

# The Gospel Witness

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

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## ROOSEVELT THE GREAT

Saturday evening last we read with moist eyes the letter of President Roosevelt addressed to Hitler and Mussolini. At the prayer-meeting an hour later, we ventured the opinion that President Roosevelt had made a great contribution to the world's peace in his utterances respecting world conditions, and that his letter to Hitler and Mussolini, while perfectly simple and devoid of subtlety, was really the greatest contribution of all. Thereafter we joined, we are sure, with millions of others, in thanksgiving for this great utterance, and in earnest intercession that the King of nations would so direct President Roosevelt and all other rulers, as to ensure the peace of the world.

We entirely dissent from those who represent President Roosevelt as a war-monger, who is seeking to bring the United States into war in order to cover up certain alleged domestic failures. To paint President Roosevelt in such a character, would be to reduce him, if possible, to a lower level than Hitler and Mussolini. We are confident that any such representation of Mr. Roosevelt's action and motive is incalculably removed from the facts of the case.

The controlled press of Germany, of course, paints Mr. Roosevelt in just such ugly colours while a few of his own people seem equally certain that he is without form or comeliness.

What has Mr. Roosevelt done by this last utterance? Let us assume, to begin with, the improbable: that Hitler and Mussolini should make a favourable reply to his letter, and that they should pledge themselves, as Mr. Roosevelt suggests, to a non-aggression policy which should last for at least ten years. What advantage would that be to the world? Suppose the dictators were to prove as good as their word for once? It would give the world ten years of peace; and if a campaign of pillage and murder could be postponed definitely for ten years, it might easily be averted altogether.

On the other hand, suppose they were to promise to behave themselves, and then in the near future do as they have done before, trample their promises beneath their feet? It would then give the peace-loving nations the advantage of the brief interval, and if and when they should break the peace, it would not only unite world opinion more firmly against them, but it would intensify the world's abhorrence of such deliberate liars and their deeds. Therefore if Mr. Roosevelt's communication were to elicit a favourable response, he would have rendered

a service to the world of incomparable value, whether Hitler and Mussolini kept their word or not.

We feel morally certain, however, there will be no such favourable response. If that opinion should prove to be well founded, what good can Mr. Roosevelt's appeal accomplish? He has asked Hitler and Mussolini to desist from further attempt to destroy the independence of other nations, or to possess any of their territory. He has not, of course, put the matter quite so bluntly, but that in effect, is what he has asked. Suppose they should make a non-committal reply? Would such an answer do any good? Honest men are never reluctant to tell the truth, and a non-committal reply from Hitler and Mussolini would be tantamount to a direct refusal; and we are confident the whole world would so interpret it.

If that were so, we must enquire, What would a direct refusal to comply with Mr. Roosevelt's suggestion involve? It would amount to an admission that they were bent upon just such a campaign as Mr. Roosevelt is seeking to avert. It would mean the identification of two gangsters, and in the view of all intelligent people in the world it would be as infallible an identification as would be any finger-prints ever recorded. There could thereafter be no two opinions among people of moral sense that Hitler and Mussolini were lawless at the core of their being, and that they should be opposed by the organized might of the civilized world.

We expect that pacifists in the United States and elsewhere will criticize Mr. Roosevelt's course, and impute all sorts of bad motives to him. It is our own opinion that he is perfectly sincere, and that what he has done, and is now doing, has but one end in view: to preserve the peace of the world. We are not foolish enough to suppose that President Roosevelt is so altruistic as to be actuated by motives which have only the good of Europe in view. The United States came late into the last war, and of course suffered far less than any other of the allied Nations, relatively. But it is a significant fact that the great depression which brought economic paralysis to the whole world, first manifested itself in the New York Stock Exchange. The truth of the matter is that it is quite as impossible for a nation to live to itself as it is for an individual to live to himself. It never was possible. But in these days of fast ships, of aeroplanes, and especially in the day of the radio which has made the entire world a whispering

gallery, geographical distances are all but obliterated.

Therefore if war should break out on the other side of the world again it would be impossible for the United States to escape the economic consequences of it.

If President Wilson had been as outspoken before war broke out in nineteen hundred and fourteen, as President Roosevelt is now, there would have been no war. No one wants the United States to pull the chestnuts out of the fire for any European nation. Indeed, no one desires or expects American fathers and mothers to send their sons to Europe to be killed. Bullies like Hitler and Mussolini are never brave. They talk loudly, like the gangster, only as they are able to take an unarmed man at a disadvantage; but the moment they meet with anyone who is prepared to give blow for blow, they run.

In this paper we have criticized the foreign policy of the British Government for years. We have not changed our opinion. But the British Government is no more the British Empire than the Roosevelt Government is the United States. The peoples they govern are of greater importance than either of them. The foreign relations of Great Britain began to go wrong under the Premiership of Ramsay Macdonald, of unhappy memory. We believe it has been wrong ever since until a few weeks ago when the Government turned right-about-face. We go farther and say that we shall never breathe freely as long as Premier Chamberlain heads the Government. He has been nothing but wrong ever since he took office—until he turned right-about-face of recent weeks. A man with such a record, we believe cannot safely be trusted should a crisis arise.

Notwithstanding all that the political Lilliputians have said against Lloyd George, we are confident that should war break out, there would be an immediate popular demand that Lloyd George should have a place in the Government. Certainly men like Lloyd George, Winston Churchill, Anthony Eden, Duff-Cooper, and others, all of whom have foreseen just—we hope we can say without immodesty—as we have foreseen, the present situation, might well be given a share in the government of the country.

Be that as it may, admitting the unwisdom of the British and French leadership, which has permitted Europe to drift to the edge of a precipice, there is no sound reason in ethics why men of good-will everywhere should not unite at this hour to avert the disaster. Nor do we believe that the geographic isolation of the United States can validly be urged as a reason for her complete political isolation from the rest of the world. The United States covers an enormous territory. Its area is considerably less than that of the Dominion of Canada, we are aware, but still it is a big country. It is so large that it is blessed with a variety of climates, and in the heart of winter its citizens can travel from the ice-bound north to the balmy south, and still remain under their own flag. Some parts of the United States are subject to tornadoes, earth-quakes, and tidal-waves, while other parts are singularly immune to these freaks of nature. Some parts of the United States have suffered terribly from floods of recent years, but we have observed that those whose geographical position renders them immune to these disasters, do not fold their arms complacently and leave their less fortunate fellow-citizens to their fate.

If Hitler is a product of the Versailles Treaty, if the present condition of Europe is, as is sometimes alleged,

the direct result of the blunders of the peace-makers, then the United States, as a nation, is just as responsible as any nation in Europe, for there was no voice during the making of the Treaty of Versailles, and all the arrangements that followed, that had greater influence than that of the United States.

It would be grossly unfair, and would involve a misinterpretation of anything that has been written in this paper, to argue that because we believe the foreign policy of the British Government has been so faulty we therefore favour leaving Europe to its fate. We recognize that it is much easier for President Roosevelt on this side of the sea to address Hitler and Mussolini as he has done than it would have been for the Premier of Britain or the Premier of France to have used such terms. And no one recognizes that more clearly than Mr. Roosevelt himself. Indeed he says so almost in so many words, and it is because of that he has written as he has done.

One friend in the United States tells us that ninety per cent. of the American people are opposed to Mr. Roosevelt's policy in this matter. As we have no statistics upon which to base a reply, we can only express an opinion. There are people who measure public opinion by what they read in the newspapers. We remember a certain election in this country some years ago when certain candidates were vigorously opposed by all the newspapers, with the result that they were returned at the top of the poles—showing that there are still millions of people who do not allow newspaper headlines to determine their thinking.

It may be that many newspapers—the Hearst Press in particular—are in opposition to Mr. Roosevelt's policy, but we are reluctant to believe that there are no more than ten per cent. of the people of the United States capable of thinking clearly on a moral issue. For ourselves, we hail President Roosevelt as one who has offered moral leadership to the world, of which all Americans who love righteousness and hate iniquity, can well afford to be proud.

#### PADLOCKING THE BIBLE IN QUEBEC

The Honourable Maurice Duplessis, Premier of Quebec, recently referred to the legislature of his province as the "sole Catholic legislature on the North American Continent". In March, 1937, this same Catholic assembly unanimously adopted the so-called "Padlock Law", a piece of legislation which in its arbitrary restriction of personal liberty, equals, and perhaps surpasses, any law yet imposed upon Red Russia or Nazi Germany.

The ostensible reason advanced in defence of the "Padlock Law" was the necessity of combatting Communistic activities in the Catholic Province of Quebec. But the law nowhere defines what Communism is, or who is a Communist! It clothes the Attorney-General of the Province with wide discretionary powers to arbitrate as to the identity of the "Communists" upon whom the thunders of this law may fall. Since the enactment of this law, British citizens in Quebec have been evicted from their homes and have had their property confiscated without any charge having been laid against them, while no opportunity has been afforded them of obtaining redress by appealing to a court of justice. "It is no exaggeration to say that the 'Padlock Law' re-introduces execution without judgment, punishment without trial, and dis-

(Continued on page 5.)

# The Jarvis Street Pulpit

## THE GOSPEL ILLUSTRATED IN GENESIS

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

Preached in Massey Hall, Toronto, Sunday Morning, April 16th, 1939

(Stenographically Reported)

"But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

"And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

"The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper."

—Genesis 39:21-23.

The preacher of the gospel has but one theme, one subject, one story to tell. The Apostle Paul, recounting his resolution formed when he went to Corinth, advised the Corinthians that when he went to them, he had gone determined not only to know Jesus Christ and Him crucified, but to know nothing else: he had but one subject to expound. That is the preacher's task. Every Sunday, as often as he preaches, he must proclaim "Jesus Christ, and Him crucified". Yet there is no reason why his preaching should become monotonous, because his is an infinite subject.

You have heard the story of the man who professed to be an infidel, who was asked by a friend, or an acquaintance, what book he would choose for his companion if he were sentenced to spend the rest of his life in solitary confinement. Instantly he replied, "I should choose the Bible." "But", said his friend, "you profess you do not believe the Bible!" "Perhaps not; but it is no end of a Book." And it is "no end of a Book", and the preacher's subject "no end" of a subject. And it has this peculiarity that it belongs to a realm of its own. It is unique. There is nothing like it anywhere. Therefore it is difficult to find illustrations of the truth. Notwithstanding it is the preacher's task to tell the same story over and over again in a new way; to make new clothes for the old truth so that people will be interested in it. You remember how God says: "To whom then will ye liken me, or shall I be equal saith the Holy One?" There is no one like God, and therefore there is no one to whom we can compare Him. That was why He had to send His only begotten Son, that we might see God in Him. Otherwise we could never have imagined what God was like.

Now the principles of the gospel, the whole philosophy of the plan of redemption, are things apart. You remember our Lord's saying: "Whereunto shall I liken the kingdom of God"—almost as though even He were searching for illustrations, symbols, metaphors, material for parables. How difficult therefore to find among things within the scope of human knowledge, illustrations of that which may be known only by divine revelation: I believe the most useful and effective illustrations of the gospel are found in the Bible itself,

I have read these verses from the life of Joseph, not to suggest that they are typical; but only to take this passage from Joseph's life story and use it as an illustration, as something on which to hang the gospel so that you may understand. That is what the teachers are doing for you boys and girls in your classes. That is what we are all engaged in, in this place—trying to make

the way of salvation so simple that everyone may be able to understand it.

Here is the story, then, of Joseph's being cast into prison. And in prison "the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison". It goes farther than that: he so won the confidence of the keeper of the prison that the keeper committed all the prisoners to Joseph's hand, and he became their head, their representative, and whatever was done in the prison "he was the doer of it". It became a one-man affair: all the prisoners were related to Joseph, and he related to them. And so completely was Joseph identified with the prison that the keeper of the prison, the representative of the law, looked not to anything that was under his hand, but left everything to Joseph. And the Lord was still with him, and whatsoever he did the Lord made it to prosper.

Can you not see the great underlying, fundamental, principles of the gospel in that story? I love to look at these Old Testament stories for many reasons. They confirm my faith in the divine inspiration of Scripture. I cannot understand how otherwise it would have been possible for the earliest pages of the Old Testament to anticipate the entire story of the New Testament. The only explanation is that both Testaments were written by the same Author, they came from the same Mind; the whole Bible is the Word of God that liveth and abideth for ever.

### I.

Well, now, this is the first thing I want to think of—I am not going to be a preacher this morning: I am going to be a teacher:

Here we have the story of JOSEPH'S BEING NUMBERED WITH THE TRANSGRESSORS. Joseph is cast into prison. He is his father's well-beloved son. He has worn the coat of many colours, which was if not significant of heirship, at least of special parental favour. But now he has left his father's home. He has gone to a strange country, and he is numbered among those who are under the law, shut up in prison. That is an illustration of what Jesus did. He came from heaven. He came to a world that was a vast prison-house, for there was no one in it who had not broken the law; everybody in this world was under the law, and under its condemnation. Yet it was to such a world, a world in rebellion against God, a world that was, itself, a prison-house, that the Son of God's love came. And the Scripture says He was "made of a woman, made under the law."

I suppose that *in the prison-house Joseph was scarcely*

*distinguishable from the other prisoners.* I do not know whether or not he wore a special prison garb, as prison inmates do to-day. But I have no doubt that he wore some mark of distinction which classified him as one of the prisoners; and probably whoever went into the prison would not have been able to distinguish Joseph from the rest: he was one of them. And yet he was different.

When Jesus came to earth He was made "in the likeness of sinful flesh". He wore our clothes; He took upon Himself our nature; He became our fellow. He was one of us: walked among men just like men. He became tired like men. He ate and drank as men must eat and drink. He had to sleep as men must sleep. He so completely identified Himself with our race that they called Him a "Man", and He called Himself, blessed be His name for ever, "the Son of man". In the prison-house! One with us!

And yet, though Joseph was in the prison-house, *he was not there because of any wrong that he had done.* He was innocent of that of which he was accused. He was among sinners, but he was "separate from sinners." He was "numbered with the transgressors", but he was not a transgressor. He looked like the rest, but he was different from all. So was it true of the Lord Jesus. He kept the law; He did not violate it; He did not transgress the law in any particular. We must always clearly understand that the Lord Jesus, though He lived in this sinful earth, was "holy, harmless, undefiled, separate from sinners".

Now when I state that simple truth I state a profound doctrine of the Scripture—the real humanity of Jesus Christ, the union of Deity and humanity in such a way that in His person our human nature was freed from all pollution, and He became the realization of the divine ideal of perfect manhood, keeping the law in all its particulars.

Now though Jesus was in the prison-house, and numbered among the transgressors, "*the Lord was with him*". Joseph lived in unbroken fellowship with God even in the prison-house, and that was characteristic of the Lord Jesus. He said: "The Father hath not left me alone; for I do always those things that please him." And throughout His earthly pilgrimage the Father was with Jesus. He walked in fellowship with His Father; He held daily converse with Heaven, although He was here on this terrestrial sphere.

Then *Joseph's life was of such a character that he obtained favour with the keeper of the prison.* He earned, by his own perfect conduct, the favour of the law. And though his lot was cast among the prisoners, for himself, and on his own account, there was no condemnation. The keeper of the prison showed him favour; the law was on his side.

So did our Lord Jesus magnify the law, and make it honourable. The law of God, on His own account, had no terror for Him. He did not transgress it. He did not, by any act, word, or thought, bring Himself under the displeasure of the law. He wrought out a perfect righteousness, fulfilling the law in letter and in spirit to the last detail, so that He was able to say: "Which of you convinceth me of sin?" The earthly life of the Lord Jesus was, itself, a miracle: in the world, He was not of it. In the likeness of sinful men, he was, Himself, sinless. And while voluntarily subjecting Himself to the law, He so perfectly fulfilled its requirements as never to merit its censure.

## II.

Now let us take a step further: You will observe it is said that this man who was numbered with the transgressors **WAS GIVEN THE CUSTODY OF THE TRANSGRESSORS.** The keeper of the prison committed to Joseph's hand all the prisoners that were in the prison. By his own righteous life he earned the confidence of the representative of the law. All the prisoners were handed over to Joseph, and he became their custodian. Far more deeply than I think most of us have ever dreamed, the Lord Jesus obtained the custody of men. Identifying Himself with us, the Father committed all judgment unto the Son. He became the federal Head of a new race; and just as surely as Adam was related to all of woman born after the flesh, so the Lord Jesus came to be the Head, the federal Head, of a newly-begotten spiritual race. And when He gave His life a ransom for many, He purchased to Himself those who were under the law, and they became His: the law, the keeper of the prison, committed all under his charge to the custody of Jesus Christ.

"And whatsoever they did there, he was the doer of it". There is a profound saying in the epistle to the Hebrews in relation to the will of our great High Priest: "By the which will we are sanctified." We are not saved by our doing, but by His doing; not by our righteousness, but by His righteousness. Whatsoever was done in the prison, Joseph was the doer of it. Our personalities, our records, all that we are, are merged in Christ. He became our Head and Representative, to Whom God looks, just as in Joseph's case the keeper of the prison committed to Joseph's hand all that were in the prison. What a blessing it is that we are thus shut up to Christ and that He and His perfect righteousness stand between us and the condemnation of the law!

## III.

Now look at the twenty-third verse. Joseph obtained custody of the prisoners. **HE OBTAINED FAVOUR FOR ALL THE PRISONERS,** for "the keeper of the prison looked not to anything that was under his hand". In effect he said: "Joseph, I hand over the prison, and all who are in it, to you. I shall not look to any prisoner: I shall look to you. I shall deal with you, and I shall deal with all others only through you. I shall not even bother to keep account. I shall not look to any thing in the prison: I shall look only to you."

We are told to look to Christ: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." We are to look to Christ, because God Himself looks to Christ in our behalf. And He looks upon us "in the face of" His Anointed, and sees us in the Person of His Son. He looks not to any that are in the prison: He looks only to our Joseph: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The prisoner before the bar is silent when his name is called. His Counsel, his Advocate, answers for him. He speaks for him. He pleads for him. He thinks for him. He answers for him in every particular.

When the keeper of the prison said to Joseph, "Now I shall hold you answerable for all the prisoners under your charge," I have no doubt Joseph said: "I accept the responsibility. I will be answerable for every one of them. Look to me for what anyone does."

Oh, what a blessing that there is One Who appears before God in our behalf, Who answers to the law of God for us, Who offers to an outraged law His own perfect righteousness, His own flawless record, signed by His name, stamped with His blood—all in our behalf.

How simple it all is! And that salvation is in Christ. The Father has committed all judgment unto the Son. You say, "But will no man be lost for his transgression of the law?" No! "No one?" No! So far as that is concerned the Lord Jesus has answered for that. What, then, is the condemnation now? Not that men have broken the law!—they have! Not that they have committed this or that sin! "All have sinned and come short of the glory of God." There is only one sin that can shut anyone out of heaven, I do not care how black the man may be. "All manner of sin and blasphemy shall be forgiven unto men." If I had before me here this morning the worst sinner in Canada, or in all the world, and he were to say to me, "Is there any hope for me, sir?" I should say, "Yes; the Lord Jesus Christ has accepted responsibility for every prisoner in the prison-house. He has rendered satisfaction to the law of God for every prisoner."

I think there are some who believe in the sovereign election of grace, who, at the same time, insist that that implies a limited atonement. I do not believe it. I believe that the Lord Jesus rendered satisfaction to the law of God for all the sins of the world; that He accepted responsibility for every sinner, and says to every sinner: "Now, deal with Me."

What is the one sin that will shut the door of heaven? It is written, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." That is what Jesus came for. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "He that believed on (the Son) is not condemned"—He who accepts the suretyship of Jesus Christ accepts His federal Headship—how shall I put it—His answerability to God in his behalf, and he who accepts that is not condemned—"But he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." And when Jesus Christ shall come to judgment in flaming fire, He will take vengeance upon them who "know not God, and that obey not the gospel of our Lord Jesus Christ." It is said that He will "judge the secrets of men by Jesus Christ according"—as Paul puts it—"to my gospel"—according to this gospel.

You see, we are all in the hands of Jesus. He hath committed all judgments unto the Son; He hath given Him authority over all flesh—everybody!—"that he should give eternal life to as many as thou hast given him."

And so "the Lord was with him, and that which he did, the Lord made it to prosper." Did we not read this morning, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand"? Prisoners as we are, we may so give ourselves up to Jesus Christ as to realize in ourselves the fulfilment, the execution of His gracious ministry, that He came "to proclaim liberty to the captives, and the opening of the prison to them that are bound."

May He lead us forth into liberty to-day, for His name's sake, Amen!

Let us pray:

O Lord, we thank Thee that Thou hast so completely undertaken the responsibility for our salvation that there is nothing left for any one of us to do, but just to leave our case in Thy hands, and to rejoice in the assurance of Thy favour. Oh, may these simple, and yet profound, truths of Thy holy gospel find their way into the hearts of men and women, and boys and girls, that some may be saved.

We ask it in the name Jesus Christ our Lord, Amen.

#### PADLOCKING THE BIBLE IN QUEBEC

(Continued from page 2)

possession of property without due process of law."

Who is responsible for a law so utterly contrary to the principles of British justice and liberty? It is evident that the Padlock Law breathes the same spirit and employs the same methods as did the iniquitous Spanish inquisition; and there is no doubt that this recent inquisitory measure also owes its origin to the Roman Catholic Church, an organization that boasts that it never changes. It is widely rumoured in the Province of Quebec that the Prime Minister undertook this piece of legislation at the direct instigation of Cardinal Villeneuve, the Archbishop of Quebec. Indisputably the Roman Catholic clergy of the province have without exception given the law their heartiest approval; and in a province where 78.98 per cent. of the entire population is French-Canadian, and 97.37 per cent. of the French-Canadians are Roman Catholic, the hierarchy are the actual rulers and not the members of the legislature. On the slightest hint of a suggestion from the Church authorities, the "Padlock Law" would be abolished in the twinkling of an eye; but there is not the remotest indication of such a possibility. The "Padlock Law" with all its anti-British implications, is the child of the Roman Church.

But, some innocent souls' object, the law is directed against Communism; surely, they argue, we ought to display no tenderness toward such a godless movement as that. Would those who defend the "Padlock Law" by such a specious argument have us believe that we are so badly served by British Law that in order to meet Communism we have no other recourse than to legalize Nazism? Shall we do evil that good may come? Most certainly not. Ample protection against every seditious movement is already provided by the laws of Canada. Those who hate Communism not less than the Roman Catholic Church hates it, ought to raise their voice against this law, if on no other grounds than that in making martyrs of the Communists, it provides them with the most effective appeal to thousands of liberty-loving citizens of all races and creeds.

But is this law really and truly directed against Communism? There are reasons for serious doubts. If those who framed the law intended it as an instrument against Communism only, why did they not define clearly and unequivocally the movement against which the law was directed? Why was the Roman Catholic Attorney-General, who is so evidently at the beck and call of the hierarchy, clothed with such wide discretionary powers that he in effect becomes judge, jury, and executioner? Again, the clergy who inspired the "Padlock Law" will most certainly dictate its interpretation and direct its enforcement. It is notorious that the Roman Clergy in Quebec are in the habit of labelling all their enemies of whatsoever creed or profession, as "Communists". If the Hon. Maurice Duplessis in his capacity as Attorney-General, follows suit, we see no clause in this law to hinder him. There is no reason, for instance, why this gentleman

should not decide to exercise the sovereign prerogatives bestowed upon him in the "Padlock Law" by decreeing that the paper which carries this article is, in his opinion, a "Communitistic" publication, and therefore liable to seizure by the Provincial police! A fine picture that would make: our Baptist Churches in Quebec padlocked "by order" of Roman Catholic Mr. Duplessis, and a squad of stalwart policemen bearing off the "Communitistic" GOSPEL WITNESS to be confiscated! !

Does any one object that our case is entirely hypothetical, and that in practice the law will never be employed against Protestants? We reply that there is no guarantee of such good intentions to be found, either in the law itself or in the history of Roman Catholic governments such as Mr. Duplessis and his followers claim his government to be. As a case in point we quote the following article from the April number of *Protestant Action*. The account was reprinted from the paper of Rev. Henri Lanctin, a missionary to the French-Canadians who knows whereof he speaks. The story is one of two young missionaries of the Shantymen's Christian Association who had obtained permission from a lumber company in Quebec to visit their camps in the bush in order to preach to the men working there. The story is as follows:

"At the railroad station, they were accosted by the local policeman, who asked and obtained samples of their literature, and what arrangements they had made to go to the camps. They explained about the snowmobile; he then said that this had all been changed and that they would not be able to go to the camps at all. He then "asked" them to go with him in a taxi to the City Hall and have their packs searched. On arrival they were taken into the local policeman's office and he called two men who were working around the place to come into the office as his witnesses and then locked the door. Although no personal effects were taken, the following were confiscated:

- 489 Assorted French Gospels
- 24 Assorted English Gospels
- 1 French New Testament
- 1 French Bible
- 1 English-French Dictionary
- 1 English *Travellers' Guide*
- 20 French Tracts (approx.)
- 30 Shantymen's Papers
- 2 English Chorus Books
- Several English Booklets
- Several Report Sheets

No explanation was given other than he had been ordered to take these books away from them; and he also told them that he would advise them to leave town by the evening train. Our missionaries decided that as all their literature was gone and all ways of getting to the camps seemingly closed they had better return to Montreal. They arrived back here at 8.30 a.m., Sunday, February 5th.

After arrival of the missionaries a telegram was sent to the Chief of Police, at Dolbeau, asking return of the confiscated articles, at the same time requesting statement about his authority. But the police's telegram said only "Returning confiscated articles to-night."

The registered letter to the Premier of Quebec, written February 6th, was followed up by a telegram on February 18th. The Telegraph Co. traced a reply which recognized receipt of the telegram with added words: "Will answer as soon as possible." The Telegraph Department telephoned and stated Department at Quebec advised not yet ready to reply.

Was, after all, Mayor Camillien Houde right when he said in an address: "The Canadians are Fascists by blood but not by name"?

How long will free citizens of the Dominion of Canada submit to such arbitrary measures? We who are the spiritual heirs of Protestants who fought and died to win religious freedom, will never allow our heritage to be

taken from us. It is high time that Canadians, and above all, Canadians who from a personal experience of the grace of God are bound to obey God rather than men, it is high time, we say, that all such make known with no uncertain sound that they are prepared to defend to the utmost their historic rights as Protestants and as British citizens.

The same Church that perpetuates these flagrant perversions of justice in the sister-province of Quebec is now preparing another great campaign in Ontario to plead for a still larger share of public money for the support of its sectarian schools. And this plea will be made in the fair name of "tolerance"! It is well that Ontario Protestants should understand what "tolerance" means to the Church in Roman Catholic Quebec and thus be warned against its specious appeals in this province.

—W. S. W.

## THE SEMINARY AT WORK

### "Practical Work"

A friend who recently visited the largest Bible college in the United States, and who was, naturally, much impressed with the great work which they are doing, remarked to me, "They get results". For all the God-given results in Christian work we thank the Giver. Attendance at the institution to which we refer is often urged upon young people because of the practical experience in Christian work they arrange. In a bulletin issued two months ago the president said the school "has steadily emphasized practical Christian work, requiring students actually to do such work before they are granted a diploma".

To show why their graduates "are getting the work done", the bulletin gives a practical Christian work report from day and night students. Comparisons may be useful, and in this case we have dared to make one.

In the first column below we give the record of practical work by students of Toronto Baptist Seminary for six months from October to March last. In the second column we set out what record, reckoned by averages, is made by a group of students of equal number in this very large Bible school:

	Toronto Baptist Seminary	Large Bible School
Sermons Preached .....	286/	13
Bible School Classes Taught .....	467	196
Tracts Distributed .....	1,159	5,492
Religions Interviews Held .....	289	516
Professions of Faith Reported .....	47	58

Statistics are always inadequate, particularly in spiritual work. We ever could do better. We wish our men were better provided with *good* tracts. (To the school from which we draw our comparison is attached a large Christian publishing house.) Of course, most Sunday School teaching is a form of personal work. We pray for many more conversions. We also pray for the establishment and growth in grace of more New Testament Churches.

But the thing that interests us most in the above figures is experience in the two fundamentals of progressive Christian work—Sunday School teaching and actual preaching. The average number of Bible school lessons taught by students in Toronto Baptist Seminary is *two hundred and thirty-eight per cent* of the number in the second column, and the number of sermons preached—we are not here counting "addresses delivered"—is *almost twenty-four times as many*. No man can learn to preach—and how much real preachers are needed to-day as always!—no man can learn to preach by attending lectures on homiletics. They will tell him what not to do, and that is good in itself but far from enough. Preaching, like swimming, is learned by the doing of it. Toronto Baptist Seminary exists to produce preachers of the gospel.

### Conversions in Jamaica

The Seminary rejoices in its pastors and missionaries abroad. A letter to hand from Mr. S. A. Black, a graduate of last spring, from Jamaica, B.W.I., contains the following:

"Here in Jamaica Roman Catholicism is rapidly increasing and there is no real voice of protest being raised.

Personally I feel that something ought to be done in that direction. I wish we had men like the Doctor out here. . . .

"Most of my work now is carrying on evangelistic meetings. The Lord has been opening many doors for these. Some of the places I enter are just as dry spiritually, as a desert. This bespeaks the condition of the majority, so you can see how much we need a real revival. May God hasten that day!

"Such campaigns as I have conducted from time to time are not without their difficulties but on the other hand they are not without their joys. I am always thrilled when I see souls saved, and, praise the Lord, it is my joy in these meetings to see large numbers believe on the Lord Jesus Christ as their personal Saviour."

#### The Acts of the Apostles Repeated

A young man of our acquaintance graduated from a college of a certain denomination last spring, and, in part, tried to work with that denomination. He was disappointed to find the churches that he visited composed of people who were not converted. Recently he spent some time in First Baptist Church, Timmins, Rev. H. C. Slade, pastor. Said he: "I feel at home here. This is my ideal of a church. Here the Acts of the Apostles are re-enacted."

#### Special Occasions

A week ago Sunday it was a privilege to preach in the church where a fellow-teacher, Rev. A. C. Whitcombe, is pastor, Shenstone Memorial Baptist Church, Brantford. We had an open session of the Bible School at ten o'clock, when a missionary offering was taken for the new church building in Kapuskasing. It was a joy to address a morning school of one hundred and eighty-five. And the church services were easy to preach in, for the people are lovers of the Word.

Last Sunday was the eighth anniversary of the Maple Hill Baptist Church. On a hill from which one looks out over Lake Simcoe this country Baptist Church has been a faithful light-house for Heaven. Mr. E. A. McAsh has done a fine piece of pastoral work in addition to his fourth-year programme at the Seminary. Many visitors joined with members and friends to fill the church. Special music was supplied by a sextette of the Salem Choir of Jarvis St. Baptist Church, under the careful leadership of Mrs. S. C. McKee, together with local talent. Here also is another group of people who hold fast to the word and doctrine.

#### "Lively Oracles"

In the providence of God the New Covenant was given to us in the common language of the Graeco-Roman world of the first century. One of the tasks and privileges of studying in Toronto Baptist Seminary is to read the Word of God in its original languages in both Testaments. Though these tongues have been taught in the School from the first, this year we have tried a different method in New Testament Greek. It is the direct method. The student begins, not with a formidable array of grammatical forms, but with the Scripture itself. The first lesson is to learn the first two verses of John one, the next lesson goes on to the next verses, and so through the Gospel in one year of three-hour-a-week class, besides covering the First Epistle of John at sight. The forms are learned from the text. Of course this method is more interesting. Fresh light is cast upon the Word from the first. The student feels that he is treading on the Rock itself.

Following the reading in the first year, New Testament Exegesis is given in the second year from the original itself. Instead of being compelled at almost every turn to work back to the Greek, the class begins with it and works out from it. We think this will bring fine results for the teaching and preaching ministry of our students in days to come.

#### Prospecti

It is not too soon to make application for admission to our courses next fall. Those coming to us from other schools are given full credit for the work they have done. Our standards are high and our work is usually thought hard, but it is tremendously worthwhile. We shall be glad to hear from any who contemplate a course with us. We shall also be glad to send copies of the *Prospectus*, which gives full information as to courses, etc., to any names of prospective students which friends may care to send us. Write to-day to Toronto Baptist Seminary, 337 Jarvis St., Toronto, 2, Canada.—W. G. B.

## Bible School Lesson Outline

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

Vol. 3 Second Quarter Lesson 18 April 30th, 1939

### JOSEPH PRESERVES HIS BRETHREN

Lesson Text: Genesis 42.

Golden Text: "A friend loveth at all times, and a brother is born for adversity."—Proverbs 17:17.

For Reading: Genesis 43, 44.

#### I. Joseph's Grace Received in Egypt—verses 1-28.

Corn was plentiful in Egypt. There is always "bread enough to spare" in the Father's house (Luke 15:17). Our great Redeemer is rich and powerful; His resources are infinite. With Him is plenteous mercy and abundance of grace (Psa. 86:5; 130:7; Rom. 10:12).

Meanwhile, the famine was sore in the land of Canaan. How helpless men are to save themselves! The sons of Jacob realized that to continue in their present course would result in death, for they had no way of supplying their need. If men would but acknowledge their spiritual bankruptcy and turn to the Lord Who is rich in mercy (Eph. 2:4; 1 Pet. 1:3)!

Jacob had heard that there was corn in Egypt, and he hastened to act upon the good news. He resolved to procure food for himself and for the family. A mere knowledge of the way of life will not save anyone; each must personally accept and appropriate the gift of God. The Gospel is worthy of all acceptance (Luke 14:17; 1 Tim. 1:15). The salvation provided by Christ is sufficient for all, but efficient only for those who believe (1 Tim. 4:10).

When the brothers of Joseph heard him tell his dreams of future dominion (Gen. 37:7-10), they had declared that they would never bow in allegiance to him; but now they were compelled to do so. Similarly, all prophecies concerning Christ will some day be fulfilled, and they who will not willingly kneel before Him now as to their Saviour, must hereafter bow before Him as to their Judge (Isa. 45:23; Phil. 2:9-11; Rev. 5:13).

Joseph had been preserved and exalted in order that he might save his brethren (Esther 4:14). Our Lord was exalted to be a Prince and also a Saviour (Acts 5:31). He is our Kinsman-Redeemer (Ruth 4:14; Heb. 2:10-14).

Joseph, remembering the former cruelty and the vindictive spirit of his brethren, tested them in many ways, in order that he might know whether or not they were sincere. He feigned harshness, and pretended to be unconcerned about their distress, thus drawing from them a recital of their history. The Lord often tests our faith before granting us the requests of our hearts. True faith will not be discouraged, but will persevere the more when obstacles are thrown in its path (Matt. 15:21-28; Luke 8:49, 50).

The sons of Jacob showed that they were worthy of the mercy to be extended to them, in that they repented of their sin. Conscience/became active, and they blamed themselves for their present trouble (Compare verse 28). They had refused to hearken to young Joseph's cry of distress and it was now their turn to beg for mercy. Possibly, also, there was something about the voice, appearance and manner of Joseph, however disguised, which awakened memories of the past. They gave evidence of repentance when they confessed their sin of ill-treating their brother. Those who have hitherto refused to believe upon Christ should acknowledge their sin and turn to the Lord (John 3:36; Heb. 2:3; 1 John 1:9).

Joseph wept because he loved his brothers, notwithstanding their treatment of him. Our Saviour loved us, even when we were enemies (Rom. 5:8-10; 1 John 4:10). We have not deserved the least of His mercies. Salvation is entirely of grace.

"In peace let me resign my breath,  
And Thy salvation see.  
My sins deserved eternal death,  
But Jesus died for me."

Simeon was willing to become surety for his brothers, as...

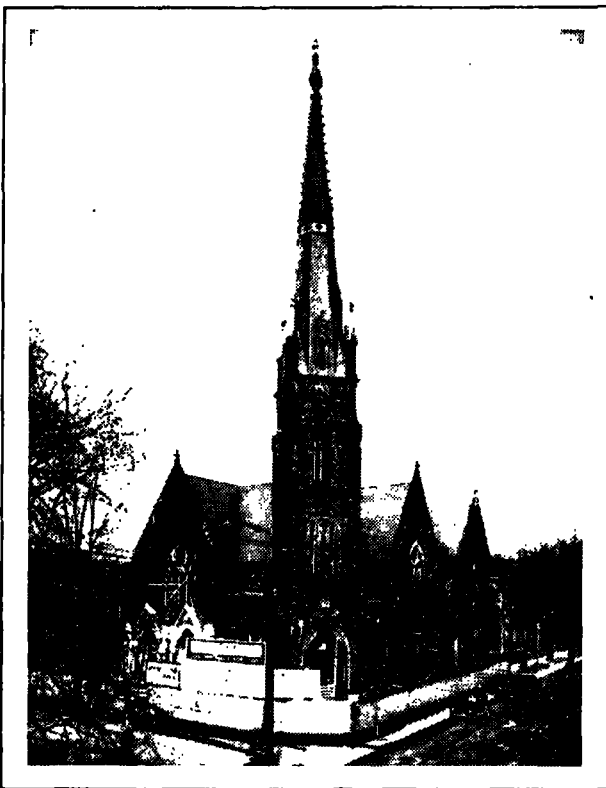
# IS YOUR BANK DOING WELL?

**THE GOSPEL  
WITNESS**



**OFFERING  
FOR**

**JARVIS STREET REBUILDING FUND**



## **THIS BANK SAYS PLEASE . . . . .**

1. Hang me up in a conspicuous place.
2. Give me your odd change day by day.
3. Try to put in a personal weekly offering of a larger amount.
4. Introduce me to your friends who call, and ask them to help swell the offering.
5. Tell all your friends who may not call, and ask their help.
6. Suggest to them that bills; \$1, \$2, \$5, \$10, \$20, \$50, or \$100.—one, or many of them, can be folded like a ballot paper and inserted in the slot.
7. On May 8th open me up, and send whatever I may then contain by Postal or Express Money Order or by Cheque (not in cash) to . . . .  
Dr. T. T. Shields, 130 Gerrard St. East, Toronto, Can.
8. To be included in The Gospel Witness offering in connection with the week's opening services.

# About The Envelope Bank!

To the left we print a cut of an Envelope Bank sent to all our readers. The printing on the face explains itself.

Write us and tell us how your friends are responding to your appeals. One brother replied: "That was a fine calendar you sent me. It has already cost me ten dollars." Several pastors have asked us for more banks for their people. There is not much time left. Help us all you can.

## **BIBLE SCHOOL LESSON OUTLINE (Continued)**

was Judah for Benjamin (Gen. 43:9). Christ is our Surety at the Father's right hand.

Joseph gave his brothers provision for the way. Our Lord saved us by His blood, and He has also made all provision for us as we travel toward heaven. All that we need is in Him.

### **II. Joseph's Grace Reported in Canaan—verses 29-38.**

The sons of Jacob would come to the conclusion that their money was of no value in the eyes of the Governor of Egypt. We have nothing to offer in exchange for the life-giving bread of heaven, but we are invited to buy wine and milk without money and without price (Isa. 55:1), and to partake of the water of life freely (Rev. 22:17).

Joseph did not send to his family food to last indefinitely, but only enough to cover their need for the present emergency. The Lord gives to us grace sufficient for the time of need, but we must return to Him again and again, in order that the supply may be replenished (Matt. 6:11; Heb. 4:16).

Jacob misinterpreted the events of his life when he failed to take account of the Providential dealings of God. "All these things" were not against him, but they were working together for his good (Rom. 8:28, 37). He was rebelling in his heart against the very circumstances which were to bring to him joy and salvation. The mysteries of life must be read in the light of God's purposes of grace.