

SPECIAL CONVENTION NUMBER

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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A TREE OF THE LORD'S PLANTING

In a park a hundred yards or so from the desk where the Editor now writes there is a tree which was planted by the late King Edward VII. when he visited Canada as Prince of Wales about 1860, if we correctly recall. The tree has grown to a great size and is still flourishing.

Our Lord Jesus Christ taught us that God Himself plants trees: "Every plant which my heavenly Father hath not planted shall be rooted up." We propose in this article to tell the simple story of the remarkable growth of one of the plants of God's planting.

The subscribers of this paper throughout the world, irrespective of the countries in which they live, are evangelical believers who are committed to the faith once for all delivered unto the saints. It is probable also that most of our readers understand that Modernism is a plague common to all countries. There are diseases which are peculiar to certain climates, and to certain races; but Modernism knows no distinction of race or clime. Because this is so, our readers will be interested in every successful resistance of the attacks of this religious pestilence.

It is for this reason we have from time to time given so much of our space to the discussion of local matters; the fact being, of course, that, in principle, these local conflicts are the same as are being waged by faithful believers the world around. This is our apology for devoting so much of the space of this week's *Gospel Witness* to an announcement of the second Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec.

The Convention will be held in Shenstone Memorial Baptist Church, Brantford, Ontario. It is eminently fitting that a Convention of Regular Baptists, standing uncompromisingly for the faith of Christ, should be held in the church bearing the honoured name of "Shenstone", and in the one-time Regular Baptist city of Brantford. In years gone by Brantford was a Baptist stronghold from which many of the foremost leaders of the Baptist Churches in Ontario came. To-day, alas! the First Baptist Church, Park Church, Calvary Church, Immanuel Church, and Riverdale

Church, are all led by defenders of Professor L. H. Marshall who denies the infallibility of the Scripture, and mocks at salvation through the precious blood of Christ. When the deadly leaven of Marshallism has had sufficient time to work, and little by little the Baptist pulpits of the Ontario and Quebec Convention are filled with Marshallites preaching Marshallism, the genuine evangelical believers of Brantford and elsewhere will wake up to discover how much our protest was needed; and how well grounded in fact was our contention.

Meanwhile we thank God there is one church in Brantford that stands uncompromisingly for the faith, and that that church bears the name of "Shenstone". The name was given to perpetuate the memory of the late T. S. Shenstone, for many years a prominent figure in the missionary life of the Baptist churches of Ontario. Mr. Shenstone was the first Treasurer of the Foreign Mission Board when it began its work in 1866.

We have been going over the old records of the Baptist denomination in Canada as far back as the *Canadian Baptist Register* of 1860, and the records of those early days read very much like the records of these first two years of our Union of Regular Baptist Churches. Any candid reader will admit that we are standing just where the Baptists of those days stood in respect to the doctrines of the gospel. For this reason it is peculiarly appropriate that our second Convention should be held in Brantford, a city so rich in historic Baptist associations.

Shenstone's Recent History.

The recent history of Shenstone Memorial Church is an object lesson for Baptist laymen throughout the world. We recognize and acknowledge that, under normal conditions, the Pastor of a church, whom the New Testament describes as an "overseer", ought to be the leader of the people. But if he fails in his duty some faithful layman ought to take the helm in hand. Shenstone Memorial Church lived at a poor dying rate for several years. When the controversy over Marshallism arose, Shenstone Church was led by a pastor

who early showed a disposition to follow the crowd whichever way it might go. If the laymen of Shenstone Memorial Church had done as many other laymen have done, that church, like others, would have been led back from Kadesh-Barnea into the wilderness, instead of forward into the promised land. But two or three of the men of that church, having profound convictions of truth, stood heroically against all efforts to persuade them from their loyalty to Christ and His Word; and when, under their leadership, certain resolutions were carried by the church, the pastor resigned. If the churches of Ontario and Quebec had each had such laymen as Shenstone had, ninety per cent. of the churches would have insisted on sending Professor Marshall back to England.

A Resignation Resulting in Revival.

The resignation of the Shenstone pastor marked the beginning of days of unprecedented spiritual blessing for the church. Even before another pastor could be secured there was a "sound of a going in the tops of the mulberry trees". The stand the church had taken for the faith attracted Baptists from other churches who were disgusted with the compromising attitude of their pastors; and in a short time Shenstone became a hive of spiritual industry.

The Rev. F. A. McNulty.

The church was unmistakably led of the Lord in calling to the pastorate Rev. F. A. McNulty who had been, for some years prior to that, pastor of a Baptist Bible Union church in Seattle, Washington. Brother McNulty showed himself at once to be a sound teacher, an able preacher, and a skillful leader. Under his pastorate the church has made phenomenal progress. It has been necessary to enlarge the building greatly, and the work of the Lord in Shenstone is like a thriv-

ing garden in June where flowers and fruit abound. Because the part of the city where Shenstone Church is located is not served by street cars the church operates its own 'bus Sunday morning,—first gathering up the children for the School; then going over the route later it picks up people coming to church.

We have before us a letter from one of the deacons of Shenstone Church in which he says:

"On March 27, 1928, Rev. F. A. McNulty, formerly of Seattle, Washington, began his ministry amongst us. Times of blessing are being experienced in this church such as have never before been known. Even the oldest members, some of thirty years or more of experience in church life in Shenstone, have never seen such gracious times before.

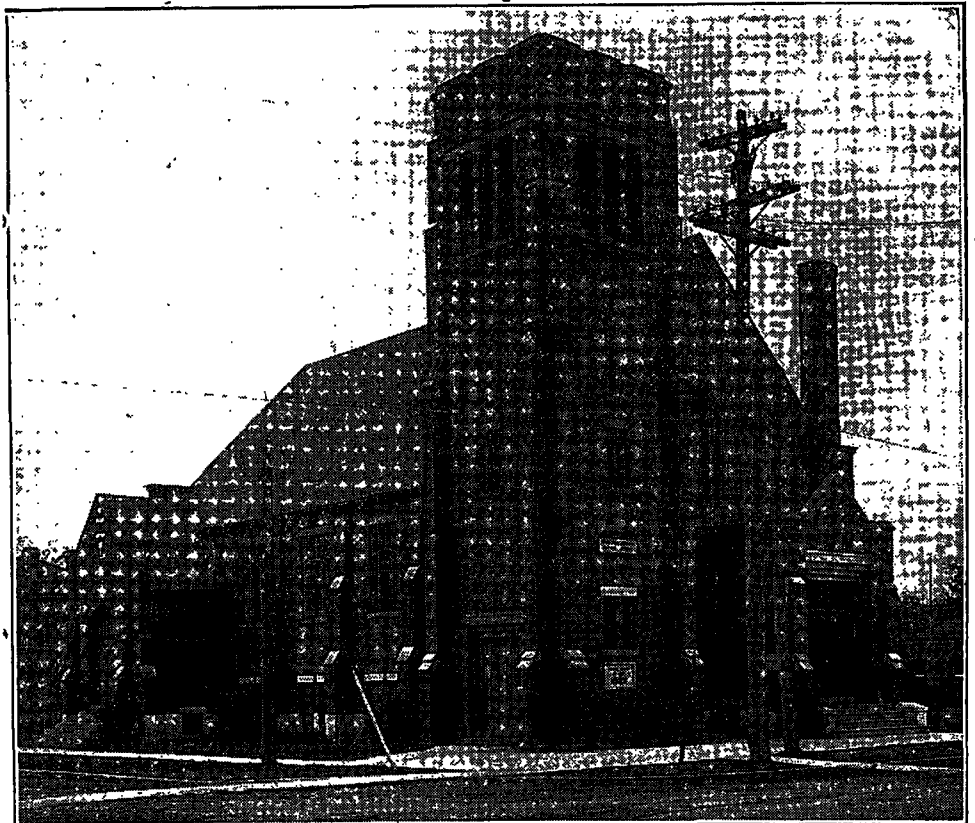
"Less than three years ago the attendance at the one and only prayer meeting did not exceed twenty except on very rare occasions. The seriousness of this is seen when it is remembered that we had an accredited membership of two hundred. Our congregations at that time seldom, if ever, exceeded a hundred. In November, 1927, the church had what is commonly known as 'a split', but we now thank God for the split.

"A desperate effort to save this church for the Marshallites was made, and many and varied methods were used. For instance, one member prominent because of his love for the old Book was met with this proposal: 'If you will keep your mouth shut, I know where I can put my hand on seven or eight thousand dollars to pay the mortgage off the church.' Needless to say, this attempt at bribery was treated with the contempt it deserved. The Pastor resigned, three deacons, the Sunday School Superintendent, about eight Sunday School teachers, and between twenty and thirty members moved to other churches. To all appearances the situation thus became an impossible one.

"The people were thrown back upon the Lord, and they prayed—and the Lord answered. Now souls are being saved continually in Shenstone. Congregations tax the seating capacity at almost every service, and three prayer meetings a week are held instead of one."



Rev. F. A. McNulty, Pastor of Shenstone Memorial Regular Baptist Church (to the right), Brantford, Ont., where the Second Annual Meeting of the Union of Regular Baptist Churches of Ontario and Quebec will held, Nov. 19-22.



The total offerings for the church have nearly doubled, and the missionary giving has about trebled. Since Mr. McNulty became Pastor the membership of the church has practically doubled also.

The delegates to the Convention of the Union in Brantford may be sure of a very hearty welcome by the Pastor and people of Shenstone Church, who are making every preparation to serve the convenience and comfort of all.

THE WORK OF THE UNION.

There are several phases of our Union work whose progress may be estimated when compared with similar activities on the part of other organizations. The Union of Regular Baptist Churches of Ontario and Quebec was formed in November, 1927. Thus we are just rounding out the second year of our organized existence.

We have before us a copy of *The Canadian Baptist Register* dated 1860, which contains some interesting facts. For example, we find that the publication of *The Canadian Baptist Register* began very much like *The Gospel Witness*. In this number of *The Canadian Baptist Register* we read, "Resolved that the report of the Convention be inserted in *The Canadian Baptist Register* published by Dr. Fyfe, and that the minutes of this meeting, together with an abstract of the report, be sent to *The Christian Messenger* as soon as possible for insertion." Later we read, "Dr. Fyfe stated that he had in connection with a member of his church, purchased *The Christian Messenger*, and that it would be removed to Toronto on the first of July next." Thus even the Year Book was a privately owned publication, as was also *The Christian Messenger*.

The copy of *The Register* before us contains "minutes of the annual meeting of the Baptist Missionary Convention of Canada West". The reports in this issue are for the year ending October, 1859; and the Missionary Convention was the eighth annual meeting. It was held "in the Baptist chapel, Brantford, October 12th and 13th". Statistics are given of two hundred and twenty-five churches, representing a membership of twelve thousand and seventy-eight. Our own Union, existing for only two years, includes only eighty-seven churches, with two additional co-operating churches, and three missions—ninety-two in all—with an approximate membership of about ten thousand. Ten churches have left the Baptist Convention of Ontario and Quebec, and have united with the Union since our last Convention. We have no statistics of conversions and baptisms: they will be reported in *The Gospel Witness* in due course.

But another item from this old copy of *The Register* may be very interesting. In the report of the Baptist Missionary Convention of Canada West, over the signature of Thomas L. Davidson, we read as follows:

"Having spoken of each missionary and mission field in detail, we may now sum up the results, so far as figures go, and these figures are the result of a careful investigation of the reports sent in to the Board during the year just closed. The general tabulated statement will be found appended to this report. The number of missionaries employed during the year—that is, since Oct. 12th, 1858, is nine. Besides these, one has laboured for nine months, and four for six months; in all, fourteen.

"These missionaries have preached the gospel at 56 stations. The average total attendance upon their ministrations has been 3,790 persons.

"The membership of the churches of which they have the oversight, numbers 978 communicants. They have preached 1,738 sermons; made 2,734 pastoral visits; travelled 25,228 miles; and baptized 212 believers into the name of the Triune God. The churches sustain 12 Sabbath schools, taught by 77 teachers, and embracing an aggregate scholarship of 523 children. In connection with many of these schools there are Bible classes taught by the missionaries. The amount appropriated by the Board to missionaries during the past year has been \$1,275. The sum of \$1,761.12 has been raised by our mission churches toward pastoral support, while \$114.70 has been raised for the Convention on the various mission fields.

"In view of what has been done during the year, what pious heart can forbear exclaiming, 'The Lord hath done great things for us, whereof we are glad.' Nor can the good effected during the year be judged of by these figures. New ground has been broken, feeble churches strengthened, prejudices against our denominational views and practices broken down, Sabbath schools established, and sad and desolate hearts made to rejoice in the enjoyment of the means of grace, who have long pined in solitude, while their harps were hung on the willows."

Of course it must be borne in mind that money had a greater value in those days, and that the population of Canada was much smaller. But when we read that the sum appropriated by the Board for the support of missionaries was only \$1,275.00, it makes one feel as though our new Union were already engaged in large enterprises.

In the report of the Baptist Missionary Convention for Canada East, for the same year, over the signature of J. Demsey, Secretary, we read as follows:

"When it is considered that the present has been the first year of the existence of the Convention—that missionaries had to be obtained, fields of labour found and explored, and other difficulties which attend a new enterprise met and overcome—the progress is quite encouraging. Seven missionaries have been employed; some have been in the field eight months, some four, and some two. The missionaries do not all sustain the same relation to the Convention. Some of them are employed and directed by the Board; others receive their support from another quarter, and merely report through the Board. Within the past eight months, one church which had lost its visibility, has been gathered together and revived; two new churches have been formed; twenty-four persons have been baptized; \$1,086.41 expended; and the foundation laid for greater usefulness in time to come. If God grant His blessing, we hope that the present year will witness the conversion of many sinners to the Lord Jesus, through the efforts of the Convention."

Thus the two Missionary Societies which represented the two hundred and twenty-five churches spent, between them, for Home Missions, \$2,361.41.

But is not this rather good?—"One church which had lost its visibility, has been gathered together and revived." There are some churches in our day that have "lost their visibility"! The same may be said of thousands of church members.

Dipping into the report of the different churches we find the churches were small; the difficulties were great; and that not a few names which now stand out in Canadian Baptist history as representing men of great ability are to be found in the list of those who laboured in very small places, preaching to but a handful of people.

Again: it is worth bearing in mind that if the eighth annual meeting of the Baptist Missionary Convention of Canada were held in 1859, the first must have been held in 1851. Yet it was not until 1866 that the first independent Canadian Baptist Foreign Missionary So-

ciety was formed. Thus they were in existence for fifteen years as a Missionary Society before they assumed responsibility for carrying on foreign mission work of their own. Prior to 1866 they co-operated with the American Baptist Foreign Missionary Society. Compare that with the work of the Union of Regular Baptist Churches, which in less than one year from its organization had already despatched two missionaries to Liberia, and now, at the end of the second year, have three missionaries on the field, with mission premises in course of construction, and a foreign mission station well on the way to establishment; with the first convert reported as having been baptized.

Our Home Mission Work.

The work of the churches of the Union at home is not less encouraging than the work abroad. Since the inception of the Union new churches have been organized at Windsor, Wheatley, Chatham, St. Thomas, London, Wingham, Walsh, Scotland, Burtch, Lindsay, Belleville, Trenton, Ottawa, Montreal, and other places.

Blessing has come to all our churches, and some report really great revivals.

The Toronto Baptist Seminary.

The progress of the Seminary has been phenomenal. Although only three years old, the Seminary now has eighty-one full course day students, apart from the evening classes.

Records Compared.

It may be interesting to compare this record with the record of the early days of other institutions. It is scarcely fair to compare Spurgeon's College with any other, because the personality, popularity, and great prestige of Mr. Spurgeon gave that institution a place with which no other colleges could hope to compete. Yet, according to *The Canadian Baptist Register* of 1863, Spurgeon's College was founded in 1856, and in 1863—or presumably in 1862—six years later, it had an attendance of thirty-two students. Only two other Baptist colleges in England equalled it, that of Pontypool, having thirty-seven students, and Regent's Park, thirty-three. In 1870, when Spurgeon's College was fourteen years old, there were eighty students in attendance; as against eighty-one in the Toronto Baptist Seminary in its third year.

We have before us another list of Baptist theological institutions, those of the United States, reported in the Baptist Year Book of 1877. After each name we will give two figures: the first, the date of the founding of the school; and the second, the number of students in attendance as of the year 1876:

	Founded	Attendance
Hamilton Theological Seminary, Hamilton, N.Y.	1820	42
Newton Theological Institute, Newton Centre, Mass.	1825	67
Western Baptist Theological Institute, Georgetown, Ky.	1840	22
Rochester Theological Seminary, Rochester, N.Y.	1851	76
Southern Baptist Theological Seminary, Greenville, S.C.	1859	66
Baptist Union Theological Seminary, Chicago, Ill.	1867	65
Crozer Theological Seminary, Upland, Pa.	1868	46

In this list it will be seen that the youngest of all these institutions, Crozer Theological Seminary, when it was nine years old, had an attendance of forty-six, and that no seminary in the United States, in the year 1877, had an attendance equal to that of the Toronto Baptist Seminary to-day.

First Three Years of Toronto Baptist College.

But as we come closer home we find a still more interesting comparison. The Toronto Baptist College, out of which McMaster University grew, presented its first annual report at the thirty-first annual meeting of the Baptist Missionary Convention, held in James Street Baptist Church, Hamilton, October 18 and 19, 1882. At that meeting, the President,

Dr. John A. Castle, reported an enrollment for the first year of twenty-three students. The second annual report of the Toronto Baptist College was presented to the Convention of what then had become, by reorganization, "The Baptist Union of Canada", which was held in Jarvis Street Church, Toronto, May 1st to 3rd, 1883. In that report, President Castle stated, "Twenty-four students had attended lectures, and three others have had permission to pass our examinations, pursuing their studies at home." The Convention of the Baptist Union of Canada for 1884 was held in Park Baptist Church, Brantford, May 28th to 30th. In the third year of its existence, the President of the Toronto Baptist College reported: "There have been in regular attendance in our lecture rooms forty-one students. Of these, seven are from the Northwest, and eight from the Maritime Provinces."

Thus, during the third year of its work, the Toronto Baptist College had a fraction more than half the number of students enrolled than the Toronto Baptist Seminary has in this, its third year, the numbers being forty-one and eighty-one respectively.

Cause for Thanksgiving.

These comparisons should fill us with thankfulness to God, that He has sent us so many students in the first three years of our history. Of course, we would not attach too great importance to mere numbers. Our only reason for referring to numbers here is that they are the only possible basis of comparison. We recognize that one student in any college may mean more to the kingdom of God than all the rest put together. We do not know the quality of all our students in the Seminary as yet, for some are but Freshmen, and most of them are comparatively untried. We do know, however, that they are devoted to the Lord and His Book, and that practically without exception they are giving themselves with great earnestness and industry to their studies. We know also that many of them have already proved capable preachers and leaders of the people of God; and some have already been marvellously used of God to the conversion of sinners. The coming years may prove that some of them were not as strong as others; but that would be equally true of the students in the other colleges to which we have referred.

Brantford Convention, November 19-22.

The Convention of the Union of Regular Baptist Churches of Ontario and Quebec will meet in the Shenstone Memorial Church, Brantford, Tuesday to Friday, November 19th to 22nd inclusive. We ask all our readers earnestly to pray for God's blessing upon this gathering.

The Convention Programme.

It may interest our readers if we offer a word of explanation respecting the programme of the Convention printed in this issue of *The Gospel Witness*. At the Convention of Ontario and Quebec, held in Peterboro, Ont., October, 1913, a special committee was appointed to cooperate with the Executive Committee of the Convention in planning a Forward Movement in missions. The Editor of this paper was honoured with a place on that committee.

The special committee met in due time in Toronto, and appointed a sub-committee to draw up a programme. We were appointed also as a member of this sub-committee. When the Committee met we ventured to address the Committee in some such terms as these: It is the complaint of many brethren that the Convention programmes are "cut and dried", that so many speakers are appointed in advance that no time is left for discussion, and delegates come to the Convention to hear speeches, and by their vote either to approve or disapprove of what is said, but they have very little opportunity to make any contribution to the elucidation of the subjects considered. This Committee has been asked to plan a Forward Movement in Missions. Any missionary enterprise is a kind of salesmanship undertaking. A missionary is a propagandist, a messenger to deliver a message. Would it not be well for us to take stock and to consider what message we have to deliver; and, having considered that, give thought to the urgency of delivery the character of the message implies.

We then proposed that we should consider first the *sine qua non*, the irreducible minimum of the Baptist message; what any person would be required to accept before becoming a member of a Baptist church. We explained that we had no thought of any elaborate theological treatise, but a simple statement of that which is required of any man or

woman, boy or girl, before coming into the membership of a Baptist church. We suggested this be put in the form of a resolution, and that someone move its adoption in a brief speech of five or ten minutes, and another second it, and then the whole Convention be invited to discuss it, and vote upon it. If it carried, that would involve the declaration of principle on the part of the Convention in respect to that fundamental matter.

We suggested that this be followed by a further resolution to the effect that if this be our message we ought to declare it to all the people at home. Hence, we should have a brief resolution setting forth our Home Missionary obligation, to be treated in the same way, with very brief speeches by the mover and seconder, giving the whole Convention opportunity for discussion.

This should be followed, in the third place, we suggested, by a similar resolution setting forth our obligation to carry the gospel to the regions beyond. This resolution would define our responsibilities respecting Foreign Missions.

In the fourth place, we proposed, that inasmuch as we believed something, and were resolved to preach it at home and abroad, we should need preachers and missionaries who believed the same thing, and who were trained to preach and teach these truths. All this pointed to the necessity for an educational institution in which ministers and missionaries could be trained. This, we proposed, should be set out in a fourth resolution covering our obligation respecting education, and dealt with in the same way as the other resolutions.

We proposed further, that these resolutions should be printed as part of the programme, that the programme should be sent in liberal quantities in advance to all the churches; and that the programme should state that each delegate should consider himself as having a part in the programme of the Convention.

Our suggestion took like "wild-fire", and the brethren did us the honour of most heartily approving the proposal. It was then proposed that the late Dr. J. H. Farmer and the Pastor of Jarvis Street Church should each prepare a draft of the first resolution independently of each other, and altogether without conference, and bring it to the next meeting of the Committee for discussion. To this, Dr. Farmer and this writer agreed.

The Committee next met at a luncheon downtown, and we discussed our business around the table. The writer was seated next to Dr. Farmer. We were called upon first to read our draft resolution. We cannot, of course, at this distance, give the exact verbal form of it, but it was to this effect, that we believe men are by nature lost and undone; that they can be saved only by the imputation of the righteousness of Christ through faith in the cleansing power of His precious blood and regeneration by the Holy Ghost; that all who thus believe should, on the authority of the infallible Word of God, be immersed, in the name of the Father, Son, and Holy Ghost; and that such believers should be formed into local assemblies called churches, for mutual edification, and for the propagation of the gospel.

As soon as we had read this, a member of the Committee, who had not been present when the resolution principle was agreed upon, immediately rose and fiercely denounced the proposal, declaring that Baptists had moved far away from their original position, and that if anything were brought into a Baptist Convention requiring people to state what they believed, it would split it in two. At this, Dr. Farmer drew from his pocket his own resolution and showed it to us, saying in a whisper, "It is useless to suggest this, for if they will not pass yours, they would not look at mine." Dr. Farmer's statement was theologically orthodox, but was really a treatise on systematic theology, and would have required a month for any deliberate assembly adequately to discuss it. As soon as this one man voiced his objection Dr. Farmer and other members of the Committee capitulated to him; not one of them stood up for the principle they had agreed to at the earlier meeting, and it was decided to call the whole Committee together for the consideration of the subject.

A meeting of the larger Committee was subsequently held, and in the meantime Dr. Farmer had prepared another resolution which was utterly colourless—almost anybody could have voted for it. As his resolution was read, a certain brother rose and said something to this effect: Such a resolution as that would be useless; for even a Unitarian could

vote for it, and it would commit us to no definite position at all.

Thus our proposal went by the board; and when the meeting had been dismissed, and before we left the board room we said to Dr. Farmer in the presence of several brethren, "Your course has allowed this objector to leave this room boasting that he had swung a club over your head, and dared the representatives of the Baptist Convention to tell the world what they believe."

It was ultimately agreed, as we remember, to add two days to the regular Convention time for special consideration of our missionary obligation; but before the Convention could meet in October, 1914, the Great War was raging, and the Forward Movement in Missions had to be postponed.

Since that time much water has flowed under the bridge, and many who, in those days, were prominent in the Denomination's councils have gone to the land beyond. Since then we have learned more fully than we knew at that time how bitter and implacable is the opposition of some men called Baptists to the simplest statement of evangelical faith.

A Convention Unafraid and Unashamed.

But, by the leading of the Lord, as we confidently believe, we have now a new Convention, with its Home Mission work; Foreign Mission work; and Educational work; and, if this paper be included and *The Union Baptist Witness*, its publication work; with its Women's Missionary Society and Young People's organization, practically every department of the old Convention is duplicated in the new. But, thank God, the new Union of Regular Baptist Churches is not afraid to tell the whole world what it believes. After these fifteen years of waiting, from 1914 to 1929, the principle we then suggested will be tried as an experiment in our Convention at Brantford.

It occurred to us that this little bit of history might interest many of our people, and show that the Pastor of Jarvis Street Church, who has been living at the heart of denominational matters in this church for nearly twenty years, has known for many years that among the supposed leaders of the Baptist Convention of Ontario and Quebec there have long been some who are bitterly hostile to Evangelical Christianity.

AN UNIQUE PROGRAMME!

PROGRAMME OF THE SECOND ANNUAL CONVENTION OF THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC

meeting in

SHENSTONE MEMORIAL BAPTIST CHURCH, BRANTFORD, ONT., NOVEMBER 19th to 22nd, 1929

EXPLANATORY NOTE.

An examination of the following programme will show that some of the most important matters to be considered at the meeting of the Union in Brantford will be brought before the delegates in the form of resolutions. There is a tendency in all religious conventions to allow the discussion of matters of moment to be left to a few appointed speakers, so that the rank and file of the delegates have little opportunity to express their views. The object the Executive Committee has had in view in arranging this programme is to bring the matters before the Union in such a way that every delegate may consider himself as on the programme. The resolutions will be moved and seconded by brief speeches, and then the whole question will come before the body for discussion, the mover of the resolution, according to recognized rules of debate, closing the discussion.

The Executive request that the delegates carefully study the programme, particularly the resolutions

contained therein, and come prepared to participate in the discussions.

TUESDAY, NOVEMBER 19th

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

Morning

10.30 Meeting of Executive Board.

Afternoon

- 2.30 Fellowship Meeting—Rev. W. J. Thomson in charge.
3.30 Forum re Pastors' and People's Conferences—
Rev. A. J. Loveday in charge.

Evening

- 7.30 Prayer and Praise Meeting led by Rev. R. K. Gonder.
8.00 **FIRST SESSION OF CONVENTION**—
President presiding.
Address of Welcome—Rev. F. A. McNulty.
Appointment of Committees:
1. Committee on Scrutineers.
2. Committee on Nominations.
3. Committee on Arrangements.
4. Committee on Enrollment.
5. Committee on Budget.
6. Committee on Resolutions.
Introduction of new Pastors and recently ordained ministers.
9.00 Address: PASTOR JAMES MCGINLAY, of Central Regular Baptist Church, London, Ont.

WEDNESDAY, NOVEMBER 20th

"He will bless them that fear the Lord both small and great."—Ps. 116:13.

Morning

- 9.30 Prayer and Praise Meeting led by Rev. J. M. Fleming.
10.00 **SECOND SESSION OF CONVENTION**—
Vice-President presiding.
Executive Committee's and Treasurer's Report by Rev. W. E. Atkinson.
Moved by Rev. W. J. H. Brown; Seconded by Rev. John Dodds.
General Discussion.

Afternoon

- 2.30 Devotional Service led by Rev. R. D. Guthrie.
3.00 **THIRD SESSION OF CONVENTION**—
Vice-President presiding.
Resolution Respecting our Regular Baptist Testimony and the Necessity of Pressing the Battle to the Gates.
Moved by Rev. John F. Holliday, seconded by Rev. A. J. Loveday:

WHEREAS, the Baptist Convention of Ontario and Quebec has repeatedly endorsed the anti-evangelical principles of Modernism as represented by the teaching of Professor L. H. Marshall; and

WHEREAS, the said Convention amended its Constitution, and exercised the authority thus acquired to disfranchise certain Regular Baptist Churches situate within the provinces of Ontario and Quebec, and this for the reason that the said churches protested against the Modernism of Professor L. H. Marshall; and

WHEREAS, this action of the said Baptist Convention of Ontario and Quebec has alienated from the purposes and ends to which they were left by their respective

donors, every financial Trust committed to the control of representatives of Regular Baptist Churches of Ontario and Quebec; and has put them under the control and direction of delegates of churches avowedly supporting principles and persons antagonistic to the doctrinal principles commonly held by Regular Baptists in Canada at the time the said Trusts were created; and

WHEREAS, the said Baptist Convention of Ontario and Quebec has succeeded in their alienation of Baptist organizations from the purposes to which they were dedicated only by means of the denial of indisputable facts, and by organized and persistent misrepresentation of those who have protested against the Convention's apostasy; and

WHEREAS, we are convinced that there are still within the Baptist Convention of Ontario and Quebec thousands of evangelical Baptists who acquiesce in the present situation only because they have been misinformed respecting the facts,—

THEREFORE, BE IT RESOLVED, that this Convention instruct its Executive Board to organize and prosecute with the utmost vigour a Campaign of Information in every community in the Provinces of Ontario and Quebec within which a Baptist Church is situate; and that we appeal to all the members of all the churches of the Union of Regular Baptist Churches of Ontario and Quebec, by prayer and effort, to support the Executive Board in the prosecution of such a Campaign, in order that an evangelical testimony may everywhere be maintained.

General Discussion.

Evening

- 7.30 Devotional Service led by Rev. W. W. Fleischer.
8.00 **FOURTH SESSION OF CONVENTION**—
Vice-President presiding.
Resolution Respecting the Missionary Obligation involved in our Regular Baptist Testimony.
Moved by Rev. James Hall, seconded by Rev. P. B. Loney:

WHEREAS, Baptist believers in a supernatural Christianity, deriving its authority from a supernatural Book, which is a record of the Person and work of a supernatural Saviour, Who promises to all who believe a supernatural experience effected supernaturally by the power of the Holy Ghost, are, by the very fact of their being partakers of such an experience, put in trust with the Gospel, and thus obligated to preach the gospel of personal salvation through faith in the expiatory blood of our Lord Jesus Christ, to all men.

THEREFORE BE IT RESOLVED, that we put on record our recognition and acknowledgment of the obligation to preach the gospel at home and abroad as our supreme mission; and that we call upon all our churches to endeavour to teach and train every member of every church to a recognition of his or her obligation to support the work of missions at home and abroad.

General Discussion.

Address: Rev. T. J. Mitchell.

THURSDAY, NOVEMBER 21st

"Happy is that people whose God is the Lord."
—Psalm 144:15.

Morning

- 9.30 Prayer and Praise led by Rev. David Alexander.
10.30 **FIFTH SESSION OF CONVENTION**—
Vice-President presiding.
Revision of Constitution, presented by Rev. E. A. Brownlee.
General Discussion.

Afternoon

- 2.30 Devotional Service led by Rev. P. B. Loney.

3.00 SIXTH SESSION OF CONVENTION— President presiding.

RESOLUTION ON CHRISTIAN GIVING.

To be moved by Rev. Morley Hall, Timmins, Ont., seconded by Rev. C. H. Leggett, Verdun, Montreal:

WHEREAS, the cardinal principle to which Regular Baptists stand joyfully committed is the absolute Lordship of Jesus Christ, which principle is established upon the mutually complementary doctrines of the infallibility of Christ and the infallibility and supreme authorship of the Scriptures; and,

WHEREAS, this principle implies, and the Scriptures explicitly teach, that it is an obligation of all believers to honour the Lord with their substance and with the firstfruits of all their increase; and that thus to honour the Lord in Old Testament times involved the payment of a tithe of all for the maintenance of public worship, and the presentation of many offerings to the Lord in addition thereto; and,

WHEREAS, the payment of the tithe was endorsed by our Lord as something which "ought to be done", (Matt. 23: 23); and,

WHEREAS, the gospel provides that the righteousness of the law should be fulfilled in those who "walk not after the flesh, but after the Spirit", thus teaching that the standards of the gospel are not lower than the standards of the law; and,

WHEREAS, in New Testament times special manifestations of the Spirit's power were invariably associated with extraordinary liberality on the part of the people thus blessed by His visitation; and,

WHEREAS, the most terrible judgment recorded in the New Testament, that of the death of Ananias and Sapphira, was the result of untruthfulness in respect to the matter of giving; and,

WHEREAS, the Scriptures both of the Old and New Testaments promise great spiritual blessing as an accompaniment of Christian liberality, (Mal. 3:10-12; II. Cor. chapters 8 and 9);—

THEREFORE BE IT RESOLVED, that this Convention of the Union of Regular Baptist Churches of Ontario and Quebec urge upon all our people at once the privilege and the duty of conforming to the teaching of Scripture in respect to giving; and that we urge the adoption of the tithe as the absolute minimum of the believer's obligation; and further, that we respectfully suggest to all our Pastors that they should include in their regular ministrations from time to time clear expositions of the teaching of Scripture respecting the subject of the Christian's obligation to honour the Lord with his substance.

General Discussion.

RESOLUTION ON BIBLE SCHOOLS.

To be moved by Rev. W. N. Charlton, Chatham, Ont., seconded by Rev. William Fraser, Windsor, Ont.:

WHEREAS, it is important that children, young men and women, and people of maturer years, should be instructed in the Word of God; and,

WHEREAS, it is also especially important that some plan be devised for regular and systematic instruction in the Bible of all new converts; and of all, whether young or old, who would enjoy a multiplication of grace and peace "through the knowledge of God, and of Jesus our Lord"; and,

WHEREAS, it is also desirable that children and young people should be so trained that regular attendance at public worship shall become habitual,

THEREFORE BE IT RESOLVED, that this Convention request its Executive Board to provide some means whereby Lesson Helps on the Whole Bible Sunday School Lesson Course may be provided for the Primary, Junior, and Adult, Departments of our Bible Schools; and that we recommend all our churches to consider the practicability of holding their School session from 9.45 to 10.45

a.m., with the view, in every case, of bringing the entire School into the morning service, in order, by this means, to develop a system whereby every member of the church, old and young, may be built into the School; that the children of all our families may be trained in the habit of church attendance; that every church member may thereby enjoy the privilege of systematic instruction in the Word of God; that either in teaching, or in visitation, or in other activities of the School, every church member may find such spiritual exercise as is indispensable to spiritual health; and that thus the membership of every church in the Union may be organized for the exercise of an evangelical and instructional ministry.

Evening

7.30 Devotional Service led by Rev. F. W. Mesley.

8.00 SEVENTH SESSION OF CONVENTION—
Vice-President presiding.

RESOLUTION ON REVIVAL.

Moved by Rev. T. T. Shields, D.D., seconded by Rev. Clifford J. Loney:

WHEREAS, there is observable a general tendency on the part of all religious bodies to depart from the faith once for all delivered unto the saints, and, in so doing, to reduce a supernatural Christianity to a form of mere humanitarianism; and,

WHEREAS, this tendency has had, and is still having, the effect of carnalizing all religious activities, making the pulpit a place of exhortation to good works entirely apart from the primary necessity of receiving personal salvation by divine grace; and,

WHEREAS, polemical discussion has its place, and is of value as a means of informing such as are spiritually-minded of the perils of the hour, but is impotent to change the opinions or wills of such as are unenlightened by the Spirit of God;

AND WHEREAS, the one and only effective apologist for the gospel of our Lord Jesus Christ is the Holy Ghost by Whom the Scriptures were inspired, the Saviour was begotten, believers are regenerated, and the true church is administered,—

THEREFORE, BE IT RESOLVED, that this Convention call upon the churches of our Union specially to magnify the ministry of intercession, to endeavour to lead all church members to a position of consecration to the service of the Lord which will enable them faithfully to bear daily witness to the power of God's grace, and thus to seek a gracious visitation from Heaven, praying that God may be pleased to arise for the vindication of His own Word, to the glory of His own name in the salvation of souls; and that we place on record our conviction that, while we must use all legitimate instrumentalities for informing the people of the present religious condition of all denominations, nothing but the mighty power of the Holy Ghost can turn the hearts of God's people back to Him, and stem the present tide of unbelief.

General Discussion.

FRIDAY, NOVEMBER 22nd

"Our help is in the Name of the Lord."

—Psalm 124:8.

Morning

9.30 Prayer and Praise led by Rev. A. E. Dallimore.
EIGHTH SESSION OF CONVENTION—
Vice-President presiding.

10.00 Summer Bible Conference.

10.30 F.B.Y.P.A. Report.

11.00 Missionary Budget for year 1929-1930.
Election of Convention Officers.

Afternoon

2.30 Devotional Service led by Rev. C. E. Scott, B.A.

3.00 NINTH CONVENTION SESSION—President presiding.
TORONTO BAPTIST SEMINARY—Dr. T. I. Stockley.
Reports of Committees.
Unfinished Business.

Evening

7.30 Devotional Service: Pastor T. E. Summers, B.A., Hespeler, Ont.
8.00 TENTH SESSION OF CONVENTION—Vice-President presiding.
Presidential Address: Dr. T. T. Shields.

"TRAGIC SILENCE."

By Dr. T. I. Stockley, Dean of Toronto Baptist Seminary.

In a recent number of an English newspaper there appeared a serious article on "The tragic silence of the church." The writer expressed his profound grief that the pulpits of Great Britain generally are silent on some of the most fundamental and vital truths of the Christian faith. He mentioned several of these truths, such as, the infallibility of the Bible, the virgin birth, the vicarious death of Christ, His resurrection from the dead, etc.

The present writer fears that the above list of omitted vital truths could easily be lengthened; for example, how often is the great truth of justification by faith heard in the pulpits of to-day? Why is it omitted? Is it not a vital truth? Does man no longer need it? Has man advanced so wonderfully that he can be justified by his own merit? In one of the most ancient books of the Bible the question is asked, "How should man be just with God?" Is that question entirely out of date? Let us remember that it is a heart question; and heart questions, are pretty much the same in all ages and among all peoples. The question is not. How shall men be just with men? So much of the preaching of to-day is in the line of that question. It is man's relation to man that occupies so much of the time of present-day preachers. But the question in the book of Job is a much more serious difficulty than that. It is this: How can I, a sinful soul, stand justified, a fully accepted one, in the presence of a Holy God? In all ages men have felt the pressure of this tremendous problem, and have tried in various ways to solve it. But to-day one would almost think that there is no such problem before the human heart.

The late Dr. Charles Stanford once told the story of a Mohammedan convert at Calcutta, who came to Lal Behouri Sing for Christian baptism. The missionary asked the convert what was the vital point in which he found Mohammedanism most defective, and which he found that Christianity satisfactorily supplied? His prompt reply was "Mohammedanism is full of the mercy of God, and while I felt no real consciousness of guilt as a breaker of God's law, this satisfied me; but when I felt my guilt I felt that it was not with God's mercy but with His justice that I had first to do. How to meet the claims of God's justice Mohammed had made no provision. But this is the very thing that I found fully accomplished in the atoning sacrifice of Christ upon the cross. And

therefore Christianity is now the only adequate religion for me—a guilty sinner".

Do the majority of preachers to-day ever think of such a terrible reality as a guilty conscience? If so, do they make it clear how that guilt can be removed?

Before the great Reformation the vital truth of justification by faith was long buried beneath the rubbish of Romanism; and it is now in danger of being buried again beneath a "social gospel", and the more poisonous rubbish of Modernism. How can we thank God sufficiently for men like Luther, and Calvin, Owen and Goodwin, and Bunyan, and later, Whitfield and Spurgeon, who unfolded this great truth so clearly before the eyes of sinful men, and led believing souls by the multitude into the enjoyment of assured acceptance and peace. In the gospel we have a revelation of the divine method of justification by faith—God's only method indeed. Paul had tried the way of "being good", of "being religious", and he had excelled most men in these things; when lo! divine light breaks in upon his soul, and then he says, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith".

The gospel of a full forgiveness and a perfect robe of righteousness, which the word of God unfolds, and offers to men on the ground of pure grace to be enjoyed through a child-like trust in the Lord Jesus, is a perfectly entrancing message. It simply thrills the soul to think of it, and still more to proclaim it. Why in the world men deliberately leave this glorious message of grace for the dry dust of "good deeds", of "being kind to your neighbour", etc., is perfectly amazing. "But" says someone, "don't you believe in "being good", and "being kind to your neighbour"? Most certainly we do; and when a man is brought into living union with Christ through his trust in Him, he will be good and kind. But the terrible wrong is in making "being good" and "being kind", the gate into the glory of heaven: "By the works of the law shall no flesh be justified". The gate of heaven is open for men whether "sinful" men or "good" men by one thing only, and that is by the precious blood of the Lord Jesus Christ.

Why is not this vital truth made clear to all congregations gathered in the churches? Why are not guilty men told that there is a wonderful provision made for them in the perfect righteousness which our Lord completed on Calvary's cross? and that apart from the consideration of merit or demerit they may instantly step out from under the cloud of divine judgment into the region where the sky is blue with eternal love, and radiant with the sunshine of the smile of God. Oh! is not that a message worth proclaiming? Can any of the "be good" or "be religious" talk compare for one moment with the gospel of God's abounding grace?

It is said that Chrysostom, the "golden-mouthed" preacher of the fourth century had the epistle to the

(Continued on page 13.)

The Jarvis Street Pulpit

THE PATH TO LARGER BLESSING.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, November 3rd, 1929.

(Stenographically Reported.)

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

"And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?"

"Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts."

"And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:7-15.

A very shrewd observer who was himself an enemy of humankind admitted that a man would give everything to save his life: "All that a man hath will he give for his life." If a man be desperately ill he will welcome anyone who can give him news of a remedy, even though the medicine be very bitter to the palate. I sometimes have agents come to see me, who, for some strange reason, seem to think I am interested in opportunities to invest money! I do not know why anyone should ever come to a preacher on that business! Spurgeon used to say that the best protection against burglars would be to put a brass plate on the door, "A Baptist Minister Lives Here"—"for", he said, "no burglar in his senses would think of breaking into such a house." Yet they tried it three times at my house, but did not get very much.

But agents come telling me of all the money I could make. They promise that I could double, treble, or quadruple, any investment I like to make in a very short time. I tell them they have come to the wrong person for two reasons: the one is that I have sense enough to know that if what they say were true they would not come, because thousands of people would be flocking to their offices wanting to invest a dollar in something that would turn it into four or five. Whenever anyone comes to you with promises of that sort, send them elsewhere; because when the time comes that money can so rapidly increase itself, it will not need men to go about urging people to buy; the stock will sell itself without anyone's selling it. Then the other reason that I do not buy is that I have no money to invest!

But I can tell you of a stock company that pays dividends, large dividends; and if we are wise we shall be ready to hear the word of the Lord, for the word of the Lord always comes to bless us. I wish we could all receive that truth. If the Lord had not designed to meet us in grace, and to pour out a bless-

ing upon us, He would not have spoken to us at all. The very fact that we have the Bible is a proof of God's gracious disposition towards us. If He had willed to banish us for our sins, to destroy us as our sins so richly deserve, He could have sent the lightnings from heaven and utterly annihilated us; if He had so desired, he could have destroyed us without ever speaking a word. The fact that He has come to us at all is proof that He desires to bless us.

Why, then, should we not hear the word of the Lord, however severely it may speak to us? If a man were to bring you news of a great legacy, of a great fortune that would make you inestimably rich, would you quarrel with the sort of clothes the messenger wore? Would you complain of the manner of his speech? Would it matter whether he was black or white or yellow or red, long or short, young or old, wise or otherwise? As long as he delivered you the message telling you how you might be rich would you not welcome him? Why should we not, as Christians, take up that attitude toward the Word of God, remembering that every word, from Genesis to Revelation, is freighted with blessings for the believing soul. If we will but believe it, receive it, and obey it, we shall find the way to fellowship with God and to the enjoyment of His benediction.

On Thursday night, in the course of my lecture on the character of Jacob, of necessity I mentioned his going to Bethel, and his promise that he would give a tithe of all the Lord gave to him. Last night in our prayer-meeting one of the brethren prayed very earnestly that God might lay that message to the heart of every member of the church; and further, that the church might receive further teaching on the subject. And even as Brother Long was praying it came to me that that must be the message for this morning, although up to that hour I had not thought of that subject as the message for to-day.

I.

I have read you a familiar scripture, and I desire you to hear it as defining the way of blessing to all the saints of God. Of what is this text speaking when it speaks of the tithe, or the tenth? What is the history, the biblical history, of the tithe? Let me expound to you in a few words THE LAW OF THE TITHE.

The first mention of it in Scripture is when Abraham was returning from the slaughter of the kings, and he met that mysterious person called Melchisedec, King of righteousness, and King of peace. I do not know who Melchisedec was. No one else knows. But he is described as one who was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abiding a priest continually." I have myself often felt that Melchisedec was an Old Testament manifestation of our Lord Himself. We read in the one hundred and tenth Psalm, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec." But whoever he may have been, he was a very great personage; and when Abraham met him Abraham recognized his superiority, he bowed before him, and without instructions, but by a spiritual instinct, he gave tithes of all. The writer of the epistle to the Hebrews, or the Holy Ghost by him, arguing the superiority of the priesthood of Jesus Christ over that of the Mosaic dispensation, and teaching that Jesus was a Priest for ever "after the order of Melchisedec" cites the case of Abraham who is the father of all who believe. He says, "Consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. . . . And as I may so say, Levi also who received tithes, payed tithes in Abraham." That is the first biblical mention of the tithe.

The next is when Jacob is going away from home; when he saw in his dream the ladder whose bottom rested on the earth, and whose top reached to heaven, with the angels of God ascending and descending upon it, he made a promise to the Lord that if the Lord would bless him he would give a tenth of all that the Lord should give him. Jacob as we observed Thursday night, was a very selfish, self-centred, man, always scheming for his own advantage; and yet he promised he would give a tithe unto the Lord.

Then come into the books of Exodus, Leviticus, and Numbers, and you will find that the principle of the tithe is formulated into a law. When the tribes of Israel were to go into the land of Canaan, the land was to be divided to the tribes by lot, but Levi, the priestly tribe, was given no land; he had no inheritance at all in the land of Canaan; he had not a bit of property. He would have been able to sing that hymn, "No foot of land do I possess, no cottage in this wilderness"! He had nothing. All the other tribes were to give a tenth to the Lord, and this tenth from the other tribes was to be Levi's portion. But

Levi, in turn, was also to tithe the tithe; of all that he received he was to give a tenth unto the Lord; little or much, whatever it was, a tenth of everything he received was to be given to the Lord. Thus all the tribes were to recognize and acknowledge God by the payment of the tithe; all through the Old Testament you will find that that principle is observed.

Somebody will say, "But that was an Old Testament regulation. What has that to do with us?" It has everything to do with us. Remember the case I have already cited, where the Holy Ghost speaks of the tithe as being paid originally, not to Levi, but to Melchisedec; that it was a recognition of the superior and everlasting priesthood represented by Melchisedec. Furthermore, our Lord stamped it with His approval, for He said to the people, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith"—what did He say?—"these ought ye to have done, and not to leave the other undone." We are not to omit the weightier matters of the law, neither are we to omit that foundation principle of the recognition of God in material things.

We are taught also how the principles of the Old Testament dispensation are fulfilled in the New. The ceremonial law was done away, because the ceremonial law pointed to the coming of Christ; Who by offering one sacrifice for sins for ever made other sacrifices unnecessary. Since He Who is the High Priest has come, we need neither Aaron nor any other sort of priest. We have one priest before the throne, even Jesus Himself; the ceremonial law therefore was abrogated because it was fulfilled in the coming of Christ. But will anybody dare to say that the coming of Christ repealed the moral law? Will anybody say that? Did not our Lord Himself tell us that all the law is fulfilled in this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself"? The moral law is just as binding to-day as it ever was. We must still put God first, and not last. We read that "what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness"—mark this "that the righteousness of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit." We are still under obligation to put God first, to recognize Him as Lord.

Moreover, Abraham paid tithes to Melchisedec, a type of Christ before the law was given. Indeed, "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." And again, "Not to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ; the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Thus, you see, the tithe antedated the law.

II.

Let us look now at the history of this text for a few moments to discover THE SIGNIFICANCE OF THE TITHE IN

THE OLD TESTAMENT AND IN THE NEW. Our Lord here says that the withholding of the tithe is actual robbery. He says, "Will a man rob God?" But to His people He says, "Ye have robbed me. Ye have kept back from me that which is my due. Ye have robbed me in tithes and offerings." I need not elaborate that: let the Word of God speak to you. If this principle obtains, and if you and I withhold the tithe from God, it means that we are not even honest with God. Surely we recognize that, as Christian men, we ought to deal honestly and honourably with our fellow-men, ought we not? We ought to pay our debts; we ought to "owe no man anything but to love one another". Yet the Bible says that this failure to recognize God, this relegation of God to a second place, is sheer dishonesty. Do not change it, my dear friends. Do not try to lessen the force of it.

It is impossible to establish from Scripture that any single standard of conduct set up in the New Testament is lower than those of the Old. God does not expect less of those who have come to Calvary, than of those who lived under the shadow of Sinai. The standard has been heightened, it has been raised at every point. He has sent the Holy Ghost to live in us, to enable us to do, by Divine Power, that which was impossible for men to do when the law was merely objective to themselves. The righteousness of the law, the putting of God first, is to be fulfilled in my own life; and I am to subordinate every one and every thing in all the world to a recognition of the paramount, primary, claim of God Himself.

"Will a man rob God?" Observe that *these people did not know they were robbing God*. It was a sin of ignorance on their part. They said, "Wherein have we robbed thee? We did not know that!" "Well," the Lord said, "I will tell you; ye have robbed me in tithes and offerings." That is why I speak thus this morning; because I think possibly we fail to appreciate the teaching of the Word of God in respect to these matters. It means that if there is a Christian man or woman here who has yielded less than the tithe to God, no matter what your circumstances are, no matter how poor you are—God is not asking for money because He needs it; that is not it—but if we have yielded less than a tenth, the Bible says we are not even honest with God; we have robbed Him; we owe Him a debt that we ought to pay.

I have told you before of someone who was wonderfully saved in this place some years ago. Before being baptized she said to me, "Do you believe in making restitution?" I said, "I think the Scriptures are very clear on that point: if we have wronged anyone, and we come to recognize it, we ought to put it right. If we owe a debt, at the earliest possible moment we ought to pay it. We ought to put ourselves right with our neighbour so far as possible". "Oh", she said, "I do not mean that. I do not know that there is anything between me and any of my neighbours, it is not that. But I have learned from the Scriptures that God requires a tenth of all His people. Is that not so?" I said, "Undoubtedly that is so". "Well then", she said, "did not He require a tithe of me before I was converted? Was I any less obligated to God before I was saved? Was He not my Lord then although I did not recognize Him as

such"? I said, "Certainly He was". Then she said, "I believe the Spirit of God has taught me that from the day I began to earn my living I owe God a tenth, and I have got to pay up the arrears of the tithe". That was away back in nineteen hundred and twenty-two after our great upheaval, and I say it to the honour of that saint of God that she was engaged in domestic service; she was not a rich woman; she had nothing but what she earned; and yet, taught by the Spirit of God, without a word from any mortal, she put into the treasury of this church in one year, paying up the arrears of her tithe, more money than had ever been contributed to the treasury of this church by the richest man we had in it—for general church expense.

If you and I are responsive to the Holy Ghost, and really desire to be right with God, to receive what He would teach us, there will be no difficulty whatever in getting God's work done.

The teaching of our text is that if we fail in the duty of tithing we are robbing God. Someone says, "That would be a big contract if I were to make up the arrears of my tithe". Yes, my brother, it would. If you were to go back to the beginning and say, "I owe God a great deal of money, but I cannot pay Him". Perhaps you cannot. But if you but recognize the principle, who knows what God will enable you to do? I do not know what He will do, but I do know that the promise is here.

What do we do when thus we pay a tithe to God? *We acknowledge that every blessing that comes to us comes from the hand of God*. Our health and strength come from Him. Why are you not in a hospital this morning? Why are you not stretched upon a bed of pain? Why are all your family well? Why is it you are not suffering the handicaps that many suffer today? If you were able to go to business last week for six days, and the week before, who is it that gave you power to get wealth? Why, man, how dare you say, "I cannot do it?" God could lay His hand upon you and put you upon your back, and make a pauper of you over night. What sort of God have we? Is He really God? Is it true that in His hand our breath is, and His are all our ways? That is what He said to Belshazzar when he was boasting of his kingdom, drinking wine in the vessels that were taken from the house of God, using that which was designed for the service of God for his own pleasure, and preferment, and drinking wine before his lords and his ladies. The handwriting on the wall was interpreted to him, and Daniel said, "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified".

God is Lord of our bodies, and if we have health and strength it comes from Him. If we have any mental ability it came from Him. There is some man here who is proud of his achievements, and he says, "Sir, last week I had a good business week. Last week I was able to make large profits". You were, were you? Why? Who gave you the penetration to do it? You have not a solitary dollar, you have not a cent, that you did not get from God—not a cent. We have nothing that did not come from God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow cast by turning".

If you have a dinner to go home to to-day, the Lord has spread your table for you. If you have an appetite to eat it, the Lord gave you the appetite. And if you have someone to cook it for you, man, the Lord gave you the cook, too. If you have a large family around the board to share the product of your hard labour, every boy and girl you have, the Lord gave to you. Everything is His gift, no matter what you have.

That is just as true of you who are not converted. There is not a thing that any of us has that did not come directly from God; and He says those who withhold the tenth are robbers, that they are not dealing fairly and honestly with Him. On the other hand, when we give him our money, we recognize God.

"Honour the Lord with thy substance". "Oh", someone says, "I am glad the Lord gave me a voice with which to sing". Well, if you have a good voice, I am glad you use it for His glory. Someone else says, "I am glad the Lord gave me just a little talent; I do love to teach His Word to the children, and I had a great time in my class this morning". If you have the teaching talent, give God thanks for that; and honour the Lord with it. There may be someone else who says, "Well, sir, I cannot teach; but somehow the Lord has given me some little power of attraction, and I am able to go about among the people and invite them to come to church, and somehow when I invite them, they accept the invitation". A winsome personality is a great thing, and if God has given you a winsome personality, that when you call, people accept your invitations, give God thanks for it.

But now, what about your pocket, my friends? You want to honour the Lord in your teaching, and other service, but the Bible says, "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine", God must have first place. I was speaking to you the other day about Abraham, pointing out that Abraham's faith, because it was in God, put God in a place apart; and Abraham believed God could do what no one else could do, because He was God. Do you not see that the very idea of God demands that He be first? He cannot be second, and be God. And if there is any man here who bows in prayer, and worships, and sings the praises of God, who does this or that in His name, and yet when it comes to the commonplace practical matter of bread and butter, if God is not in that, then that man's view of God is defective, for God must be first in everything.

III.

Does this seem to be a severe doctrine? No, it is not! You must always see both sides of it. Look at what He says, "Ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts". They answered in effect, "Wherein have we wandered away? We are not drunkards; we are not liars; we are not thieves". "Oh yes, you are. You have robbed me", said the Lord. They did not know that they had wandered from the Lord. They did not know until He told them about the tithes, and then

He said, "Return unto me". "Well but", they said, "how shall we return"? "Come back the same way you went away". How did you go away? By withholding the tithe. How must you come back? By paying the tithe".

Do not misunderstand me. That is not everything, because it is quite possible for one to pay the tithe, and omit the weightier matters of the law. "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law". It is possible to pay the tithe—and do nothing else. If a man has plenty of money, and he contents himself with giving a tithe, that is reducing the whole matter to a very low standard. There is the tithe, but over and above the tithe are the offerings beside. But He definitely said, "Bring ye all the tithes into the storehouse".

This is the point I want to make: *God challenges every one of us to put our faith to a practical test.* I greatly misunderstand the Scripture if it does not teach us, from Genesis to Revelation, that the Lord is Lord. He is Lord of our bodies, of our bread-and-butter, of everything we have, just as much as of our spirits. He said, "If you will do as I tell you, and prove me—prove me, it is not a matter of theory at all—if you say you have faith in God, prove me"—James admonishes us to prove our faith by our works. If you have faith in God, prove it—"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it". The margin says, "If I will not empty out a blessing",—as if the Lord took out His great—oh what shall I call it, His storehouse, and turned it upside down, and said, "I will give you all there is in it. Put me to the proof, and I will show you what I can do for you".

That is the logic of faith. "Why", he said, "you have been cursed with a curse. You have been missing a blessing, and do not know it. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it".

In this day men say that God cannot do anything in His own world, that everywhere evolution is the ruling principle; that everything is governed by law; and that there is no transcendent God who can stop the machinery and listen to a little child cry. I believe our God can listen to a baby's cry. He can turn back the shadows on the dial of Ahaz, and He Who said to the sun, "Stand still while Joshua gets his work done", can stop the whole machinery if He wants to. He can interpose and interfere in some other way than by stopping it; He can show His hand in any way He wills. And now He says, "Put me to the proof, and I will show you what I can do".

Some man down here says, "I have little money. I have only a dollar or two". Perhaps that is the reason. Why should the Lord give you money? "But I have no material blessing. I have such a hard time". That is why you have such a hard time! "But if I were to give ten cents out of a dollar I should have only ninety cents left". That is what

an accountant would tell you—but it is not true. "But that is what they say at the bank". The banks do not know what they are talking about. "But I thought mathematics was one of the few exact sciences?" No, it is not. The arithmetic of faith will teach you that when you have given ten cents to the Lord out of a dollar, the ninety cents remaining is more than the original dollar. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty".

How will He do it? I do not know. I do not dictate to God. He will do it in His own way. And yet He suggests here, "I will rebuke the devourer for your sakes". Only a little while ago I read there were going to be millions of bushels of wheat less in the Great West this year than last year; millions of dollars less would be received for wheat than last year. You say, "But I do not grow wheat". No, but you do business with somebody who does business with somebody who does; and when there is less money in the country there is less money for you. Who knows but that if God's people had been honouring Him He would have changed the weather for us? Some people will laugh at that. Ah yes, my friends, they laugh at everything that God says; but faith says of every promise of God, "It is true".

Now He says, "I will rebuke the devourer for your sakes". When you till the land you will not till it in vain, for you shall reap a harvest. How much money have you? "Just so much. I expected more, but—" "But what?" "I should have been able to do something, but—" "But what?" "Well, I have had sickness". "I have had—" "I have had—" Oh, you have had a lot of things! Who knows but that if you had put God first He would have come into your life and rebuked the devourer, and you would have had larger returns for your labour?

Some friends come to me and tell me that they never had blessing until they had been healed. I believe that God heals the body. I know we have people here who have been divinely healed. I am positive that when we have cried to the Lord He has answered us out of heaven, and given us physical healing. I have never been very sick, but there is not a day passes that I do not thank God for keeping me well. It is a miracle to be kept in health, is it not? Are you in health? Thank God for it, and give Him an offering. I do not know where you ought to give it. I am not pleading for any special object. But God has a way of making nine-tenths go much farther than ten-tenths if we trust in Him.

Then He said, "Your words have been stout against me". When I read that last night I said, "That sounds strangely like something I have heard"—"It is vain to serve God: and what profit is it that we have kept his ordinance? I have done the very best I could, and did not get rich; yet some one who has never bowed the knee to God did better than I"—and you are telling people that it does not pay to trust God. Yet here is His promise: "Prove me; put Me first in everything; bring your tithes into the storehouses, and I will give you such a blessing that

everyone will talk about it". When God fulfils His promise to us the neighbours roundabout will say, "See that company of people?; they are blessed above all their fellows"—"And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts".

Have I brought you an inspiring message this morning. You think not? I am trying to show you where the gold mines are. Do you not want gold? I am trying to show you where stores of wealth are laid up for you if you will only take them. "Do you mean material wealth?" someone asks. Yes, if we need it. But how few of the real blessings of life will money buy! How impotent it is to mitigate the real sorrows of life! The blessing of God is not material only, but spiritual. Shall we prove Him this morning?

And as for you who are not saved, I offer you a Saviour Who came to blot out all your sins by the shedding of His precious blood, Who came to pay your debts; Who sent His Holy Spirit to make you a new creature, and He comes to abide with you, go with you into business, and pleasure or wherever you go. Christ says, "If you put me first, I will take care of you". The best insurance that any man can have is to be right with God: "Casting all your care upon him"—all of it—"for he careth for you." May the Lord help us thus to trust Him!

Let us pray: O Lord, we pray that Thou wilt give us grace, all of us Who are Thy children, to face this issue. It may be that many of us have missed much blessing because of our unwillingness so to do. If that be so, help us at that point to surrender to Thee. It may be there are many here who have long ago surrendered at that point, and yet there is some other thing they are withholding from Thee. They are willing to give a tithe of their income—a half, or three-quarters, or all of it, if only they may retain some other thing. Help us to recognize that God must be all and in all. Help us this morning fully, completely, every one of us, to submit to God, and to yield ourselves to Him—all our cares of the past, present and future, and to trust Him to lead us step by step. Bless the membership of this church, we beseech Thee; send us blessing from above. While we seek to bring more and more under the sound of the gospel, forbid that we should ever get our minds upon numbers and forget the necessity of the Spirit's ministry. We would rather have the Holy Ghost and a few people than thousands without Him. But give us both, Lord. Give us the people, boys and girls, men and women, and give us the abiding presence of the Holy Ghost, that they may be saved and sanctified and made like unto Thee. Now bless us for Thy name's sake, Amen.

TRAGIC SILENCE.

(Continued from page 8.)

Romans read over to him twice every week. By the side of that fact let us place another, "that Chrysostom has never had a superior, and it may be gravely doubted whether he has ever had an equal in the history of preaching". Is there any connection between these two facts? At any rate we may say with certainty that if the preachers of the twentieth century read the epistle to the Romans twice every week their messages would be much more "golden" than many are now. Because "the things that matter" being deep in their heart they would also be ever upon their lips. If any of the readers of these words have been dwelling in the region of "do, do, do", where Thomas Chalmers was in the early days of his ministry, we could wish no greater blessing for them than that they, like Chalmers, might be led, even through pain, out into the glorious realm of grace where Chalmers found himself after his great affliction. And if such a change as this became universal among Christian preachers, what a tremendous revival would certainly follow! The tide of spiritual power would sweep the countries, and millions of souls would be gathered into the fold of Christ in a few brief years. When one sees such a possibility as this, it is enough to make the angels weep that men calling themselves ministers of Christ should block the way of blessing so vast.

The Union Baptist Witness

These pages (14 and 15) are the Authorized Official Organ of the Union of Regular Baptist Churches in Ontario and Quebec, 337 Jarvis St., Toronto, Canada.

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WILLOWDALE.

On Sunday, October 29th, a young man and a young woman were baptized by Rev. Harry Peer in Willowdale Baptist Church.

CONFERENCE.

Grey, Bruce and Huron counties have organized a Pastors' and People's Conference. Their second meeting was on the afternoon and evening of October 18th in the Tiverton Church. The afternoon address was given by Pastor E. Hancox, of South End, Owen Sound, and, as already reported in the *Witness*, Rev. J. F. Halliday and Dr. T. T. Shields spoke at the well-attended evening gathering.

WALSH.

Rev. Oscar Boomer has been carrying on a mission at a place called Nixon, near Simcoe, and the Lord is gloriously blessing in special meetings under Evangelist Ritchie. From October 13th to 29th twenty-three have professed conversion, most of them young people. In this country place this is surely a work of the Spirit of God.

CANNINGTON.

Rev. J. M. Fleming, of Lindsay, was the special speaker on October 6th, at the anniversary of the Cannington Church. The following Tuesday Dr. Shields visited the church, and his message was a blessing indeed.

ANNETTE.

Five were given the right hand of church fellowship at Annette Street Church, Toronto, on October 27th.

CONFERENCE IN MONTREAL.

The F.B.Y.P.A.'s of our Eastern Association will hold their Thanksgiving Conference in Emmanuel Regular Baptist Church, 5407 Verdun Ave., Verdun, P.Q., on Monday, November 11th. A good programme is provided for the sessions at 2 p.m. and 7 p.m. Among other speakers Dr. T. T. Shields will give two "heart to heart talks with young people". Supper will be served by the ladies of the entertaining church for visitors from outside the city at 5 p.m. Entertainment for those who wish to stay over for the night is being provided.

BOSTON ANNIVERSARY.

The largest rural Baptist Church in Canada, now one hundred and twenty-

five years old, held its anniversary services the week of Sunday, October 20th. Pastor James McGinlay, of London, was the Sunday preacher. For the morning service every available seat was taken, to share the message on the blood of Christ. The church building was beautifully decorated and the choir rendered special music. For the evening service it was necessary to hold an overflow meeting, so large was the attendance. Pastor McGinlay's subject was the second coming of Christ, and a young man in the gallery responded to the invitation. Monday evening Rev. P. B. Loney of Toronto gave a message to young people. Tuesday evening Dr. Shields preached to a full house in spite of the fact that the weather was unusually bad. Wednesday evening Dr. Ralph Hooper, of Toronto, was the preacher. Thursday evening the services concluded with addresses by Mr. L. C. Barber, who has been a member of the church for sixty-three years, Mr. John Anderson, superintendent of the Sunday School, and several others. This historic church regards as its daughters the following churches: 1st Baptist, Brantford; Burtch, Bloomsburg; Blenheim; Hartford; Villa Nova; and Oakland United Church. Truly the blessing received through it has been widespread indeed.

SOW ON.

A friend sends us a verse of poetry suggested by a similar poem of Dr. Shields, and the verse is so good that we venture to pass it on:

"I must sow on: at early morn and in the dusky eve.

The soil is hard: the thorns are thick, and stones abound.

The birds from out the air snatch up the precious seed.

But I have seen a Sower sow the Word of life

In hearts with this world's cares and pleasures choked.

Yet some have brought forth fruit, an hundred, sixty-fold.

He died, as fruitful grains must die, at Calvary;

He rose Death's Conqueror and First-fruits from the grave.

That Sower is the Sower of the Word. And I, because I own Him as my Lord, I must sow on."

McMASTER.

In *The Canadian Baptist* of October 31st we find a report of the recent Ottawa Convention. Incidentally, we notice that McMaster University reports a total attendance last year of 416, of which number 65 were enrolled in the Faculty Theology and Missionary Training. Sixty-five—from about 400 churches—and our Seminary has some 80 men

and women in training, in spite of the fact that our Union has only about 85 churches! Again, "Professor Marshall has been transferred to the Chair of New Testament Interpretation," and there his influence will be greater than in the Chair of Practical Theology, and he will have better opportunity to disseminate his views which vitiate the divine message of redemption.

CONVENTION CRITICS.

"There seem to be two classes of Baptist preachers. One class is HONOUR-ED in denominational circles: the other is DISHONOUR-ED. The honoured preachers have one common characteristic; they have never uttered a public criticism of the sinful policies and conditions that exist in the conventions to which they belong. The dishonoured preachers have spoken their minds, challenged these evils; and have been outlawed."—*Faith and Fellowship*, Orson P. Jones, editor, October 22nd, 1929.

FRESH NEWS FROM LIBERIA.

Work among the lepers in Liberia has been begun by Mr. and Mrs. Davey, as we find from a letter dated September 23rd. It is now proposed that a leper colony should be built, where these sufferers can be segregated. The first patient to receive treatment was a man living in the town of the Paramount Chief, who was in a dreadful condition. "As soon as the medicine came, he sent in word to know if he should crawl to the station; we told him to wait, and we would go and give him the injection. On Friday afternoon my wife and I walked to the town where he lives. On our arrival a great crowd gathered to see the white man giving this strange medicine. Our leper friend was delighted. He thanked my wife over and over again for bringing him the medicine. We gave him the injection; this may not seem much to the folk in the homeland, but to us it means a great deal, for he is a native; he has been brought up in superstitious fear and dread of the white man, yet he willingly allowed me to give him this strange medicine without the least trace of fear. Our hearts praised God for his willingness, for he will tell others of our work, and will thus encourage them to undergo treatment. I have a feeling that this man will be our first convert. It is possible; he is very open to the message; pray that it may be so.

Healing Lepers.

"On Sunday a Townmaster or head of a village came to us. He is in the first stages of the disease, body all marked with patches, feet swollen and almost ready to break out into the running sores. He had heard that the medicine

had arrived and so came in. He had a good chicken in his hands, and when I asked him the price of same, for I thought he had brought it to sell, he said, 'This is your gift.' Africans are not without gratitude. He had his injection and sat and conversed with us for a long time. We told him the story of redeeming love, and how that our Lord and Saviour had gone about doing good and healing the sick, how that He had died for us, and then said that as we had believed in Him and were saved, we in turn were doing the same work as our Master had done. The possibilities are that this man may also believe and be saved. With God all things are possible. We know of two others in the immediate vicinity who are suffering from leprosy and have sent out for them to come in, and our boys tell us that there are many such sufferers in this land.

Building a Church.

"I am glad to say we are all well. The church building is going up, and when complete will serve as church and schoolhouse. Brother Lewis and I have done considerable work on this building, and we hope that it will be the place where many of these sin-sick, sin-burdened Bassa men and women will find rest for their souls. The rainy season is almost finished, or at least this is what our boys tell us. When my wife came, I suspended building operations on our house, as I thought it would be useless trying to leave it to the care of a native headman. It has worked out for the best, for this past month it had rained every day; however, I am commencing work again next month, and we shall rush its completion.

The First Baptism.

"We are having our first baptism next Sunday. Maybe I should have told you this news in the first part of my letter. —I have kept the best wine till the last! Perhaps you will remember my telling you of a young man who came to us, asking for work as a school teacher or helper. He was partly educated at the Lutheran Mission; best of all, he was saved whilst attending their school. For some time he assisted in a Government school. This is where I first met him during our trip into the interior. Unfortunately, the head of this school died, and this young man was without employment. He came to me asking for work, and I was so taken with him that I found him work as a helper and interpreter. He has proved of untold value. During his stay with us he has given us every evidence of being a real child of God. He was a sprinkled believer and a member of the Lutheran Church. We have watched his life, and on every occasion he had proved himself to be what he really is,—a born-again young man. He expressed a desire to meet with us at the Lord's Table. I told him of our attitude to those who were not baptized and gave him our tentative constitution to read. He can read English very well. He read this, then returned it, and said that he was desirous of being baptized. Last Saturday evening Brother Lewis and I questioned him and found his answers so satisfactory that we decided there was

no reason why he should not be baptized. So next Sunday I am to have the great joy of baptizing the first member of our Liberian-Canadian Regular Baptist Church. He is a Bassa boy, so that this makes it all the better. We pray that many others may soon be able to follow in his footsteps."

* * * *

ASSOCIATION MEETS.

The inclemency of the weather on October 23rd failed to daunt the people of the, Sunderland District Association of Regular Baptist Churches, which gathered at the Stouffville Baptist Church on that day. Fourteen churches answered to the roll-call, and were represented by more than sixty people, when the time came to begin the afternoon session. When the severity of the weather, the condition of the roads, and the fact that many of the people came nearly eighty miles, are taken into consideration, the representation was good. As the meeting proceeded many more came, so that by the time an adjournment for supper was called, there was a large gathering. Nearly two hundred sat down to enjoy a fine meal provided for us by the ladies of the Stouffville Church.

The congregational singing led, both in the afternoon and evening, by Mr. O. L. Raymer, was a feature to be remembered. The Moderator, Mr. J. Bonthron, of Orillia, pointed out that Regular Baptist congregations are noted for the inspiring manner in which they sing the Gospel.

There were two addresses in the afternoon. The first was delivered by the Rev. Mr. Fleming, of Lindsay. It was a thought-provoking message on prayer,—the need of it, the manner of it, the character of it, and the power of it. After a period of prayer the Moderator spoke briefly. He reviewed the past meetings of the Association and outlined our responsibilities and objectives. Following this, Pastor W. S. Whitcombe, of Markham II and Baker Hill, gave us a pointed address on personal work from Acts 8:4, showing that this was the ordinary, every-day work of every Christian; that the only rules were to live close to the Lord and to take every opportunity; that it was the greatest work on earth to win souls; and that a soul won to Christ meant unmeasured joy and satisfaction to the Christian.

After supper the town people added to the volume of the crowd who listened with pleasure and profit to Messrs. McClure, Jeffery, Searle and Hisey, students of the Toronto Baptist Seminary, who told of work done this summer on their mission fields, scattered from Quebec on the east to Fort William on the west, and from Kawartha Lakes district to Port Dover on Lake Erie. Mr. Johnson, also a Seminary student, reviewed conditions in Jamaica, his own home, and told of the needs and of work being done for the Lord.

The closing address by the Vice-moderator, Rev. C. M. Carew, of Fenelon Falls, on "The Offence of the Cross," sent us all home resolved to stand with Paul and to glory in nothing "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

OWEN SOUND.

Pastor E. Hancox baptized six candidates on October 20th. Among these were a father, mother and daughter from one family, the two sons of the family having been baptized last May. Now the circle is complete. "And thy house," the Scripture says.

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TO THE JARVIS STREET TRIBES SCATTERED ABROAD.

Some of our non-resident members have delicately suggested that we might occasionally bear them in mind. Truth to tell, they are often in our mind; and, knowing that *The Gospel Witness* reaches them, we have thought of them as just a part of the church family. But we are glad to mention them separately, and send them our warmest greetings, and let them know that we miss them, and shall be glad to welcome them home again when they can come.

They will be glad to know that in the Jarvis Street vineyard "there is a sound of a going". We have been blessed with "good growing weather" lately, as the farmers say; and the plants of the Lord seem to be taking root downward as they are bearing fruit upward.

The Saturday night prayer meetings continue to be largely attended, the room being frequently crowded; and a spirit of very earnest prayer prevails.

Last Sunday morning we had a fine time in the School. The attendance in the various departments was as follows: General Officers, 4; Adult Dept., 342; Young People's, 283; Intermediate, 204; Junior, 317; Primary, 202; Beginners', 93; Cradle Roll, 25,—total, 1,470. The percentage of attendance to enrollment in the various departments was as follows: General Officers, 100 per cent.; Adult Department, 100 per cent.; Young People's, 93 per cent.; Intermediate, 74.1 per cent.; Junior, 76 per cent.; Primary, 83.4 per cent.; Beginners', 95.8 per cent.; Cradle Roll, 92 per cent.

A constantly increasing number of the scholars are attending the morning service. Last Sunday morning the entire auditorium was filled. Sunday evening the congregation again filled the church. The Pastor baptized four. The attendance at the Communion Service was more than eight hundred, and the Pastor gave the hand of fellowship to thirty new members.

The Monday night Conferences have outgrown the prayer room, and now fill the Lecture Hall, between three and four hundred attending. All the workers in the School appear to be taking a fresh hold of the work, with renewed spiritual interest. Every service on Sunday there are confessions of faith, and we are still looking for and expecting the great revival for which we have been praying.

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Important! We regret to report that the Editor of these pages, Rev. W. Gordon Brown, is ill with scarlet fever at his home in Orangeville. We hope the attack will prove a light one, but we ask our readers to pray for his recovery. —Ed., *Gospel Witness*.

Baptist Bible Union Lesson Leaf

Vol. IV.

No. 4

REV. ALEX THOMSON, Editor.

Lesson 47 November 24th, 1929
Fourth Quarter.

THE DAY OF THE LORD.

Lesson Text: 2 Peter, chapter 3.

Golden Text: "The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."—2 Peter, 3:9.

I. THE CERTAINTY OF OUR LORD'S RETURN, (vs. 1-7.)

1. The truth of our Lord's second coming is taught in both the Old and New Testaments, and its importance for saint and sinner is emphasized. It is depicted as "the blessed hope" of the saint. (Titus 2:13), and as the time when the dead and the living in Christ will meet in the presence of their Lord (I Thess. 4:13-18). Rewards will then be distributed (Rev. 22:12; I Cor. 3:11-15). Believers are enjoined to watch for His coming (Matt. 24:42), and the practical effect of the possession of such a hope is clearly set forth in I John 3:3. 2. It is not surprising then, that Peter seeks to stir up the minds of God's people concerning such a subject (v. 1), reminding them of former teaching (v. 2), and warning them of the coming of scoffers who would question such teaching, (vs. 3, 4). Such individuals have appeared upon the scene and are to be found both inside and outside the church. In their teaching and life they proceed upon the natural basis, "walking after their own desires", refusing to accept the plain teaching of the Word of God, because it is contrary to their ideas. In general they are imbued with a false optimism concerning the course of this world, forgetting God's estimate of it, (Eph. 2:1-3; I John 5:19, R.V.), and profess not to believe in a catastrophic ending of this age. 3. They believe in the stability of the heavens and the earth and the continuity of the present order, and see no signs of any change in the same, (v. 4), although our Lord taught something concerning the signs of the times, (Matt. 16:3). In assuming this attitude they are betraying willing ignorance of God's judgment in the past. The stability of the world in which they so much believe, was upset in the past by the power of God when He permitted the floods to inundate it, (vs. 5, 6). And in the future the prediction is made

that judgment will again fall upon this scene though in a different form, (v. 7). It is strange that men who profess to believe God's word will refuse to believe in a future judgment for this world in the face of such plain declarations of Scripture, and will seek to spiritualize such truths away. Surely the Word of God means exactly what it says, and blessed is the person who in all simplicity accepts what God teaches. Emphasis should be placed upon the certainty of our Lord's return and the blessed practical effect of such a hope.

II. THE DAY OF THE LORD, (vs. 8-10.)

1. It has been said that God is never in a hurry in His actions, nor is He ever late in fulfilling His promises. He is always on time. The same is true in reference to the promise of our Lord's return. We may think, in our impatience, that the Lord delayeth His coming, but this is not so. Just at the right time He will come. It is due to our poor finite view that we imagine such a thing. God is the Infinite, Eternal One, and works in the light of eternity and not from the standpoint of man's short life. One day with Him is as a thousand years, and a thousand years as one day, (v. 8). He is not governed by time, His plans are eternal. 2. The reason for the seeming delay in the execution of God's plan is then stated. He "is not slack concerning His promises as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance", (v. 9). In these words we have declared the merciful disposition of God. The coming of the Lord will mean punishment for the wicked, (2 Thess. 1:7-9), and God takes no delight in judgment, desiring the salvation of men, (Ezekiel 33:11). 3. This does not mean, however, that judgment will be indefinitely postponed; the day of the Lord will surely come, when the wicked will suffer just retribution. This day in which we are living is man's day; when our Lord returns then will begin the day of the Lord, which will also be a day of blessing for His own, both Jew and Church, (Mal. 3:17, 18; 4:2, 3; Rev. 20:4-6). That day we are informed is to come "as a thief in the night" (v. 10), suddenly and unexpectedly, (I Thess. 5:1), and the end of it will be the passing away of the heavens and the burning up of the earth. The order of events at our Lord's coming is not here stated, but simply the result in reference to the heavens and the earth, possibly having the scoffers and their views in mind. Emphasize the necessity for constant readiness to meet the Lord, (Matt. 24:44).

III. HASTING UNTO THE COMING OF THE DAY OF GOD, (vs. 11-13).

1. On the foregoing teaching concerning the day of the Lord, the apostle bases an exhortation unto holiness of life. In the light of such a revelation he asks "What manner of persons ought ye to be in all holy conversation and holiness?" (v. 11). Sometimes prophetic truth is relegated to the realm of the speculative, and is not at all thought of as having a practical purpose, but when the reality of its truth grips our hearts

it affects our lives and influences us toward holiness. In the realization of the certainty of meeting God and in the light of the uncertainty concerning the time of such a meeting, our desire is to live a life of preparedness always. 2. The apostle continues the exhortation with the words "Looking for and hasting unto the coming of the day of God", etc. (v. 12), implying eagerness for the approach of that great event, and diligent conduct in doing the will of God in anticipation of it, particularly in the seeking for a gathering in of the lost. There is again a reference to the event of that day in the dissolving of the heavens and the elements, lest we are cheered with the promise of a "new heavens and a new earth wherein dwelleth righteousness", (v. 13). So we are led to look beyond the judgment to the blessed time when God's will shall be done among men and sin shall be taken away. Blessed indeed are the people of God who alone shall enjoy such a time. May the wicked repent of their sin before it is too late, for eternal punishment awaits them if they pass from this earth in their sins. Emphasize the necessity for holiness of character and diligence in service.

IV. BLAMELESS CONDUCT, (vs. 14-18)

1. The practical effect of prophetic truth is again emphasized in the following verses, where as those who are looking for the coming of the Lord and the fulfillment of its related events, we are enjoined to be diligent that we may be found of Him in peace; without spot and blameless, (v. 14). There is a possibility of the children of God becoming careless and living according to the old nature instead of in obedience to the Holy Spirit, and such an exhortation as this is needed, that we may not be caught unprepared and be ashamed at His appearance. The proper way is to live to please Him always, (Col. 1:10), and thus be in a constant state of readiness. Again it needs to be emphasized that diligence must be used if we are to live blameless lives, for we have arrayed against us the world, the flesh and the devil. We cannot live too close to God, nor can we obey Him too faithfully. 2. There follows another reference to the longsuffering of God, and a statement concerning Paul and his epistles, (vs. 15, 16). Concerning these latter it is stated there are some things in them hard to be understood. Even Peter has to acknowledge this, and we agree with him, while believing absolutely with him in the inspiration of the teaching, placed as it is upon the plane of the Scriptures. It is stated in reference to these Scriptures that the unlearned and unstable wrest them to their own destruction, implying that they strain and twist them to suit their views. And this we find is being done by so many these days. Not every one who quotes Scripture in support of his views is right, for even Satan is not averse to doing this, (Matt. 4:6). 3. A warning and exhortation conclude the epistle, (vs. 17, 18). We are warned to beware of false teaching. It is not to be trifled with. An attitude of antagonism to it is the only safe course. And "grow in grace" thus becoming stronger to resist all sin.