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

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The Jarvis Street Pulpit

THE WHOLE BIBLE IN A SINGLE TEXT

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 25th, 1936

(Stenographically Reported)

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—II. Corinthians 5:21.

D. L. Moody once described the sixteenth verse of the third chapter of John, as a little Bible, as a text containing the whole Bible in itself. He was undoubtedly correct. And there are many such "little Bibles" in the larger Book. This text is one of them, a text, the fulness of which makes one afraid to attempt an exposition of it.

We have here in fact the sum of all revelation. All that God has ever said to man is condensed within the compass of these few words. All the promises He has ever made to His own are in this brief text epitomized. No one but God the Holy Ghost could speak after this manner. The Bible is written in pregnant speech; volumes are often packed into a single word. Here all Christian revelation is summarized. You have in this text the quintessence of the gospel. Simple as it is, it contains the whole ocean of revealed truth: nothing is omitted. I can only point you to the ocean, or direct your steps to the mountain. It is not possible to exhaust the significance of words so profound as these.

I.

We shall begin our attempt at an exposition with this remark, that we have here A RECORD OF A REAL BUT UNIQUE HUMANITY, of One of Whom it is said that He "knew no sin".

That, itself, was exceptional, for "all have sinned, and come short of the glory of God". Nothing is more self-evident than that. How historically, observationally, and experimentally, accurate is the fifth chapter of Romans! That sin has entered into the world, everybody knows. That "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," is indisputable. Yet here is one Figure that appears upon the stage of human history Who is separate and apart from all His

fellows—like them, bone of their bone, and flesh of their flesh, yet, by a unique quality, distinguished and differentiated from all of them, a Man Who "knew no sin".

In the record of human history many men of genius have appeared, men who have distinguished themselves in various ways, men who have been distinguished in arms, in statescraft, in letters, in art, in music, in industry and commerce—and in religion. But here is One Who is more than a genius, One Who is distinguished from all others for His moral perfection, a new type of man, a new specimen of the genus *homo*. If there be "no new thing under the sun", at least we have here a new Man, Someone Who is different, One Who "knew no sin"; living in the earth polluted by sin, living among men not one of whom was free from the taint of this moral malady, living among them, actually touching them, and yet escaping all contamination.

Once the prophet Haggai wrote, "Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment (that is to say, if he be ceremonially clean), and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean." Men have no power to communicate purity, but a terrible ability to communicate uncleanness. But Jesus Christ walked the earth in contact with everything that was unclean, and yet Himself remained "holy, harmless, undefiled, separate from sinners." Not only was it true that He Himself "knew no sin", but the uncleanness round about Him, the corruption in the midst of which He voluntarily dwelt, had no power to communicate itself to His holy nature.

That itself constitutes a moral phenomenon. Nowhere else in all the range of human history can we find an example of a man who knew no sin. How did it come to pass? And what was the purpose of His advent to a world like this? There can be no question of the real humanity of Jesus of Nazareth. His birth of Mary was without question. He was born as all human beings are born, born of the flesh, so that He was a real man, having the qualities of our human nature in all respects save one, that His nature was free from all moral taint.

But what is the explanation? If He was born of our common human nature, how did He escape the taint which is transmitted by one generation to another? If it be true, as recorded in Romans, that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"; and if it be so that "he took not on him the nature of angels; but he took on him the seed of Abraham", and was "in all things . . . made like unto his brethren", how did He escape the taint of sin? Here is a Man born of a woman, yet essentially sinless.

That problem has puzzled the thought of men. There are things that are beyond human explanation. There are truths that are self-evident, that command not only the respect but the acceptance of our intellects, even though they be rationally absolutely inexplicable. Perhaps this is one of them. Roman Catholic theologians have tried to escape the difficulty by the invention of the dogma of "the immaculate conception", which does not mean, as some uninformed Protestants assume, that the Lord Jesus was immaculately conceived, but it pushes the problem a generation farther back, by postulating the sinlessness of Mary. Thus Jesus is said to have been born of a sinless mother. That, I suppose, is necessary to the Roman Catholic worship of Mary. But there is nothing in Scripture to support that idea. It is utterly contrary to Scripture. There was nothing miraculous, so far as is recorded, about the birth of Mary. She was a woman, sharing our common human nature. And yet she had a Son Who was distinct and separate from all other men of woman born.

Of course we know the scriptural doctrine of the virgin birth of Christ. But how does that explain that He "knew no sin"? You remember the beautiful word upon which the human mind can never improve; "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Here the life of God and the life of man are joined in a mystic union. The creative Spirit of God, Who did once take of the dust of the earth and fashion a man in the likeness of God, who in the beginning was himself without sin, now allies Himself with the human nature of the virgin, and taking upon Him the seed of Abraham, sanctifies that human nature until, while still essentially human, it is called "the holy thing", the Son of God. The power which finally shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subdue all things unto Himself, could and did anticipate that ultimate perfection by conforming the human nature which He "took on him" by His birth from Mary to the glory of His Spirit, thus producing the

body of His glory. How marvellous that truth is! No one can explain the mystery of the Incarnation, but we do well to accept the plain statement of Scripture, and, with all our hearts, to believe it; even though we find ourselves incapable of explaining it.

The truth is, the Scripture teaches that Jesus of Nazareth, while a man, "tempted in all points like as we are", was yet without sin. It does not say that He did not commit sin, but that He "knew no sin". Sin was alien to His nature. His nature—and that is a deeper word than character, which is descriptive of the externals of things—His nature was essentially holy and incapable of sin. No evil thought ever crossed the threshold of His mind. No unholy desire was ever permitted to occupy His heart. Within, He was holy as God is holy.

Hence all the members of His body were yielded as instruments of righteousness unto God. No evil look from those eyes of His, no word that was not holy ever escaped His lips, no act of His, of any sort, even as there was no word and no thought, found a place in His life, that was contrary to the holy will of God.

That is the fact that must be explained: after the long tale of human sin, the appearance upon earth of one Man, this unique Personality, separated from all who preceded and all who followed after Him, by this distinguishing quality that He "knew no sin". What was His place and mission in the world?

II.

We have next the record of THE ACT OF A JUST BUT GRACIOUS DEITY. What a strange statement that God should have made this sinless Man "to be sin for us"! You will observe it is not said that God made Him to be a sinner. He was never a sinner. He could not be a sinner. He was "separate from sinners". He was not made a sinner, but made "to be sin". What does that mean? Many passages will immediately leap to the front in your mind, as you think of such promises as that Mr. Whitcombe read this evening: "The Lord hath made to meet upon him the iniquity of us all." You will recall the sin-offering and the act of the priest in laying his hands upon it, thus symbolically laying the sins of the people upon their substitute. And again, his further act in confessing the sins of the people as he laid his hands upon the scapegoat, that carried the sins of the people away into the wilderness, to "a land not inhabited". There is also the New Testament passage which speaks of Him as "the Lamb of God, which taketh away the sin of the world".

But there is something deeper than that here. It is true that our sins were laid upon Him, but in some mysterious way He identified Himself with our sin. A stronger expression is used here, where it says, "He hath made him to be sin for us." As though He were representative of the sum-total of the world's guilt. There is another passage that speaks of Him as having been made under the law. He was related to the law of God as we are related to it. And, may I dare to say, He suffered some anticipations of the ultimate penalty throughout His earthly career. The Holy One laid in a manger—why? Carried down into Egypt, to escape the wrath of the king—why? By and by weary and hungry and thirsty, and circumstantially conditioned as men are conditioned, so that while Himself, and within remaining to the end apart from sin, yet He was sub-

ject to those privations which are common to our human nature, and are inseparable from our inheritance of guilt.

Never forget that the Scripture says that the Lamb was "slain from the foundation of the world." And let us not commit the error of shutting up the infinitely valuable atonement wrought by our Lord to a few short hours of time. There is a sense in which His whole life was an atonement, and in which His mind, one with God, lived from before the foundation of the world in anticipation of the payment of the ultimate penalty. The atonement wrought by our Lord Jesus is far bigger—its dimensions are really immeasurable—greater than our finite minds can possibly conceive. He was made sin for us. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

Jesus Christ not only endured the curse of the law, but it is said He was Himself made a curse for us; He Himself became accursed before God in our behalf.

What does that mean? There is a faint picture of it, suggestive but not exhaustive by any means, in the Book of Joshua, where we read of the people being defeated before Ai. When an examination was made to discover the cause of their defeat, it was found that someone had taken of the accursed thing. God had instructed Joshua and the people that they were not to partake of the spoils of those whom they were sent, as God's instrument of judgment, to punish, but were utterly to destroy them. When the lot was cast and Achan was taken, he said, "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." Joshua sent men to investigate, and they discovered the things which Achan, in violation of the express law of God, had appropriated to himself, which things were called accursed. "And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. . . And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." Thus the curse was removed.

Jesus Christ took upon Himself our sin, though He was Himself sinless. Our Babylonish garment, our shekels of silver, our wedge of gold, all the iniquity of the world were laid upon Him, and, by some means, before God He was so identified with them that the world's sin completely obscured the divine vision, and God saw in Jesus Christ the sum of the world's sin. He was subject to the curse of God's holy law. The cross was the symbol of that curse: "Cursed is every one that hangeth on a tree." Our Lord Jesus suffered in His body, physically, excruciating pain. But surely His physical sufferings were the least of His pain; for when not a stroke had fallen, "being in an agony . . . his sweat was as it were great drops of blood falling

down to the ground." His mind, which was the mind of God, infinite in capacity, the eyes of His mind undimmed by sin's pollution, seeing what sin was, feeling exactly the same abhorrence toward it, in His holy nature, which God Himself feels, sin being to Him the abominable thing which God hates—the loathsomeness of it, the moral stench of it, must have smitten His holy nature with infinite pain.

But His holy soul, alienated from God temporarily, the vision of the Father's face obscured, while between Him and God the mass of the world's iniquity intruded as He became "sin for us"—His holy, infinitely sensitive soul cried out in agony, "My God, my God, why hast thou forsaken me?" While inly conscious not only of His innocence, but of His holiness, the awful touch of the world's indescribably loathsome sin which separated Him from the Father, must have inflicted upon His exquisitely sensitive nature an indescribable torture. The sword was unsheathed, and sheathed again in that pure heart of His. We can only stand in awe before the dreadful spectacle.

I said the cross was but a symbol, an instrument of physical torture; but it was not the only symbolism which accompanied the death of Christ. There was darkness over the whole earth, and at mid-day when the sun reached his zenith, the earth was wrapped in the blackness of midnight; and as He entered into that outer darkness of which the physical darkness was but a symbol, and as the storm of divine wrath swept through His soul, the very earth shook, the rocks were rent, and the unity of the universe, the unity of God's laws, of the physical and moral universe, were attested as the whole universe shuddered with agony as the God-man bore our sins away. "He hath made him to be sin for us."

"Well might the sun in darkness hide
And shut his glories in
When Christ the Mighty Maker died
For man, the creature's sin."

No one but God could have done that. You have wished, in a limited fashion, that you could do it, that you could bear another's pain, or carry another's grief. Sometimes the surgeon borrows some blood from a healthy man to give to one who needs it, but he cannot extract the poison from the patient's blood, that deadly thing that has death at its heart, be it consumption, or cancer, or whatever it is: he cannot take it from one and lay it upon another. Only God can do that. But He took the sum of the world's sin—yes, I think as accurately as though it were weighed in balances. There is a *quid pro quo* in the Atonement. There is the principle of equivalence, the principle of the law: a life for a life. His life, the life of the Infinite for the life of all finite beings, "the Just for the unjust that he might bring us to God". He did it! He did it! Our gracious sovereign God sent into the world His sinless Son, and "made Him to be sin for us".

III.

Here is THE SUPREME ACHIEVEMENT OF REDEEMING GRACE: "That we might be made the righteousness of God in him".

Thus we are given standing as those who are righteous before God, His righteousness is imputed to us. Let us not ignore the fact that the death of Christ derives its values from His life. Had He not lived

as He lived, He never could have died as He died. By His life He wrought out a righteousness under the law. By His death He atoned for our sins, and procured to Himself the right to impute to us the product of His life's day, a perfect righteousness, fulfilling the utmost requirements of the law of God in our behalf, to give us the standing of righteous souls before God.

That is something, to know that our debt is paid, to know that "there is therefore now no condemnation", to know that there is no longer a fearful looking for of judgment, and of fiery indignation that shall devour the adversary—to know that is a boon indeed.

But, *that is not all the text says*, though it is implied—not that we might have the standing of righteous souls, but that we might "be made the righteousness of God". How marvellous that is! What is the righteousness of God? A combination of many qualities. But the righteousness of God in all its completeness is exemplified in us, and we are made sharers in His righteous nature, so that we *are*—not that we *have* only—the righteousness of God. As He became sin for us, so we become the righteousness of God. The exemplification of all the qualities of Deity which operated in our redemption lifted us at last by divine grace to moral equality with God; having no sin, made partakers of the righteousness of God, one with Him, sharing His nature.

It had to be so, for if salvation means union with the body of Christ, if it means we are members of His body, of His flesh and of His bones, if He gave Him to be the head over all things to the church, then He had to provide a way whereby the members of His body could share the nature of the Head, and be made the righteousness of God. That is a real salvation. I feel sorry when I hear of men preaching as though salvation were of the tongue, or foot, or eye. It is all that, but that is only the outward expression. It is deeper than that. It imparts to us the nature of God.

There is involved in that, not only the imputation of His righteousness, but the new creation, the re-creation of the soul in Christ, so that the very nature of God becomes our nature: "That we might be made the righteousness of God in him." Again there are "given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust". Always we come back to that. No matter where we begin, everything is "in him". There is no forgiveness but "in him". There is no regeneration but "in him". There is no preservation but "in him". No fellowship with God but "in him", no standing before God but "in him", no promises of being glorified at last but "in him". "Christ in you"—and you in Him, that and only that is—"the hope of glory".

Is it clear to you, therefore, that salvation is all of grace, the gift of God's sovereign hand? That it is in Christ, that we have but to look to Him, and have eternal life? May the Lord open our eyes that we may see in Jesus Christ the one and only Saviour here and hereafter!

"None but Jesus
Can do helpless sinners good."

Let us pray:

We thank Thee, Lord, once again for His salvation. How helpless we are to explain it when there is so much that

is beyond our finite understanding, and when the things which we do understand, and by the gracious ministry of Thy Spirit are enabled to feel, defy all our powers of expression! O Lord, save us all. This is our prayer, save us all. There may be some man here to-night who specially needs Thy salvation, who has tried vainly to save himself. Help him to look to Christ. There may be a woman here who is all but in despair, for whom life has lost all its charm and attractiveness. Let the eyes of such an one be opened to behold Him Who is the fairest among ten thousand, the Standard-bearer. Perhaps there is some boy or girl who needs Jesus Christ; or someone who has allowed the years to pass so that much of life is already gone. The sun has passed his zenith, and is hastening toward the western horizon, and life's shadows are deepening, with no promise of a morning-land. O Lord, come to such an one! How shall we pray? What can we ask but that the sovereign Spirit of God will take these poor words of ours and let them be as arrows from the divine quiver which shall be sharp in the hearts of the King's enemies whereby the people fall under Thee. Make this a night of salvation for Thy name's sake, Amen.

NINTH ANNUAL CONVENTION OF THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC

Reported by Miss Edith McCredie

After each Convention, the Messengers say, "This was the best Convention yet", and this year was no exception. Each session was well attended, and the number of Messengers was larger than last year. Our Guest Speakers, Dr. R. T. Ketcham of Gary, Indiana, and Rev. Geo. Palmer of Philadelphia, were used of God to stir us all up and make us resolve that we shall during this coming year do our very best to prosecute the Lord's work which has been entrusted to us. Resolutions were passed expressing the Convention's great appreciation of their ministry.

Pre-Convention Meeting

On Tuesday afternoon, October 20th, there was an Inspirational Conference in charge of Rev. L. Roblin, at which Rev. R. D. Guthrie gave the message on, "Occupying the Home Field". During his address Mr. Guthrie stressed the importance of personal soul-winning. Following this an Open Conference was held, when Rev. M. B. Gillion, Rev. Lorne Hisey, Rev. E. E. Hooper, and Rev. F. Roblin, told of the methods of work in their respective fields.

First Convention Session

Rev. Alex. Thomson, President of the Convention, occupied the chair and declared the Convention open for business. The Tentative Constitution was then adopted for another year, and the Committee on Nominations appointed.

After these items of business were transacted, the President called upon Dr. Shields to introduce Dr. R. T. Ketcham, who was to give the address of the evening. It was a mighty message on the glorification of our Lord in His death.

Second Convention Session

Wednesday morning Rev. C. J. Loney occupied the chair and called upon the President to present the Annual Report of the Executive Board of the Union. After some discussion it was adopted as read.

Third Convention Session

Owing to the lengthy discussion of the morning session, Rev. H. C. Slade postponed his address until the afternoon, when he stirred us all with his burden of the Northland. Following his address, Rev. H. L. Davey presented the work of Liberia. A really worth-while work has been accomplished by our Missionaries, but there are few to carry on, and the opportunities are great.

Fourth Convention Session

At this session Dr. Ketcham gave a very instructive and helpful message on "The Golden Lampstand" of the Tabernacle.

Fifth Convention Session

On Thursday morning Rev. W. N. Charlton occupied the chair, and the reports of the various Committees were presented.

The election which followed resulted in the following officers being appointed for the coming year: President: Rev. Alex. Thomson, B.D.; Vice-Presidents: Rev. H. C. Slade—Home Missions, Rev. W. N. Charlton—Foreign Missions. The Home Mission Board is as follows: Rev. P. B. Loney, Dr. T. T. Shields, Rev. W. E. Atkinson, Rev. E. C. Wood, Rev. W. S. Whitcombe, Mr. W. C. Boadway, Rev. J. F. Dempster and Rev. C. S. McGrath. The Foreign Mission Board: Rev. F. W. Dyson, Rev. W. W. Fleischer, Rev. R. D. Guthrie, Rev. Jas. Hall, Rev. E. Hancox, Mr. J. E. Jennings, Rev. C. J. Loney and Mr. Jas. Radcliffe.

Sixth Convention Session

Thursday afternoon was Educational Session, and Rev. W. S. Whitcombe, presided. Mr. S. Black was the first speaker, giving a very interesting history of missions in Jamaica. Mr. F. Buhler spoke of the French Baptist work. Following this, Dr. T. T. Shields reviewed the work of the Seminary briefly. Rev. E. E. Shields, whose address of Wednesday afternoon had to be postponed owing to discussion, now gave a very helpful address on the importance of keeping ourselves in the love of God.

Following Mr. Shields, Dr. R. T. Ketcham gave us his final address, speaking on Genesis 5:1 and Matthew 1:1. Those who were privileged to hear this message on the generations of Adam, and the generation of Jesus Christ, will not soon forget it.

Seventh Convention Session

Rev. Alex. Thomson, the President, was in the chair, and the new Convention officers for the year were introduced to the congregation. Following this our other Guest Speaker, Rev. George Palmer, gave us the crowning message of the Convention.

CONVENTION RESOLUTIONS

Resolution on Union Missions

RESOLVED, That we, the messengers to this 9th annual convention of the Union of Regular Baptist Churches of Ontario and Quebec, having listened to the discussion respecting the missionary activities to which our Churches, as a Union, are committed, which discussion arose out of the fact of a deficit of over three thousand dollars in our foreign missions treasury, and, having had presented to us so vividly the needs in Canada and Liberia, humbly pledge ourselves to prosecute with renewed vigor the work at home and abroad; to pray the Lord of the harvest to send forth labourers into His harvest; to acquaint our Churches with the need of clearing away the existing deficit and of the need of increased missionary givings, and we hereby express our confidence that the Executive Board of our Union will wisely administer the trust committed to it of directing the work of home and foreign missions, making such adjustments from time to time as may be deemed necessary in accordance with existing conditions.

Resolution Respecting Beverage-Rooms

This Convention of the Union of Regular Baptist Churches of Ontario and Quebec hereby places on record its opposition to the present Liquor Control Act, by the authority of which beverage-rooms, or beer-parlours, have been thickly strewn throughout the Province of Ontario.

We protest against an act by the operation of which these beer-parlours are made government agencies for the increased sale of liquor, from which the Government derives a profit, thus forcing every citizen of Ontario into an unwilling, and in many cases, an abhorrent partnership with the liquor traffic.

We deplore the fact that these beer-parlours are recruiting victims of the liquor traffic by countless thousands, and, by their appeal to young people, are enlisting on the side of the iniquitous liquor interests, a new generation of drinkers.

We call attention to the toll of life and limb taken on our highways by vehicles driven by drunken drivers.

On the basis of reports of the operation of these beer-parlours, and in many instances on the basis of personal observation, we record our conviction that nothing has ever

entered the life of this Province that has so generally contributed to the debauchery of its youth as the beer-parlours in question.

And we further declare our conviction that no economy effected by the Hepburn Government in any department of its administration, and no monetary profit derived from its sale of liquor, can possibly compensate for the steady deterioration of the morals of the Province effected by these beer-parlours, nor for the contribution which these centres of temptation make to the general demoralization of our citizenry.

We therefore pledge ourselves, irrespective of all political considerations, to exercise ourselves to the utmost to accomplish the abolition of these beverage-rooms as a plague in our provincial life.

Resolution Respecting Separate Schools

As Regular Baptists, heirs and proponents of the historic Baptist principle of the absolute freedom of the human conscience in matters of religion, and of the doctrine logically growing out of it, the absolute separation of church and state, this Convention registers its uncompromising opposition to the amendment of the Assessment Act passed by the Hepburn Government within the year, by which an increase of corporation taxes is diverted to the support of Separate Schools.

We protest against this legislation because it is a further infringement upon Protestant rights already sacrificed to the Separate School principle itself; and opposed as we are to the Separate School principle in general, we are by conscience compelled to protest against this recent aggravation of a long-standing evil:

AND THEREFORE RESOLVE that, irrespective of political affiliations, we will do our utmost to effect the repeal of the recent Separate School legislation.

Resolution Respecting Canada and the Empire

WHEREAS the exercise of governmental authority by man was originally divinely enjoined, and thereby the state was instituted;

AND WHEREAS therefore such government is to be respected and obeyed by all God-fearing people, as taught by the Scripture, and the duty of rendering unto Cæsar the things that are Cæsar's, therefore becomes a Christian obligation;

AND WHEREAS order can be maintained in such a society as is called the state, made up largely of unregenerate people, only when and where its laws are supported by a force adequate for their enforcement;

AND WHEREAS history, observation, and experience, attest the possibility of there arising from time to time lawless nations which, like lawless individuals, can be restrained only by force;

AND, WHEREAS, while hating war as war, and believing that it can be justified only as the last resort of reasonable men and nations, we are, by these considerations, forced to recognize the possibility of there arising situations in which war cannot righteously be avoided;

AND WHEREAS it is therefore the duty of every sovereign state to put itself in a position where it may be able justly to exercise its right of self-defense;

AND WHEREAS Canada, as a unit of the Commonwealth of Nations known as the British Empire, cannot fairly escape its obligations to bear its full share in its own and the Empire's defense;

THEREFORE BE IT RESOLVED that we deprecate any word or action, spoken or taken, by any public man or organization within the Dominion, which could reasonably be construed as a disposition to shirk our responsibilities as a unit of the Empire, because such word or action could only give comfort to the enemies of the world's peace, while embarrassing governments who are endeavouring to keep the peace without the sacrifice of human rights and liberties.

All the foregoing resolutions were passed unanimously.

NEWS OF UNION CHURCHES

STRASBOURG, SASK.—"The Lord has continued to bless us here," writes the Pastor, Mr. D. S. Dinnick. "A week ago yesterday (October 4th) was our Missionary Thanksgiving Sunday, and we had one hundred and fifteen out. There was a great spirit in the place. Yesterday I preached in the school house in the morning, and in the evening in the Presbyterian Church in Strasbourg, when I had a great liberty, and the Lord blessed.

"Our special services in Govan, thirty miles from here, were a success. My, but the Devil grew angry! I spoke out freely about the damning influence of the picture show, and of the neglect of ministers in warning people of sin, righteousness and judgment. I visited almost every house in Govan. Well, the ministers awoke from their slumber, and I never saw men get so busy in my life. These were the first revival services held in that town for years. One man professed conversion, but the men who run the shows, and the ministers, were so angry that they got the people who owned the church to close the doors on us. But we're going back for more services as soon as possible, if we have to preach on the street."

BRISCOE ST., LONDON—Rev. R. D. Guthrie has returned to Briscoe Street from his visit to Ireland, where he carried on evangelistic work in different centres. He preached in his own pulpit on September 20th.

Sailing from Montreal, June 27th, for Belfast, on board the Athenia, the first Sunday afforded him the opportunity to preach to some four hundred of his fellow-passengers. Arriving in Belfast on Sunday evening, July 7th, at 7 p.m., thirty minutes later found him occupying the pulpit of Shankhill Baptist Church, of which Rev. J. Ravey is Pastor.

Through the kindness and co-operation of Mr. H. H. Johnston, Secretary of the Baptist Union of Ireland, arrangements had been made for Mr. Guthrie to preach six Sundays in the following Baptist Churches:—The Grove Baptist Church, Rev. H. Fraser, pastor; Windsor Baptist Church, a recently organized Baptist Church with a fine new church edifice and with no pastor as yet; then a return visit to Shankhill Church; Glengornley Church, of which Rev. J. Johnston is Pastor; then again in Windsor Baptist Church; thus completing his ministry to large congregations in Belfast, the Baptist stronghold of Ireland. Then a ministry was commenced near his birthplace, first in the Wattsbridge Methodist Church, the pews of which were made by Mr. Guthrie's father over thirty years ago, then in Lough Cona Community Mission, again in the Wattsbridge Church, and the Drunnedy Church, and finally the Community Mission, all meetings being filled to overflow.

Sunday, August 30th, was spent in the city of Cork, where Mr. Guthrie preached three times in the Baptist Church of which Rev. H. Gracey is pastor, and at 9 p.m. to a meeting composed of representatives of all Protestant denominations, which was held in the Y.M.C.A. Auditorium.

Besides preaching engagements, Mr. Guthrie visited many beauty spots and scenes of interest of which Ireland is justly proud and famous. On September 23rd, Mr. Guthrie gave a lecture in Briscoe Street on "To Ireland and Back".

COURTRIGHT—The Courtright Baptist Church held its Anniversary Services on Sunday, October 25th. Pastor J. Scott, of Belleville, was the preacher for the day. Both morning and evening services were well attended, and music was provided by a Male Chorus from Central Baptist Church, London, which was much enjoyed. At the evening service nine followed their Lord in baptism. At the close of the service the ordinance of the Lord's Supper was observed, following which a number were received into fellowship in the Courtright Church.

CALVIN, TORONTO—On Sunday, November 1st, Rev. M. B. Gillion begins a three weeks' Evangelistic Campaign with the Calvin Baptist Church. The prayers of our readers will be appreciated, and friends in this district are cordially invited to attend the services.

DUNBAR HEIGHTS, VANCOUVER—In *The B.C. Baptist Bulletin* there is an item of news which will be of interest to our readers, we are sure, concerning the Dunbar Heights Baptist Church, Vancouver, of which Rev. W. J. Thomson is pastor. "Increased interest and attendance at all our services,

with a growing consciousness of Divine presence fills our hearts with expectancy. The harvest fellowship social and spiritual gathering was a little foretaste of heaven. The Sunday school rally, with 127 in attendance, a missionary address by Mrs. A. F. Baker, and an offering of \$14.25 from the boys and girls for mission work, was most encouraging. Our building has been newly and chastely decorated, showing what is possible in an otherwise plain-looking place of worship."

LIBERIA—Word has been received from our Missionary, Mr. Percy Clubine, that he is on his way to England, and he will likely arrive in Canada about the end of November.

Rev. H. L. Davey is starting an itinerary of our Union Churches. From November 1st to November 6th he is to be at Maple Hill. November 8th he will visit the Lindsay brethren. A complete itinerary will be published as soon as it has been finally arranged.

"THE VOICE OF TEMPERANCE"

OVER XERA—840 KILOCYCLES—EVERY NIGHT

In the last few years both the United States and Canada have slipped back at least fifty years in relation to the liquor traffic. All that reformers accomplished in half a century of hard work has been undone, and the liquor traffic in both countries is doing the devil's business as successfully as it ever did in its history. It has pressed the government in both countries into its service, and in both countries millions are being ruined by its accursed power.

We are glad to learn that Rev. Samuel N. Norris, Pastor of the First Baptist Church, Stamford, Texas, is speaking every night at 7.45 and 10.45 p.m., Central Standard Time (8.45 and 11.45 p.m. Eastern Standard Time), over XERA of Del Rio, Texas, which operates on 840 Kilocycles, with two hundred and fifty thousand watts of power, and is heard over all this Continent, as well as in foreign countries. It is on the same wave length as CRCT, but it is the second station in power on the American Continent, WLW using five hundred thousand watts at certain hours.

"The Voice of Temperance" is the only daily broadcast of its kind on the air anywhere, and deals with every phase of the liquor evil. We are personally acquainted with Mr. Morris, and can assure our readers that his programme will be worth hearing. We ask our readers to listen, and if able to hear, to write Mr. Morris their impressions.

DR. J. W. HOYT

We are glad to learn that Dr. J. W. Hoyt, of Warsaw, Indiana, formerly Pastor of Belden Avenue Baptist Church, Chicago, is assisting Rev. W. W. Fleischer of Fenelon Falls in a series of evangelistic meetings. We have known Dr. Hoyt for many years—for so long that we were "best man" at his wedding!

Dr. Hoyt is one of the workmen that "needeth not to be ashamed". He has a long record of success, in the spiritual sense, in the pastorate both in Canada and the United States. Dr. Hoyt was Pastor of Victoria Avenue, Hamilton; William Street, Chatham; and Centre Street, St. Thomas, before going to the United States about twenty-five years ago. In the United States he held three pastorates: First Baptist Church of Jackson, Mich.; First Baptist Church of Peru, Indiana; and Belden Avenue, Chicago. In each of these places he built up a solid spiritual church.

An example of the quality of his work came to our notice last Spring when Dr. Hoyt visited us in connection with our twenty-sixth anniversary and the Seminary Commencement. We made a visit to St. Thomas to speak on the Separate School question, and Dr. Hoyt went along. We met there a retired locomotive engineer of the New York Central System, a vigorous, typical railway man. He told us this story. Years ago, when Dr. Hoyt was Pastor in St. Thomas, this engineer's wife attended Dr. Hoyt's services, and the engineer threatened that if ever he dared to call at his house, with his religion, he would throw him out on the street—and he meant it. This the engineer related in his own way, then said, "But he did call, and I was at home—and it ended in my getting down on my knees and receiving Christ. And that day the two of us threw the devil out instead of my throw-

(Continued on page 8)

Whole Bible Course Lesson Leaf

REV. WILLIAM J. JONES, EDITOR

Vol. 11 4th Quarter Lesson 46 November 15th, 1936

THE RECHABITES

Lesson Text: Jeremiah 34, 35.

Golden Text: "But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever."—Jeremiah 35:6.

DAILY BIBLE READINGS: Monday—Lev. 25:35-46; Tuesday—Rom. 6:1-4; Wednesday—Rom. 6:15-23; Thursday—Eph. 6:1-9; Friday—Ps. 106:1-23; Saturday—Ps. 106:24-48.

EXPOSITION

To-day's lesson contains episodes of the siege of Jerusalem. For Ch. 34 especially, see the whole introductory note of 32:1.

Prophecy of the Burning of Jerusalem, and of Zedekiah (1-7)

The prediction was uttered probably prior to the retreat of the Chaldeans (cf. 32:1 note), and is (specially that relating to Zedekiah in vs. 3-5) really the earlier form of the prophecy of 32:3-5, for Jeremiah was not yet in prison as v. 6 shows. The Prophet indicated the composite character of the besiegers' army (1), saying that under Nebuchadnezzar the sort of international force would capture the city and burn it (2). The Jewish sovereign himself would be seized and taken to Babylon (3; int. note 32:4). That the prophecy was fulfilled admits of no doubt (II. Kings 24:18; 25:7). "Yet" Zedekiah was not to have a violent end (4) but rather a peaceful death (cf. 32:5), as indicated by the allusion to the burial honours (burning of spices—II. Chron. 16:14; 21:19) and the customary lament (contrast the unfortunate Jehoiakim in 22:18; cf. I. Kings 18:30). At the time of the prophecy, only two fortified cities of Judah were left intact, showing how great was the onslaught of Nebuchadnezzar (6, 7).

The Broken Covenant Regarding Slaves (8-22)

This section rehearses a second incident in the siege. Evidently for the sake of securing unity within the walls, and the bolstering additional warriors would provide, Zedekiah arranged a covenant with slave-holders whereby they released their captive Jewish brethren (8). The form or manner of this particular release was solemnly religious, conforming to the Law (Ex. 22:2; Lev. 26:39; Deut. 15:12) whereby both male and female slaves were released at the end of six years' service. The Law was humane, for the slavery was voluntary and provided severe penalties for unjust treatment of slaves. At the end of the forty-ninth year, all slaves were automatically released (Lev. 25:41) a custom alluded to by the phrase "proclaim liberty" (Lev. 25:10). The motive of *this* release, however, was opportunistic, as the subsequent narrative exhibits. Similarly, other covenants had been made (II. Chron. 15:12; II. Kings 11:17; 23:3) and had been broken, as was this one for all its association with the Temple (15) and the sacred rites of sacrifice (18). All classes of the population (10) had entered into the agreement and had carried out its implications relative to "serving oneself of another" (i.e., slavery—cf. 25:14; 30:8). The ease with which the slaves returned may be understood when one realizes how difficult it was for the slaves to get used to their freedom, and for their masters to manage without their services. Their repudiation of the compact (11) occasioned the Prophet's rehearsal of the Law (see discussion on v. 8) pertaining to Jewish slaves (12-14) [the inclusive reckoning (whereby both the first and last year were counted) of the Hebrews is referred to in the opening of v. 14]. The Prophet accused the people of perjury, because of their re-enslavement of their fellows upon the occasion of the temporary withdrawal of the Chaldeans (15, 16). So soon were the liberties of the slaves, their heart's desire—freedom—"pleasure" (lit. "soul"—i.e., desire) cut off! But the offenders were to suffer for their perfidy (17-22). Ironically, God having cast off His people, they were to receive a proclamation of liberty themselves (17)—the liberty of their own will and way, of slavery to "sword . . . pestilence . . . famine". They were to be "removed" (cf. note, 15:4). The sacred rite referred to in v. 18 is a reminder of the covenant

of God with Abraham (Gen. 15:9) effected with acts symbolizing fellowship, unity, and immutability of promise. The classes of people to be so punished; the dreadful punishment; and the punishers are all mentioned (19-21). The retreating Babylonians were to return surely, and to perform the word of God spoken by the Prophet (22).

A third incident in the siege of Jerusalem is mentioned in Ch. 35, although it occurred in the very early incursions or skirmishes in Palestine, preliminary to the attack proper on Jerusalem. The date is perhaps 605 B.C., during the reign of Jehoiakim (1).

Jeremiah Tests the Rechabites (1-11). The Rechabites were descendants, through Jonadab, of Rechabite a Kenite (I. Chron. 2:55). The Kenites were originally a Canaanite nomad tribe later connected with the Midianites (Jud. 1:16), some of whom settled in the southern part of Judah and were friendly with Israel (I. Sam. 15:6; 27:10; 30:29). These particular Rechabites, however, were strictly nomadic. To them, Jeremiah went (3). He took them to the Temple into the room of the sons of Hanan (4) whose room was near that of Maaseiah. This man may have been the father of Zephaniah (21:1; 29:25) the "second priest". His family were probably high-ranking priests, keepers of the door and in charge of money at one time or another (II. Kings 12:9). There Jeremiah subjected the Rechabites to the test God had commanded (5). But the visitors refused to drink the wine set before them in large bowls from which drinking cups were usually filled. They harked back to tribal tradition, citing the mandate of their famous leader or teacher Jonadab who had forbade their living anything but a simple, pastoral life (7). Probably his zeal for a pure religion led him to adopt such a mode of life, for he was very active in the suppression of Baal worship in the days of Jehu (II. Kings 10:15, 23) even assisting that monarch in the punishment of the Baalites. His choice of the nomadic life was religiously motivated, and was not in itself a protest against luxurious living of civilization, but rather an effort to preserve religion by separation. The tribe had been singularly faithful in adhering to the precepts laid down (8-10). However, for all their ruggedness of mind and muscle they were forced to withdraw to the fortified city of Jerusalem when the bands of Chaldeans and the Syrians their allies (II. Kings 24:2) roamed the land.

The Lesson of the Test (12-19). The didactic character of the test is seen by the message of this section and its probable public delivery in the Temple (4) court. Israel so disobedient to the fatherly injunctions of Jehovah were the antipodes of the Rechabites so tenaciously obedient and clinging to custom (14-15). Here Jeremiah summarizes the charges he had brought against Israel so often (e.g. 7:6, 13; 25:3-6). For disobedience, Israel was to suffer all that the Prophet of doom had spoken (17); whereas for filial obedience, the Rechabites would be rewarded with a perpetual ministry (18, 19). The Rechabites were not to be given a priesthood, necessarily, for "standing" may mean ministering (15:10). But they were to be remembered in a very definite manner, possibly in Temple service of some sort, as the inscription of Ps. 71 in the Septuagint refers to the "sons of Jonadab" who may have considered it a favourite Psalm because of its having been written by Jeremiah (as well it may have been).

APPLICATION

How we ought to guard against attrition (34:8-11) against forgetting the strenuous times when we called upon God in our distress! How easy to be like the masters—to be like so many fair-weather Christians, to act for the sake of expediency, not principle, and when the danger is removed to be blithely on the old way! Sin always takes its toll, and frequently in kind. They who made slaves, slaves became. There is a reciprocal action in sin—frequently as we sin so we suffer.

Zedekiah, weakling, was typical of vacillating professors of religion. Uncertain, wavering, they never know on what side of truth to stand. Many of them, our friends, desert us in our contest for the truth. What we need then is not so much leaders, as supporters (II. Tim. 4:16) those who will stand with us in prayer and sympathy—stand for principle. And what about the principle of separation of which the Rechabites remind us? How does "Vanity Fair" affect us? Notice that the Rechabites were in Jerusalem for shelter. There are some things that morality, even a feigned holiness cannot do. A very unworldly life, lived in the energy of the flesh may be powerless in a frontal attack of unbelief.

DR. J. W. HOYT*(Continued from page 6)*

ing out the Pastor; and, praise the Lord", he said, "he has been out ever since."

He is an earnest, active Christian of more than twenty-five years' standing.

Dr. Hoyt's ministry has always been characterized by fruits of that sort. We do not know anyone who could more effectively serve our Union churches in evangelistic effort, and we believe his services could be secured. Dr. Hoyt is not a peregrinating "evangelist and Bible-teacher." He has spent the greater part of his life in the pastorate; he knows the pastor's problems. And in all our experience we have never met a wiser counsellor in church affairs than Dr. Hoyt. He may be addressed at THE GOSPEL WITNESS office, or directly at his home address: 761 North Lake St.; Warsaw, Indiana, U.S.A.

STILL HUNGRY!

Two weeks ago we wrote a note entitled "Hungry Again", appealing to such friends as could, to send us provisions of fruit and vegetables, etc., for the Seminary dining-room. In Tuesday's mail we received a kind letter from a lady living at such distance from Toronto that she

could not send preserves to the Seminary kitchen. She had, however, a sum of money which she had intended to give to some mission, new or old, and now gave to the Seminary and its work. We are glad of contributions in kind for students' meals, we are perhaps even more grateful for contributions of money toward the general maintenance of the School. It is here, indeed, that our greatest need lies.

We say it again: the Seminary is a missionary undertaking and monies given to the Seminary are monies sent to missions. Send out from the School men and women instructed in the Word and taught methods of Christian work, and you will have missions springing up all over this land, as well as in many places abroad. But without trained men, we cannot get the much-needed missionary work done. The Seminary, then, is missions in the wholesale; without the wholesale how shall we have the retail?

Our treasurer will acknowledge all contributions, large or small. Those which must be reckoned in cents are not too small, and those in dollars would not be too large were they counted in six figures.—W. G. B.

THE PLOT THAT FAILED

The Story of THE BATTLE OF JARVIS STREET CHURCH to MAINTAIN AN EVANGELICAL MINISTRY IN A FREE PULPIT, will be told by the Editor in

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