

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Vol. 18, No. 1

TORONTO, MAY 11, 1939

Whole Number 886

## HOW MANY MORE BANKING DAYS?

We would not be a nuisance to our readers, but our justification for writing this article is that one does not erect many buildings like Jarvis Street Church in a lifetime, and therefore there are not many such openings as ours will be. We hope our friends will excuse us if we seem to have our church opening on the brain, for if we have not got it on the brain we confess to having it on our heart.

## SUNDAY, MAY 28th IS THE OPENING DATE

From this date until the 28th will be seventeen days. But *The Gospel Witness Building Fund Offering Day will be May 31st.* Estimate the number of days it will take for your Envelope Bank Offering to reach Toronto by May 31st and continue your offering until it is necessary to open your Bank.

This writer will promise never to appeal to you for another reopening offering for Jarvis Street Church. *Please make the best effort possible between now and whatever date on which it may be necessary to open your Bank for your offering to reach us by May 31st.* What would be best of all would be for you to come for the opening May 28th, bring your offering with you, and stay the week.

### A RIGHT-ABOUT-FACE NECESSARY

It is ever the way of sinful men to avoid as long as possible a frank and full acknowledgment of their sin. They will admit they are "not perfect". They may acknowledge they are no better than others—and perhaps go so far as to admit they may be a little worse. But they will not frankly, freely, fully, and without excuse, confess their sin.

The same is true of organizations. There are none so bold as to be unwilling to admit that the ways of Zion mourn because so few come to her solemn feasts. At every large religious assembly where ministers and representatives of churches gather in annual conclave, it has become commonplace to hear reports of declining prayer meetings and Sunday Schools and missionary funds and church attendance.

It is admitted that all this has a disastrous effect upon public morals; and that because of these things the task of government is made more difficult. But when it comes to recognizing and acknowledging the cause of this spiritual and moral declension, speech becomes vague and ambiguous. Many things are blamed, but invariably the fault is placed without the church.

We are asked to believe that we are the victims of the scientific age in which we live; that we have succeeded in producing a machine that makes such a noise that men cannot hear the voice of God; and which so unequally distributes the wealth of the world that the rich are hardened by riches, and the poor by poverty; and that altogether we are in danger of being crushed by the machine of our own building.

Sometimes we read of rather wistful retrospective recitals. We hear men say there must have been something good in old-fashioned evangelicalism. It is even admitted that Puritanism produced a quality of manhood that, to say the least, is most uncommon in our day. Surveying the history of the not too distant past, even the so-called "forward-looking man" admits there were giants in those days. We find men expressing regret that pulpit and church so generally have turned away from the gospel. But when all such confessions and lamentations have been recorded, there seems to be no general disposition on the part of the church collectively to appropriate the prodigal's prayer, and confess, "Father, I have sinned against heaven, and in Thy sight."

The fact is, the professor's chair and the pulpit have been the sources whence have flowed the streams of unbelief, which have corrupted the springs of life and poisoned the life of nations. Nor dare we hope for better things unless and until the teacher and the preacher repent of their sin and return to God, to His Word, and to His gospel. When the churches repent, and preachers once again become Heaven's postmen, we shall soon see the liquor traffic curtailed, gambling diminished, and lawlessness generally controlled. Judgment must begin at the house of God.

### JARVIS STREET REOPENING

Every mother thinks her own baby is the best in the world. Children usually think well of their parents. The student, generally speaking, assumes his college to be possessed of educational excellencies not found elsewhere. And all this is as it should be. Only God has capacity for loving the whole world. Hence we must each take a particular interest in our own job.

We do not want to talk too much about Jarvis Street.

To us, we must confess, it is rather an important institution; but we recognize there are other churches, just as important to their own people as Jarvis Street is to us. Other churches, too, have their building enterprises; and if Jarvis Street differs from others, it is perhaps because it is more widely known than some others.

But our friends will excuse us for speaking of our Opening Day. We have been practically fifteen months in exile, and greatly as we have appreciated the hospitality afforded us elsewhere, we confess to a feeling of inexpressible homesickness, and as the date draws near for returning to our own building our interest deepens—and if we are not very careful, we shall be in danger of becoming excited!

Jarvis Street is said to have had some enemies at one time. She may still have a few, but, if that be true, we find some compensation in the reflection that God has given us a vast multitude of friends. Already we have received words of congratulation from distant places which had not received the announcement of our postponement to the 28th. Last night we received a cordial cable of congratulations from New Zealand. If any of our friends think of Jarvis Street as being reserved and dignified to the point of stiffness, we invite them to come and visit us at some or all of our opening services. There will be no stiffness or reserve. No lack of emotionalism then! The whole week will be seven days of Hallelujahs.

We invite our friends therefore to set aside the week of May 28th, and give as much time as possible to Jarvis Street Church. Offerings for the Building Fund will be received at all services, and we are hoping that many will avail themselves of these opportunities to make some contribution to our new building.

Remember the date—May 28th.

### KEEPING UNDER THE BODY

A church, like an individual believer, must ever exert itself to keep under the body. We must not neglect the body, which is the temple of the Holy Ghost; but we must always recognize that as God is more than the temple, so the spirit is of more importance than the body.

The church must make all its material and temporal concerns subordinate and subservient to its distinctively spiritual mission. Not infrequently a church, greatly burdened in material affairs through the poverty of its members, or by some special stress of circumstances, allows itself to be diverted from its spiritual course, sometimes with spiritually disastrous results.

Living for fifteen months under the pressure of a great building enterprise, we have come to realize what unceasing vigilance is necessary to keep first things first. And now that Jarvis Street Church building is nearing completion the danger increases. We ask our readers to join us in praying that the new Jarvis Street may be more manifestly and consistently the workshop of the Holy Ghost than it has ever been. When Solomon's temple was dedicated, the magnificence of the house was obscured by the cloud which betokened the divine Presence: "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." Shall we pray that we may have a like experience when Jarvis Street Church is dedi-

(Continued on page 6)

# The Jarvis Street Pulpit

## "THERE STOOD NO MAN WITH HIM"

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

Preached in Massey Hall, Toronto, Sunday Morning, May 7th, 1939

(Stenographically Reported)

"Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren."—Genesis 45:1.

When we began the publication of THE GOSPEL WITNESS just over seventeen years ago a certain lawyer-friend said to me, "Do not publish sermons. Nobody reads sermons." But in response to the request of many, the sermons were published, beginning I think, with Number Two or Three of THE GOSPEL WITNESS and they have been published weekly ever since.

The lesson for this week in the school was in the forty-fifth chapter of Genesis, and I suppose, because of that, some of our workers studying the chapter, remembered a sermon they had heard twelve years ago. They did not remember how long, I suppose, but I looked it up and found that it was published twelve years ago, and they wanted it repeated. Well, I do not suppose I could repeat it. Joseph Parker once said at the conclusion of a sermon: "You will find this sermon at the door, already printed. I will vouch for the argument, but not for the words."

I shall endeavour this morning to expound the same subject from which I preached twelve years ago, Words and Wagons.

Twelve years is not such a long time. A few years ago when I was visiting England I preached in South Wales, and an old man came to me at the close of a sermon, and said, "Was your father a minister?" I said, "Yes." "Were his initials the same as yours?" I said, "Yes." "Then", he said, "I heard him preach many years ago, and I can tell you his text, and I can tell you what he said." He spoke as a Welshman does. He said, "The text was, Come and dine." Then he said, "My word, and we did dine!" Later I preached in Liverpool, and another man said to me, "Was your father a minister?" I said, "Yes." "Then", he said, "I heard him preach years ago, and his text was 'Walk about Zion.'" And he said something like the Welshman: "And we had a great walk about Zion that day." He remembered it. I remember a man who made me feel very, very small in Winnipeg years ago. He said, "I have walked twenty miles to hear your father preach, many a time." I replied: "My father's son feels greatly complimented if anybody will condescend to ride twenty minutes to hear him."

We ought, however, to remember the things we hear. I have some old sermon manuscripts at home. They are one hundred and seventy-five years old, at least. They are beautifully written. On one of them there was a little blank space at the end of the manuscript, and there in a child's hand, boldly written, I recognized my father's writing in some such words as these: "I have gone to (naming a certain place)." His mother had been reading her grandfather's, or great grandfather's sermons. He was an Anglican clergyman, an Oxonian of nearly two hundred years ago. Evidently she had left them on her desk, and as her boy came in, he wanted

to let her know where he was going, and had taken her pen and written on the bottom of the sermon: "I have gone to so and so." So I have had to do with preaching, directly and indirectly, for about two hundred years, although I am not as old as that! But I am hoping that some of you boys and girls will remember some of the sermons you hear, fifty years from now. Perhaps some little boy here will become Pastor of Jarvis Street some day! But in this homely way I would exhort you to endeavour to remember what you hear in church and school.

I was glad to know that someone remembered a sermon preached twelve years ago, and so, without trespassing upon what we have reserved for this evening, I want you to look at the first verse of our lesson this morning, Genesis, chapter forty-five, verse one.

One of our students told me a few days ago that he had been holding services in a country place somewhere, and a number had professed conversion. One of those who made confession of faith said that some weeks before he had been in Toronto, and had dropped in to Massey Hall, and there the Lord had laid hold of him, and convinced him of sin; but he had not made confession of his faith. But he did so in this service in the country. I have the utmost confidence that when God's day comes we shall find hosts of people have been brought to know the Lord in our services, over and above those of whom we have heard. And that is our business—always the same, just to make the way of life plain. And here once again is our illustration of the gospel in the story of Joseph.

### I.

How strikingly he illustrates THE ATTITUDE OF OUR LORD TOWARD SINNERS in this, that he could scarcely restrain himself, so eager was he completely to unveil his glory to those whom he loved.

*Joseph knew all about the men who were before him.* They knew nothing about him, but he knew everything about them. He knew their names. He knew their ages, their record. They had an illustration of that when they were put at the table to dine with him; and when they were all arranged at the table in order of their birth, they marvelled that this stranger should know so much about them. Well, my dear friends, the Lord Jesus knows all about us, I mean even as to the most intimate details of our life.

I referred to my father. Perhaps you will let me refer to him again. He told me a story once. He was minister in a certain city, and one Sunday evening at the close of the service one of the members of the church brought a man into the vestry, and he said, "Mr. Shields, I have a friend here who will not be satisfied without hearing something from your own lips. This is Mr. So-and-So. Now I want to ask you, Did I ever mention

his name to you?" My father said, "No; I have never heard this friend's name before." "Did I ever tell you anything about a particular man, and relate his life's story?" My father replied, "No; you have never done anything of the sort. Why do you ask?" "Well, I have been labouring for a long time with this man to get him to church, and this evening for the first time he responded to my invitation, and came. When the service was over he was quite angry. He said, 'You are a fine fellow, to invite me here to hear your preacher, after you had told him all about me first.'" My father said, "I did not know anything about you, Sir, but there was Someone else who did." Ah, yes; the Lord Jesus knows all about us!

Joseph's brethren did not speak Joseph's language: they spoke their own. He understood their language, but they did not understand his. He spoke to them through an interpreter. But it did not make any difference. Their whole life's record was open to him. So is your record and mine open to the Lord Jesus. Let us remember this morning, boys and girls, and men and women, that "all things are naked and opened unto the eyes of him with whom we have to do", from Him no secrets are hid. You may as well make a clean breast of things. From the beginning Joseph knew particularly how they had sinned against him personally. They had said among themselves: "We are verily guilty", but they did not know that he knew they had said that. Joseph knew all about the conspiracy which had issued in his being sold into the land of Egypt. He had heard them say how they would take his coat, and dip it in blood, and tell a lie to his father. All this was known to him. And that is true of our case. Everything we have ever thought against God, everything we have ever desired in respect to the law is known to Him.

Another thing I would remind you of is that *for many years he had suffered in their behalf*. He had been cast into prison, and had suffered shame, and utter humiliation. Himself innocent, he had been charged with sin, and numbered with the transgressors, and he knew that it had all come about through the action of the men who now stood before him, that they were responsible for it all. So it is with every one of us in relation to the Lord Jesus. It was our sin which brought Him to the cross. It was our sin that wrapped Him in shame. It was for our sins he suffered and died.

Yet *there was nothing in Joseph's heart against his brethren*. He loved them; he yearned over them, and longed to communicate himself to them, notwithstanding all their sin. He had forgiven them even before they asked to be forgiven. There was forgiveness with him. There was nothing in him of which they had any reason to be afraid. He yearned over them with a great love. And that is true of the attitude of Christ toward us, notwithstanding our sin. You boys and girls misunderstand God, as men and women do. You think of God as being severe, and harsh, as Someone of Whom you have every reason to be afraid. Not at all! If you could only know Him, you would find that He loves you more than your mother does. If you could only learn to understand the Lord Jesus, you would discover that He is tenderer than your father ever could be.

We all delight to see pictures of the King, do we not? And yet he seems very remote from us. But when you see a picture of the King with his little children about him, just leading them by the hand like any ordinary father, it makes you feel as though he is just one of us.

He is human like all the rest of us, and he loves his children as every father does, and the Queen loves them as every mother does. They are just human beings, great-hearted family folk, and we love them because that is true. But oh, I wish you could have a picture of the Lord Jesus! I wish you could see what He is like! Well, here is a picture, and it is put here just that you may have a picture of Him, longing to take us in His arms; yearning over us. Joseph longed to put his arms about those big brothers of his, and weep over them, and tell them that all the dark past was blotted out.

And that is the attitude of the Lord Jesus. Read your Bible again. That is a delightful story of the little children coming to Jesus. It was the disciples who forbade them. It was the disciples who wanted to act as a body-guard roundabout Him. It was the disciples who said, in effect to the mothers, "You must not bother Him. He is too important to be troubled by little children." And, in effect, the Lord Jesus said, "You do not understand. Stand aside." And to the mothers He said, "Come along; suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." And as they came he took them up in His arms, and folded them to His breast, and blessed them. That is the true picture of the Lord Jesus. Oh, if we could only see Him as He is, we should not run from Him, but we should run to Him.

Joseph could not refrain himself, *so eager was he to make himself known to his brethren*. They have a habit down in the southland of introducing themselves. It is rather interesting. When I went south first I thought everyone was important because they had a way of coming up to you with the air of one who was speaking of someone who was known to all the world. A lady came to me once, and said, "I am Mrs. Smith." Well, I had heard that name one or twice before, but she spoke as though there were only one Mrs. Smith! Not that she meant that, of course; it was just a friendly way of introducing herself. And Joseph was eager for the moment when he could say, "I am Joseph," but he refrained himself for some time. And God waits to make Himself known. The Bible says He waits to be gracious. But He is longing to tell you who He is, and what He is, and what He has planned for you.

And I think Joseph was anxious to make himself known *because he knew how much these men needed him*. There were still five years in which there was to be neither "earring nor harvest". That word "earring" is an old Saxon word. It does not mean the wheat coming out into ears: it means more than that. It is an old word for "ploughing". There was to be neither ploughing nor harvest; that is to say, the situation would be so hopeless that the people would cease even to put the plough into the ground. They would say, "It is of no use." Hence there was neither ploughing nor harvest for five years more. Joseph knew how much his brethren needed him. How often a father has felt that toward his son. I suppose every father does. He has lived longer; he has had larger experience than his boy. He knows so much more than this young man, and he says, "Oh, I wish he could look at things through my eyes! I wish I could save him from the pitfalls that are laid for him! I wish I could put my experience before him so that he would not have to suffer as I have had to suffer." But alas! young people are reluctant to accept advice from their elders. They have to learn for themselves. The Lord Jesus knows how much you need Him. He knows

your life will be a complete failure unless you commit yourself to Him. He fears for the future for you, and He can scarcely restrain Himself from making Himself known.

*Joseph was in a position to do so much for his brethren.* Everything that was lacking in their lives he was able to supply. Everything they needed he was able to furnish, and he was eager to give what he had to give. The Bible says: "God loveth a cheerful giver." Well, the Lord is a cheerful Giver. He has so much to give and He wants to be always giving you things. He wants to be doing something for you all the time. He wants to forgive your sins, and to blot out all your transgressions, to wipe out the results of the famine. He wants to bring you to His table, and enrich you in a thousand ways. That is the attitude of God toward every one of us. If only we could see the picture, and believe in Him!

## II.

Well now, the text says that there came the time when he could not refrain himself any longer, and **WHEN THAT TIME CAME HE EXCLUDED EVERYONE ELSE FROM HIS PRESENCE**: "Cause every man to go out from me." He wanted to have his brethren alone with him. Will you try to forget this congregation this morning, and forget me, forget everybody else as I try to tell you that if you are ever to be really saved, our Joseph will have to find some way of having you by yourself with Him? Salvation consists in direct dealing with God. Sometimes you have bowed your knee, and gone through a form of prayer. But have you ever been in the place where you were alone with God, everybody gone out from you? where the naked soul was seen in heaven's white light, and God dealt directly with you? That is what it is to be saved. Sometimes God has a way of taking the Sunday School teacher away. He has his place. And He may take away the preacher, and the church. There is a man who is a member of this church. I do not know whether he is here this morning. But he was not found of the Lord in church. He was in a hospital and everyone had gone out from him. There was nobody there, nobody to pray for him, nobody to talk to him, nobody at all: he was alone with God; and it was then that God came to him, and saved his soul. Will you give God a chance to speak to you alone before He forces the situation, and so orders your life that He will have you alone whether you will or not?

"There stood no man with him, while Joseph made himself known to his brethren." Mark this: that is the distinctive, essential, thing in the Christian religion—all intermediaries are removed. There was no one in Egypt who could introduce Joseph to his brethren, because they did not know that there was any relationship between them. There was nobody who could play the part of a mediator. Job longed for that long ago. God was so far off, and Job said, "Neither is there any daysman betwixt us, that might lay his hand upon us both"—with one hand laying hold of God, and the other laying hold of man, thus bringing them together. There was no daysman. "There is one God, and one mediator between God and men, the man Christ Jesus", but there is no mediator between the soul and Christ. We must come to Him directly.

Teachers, let me give you this word of instruction: in seeking to lead your scholars to the cross, remember it is beyond your power. You cannot do it. You may teach them. Do the best you can. Pray for them. Try to

set before them a good example. Work as hard as you can, as though everything depended upon you; always remembering there must be a time when our Joseph will say to that scholar of yours, "I want to talk to you alone. Everyone else must step out." And there will be no one with you at last but Jesus, when He communicates Himself to the soul upon whom He has set his heart's love.

That is the gospel. The Roman Catholic Church says, "We believe that Jesus is the Son of God. We believe that Jesus died for sinners. We believe that by His cross and passion He wrought out a salvation for men. But we believe that He then committed that salvation to the custody of His church, and He made His church the intermediary between Christ and the sinner. And so in Roman Catholicism you have salvation on one hand, and the sinner on the other, and in between the Roman Catholic Church playing middle-man, as though over the storehouses which our Joseph has filled there were written, "Dealings with the trade only." That is what Roman Catholicism teaches! That you cannot have salvation except through the church, through the priest, through sacraments, through the pope—submission to him is necessary. The whole system intrudes between Christ and the sinner.

What is Protestantism, properly understood? Just this, that there stands no man with the sinner when Jesus Christ makes Himself known. You cannot be saved by a teacher; nor by a preacher, nor by the ordinance of baptism, or the Lord's Supper—not even by the Bible, apart from Christ. You must hear the voice of God in the soul. You must hear Him. That is all.

A true knowledge of God can come by revelation only—it is never a human discovery. That is the difference between Modernism and Fundamentalism. Modernism says we must have "the scientific spirit"; we must adopt "the historical method". We must argue our way through, and find out God. The Bible says you cannot do it: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" God must forever remain a Stranger to us unless and until He makes Himself known. Do you remember what Saul of Tarsus said? To himself he had said, "Jesus is dead; they crucified Him; they buried Him; He is dead." These men said to the strange governor: "We are all one man's sons . . . 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." "One! What about that one?" "Oh, he is dead; gone from us."

Saul of Tarsus said, "Jesus of Nazareth is dead. He was an Imposter. He deserved to die." Then suddenly as he was travelling to Damascus there was a light such as never was on sea or land, a light above the brightness of the sun. And a Voice spoke out of heaven: "Saul, Saul!" He fell on his face, and he heard this voice saying: "Saul, Saul, why persecutest thou me?" Never in human history was a human soul more surprised. Never anyone more thrilled than was Saul when down the skies there came the ringing answer to his query: "Who art thou, Lord?" "I am Jesus."

Do you see it? Here it is in the Old Testament, a type or illustration of the great Exemplar: "I am Joseph your brother, whom ye sold into Egypt." They did not know how to answer. And then he said: "Come near to me, I pray you." And they came near, and he put his arms about them, all reserve gone, and he wept with sheer joy that every reason for separation and difference was gone, and now they were once again united.

That is what the Lord Jesus waits to do. That is just the picture He, Himself, sketched of the prodigal's home-coming: someone looking down the long road, and at last recognizing in the ragged figure of the boy who had gone away so long ago. And the father could not restrain himself, but ran to meet him, and fell on his neck, and kissed him. And he was troubled, and said, or began to say, the prayer he had made up. But he was interrupted: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost and is found." Thus he was received again into his father's fellowship.

What a lovely story the gospel is! Do you not think so? Do you not think that it is the loveliest story that was ever written? I never read it, nor come upon those Old Testament illustrations of its truth, without feeling how matchless is the gospel. What a God we have! You and I are only poor, worthless sinners. We have done everything we possibly could against God, and He says, "Come near to me. I will blot it all out, and we shall be friends now and for evermore." Why do you not come to Him? Why do you not receive Him? Why do you not take from His generous hand all that He has to give? May the Lord help us so to do this morning!

Let us pray:

O Lord, once more we thank Thee for Thine abounding grace to poor sinners such as we are. May the Spirit of God enlighten our understandings! May many hear Thee say this morning, I am Jesus! Amen.

#### KEEPING UNDER THE BODY

(Continued from page 2)

cated! What if the congregation should be so overwhelmed by a real experience of the presence and power of the Holy Ghost, as to supersede the sermon and all other exercises, and substitute therefor the adoration of the multitude! Pray that it may be so; and that thus a great revival may be begun.

#### BLACKMAIL OR JUSTICE?

The following dispatch from Montreal recently appeared in a number of Canadian papers. We venture to reprint it here because of the light it sheds on Roman Catholic methods of work in regions where the Church holds undisputed sway:

Montreal, April 26 (Special).—Threatened with excommunication because they sought to use their church without permission of the religious authorities, five Roman Catholics today filed a desistment in their action for \$261,939 against Archbishop-Coadjutor Gauthier and the Roman Catholic archiepiscopal diocese of Montreal. One of the six original plaintiffs earlier had withdrawn for a similar reason.

Counsel for the five told the court: "It is said the Gauls feared only one thing—that Heaven might fall on their heads. That is very much what happened. And it is only before such an event that the petitioners have inclined their heads."

Judgment for the full amount of the claim was rendered against a third party to the suit, the church authorities (fabrique) of St. Etienne Parish of Montreal Diocese, by consent. The judgment brought to an end the action taken by six plaintiffs on behalf of the holders of eight-one promissory notes for money loaned to the church, which was started three years ago. The parish, the Archbishop and the diocese were all sued on the grounds the notes, totalling \$261,939, were due and unpaid.

Under canon law of the Roman Catholic Church no suit can be taken against the church or any of its clerics without their permission. Three months ago a decree was issued under the signature of Ildebrando Antonutti, apostolic dele-

gate from the Vatican to Canada, threatening "all those who dared to cite" Mgr. Gauthier before the civil courts without permission with excommunication.

J. H. Michaud, lawyer for the plaintiffs told the court that the only reason for the desistment was that they wished to remain within the church, and feared the excommunication order would be carried out if they persisted.

The plaintiffs are Albert Desjardins, Adonis Paquette, Alfred L'Archeveque, Lyall Huet, Edouard Pharon and H. N. Bordeleau. Last January Bordeleau made a desistment. Speaking of the excommunication threat directed at them, Mr. Michaud said:

"Let no one be mistaken, there is the whole reason, the only reason for their move," counsel continued: "It is wholly their desire to remain in the union of the church to which they have never ceased to belong, that they sacrificed the exercise of a recourse which, more than ever, they and their attorney had reason to believe well founded.

"Do not believe that the petitioners or their attorney, at the last minute, lost confidence in their case. They did not enter this litigation without consideration.

"Five times, from November, 1933 to October, 1935, they asked the permission required by canon law; five times they had no other reply than an acknowledgment of receipt."

#### TWENTY-FOURTH OF MAY RALLIES

A Rally will be held at Chatham afternoon and evening on the 24th of May at 2.30 and 7.30. The special speaker will be Rev. O. VanLoon, and the Scotch Gospel Singers, Mr. Thomson and his daughter, will provide the music. Mr. W. H. Frey and Mr. W. Hal MacBain will also bring brief reports of the Home and Foreign Mission work. The Chatham ladies will provide tea and coffee for visitors. A warm invitation is extended to all to enjoy this Rally at Chatham.

Last week's WITNESS announced another Rally for those within driving distance of Brantford, to be held in the Shenstone Memorial Baptist Church in the afternoon and evening of the same date.

BRISCOE STREET BAPTIST CHURCH, London—Rev. R. D. Guthrie. For some months volumes of earnest prayer ascended to the throne of grace, and careful plans were made for the special evangelistic campaign which was to be held in Briscoe Street from Sunday, April 16th, to Sunday, April 30th. The campaign is past and we have a great deal for which to thank God, and to report for His glory.

The evangelist for the two weeks was Dr. Harry G. Hamilton, the energetic pastor of the First Baptist Church of Buffalo, N.Y. The singing and music was under the direction of the Scotch Gospel Singers from Hamilton, Ontario. The pastor preached for the first Sunday of the campaign. We had a full house in the morning and had to bring in extra chairs for the evening service. Dr. Hamilton arrived from Buffalo for the Monday evening service, and from then until the close of the campaign he held forth the Word of Life with great power and keen interest.

It was one of the most successful campaigns ever held in Briscoe St. Baptist Church. This was true with regard to spiritual power, deep conviction, attendance, conversions, and finances. Our growing Bible School broke all previous records, the week night crowds were the largest of any campaign, while on Sundays the building was packed to its utmost capacity for four great services. We had to use the Bible School rooms, the platform, and the baptistry to accommodate the people on several occasions. Souls were saved, a number of believers responded for baptism and membership, while a multitude of new friends were made. We are of the conviction that we shall go on reaping the benefits of this campaign for months to come.—R. D. G.

CHURCHILL BAPTIST CHURCH—Pastor G. M. Reeve. At last our new church stands officially opened. The delay was worth waiting for: it was understandable in the light of what the Lord can do for those who wait upon Him.

On Sunday morning, April 23rd, Rev. Gordon Searle of Orangeville preached a message of earnest consecration that put everyone in anticipation for what was to follow. At night Rev. Jack Scott of Forward Baptist Church began his campaign. It was early evident that this was to be a time of unusual blessing. As night after night passed the sense of souls under conviction grew. Up to Thursday evening two, a married woman and a young man, had come out boldly



for the Lord. Then on the last night eleven took so bold and clear-cut a stand as to turn the little church into a miniature Jerusalem during Pentecost. The Lord seemed to give us just the ideal weather for our needs, the right men for our campaign, and converts that will stand and become trophies of grace and beacons in this community. On the Sunday following, Mr. Searle again spent the day with us and fittingly instructed the converts and exhorted those who were almost persuaded. Thus was Churchill Baptist Church dedicated to the work of preaching the Lord Jesus Christ. We all would like to go on record as testifying to the spiritual eloquence of the one who came amongst us in the power of the Lord."—G. M. R.

ORILLIA—*Rev. John Byers.* We have received a most interesting communication from the Clerk of the Bethel Church, Orillia, which we venture to print here, believing that it will be of encouragement to our readers.

"On Sunday, April 30th, Bethel Baptist Church concluded a successful evangelistic campaign. Twenty-one souls professed to be saved, fifteen have been baptized, and others are waiting for baptism.

"On Sunday, May 7th, the church celebrated the Eleventh Anniversary of the pastor, Rev. John Byers. Mrs. Byers was presented with a bouquet of roses and Mr. Byers with a brief case. The following paragraphs are taken from an illuminated address read by Mr. Billett, senior deacon: 'On this, the occasion of the eleventh anniversary of your pastorate in Bethel Church, Orillia, the Board and congregation join together giving thanks to Almighty God for His infinite grace and abounding mercy shown us in the countless blessings received under your faithful and untiring ministry during the years that have passed. At this time we would also extend to you our Christian regards and felicitations, coupled with the sincere wish that continued health, happiness and joy in the preaching of the Word may be your portion for many years to come in this place. In the past eleven years under your leadership the small assembly of devoted believers has grown into a church of some one hundred and fifty members, for which we lift our hearts to God. We meet together in a building which we trust will shortly be free of debt . . . its testimony is well known, not only in Orillia, but in other towns and cities as well.

"We would also remember on this happy occasion your faithful partner in life and co-worker together with Him, Mrs. Byers. Her unflinching service and devoted loyalty to the Lord must prove of valuable assistance in the discharge of the many pressing duties incumbent upon the Pastor of Bethel, so when we extend our good wishes to you, be sure to share them with her.

"Finally, in expressing our affection to you as Pastor, we have not forgotten the many labours of love and the spirit of self-sacrifice which have invariably characterized your ministry, therefore at this time, and we are confident we speak on behalf of the membership, we pray you may be richly blessed in spirit, soul, and body, and that the handwriting of God's almighty power may be written on the walls of this place so that many may hear of it and come to believe that God is still on the throne."

The Clerk of the Orillia Church concludes his letter with these words: "We acknowledge with gratitude that Mr. Byers came from the Seminary, and but for the establishment of this institution, Mr. Byers would in all probability not now be in Orillia."

## Bible School Lesson Outline

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

Vol. 3. Second Quarter Lesson 21 May 21st, 1939

### PHARAOH OPPRESSES ISRAEL

Lesson Text: Exodus 1.

Golden Text: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."—Psalm 72:4.

For Reading: Psalm 102.

### I. Israel Multiplied and Mighty—verses 1-7.

The Book of Exodus is an appropriate book to follow Genesis. The word "exodus" means "way out", as "genesis" means "beginning". The story of the way out from sin is a necessary sequel to the account of its beginning. God brought Israel up out of Egypt, delivering them from bondage by His mighty power. The redemption of the children of Israel illustrates many phases of the truth concerning the redemption of the sinner.

Joseph, his brethren and all that generation represent but one small contingent of that great army of men and women who were already marching toward death. Sin had brought its inevitable result, death (Gen. 2:17; Rom. 6:23). Had not God intervened in redemptive love, these words would have been true concerning the spiritual, as well as the natural history of mankind. But Christ died that we might not die eternally, but live.

Joseph had been a devoted servant of the Lord, but God's work did not cease when he passed from the field of action (Joshua 1:2). No human being is indispensable to God's purposes; He can raise up others through whom He may act.

The descendants of Jacob who went into Egypt numbered only seventy, exclusive of Joseph's family (Gen. 46:27; Deut. 10:22), but during their sojourn in that land they multiplied rapidly and became a vast multitude of six hundred thousand men (Exod. 12:37). This marvellous increase in numbers was due to the blessing of Jehovah upon them (Psa. 105:24; Deut. 10:22; 26:5), and was but one item in His promise concerning them (Gen. 15:13, 14; 26:4; 46:3).

### II. Israel Persecuted and Protected—verses 8-22.

A new king arose who knew not Joseph. The kings who ruled Egypt in the time of Joseph were known as Shepherd Kings. They had come from the East, or from the neighborhood of Canaan. The "new king" probably belonged to a new dynasty, and he did not have the same sympathy with the strangers from Canaan.

Israel's security in the foreign land was bound up with Joseph's reputation for wisdom. When he died they were no longer protected in the same way as before. Great men are easily forgotten. The fame of this world is short-lived; its glory soon passes away (Eccles. 2:16; 1 John 2:17).

The prosperity of God's people aroused the envy and fear of the new king, who evidently had no regard for God. The spiritual growth of an individual or of a Church will be sure to stir up the opposition of Satan (Acts 4:17). In this case the persecution was long, bitter and severe (Deut. 26:6; Psa. 105:25; Acts 7:17-19).

The new Pharaoh thought he was adopting a wise plan for dealing with the "minority problem" of Egypt. According to the standards of the world his course might have been expedient, but not according to the standards of God. They who fight against the purposes of God never succeed (Prov. 21:30; Matt. 24:35; Act 5:39; 2 Cor. 13:8). Pharaoh's cruelty had the effect of helping, rather than hindering, the might of the children of Israel (Psa. 2:4). In a similar manner, the persecutions carried out against the early Christian Church did not extinguish the light of Christianity, but caused it to burn more brightly (Acts 8:1-4).

It is because God's people are a supernatural people that the more they are afflicted the more they grow. God will allow no affliction to cause them real harm, but He always works good out of seeming ill (Isa. 43:2; Mal. 3:3).

Pharaoh desired to keep the children of Israel in slavery. Satan, our Adversary, endeavours to hold the souls of men in captivity (John 8:34-36; 2 Tim. 2:26). Bricks bearing the stamp of the king known as "the Pharaoh of the Oppression" may be seen in the British Museum. Doubtless some of them were made by the Israelites.

Troughs of stone, here spoken of as "stools", were used as vessels in which to bathe the infant children. The midwives might easily have had opportunity to execute Pharaoh's orders, and slain the baby boys, but they feared God (Acts 5:29).

The pronoun "them" in verse 21 is masculine, and refers to Israel. God built up Israel, and caused their families to grow, even as He had promised (Compare 2 Sam. 7:11, 13, 27).

# IS YOUR BANK BURSTING?

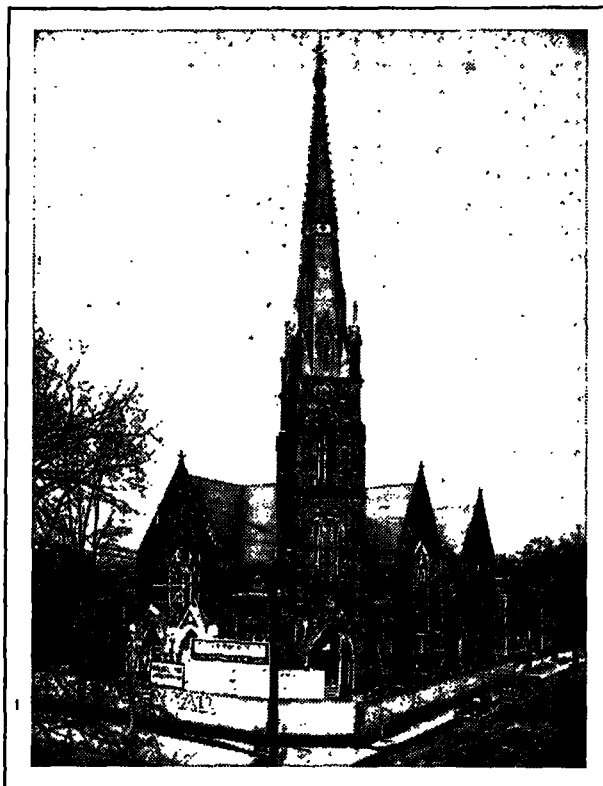
## CHURCH OPENING DAY

As we have announced on the front page, the Church opening is postponed to May 28th.

## BANK OPENING DAY

Instead of opening your Bank May 8th, give it another two weeks to fill up, and open it about May 22nd to 29th. See front page.

**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.

## OFFERINGS ALREADY RECEIVED

Some friends living at a distance who had not received notice of the postponement of the opening have already sent in their offerings to the amount of several hundreds of dollars. One friend had left Vancouver to be here for the opening before hearing of the postponement, and is already in Toronto. One offering has reached us from Bermuda, some from Great Britain, and many from nearer places. Keep your Bank working up to the last day necessary to open to have your offering reach us by May 31st.

**Bank Opening May 22nd to 29th - Church Opening May 28th**