knew that Benjamin would help him in every particular. But the wonder of the Gospel is that Jesus said He would be surety for men who do not want to be saved, for men whose carnal mind is enmity against God. If the Lord Jesus Himself were standing here on this platform—He is here; but if you could see Him, if you could look into His face, if He could appear as He did in the days of His flesh, and I were to ask men to come and greet Him, and stand in His presence and surrender to Him, you would not come, some of you. The last person you desire to see in the world is the Lord Jesus. You could not come into His presence without becoming conscious of your sin. You could not be where He is without feeling that you are lost and undone. And that is why it is that men do not want to be saved. They will not have Jesus to reign over them. They brought Him to the cross, they crowned Him with thorns, they drove a spear into His heart, and nails through His hands, and then they mocked Him and said: "Hail, King of the Jews." And that is the attitude of the natural man toward Jesus Christ always. He resolves that he will have nothing to do with Him. That is the attitude of multitudes of religious professors to-day. They are crowning Jesus Christ with thorns, and crucifying the Son of God afresh. But I declare to you, the greatest wonder of all wonders is that Jesus, looking at the natural heart, and knowing that men are His enemies, dares to say, "I will save you. I will be surety for you. I will bring you into the presence of God." There is not a man or woman here this evening who is a Christian, who does not know that he or she did everything in his or her power against God; and yet, in spite of the wickedness of our hearts,

and the defilement of our consciences, and the enslavement of our wills, and the pollution of our imaginations, and the depravity of our whole nature—in spite of that, Jesus has accepted suretyship for us, and undertakes to save us with an everlasting salvation.

Then there is another thing: *Judah was not the only one who offered to be surety for Benjamin.* Reuben had offered to be surety, and for some reason or another that suretyship had been declined. Now the suretyship of Judah was accepted; but I tell you, my friend, that there is no other suretyship than that of Jesus. If He does not become surety for you, then you never will be saved. There is no other eye to pity; there is no other arm to save. It is Jesus and Jesus only Who is the hope of the poor sinner.

## II.

Now let me just touch upon THE POINTS OF COMPARISON. Jesus has accepted all the responsibilities of suretyship in our behalf; and the story of the suretyship of Judah is a striking illustration of that fact. In the first place, *Judah did not ask Benjamin's permission.* He accepted responsibility entirely apart from Benjamin's thought and purpose. He said: "I will be surety for him; of my hand shalt thou require him." So Jesus has undertaken to pay the debt of the sinner. When He died upon Calvary's cross, He died "the just for the unjust, that he might bring us to God"; and He died in fulfilment of His covenant promise made before the foundation of the world that He would pay the sinner's debt, and that He would save him with His own right arm. Jesus undertakes on His own account to save us just as Judah undertook to save Benjamin. He did not say, "I will bring Benjamin back providing he is willing." He said, "I will bring him back." The Lord Jesus undertakes to give to every one of us who will believe in Him a salvation which will bring us into the presence of God.

Let me tell you now what grace is. We talk a lot about grace; and I have heard many men say, "I believe in salvation by grace," when they do not believe anything of the kind, because they do not understand what grace is, they do not preach grace. This is what grace means: Judah says, "I will accept responsibility; of my hand shalt thou require him. Do not look to anybody else; hold me responsible for the reappearance of Benjamin in thy presence, and require 'him of my hand.'" Now grace means this: that the Lord Jesus takes upon Him all your guilt; He cancels all your obligation; He pledges Himself by an oath-bound promise to the Father that He will save you; and He dares to say, "Of my hand shalt thou require him." Believing on Jesus is just leaving our souls entirely in the hand of Jesus. But somebody here says, "I can understand, sir, how Jesus could pay my debt, how He could cancel the obligation of the past; but what I am afraid of is this, that if I were to make a profession of religion to-night, I should fall into sin to-morrow, and I might fall away, and I would never get into the glory after all." Listen to what Judah said: "Of my hand shalt thou require him." He did not say: "I will see that Benjamin does not lose his life; I will see that Benjamin is well taken care of"; but he said: "I will bring Benjamin back into thy presence; and if I do not bring this son of yours back and put him before thy face, then I will bear the blame for ever."

Now, what is the salvation which Jesus offers? Not

forgiveness of sins only: the salvation which is in Christ is an eternal salvation, and He promises not only the forgiveness of your sins, but to give you eternal life: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." He will actually bring you into the presence of God, and set you before His face. I frankly say, I have no hope of glory in here. I am deeply conscious that I have no strength of my own, no strength of purpose, no continuity of desire, apart from the grace of God within; but I am sure of this, that He Who long ago blotted out my transgressions, and laid His wounded almighty hand upon me, and held me, and holds me in His grip to-night—I am sure that He will never, never, never let me go until He presents me "faultless before the presence of his glory with exceeding joy."

That is the promise of salvation, and the weakest sinner here to-night may yield himself to the almighty grasp of the arm that laid the foundations of the earth, "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," to "The mighty God, The everlasting Father, The Prince of Peace," the Saviour Who is called Wonderful, with all the powers of Deity expressing themselves in His gracious touch; and He promises to save you to-night, and to save you for ever. Faith means going out of yourself, and putting your trust in Jesus alone.

And then I like this other word. He said: "If I bring him not unto thee, and set him before thee, then let me bear the blame for ever." Oh, if Judah had come back alone, if he had come back into the presence of Jacob without his brother, and his father had said, "How dare you come into my presence when you solemnly promised me that you would bring him back again!", Judah would have borne the blame for ever. And let me tell you now, that if any one for whom Jesus died, who trusted in Jesus could be lost, then it would be to the eternal dishonour of Jesus Christ: He would bear the blame for ever. But He died that He might be glorified in the salvation of His own. And He will never be dishonoured by permitting one who puts His trust in Him to be confounded.

Let me tell you *the story of how Judah exercised that suretyship, and I have done.* He went down into Egypt, and they filled their sacks with corn, and they sat around the table, and the governor whom they did not know set them all in the order of their birth from the eldest to the youngest; he gave portions to each, and to Benjamin he gave a double portion. And then when they were going home again, he returned their money, and he said to one of his stewards: "You take my cup and put it in the sack of the youngest." And they put the cup in the sack of the youngest, and the sack was tied up, and these eleven brethren went on their way home, Simeon with them. They had not gone far on their journey when they were overtaken by a courier who came in the name of the governor to demand why they had stolen the cup out of his house. He insisted that they all return to Egypt, and they came back, all of them declaring their innocence. And they said: "With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen." And they took down their sacks, and they opened them, and the cup was found in Benjamin's sack. Then the governor

said, "The rest of you may go home, and Benjamin, this youngest brother of yours, will stay with me." What did Benjamin have to say? Not a word. But Judah came into the exercise of his suretyship. Oh, I think I can see him. He steps forward as though he would say to all his brethren, "Silence! I am responsible here. I have sworn; I have given my oath-bound promise." And he said to the governor: "Let me stay, and let him return to his father." "No," said the governor, "the man in whose sack the cup was found shall stay, and the rest of you, get up to your father." Judah said: "No, no. We cannot do that. Doesn't my lord remember that when we were here last time I told you about one, the only son of his mother that was left, and his father loved him. And my lord said, Ye shall not see my face, except your brother be with you. And when the corn was spent, and we wanted to come back again, the old man our father said, 'No, I cannot let him go'. And he would not let him go until I became surety for him. And I stood before him, and I said: I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever. I cannot go without him; I won't go without him. For how shall I go up to my father, and the lad be not with me?" And when the governor heard that, he said: "Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud," and he fell upon their necks and kissed them. And Judah fulfilled his promise, and he came back at last into the presence of his father. He said: "Here he is, Father—the same Benjamin that I promised to set before your face."

Oh, my dear friends, there are great difficulties in the way. When the Lord Jesus undertook to exercise His suretyship, He found that there was a great debt to be paid, but He said: "I have promised, and I will pay it." And He went out into the outer darkness, and He tasted death for every man; He ascended into the glory, and from then until now He has been exercising His ministry of intercession, praying for them for whom He died. And He will lay hold upon you, and when at last that great judgment shall come, and all men are assembled before the Throne of God, we shall have nothing to say. We shall be like Benjamin, silent, while our great Surety will step forward and say, "Deliver him from going down to the pit: I have found a ransom." And on the strength of what Jesus has done, on the strength of His infinitely perfect sacrifice, we shall sweep through the gates into the City, and be saved with an everlasting salvation.

"And this I shall find, for such is His mind,  
He'll not be in glory and leave me behind."

Will you have this salvation? How many are there here this evening who have thought that salvation was something that you had to do, something you had to work out for yourself, instead of something that has in it all the power of God to make you a new creature, and to keep you for ever? How many are there who will say, "If that is what it means, to leave it all with Jesus for time and for eternity, then I am ready to trust Him to-night?" Will you indicate it by raising your hand? That will not save you; but it will be at least a bold confession that you are going to put your trust in Christ.



## WHAT I SAW AND HEARD IN THE UNION OF SOVIET SOCIALIST REPUBLICS

By Louie D. Newton, President, Southern Baptist Convention in *The Western Recorder*

1. There are today approximately 3,000 Baptist churches in the USSR. They are scattered widely throughout the vast country—many of them having been located in the path of the enemy's indescribable destruction. Many meeting houses have been destroyed, including, of course, all records. Many Baptists have been killed, both in the military service and among civilians. Many others have been displaced—unaccounted for. Exact figures, as to membership, are therefore impossible at this time.

2. It is conservatively estimated that there are 2,500 ordained Baptist ministers in the USSR at this time, though some of them have not yet been heard from since the close of the war. Frustrated transport and communication account for difficulty in getting reports.

3. All contacts thus far established indicate unprecedented spiritual prosperity amongst the churches, rural and urban. More baptisms than ever reported in any previous year, despite lack of complete contact with pastors.

### Relaxed Governmental Restrictions

At this point, the conversation led up to the heartening report that previous restrictions on the churches, especially our Baptist churches, had definitely relaxed, beginning somewhere about 1943. Of this I have already written, and shall likely discuss in some detail in a later article. Suffice it to say, at this point, that I was assured, in that first conference, that the Baptists were enjoying an amazing measure of freedom.

"We do not undertake," they explained, "to say what our Government intends, but we do most gratefully report to you that we are now enjoying a measure of freedom unknown by the Baptists in all the years of our witness in Russia. You will see for yourself, not only here in Moscow, but as you travel about the country. We are free to preach what we believe, and other religious groups appear to enjoy the same freedom. It is our fervent hope and belief that this freedom will continue, and expand . . ."

### My First Public Service

My first Sunday in Russia is a notable and blessed day in my experience. At 9.30 in the morning, the car called at the National Hotel, and Mrs. Naimark and Mr. Fred Myers, of New York, joined me for the drive to the Baptist Church in Moscow. It was a beautiful morning. The sunshine on the towers within the high walls of the Kremlin emphasized the grandeur of a day that has passed into antiquity. Great throngs of people stood in front of Lenin's tomb as the car circled the Red Square, emphasizing the devotion—the almost idolizing of the leaders of the New Russia. Great posters bearing the picture of Stalin were everywhere in bold evidence, and at almost every corner is to be seen life-size statues of Stalin and Lenin.

And now we were turning up at the curb in front of the Baptist Church, but very slowly—the driver trying to edge the car along through the crowd that filled the sidewalk and much of the street.

"What does this mean?" inquired Mr. Myers. And by that time Pastor Orloff was greeting us as we stepped from the car on to the crowded sidewalk. He pushed us through the crowd, slowed down by many trying to shake our hands, and finally we had managed to get through the jammed vestibule into the study.

After a few explanations of the order of service, and agreement between Pastor Orloff and Mrs. Naimark as to interpreting my message, we then stood for prayer, and lined up for the procession through the crowded aisle to the pulpit. Never have I seen such a jammed church auditorium. When I tell you that it must have required five minutes for us to get from the study to the pulpit,

you may gain some idea of the congestion. I couldn't help wondering what would have happened if there had been a fire alarm in that building.

### Glorious Singing

There is no way for me to describe my first impression of a Russian church service. I have always heard about the way the Russians sing, but all I knew of it was to have heard one or two Russian choirs on tour in the United States. You have to go to a Russian church to hear the real thing.

Some of the hymns I knew—"Oh God, Our Help in Ages Past," "There is a Fountain, Filled with Blood," "When I Survey the Wondrous Cross," etc., etc. Others I had not heard. When they came to sing, "God the Almighty One," I felt as if I had been transported from another realm.

There were anthems and solos—all superbly executed. A young woman sang a solo, and Mrs. Naimark whispered these lines in English:

"As the lake mirrors the sky,  
May my heart reveal Thy love."

Then followed the reading of the Scriptures. Then the prayers. Then the offering. And now there were the messages of welcome to the visitors—gracious and reassuring words by President Zhidkoff, Secretary Kareff and Pastor Orloff. And then my first message to a Russian Baptist congregation—"And there shall be one fold, and one Shepherd."

### A Fervent Response

Despite the limitation of language, involving the tedious business of translation, sentence by sentence, there was a response from the congregation that I dare not attempt to describe. The Russians are emotional people. When you preach about the Good Shepherd, they answer back with tear-dimmed eyes and faces aglow with understanding. Often you will hear them say, "Da, da—yes, yes."

With this brief description of that first service, I close this article.

## "BIBLE FORUM"

IT is remarkable how many strange teachings and cults I do not like to use their real names, but rather to pose as "evangelicals", Bible teachers, Bible students and anything but the Bible twisters they actually are! An outstanding example in Toronto is what is called the Bible Forum, which we notice lately has been having large advertisements in newspapers concerning some supposedly outstanding Bible teachers, etc. This same group a few years ago, and again a few years before that, tried to establish themselves in the city anonymously. We have published the fact before, and for the information of those who need it, we are publishing it again, that this group is Seventh-Day Adventist. By a supposedly superior understanding of prophecy they draw the unwary; by a pious emphasis upon the Ten Commandments they teach that all Christians must keep Saturday as a holy day, and that those who hear their teaching and refuse to do so, have the mark of the beast. They join with us in opposition to the Church of Rome but deny such scriptural doctrines as the immortality of the soul, teaching that when a man dies, he is dead, wholly dead, body, soul and spirit, until the resurrection: "From such turn away."—B.

## TWO MYSTERIES

If God humbling Himself to take the place of man be "the Mystery of Godliness," man exalting himself to take the place of God is surely "the Mystery of Iniquity."

—Guinness.



## FIRST FULL ACCOUNT OF KIELCE POGROM

(From *The Manchester Guardian Weekly*, July 19, 1946)

**F**EW people in Eastern Europe enjoy as yet the fruits of peace and security, least of all the Jews. Last week's pogrom in the town of Kielce, about 100 miles from Warsaw, where 41 Jews were killed in one day or have since died of wounds, is a tragic illustration of the state of insecurity in which the Jews of Poland live to-day. It also shows how fertile is the ground on which Hitler's racial propaganda fell in Poland and that even after his disappearance thousands are ready to carry on his work as far as killing Jews is concerned.

Thousands is no exaggeration. For in addition to the numerous gangs of terrorists whose killing of Jews in Poland is now almost a daily affair, a crowd of at least 5,000 is reported to have taken part in the pogrom of Kielce. This number was actually given by the Vice-Governor of the district in reference to Kielce alone. Outside the city large crowds took part in smaller pogroms, dragging Jews out of trains, killing them on the spot with stones, sticks, iron bars, and, it was stated, even axes.

A day after the pogrom pools of blood were still to be seen in the places where the Jews were killed and around these were stones and bricks covered in blood. In the mob of brutal attackers women are reported to have played a no less—and in some cases even much more—vicious part than the men. Several of the wounded Jews said they were beaten by women as well as by men.

One Jewish boy of ten told of how he was attacked and beaten until blood was drawn by a Polish woman who kept shouting "I must kill this Jew." He was saved by soldiers, who also saved his mother after she had suffered several wounds on head and hands.

### Lasted for Five Hours

Not all the details are as yet known. But it is known that with some intervals the pogrom lasted for well over five hours and that in some cases the beating and killing went on even after the main pogrom had been stopped by the army. Yet the cases in which Jews were saved through the intervention of civilians appear to have been few. In two cases recorded Jews were actually saved by Poles, and in a third a Polish woman appealed to an infuriated crowd on behalf of a Jewish woman passenger in the same train and saved her. It is also said that one of the two Poles killed during the pogrom lost his life because he attempted to rescue a Jew. Otherwise the public seemed to have enjoyed the show. I am able to say this as I visited Kielce at the time.

Anyone who visited Kielce the day after the pogrom would have looked in vain for any expression of regret or shame except on the official posters issued by the representatives of all political parties condemning the bloodshed and calling for calm and peace. Calling the pogrom a "stain on the whole Polish nation in the eyes of people abroad and future generations," it blamed the terrorists of the N.S.Z. (national armed forces) for organizing the pogrom.

Those who have read the pre-referendum leaflets issued by the N.S.Z. which were full of anti-Jewish propaganda and hatred will not disagree with this.

### Use of Armed Forces

What seems surprising is the fact that in spite of the presence of large numbers of troops in the town the pogrom should have lasted such a long time. It is even more surprising when one considers that actually most of the Jews were killed in or outside the Jewish Community building, where the attacking crowd and most of the Jews were concentrated. According to the Vice-Governor's report when the riots started he ordered the militia to the spot and only later the army.

At first he tried to disperse the mob by using the fire brigade, but the hoses were cut by the crowd. Later soldiers with fixed bayonets fired shots in the air in an attempt to reach the Jews still in the besieged building, but the Vice-Governor did not consider more drastic measures should be used. He feared, he said, that had the army fired into the crowds hundreds would be killed, and this would have made the position of the Jews even more dangerous.

It cannot be denied that there is something in that argument. It is also a fact that had the army not intervened many more Jews would have fallen at the hands of the mob. Nevertheless it is felt amongst Jews here that had more immediate and energetic steps been taken the number of victims would have been smaller. The arrest this week of the assistant chief of the Kielce police suggests that the authorities themselves are not at all satisfied with the way the matter was handled by the police, but for any final verdict it is necessary to wait till investigations are complete.

### Appeal to Church Failed

In his attempt to calm the mob the Governor went to see the Bishop of Kielce. As the bishop was not at home he appealed to the resident priest, asking him to urge the crowd to stop, but the priest refused, saying the matter must be left till the bishop's return. The Governor seemed to be convinced that the church leaders could have calmed the crowd.

He based this conviction not only on the ground that in Poland the church has great influence, but particularly because the pogrom was started by the ritual murder rumour. It may sound incredible, but it is a fact that in Poland there are large numbers, some venture to say millions, who still believe that Jews use the blood of Christian children for ritual purposes. Even amongst the Polish intelligentsia it is not difficult to come across people clinging to such mediæval notions about Jews. This was responsible also for the pogrom in Cracow in May of last year and the one in Rzeszow somewhat earlier. It is one to which the crowd most easily gives credence and so is inflamed to murder.

Whether, after what has happened in Kielce, church leaders in Poland will actually decide to contradict the ritual murder story, only they alone can say. But it is general opinion here that until they do so the rumour will persist and may claim more victims from among the helpless Jews.

### The Pogrom

(Editorial Comment in *The Manchester Guardian Weekly*)

It is not surprising to learn that as a result of the pogrom at Kielce the Jews of Poland have been thrown into a panic and are seeking ways to leave the country. The news that nine persons have already been sentenced to death for their part in this attack (a woman and two policemen were among the twelve on trial) is accompanied by reports of more incitements to anti-Jewish rioting in other parts of Poland. The Polish Government has acted with commendable speed and severity, and if it has not fully made out its case for treating the pogrom as a political manifestation it has been given a further excuse for treating it so by the statement which Cardinal Hlond, the Roman Catholic Primate of Poland, has just made in Warsaw. Instead of condemning such outrages in the name of the Church he represents, he as good as condoned them by attributing them to the presence of Jews in leading positions in Poland who, he said, were trying to introduce a Government structure which the majority of the people do not desire. The only Jews in the present Polish Government are one Minister and two minor officials. The wording of the Cardinal's statement and his request that it should not be published in Poland suggest that he is less concerned for the fate of the Jews than for the furthering of political aims and interests.

## ROMANISM ALLIED TO THE BIG CORPORATIONS

**R**OMANISM is by its very essence reactionary. It is opposed to all progress whether in the realm of body, soul or spirit. That is the reason why in countries where Rome is supreme, ignorance and poverty abound. Romish doctrines cannot bear the light of free investigation, therefore the masses are kept in illiteracy so that they cannot read the Bible or other writings opposed to the superstitions it practises. Wealth becomes concentrated in the hands of the Roman Church and of those who are willing to make terms with it and dance to its tune.

In Quebec, where the large companies are generally controlled by Anglo-Protestant capital and skill, the Hierarchy often poses as the champion of the poor down-trodden masses of French-Canadian Roman Catholics. The priests make a subtle appeal to racial pride when they assert that religious intolerance has degraded the habitants into hewers of wood and drawers of water for *les anglais*. It is easy to rouse French-speaking Romanists to shout for the nationalization of large corporations that are almost exclusively owned by English Protestants. It is easy to appeal to French-Canadian workers to band together in unions under the auspices of the Roman Church in order to dictate terms to employers and "bosses" who are almost all English-speaking.

### Wolves in Sheep's Clothing

In Quebec, as elsewhere, the Roman wolf likes to put on sheep's clothing. In that Province, it sometimes appeals for popular support as the protector of the poor and downtrodden French-Canadian against the oppressive and unjust English master, but it neglects to say that the real reason for the inferior position held by the average French-speaking Roman Catholic is due to his lack of training, for which the priests are directly responsible, and not to Protestant bigotry.

We do not mean to absolve large corporations in Quebec or elsewhere from all blame. We have no doubt that they are guilty, in some instances, of exploiting French-Canadian labourers, and in so doing have brought shame not only on their race and language but on the religion which they profess but fail to practise. On the other hand, it is only fair to recognize that if it were not for the enterprise and capital of English-speaking Protestants, Quebec would today still be in the state of economic tutelage that she was when the English first came.

But while the Roman priests indulge in venomous attacks on English Protestant capitalists as the source of Quebec's ills, they are secretly engaged in making terms with those same corporations which they publicly condemn. And the large corporations, on their part, are only too often ready to purchase the good will of the Hierarchy in order to have a free hand in exploiting the labour of the masses and the natural resources of the province.

Two interesting illustrations of the alliance formed between large corporations and the Hierarchy are given in the following excerpts translated from the press of Quebec within recent months. We leave to our readers' imagination the proportions of the gigantic profits that accrue to the Roman Church and to the English-speaking

capitalists, who in these cases came from the other side of the international border.

A nationalist member of the Quebec legislature last Spring made the following charges on the floor of the Quebec Parliament concerning the Aluminum Trust which has been granted huge power concessions in the Lake St. John District of the Province:

### Gifts to Churches

To cover up some of its crimes against the common good, Aluminum Trust, in accord with its custom, ostentatiously and impudently offers a cheque of \$100,000 for the construction of a church. This money is deducted from the just salary of workers. The cursed company (*la compagnie maudite*) wishes to hide its strong boxes behind our altars and to make the people believe that our clergy are accomplices of their economic dictatorship.

The Aluminum Trust which has been run to earth in the United States is taking refuge among us and under the paternal eye of our Government continues its shameful exploitation of the people. How much longer are we going to tolerate it?

The Quebec Member of Parliament probably did not mean to suggest that the Roman Church was guilty of becoming the accomplice of the "economic dictatorship", but the proof of this charge remains so long as the priests are willing to accept the huge gifts offered to them for the erection of churches.

### Col. McCormick of *The Chicago Tribune* Praises the Priests

A recent number of *Le Devoir*, ardent nationalist paper of Montreal, carries a lengthy account on its front page of the enthronement of the new bishop of the Gulf of St. Lawrence, a diocese only recently erected. Discerning readers will greatly enjoy the following account of how dignitaries of State, Church and Finance gathered around the banquet table in a mood of fine abandonment to mutual congratulation. The priests, it would appear, have their great church buildings, the politicians have the promise of votes and probably something more substantial to put in the bag in the meantime, while the wealthy American industrialist is made the recipient of thousands of acres of rich forest lands and great power concessions. Little wonder that the party proceeded in such a happy vein as is suggested in the following excerpt translated from the account:

After the ceremony of enthronement, there was a grand banquet given by the Quebec North Shore Paper Company to all the ecclesiastical and civil dignitaries. Mgr. Courchesne made a public declaration emphasizing that religious progress went hand in hand in the new diocese, with progress in the economic, social and cultural realms. Several noted speakers followed in this series of speeches made at the close of the banquet.

### Mr. Onésime Gagnon

Mr. Onésime Gagnon after having eulogized the new bishop, took pleasure in rendering homage to Col. McCormick in whom he greeted a sincere friend, a bold and enlightened leader who understood and loved Canadians.

"I believe that the workers of Baie-Comeau, who up to date have received more than 200 million in salaries for the manufacture of a million tons of newsprint, are most happy with their state and live in perfect harmony with their employers. In these troubled times employers and workers deserve our sincere congratulations and are truly worthy of being held up as an example for the rest of the country", declared the representative of the Prime Minister of the Province.

**Col. McCormick**

On his part, Col. McCormick has declared that he was very happy with the generous support that he had always received in the great undertakings which he had attempted in Quebec and in Canada. He recalled his first experience at Shelter Bay in the production of wood pulp. The great American industrialist gave great praise to the clergy: "Since the beginning of the temporary establishment, missionaries blessed us by their visits. Since the erection of a church at Shelter Bay, we have never been without spiritual guides", declared the Colonel, addressing his hearers in French. This beginning went on until the erection of a church at Baie-Comeau which is not surpassed anywhere in beauty and holiness and all my hopes and dreams have been surpassed. Now that Baie-Comeau has become an episcopal see, I cannot help thinking that even when I did not know it, the All-Powerful guided my steps on this rocky shore", concluded Col. McCormick in alluding to his first trips on the North Shore almost twenty years ago.

The Col. McCormick who speaks so piously of the All-Powerful guiding his steps to Quebec and of the spiritual ministrations of the Roman priests is the editor and founder of *The Chicago Tribune*, which is NOT noted for its love of Britain or of Protestantism.

If, at any remote date in the future, labour trouble should enter the Edenic atmosphere of Col. McCormick's North Shore paper establishments, he has only to invoke the spiritual aid of the all-powerful priests who will be only too ready, for a further consideration, to exercise all the persuasive force of their eloquence on the labour unions already fully under their control. Quebec must indeed be a veritable paradise for all right-minded politicians, financiers and priests, by which is meant those who are willing to make terms with the Hierarchy.

—W.S.W.

## Among Ourselves

Devoted to Activities of Former and Present Students of  
TORONTO BAPTIST SEMINARY

By W. Gordon Brown, Dean

### Alumni Dinner

On Monday evening, October 14th, the Alumni Society met in the Intermediate Hall of Jarvis Street Church, accompanied by the Faculty, Trustees, some of the students, and other friends. Following a delicious dinner, prepared by the Alumnae under the leadership of Miss Margaret Smith, Rev. J. R. Armstrong, as chairman, presided over a very happy programme of music and addresses, some of them serious and some of them certainly not! Capt. B. Jeffery, as our new Director of Practical Work, gave a fine word from the text, "Only Luke is with me", telling how he had learned anew from experience in the army that a Christian must stand alone. Dr. Shields gave the final address, expressing his hopes and prayers for the future of the work and urging all of us to work, work, WORK for the cause of Christ. At the election of officers Rev. S. Wellington was chosen as President, Miss M. Smith as Vice-President, and Rev. B. Jeffery as Secretary-Treasurer.

Among the guests at the dinner was Rev. Robt. Dubarry, in whose presence we rejoiced. Last week we had him as chapel speaker for two days. He also gave a special lecture to most of the student body. His were words of wisdom and an encouragement to all.

Miss Esther Peacock is on her way home to British Columbia, going from place to place *en route* representing the work of the Regular Baptist Mission in Manchuria.

The public lectures by Rev. Dr. L. H. Lehmann of Christ's Mission, New York, Editor of *The Converted Catholic*, which

will be given next week at the Seminary, Tuesday through Friday, 10.20 to 11.05 a.m., are open to the public. In fact, friends are cordially invited to join us to hear this able exposition of the errors of Rome.

About twenty men and women are now enrolled for High School work under the Rehabilitation scheme of the Department of Veterans Affairs, preparatory to their coming to the Seminary.

Recent student elections put Miss Mildred Guest as Head Girl, and as first year representatives, Mr. F. L. Pickering and Miss Anne Gignac.

Scarboro Baptist Church, Rev. D. S. Dinnick pastor, found their Sunday School reaching 145 the last two Sundays.

On Thursday and Friday, October 31st and November 1st, Dr. Harold Commons, Secretary of the Association of Baptists for World Evangelism, which has work in the Philippine Islands, South China, Ceylon, Brazil, Peru, Venezuela, and Colombia, will give special lectures at Seminary chapel (10.20—11.05 a.m.). To these any who can come are invited. On Thursday evening he will show pictures of the work of his Society in Jarvis Street Church, and on Friday evening in Runnymede Road Church. On Sunday, November 3rd, he will preach in the morning at High Park Baptist Church, and in the evening at Jarvis Street Baptist Church.

Rev. S. Kerr has accepted a call to Briscoe Street Baptist Church, London.

Chapel speaker on Tuesday before the Convention was Rev. T. D. M. Carson of Montreal. He gave a fine review, particularly of the visitation work among French-Canadians in the great and needy French-Canadian metropolis of Montreal.

The other night a friend called to ask about the gift of a bond, which she wished to make to the Lord's work. What would I advise? I said: "Of course you would not think me unprejudiced! But I believe that a gift to the Seminary is an investment in the Lord's work in a wholesale way. The training of workers for the spread of the gospel at home and abroad is of supreme importance." The friend agreed, and the Seminary acknowledges another gift with grateful thanks.

### Future Convention Delegates!

To Mr. and Mrs. Leslie Horne (née Reta Rodgers); on October 12th, the gift of a daughter.

To Mr. and Mrs. Walter Reeve (née Dora Thaxter), the gift of a daughter, Ruth Lillian.

We are indebted to the Beulah Baptist Church, New Toronto, for a fine gift of fruit and vegetables on display at our Alumni dinner, most of which are usable for student lunches.

## ROME AND THE MARRIAGE MARKET

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# Bible School Lesson Outline

Vol. 10 Fourth Quarter Lesson 43 October 27, 1946

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

## PETER'S WARNING

Lesson Text: 2 Peter 2.

Golden Text: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Peter 2:9.

Speaking by Divine inspiration Peter warned the church of God in his day against the false teachers who should arise (Matt. 24:11; 2 Cor. 11:13). Already they were commencing to work havoc in the church, these men described by the Apostle John as being thieves and robbers, those who climbed up some other way into the sheepfold, refusing to enter by the door, which represented Christ (John 10:1, 8-10). They were wolves in sheep's clothing (Matt. 7:15; 10:16; Acts 20:28-30).

The true shepherd will protect his sheep from such marauders, and it is the duty of every faithful teacher and preacher to warn people against those who would lead them astray. The cults of this day are many and varied, but all dangerous, in that they lead away from God, and away from the truth as it is in Christ (1 Tim. 1:3-7; 2 Tim. 3:13; 1 John 4:1; 2 John 7-11).

False teachers have sly, cunning ways; they are not open or sincere. They cover up their falsehoods with a smattering of truth, so that their hearers are deceived. The essence of all such error is a denial of the atoning death of the Lord Jesus Christ (1 John 4:2, 3; Jude 4). They may admire the Lord Who taught them, but they deny the Lord Who bought them; they will accept His words, but not His works. For a time they may be popular, for broad is the way that leadeth to destruction (Matt. 7:13, 14). The truth may seem to be at a discount, but it will win in the end.

The true servant of the Lord aims to bring help and blessing to those in his charge, but these false teachers fleece the sheep, rather than feed them. They are covetous, and make merchandise of men, or traffic in the souls of men, exploiting them for their own selfish gain (Ezek. 34:2-10; Col. 2:8).

Judgment will surely be visited upon all such wicked leaders. Teachers should make clear the solemn fact of this chapter, the certainty of judgment against sin. Just as surely as God will deliver the godly (Psa. 34:15, 18), just so surely will He punish the ungodly (verse 3; 2 Pet. 3:5-7).

Three historical instances of judgment against sin are stated as proof of the central fact of God's justice, His

righteousness; the fallen angels (Jude 6), the flood (Gen. 7), and the destruction of Sodom and Gomorrah (Gen. 19:24, 25; Matt. 11:23; Jude 7). But God delivered His righteous servants from the universal judgment; Noah, at the time of the flood (Gen. 8; 1 Pet. 3:20), and Lot from Sodom (Gen. 19:16, 29).

False teaching and evil conduct go hand in hand (1 Tim. 1:9, 10), for by their fruits men are known (Matt. 7:16-20). Wrong living will lead to wrong doctrine, and wrong doctrine results in wrong living. The qualities of mind and heart which characterize these false teachers, as listed by the Apostle, form a list which is indeed a black one, but the picture is true. While all false teachers may not exhibit all these traits, yet each one of them will, at some time or other, betray his real character, as here described.

These men are carnal, rebellious, proud, stubborn, bold, discourteous, ignorant and corrupt (Jude 8-19). Like Balaam, their eyes are upon the money which they will receive for their gift of prophecy or teaching (Numb. 22:5; Tit. 1:10, 11). People look to them for spiritual refreshment, as men go to a well for water, but such are disappointed, as the well contains no water. The wicked leaders speak loudly, but their words mean nothing (Rom. 16:18; 1 Cor. 2:4). They pretend to be liberal, but in the end they enslave their devotees.

The last three verses describe apostates, disbelievers who deliberately, wilfully and finally turn from the truth, and violently oppose it (Lk. 11:26; Heb. 6:4-6; 12:25). The picture presented is a disgusting one, but no words can be found strong enough to describe the foolishness and wickedness of such men.

Point out the necessity of knowing and obeying the word of God, that pupils may grow up in the nurture and admonition of the Lord, and be proof against the inroads of Modernism and other subtle forms of error (2 Tim. 3:14-16).

### DAILY BIBLE READINGS

Oct. 21	False shepherds	Ezek. 34:1-10.
Oct. 22	The True Shepherd	Ezek. 34:11-31
Oct. 23	False teachers	Jude
Oct. 24	Their teachings	1 Tim. 1.
Oct. 25	The time of apostasy	2 Tim. 3.
Oct. 26	Deliverance of the godly	Psa. 34.
Oct. 27	Destruction of the ungodly	Psa. 52, 53.

### SUGGESTED HYMNS

When Jesus comes to reward His servants.  
Lo! He comes with clouds descending.  
Oh, what will you do with Jesus?  
I know not why God's wondrous grace.  
Look ye saints, the sight is glorious.  
Depth of mercy! can there be?

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