

The Gospel Witness

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

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CHOIR PRACTICE

This evening is what we should once of a day have called Wednesday night. But for years now Wednesday has dropped out of the days of the week for this Editor, and what used to be Wednesday night is now "WITNESS night".

Of course it is October, and the leaves are falling. As we write, we can hear the rain pelting down outside,—not as the "small rain upon the tender herb": we stated the truth when we said it is "pelting" down. What a night! Autumn is in the air. Its sounds fall upon the ear. And wherever we look, before or after sundown, there are evidences of "Fall". The gardener said to-day that the sap in the shrubs is pretty well down. All nature is putting off its beautiful garments, preparing to wrap itself in Winter's robe for a long sleep.

We are writing this article in the Editor's study in Jarvis Street Church. It used to be called "the Pastor's vestry", and was entered on Sunday, and perhaps about once a week beside. For some years now, it has been a workshop in daily use, adjacent to the general offices, where the merry music of many typewriters is heard from morning until night, as, in one form or another, they talk to hundreds, and sometimes to thousands, of people in all parts of the world.

But Wednesday is an off night in Jarvis Street Church so far as public services are concerned. It is something like washday in the domestic sphere, or like any other day when people get down to hard work, and do not welcome visitors. THE GOSPEL WITNESS is getting ready for to-morrow. Other workers have been busy with the Sunday School—we had almost said "drudgery"; but it is not drudgery to those who love it—we mean, the Sunday School routine work that must be done behind the scenes—very much as hard work must be done in the kitchen if guests are to be entertained at dinner.

But we hear strange sounds from the Lecture Hall. The orchestra is practising! We heard some time ago of an oriental prince being entertained in London by a concert given by a great orchestra composed of first-class artists. As the prince entered, the orchestra was tuning up, and presently played some of the masterpieces of the great composers. When the concert was about half finished the prince remarked that English music

was very different from that to which he had been accustomed. But one piece the orchestra had played he enjoyed very much because it reminded him of the music he heard at home. Several pieces were repeated in order to enable him to identify his favourite, but to no avail.

Midway in the concert the orchestra paused for rest, and the auditors all felt free to talk. In a few minutes more a violinist began to tune his instrument, then another, and another. Soon they were all similarly engaged; whereupon the prince exclaimed, "Ah, that is it; that is the piece I like so well. That sounds very much like I hear at home"!

The Jarvis Street orchestra were tuning up a little while ago: now they are playing. But we notice that occasionally they come to a sudden stop, like a motor car when the red light comes on. Then they begin again. A moment ago they were practising the Hallelujah Chorus—rather ambitious, we should say. No; it is not easy either to say or play "Hallelujah" properly. And to play it in chorus—and to play it in *the* chorus—is an achievement. Our orchestra is improving—and just to keep them humble, we admit there is still room. But this wet night the members of it have come, some of them, from long distances just to practise.

But what is that we hear from another room? We hear singing. It is the Jarvis Street choir. They too are practising. But they and the orchestra, as it happens, are not practising the same tune! Happy people that they cannot hear each other as they practise! Pity the poor Editor who must listen to both at the same time. Do not misunderstand. Both are good, of course, excellent in their way, and greatly improving; but when stringed instruments and wind instruments of various sorts are practising in one room, and human voices are practising in another, sufficiently removed from each other to avoid interference, but sufficiently near for all these different and differing sounds to break in a conglomeration of discords upon the Editor's ear—to be in the room with the orchestra while they practise would be interesting and entertaining, or, to be in the room with the choir while they exercise their vocal powers would be equally entertaining, but to be removed from both, while near enough to hear them all, is—well, interesting, to say the least!

Let no one suppose that either the choir or the orchestra is less than splendid. They both shine. We got a letter from one of our radio hearers in Kentucky, saying she had reluctantly turned off her radio in the midst of our service to go to her own church. When her Pastor came on the platform he told his people he had been listening to "the great choir of Jarvis Street Baptist Church, Toronto!" And he was quite right.

Why are we writing thus? What are choir and orchestra doing? Getting ready for Sunday. And when Sunday comes there will be a great congregation. The choir will be in its place, with robes and caps; the orchestra will be in its place; the organist at his console; the conductor before them all. Choir, organ, orchestra, and congregation, will sing, we hope and believe, in glorious harmony, to the praise of God.

And is not that a parable of life? "There remaineth therefore a keeping of the Sabbath for the people of God." Some day we shall all serve God day and night in His temple. Some day we shall all sing in the choir. And what a choir that will be! Ten thousand times ten thousand, and thousands of thousands. And we shall sing the Hallelujah Chorus. Yes, we shall sing it as it has never been sung on earth. What a Sabbath-keeping that will be when every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall be heard saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

But if we are going to have that glorious service of worship in the heavenly temple by and by, we shall have to have our "Wednesday nights" and our "WITNESS nights" here. Yes, there must needs be much tuning done. And sometimes the music will be cut short when but a bar or two have been played; while the phrase is as yet incomplete, the Conductor will make us play it all over again.

A few people are able to play on many instruments, but if a man becomes absolute master of one he will do very well. And so, whether it be brass, or wood, or strings, they must be tuned, and must play in the same key, and be obedient to the Conductor's beat.

And as for the choir, they will have to practise too. What discipline we all need! What magpies and chatterboxes we all are! But while we are practising, what a medley of sounds! How full of dissonance and distracting sounds the air seems to be! Who would pay money to "listen in" while different bodies thus practise? But how many of us are willing to give ourselves to such laborious practice as is necessary to fit us to sing in the heavenly choir?

Perhaps the falling leaves, the falling rain, and the autumn winds, are almost as disconcerting as the other conflicting sounds. But even these are necessary to the freshness and beauty and fruitfulness of the glorious spring that is to be. Here in this study in years past we have had Deacons' meetings, and various other Board meetings. We thank God that for years now such meetings have been an unmixed joy, but some years back, when we refused to sing to McMaster's tune, some meetings were rather like an orchestra tuning up. But these conflicts for the faith, these times of tempest and of war, now happily behind us, all have

their place no doubt in the business of getting ready for *the* Sunday, for the eternal Sabbath-keeping.

To-day we were in the hospital, and saw one of our dear brethren upon his back, and in much pain. We wonder if a violin string could speak, what it would say to the "operation" of being tuned? "Whom the Lord loveth, he chasteneth." Affliction and sorrow, so far from being marks of divine displeasure, are more often evidences of the special favour of the Lord. It is the violin that is to be used in the great concert that is tuned up. Others may be left lying with loose strings, for they matter very little.

What have we been saying this rainy night with all these divers and diverse sounds flooding the room while we were trying to think? Nothing more—indeed much less, and yet in principle the same—than that which Paul said in the long ago, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Therefore, brethren, thank God for Wednesday practice nights!

MEN OF SOUND PRINCIPLE!

Some years ago a newspaper man who had worked on some of the great New York papers at the time of the Civil War told us of the formation, about that time, of a certain political party in the United States. He said that at a great meeting in New York an opponent of this party, referring to the new party, said, "I will say this for the new political party, that is composed of men of sound principles, men who are so devoted to their principles that they will not surrender them for anything. Their principles are seven, namely, five loaves and two fishes."

We regret to be compelled to acknowledge that some men of just such sound principle find their way into the gospel ministry. Five years ago the Union of Regular Baptist Churches of Ontario and Quebec was formed for the purpose of conserving and propagating evangelical principles as historically held by Baptists. At that time the men who were mobilized under the Union's banner professed to be devoted to the principles of Evangelical Christianity. Even five years ago, to men of discerning minds, there was not the shadow of a doubt as to the Modernism of McMaster University, a Modernism which had permeated all the Boards of the Baptist Convention of Ontario and Quebec. But if that Convention was Modernistic five years ago, it is far more pronouncedly so to-day. If there was any sound reason for leaving the old Convention, there is a hundredfold more reason for staying out of it.

We are informed that from Brantford and East Zorra certain Pastors formerly with the Union are endeavouring to return to the old Convention. We venture to say that any Pastor who would now return to the old Convention are men of sound principle within the meaning of the story we have told in the beginning. If they go to the old Convention, they go only because their brethren of the Union have weighed them in the balances, and found them utterly wanting.

We would respectfully suggest to the friends of the old Convention that before giving such Pastors the hand of fellowship, they would be wise to have them inter-

(Continued on page 7)

The Jarvis Street Pulpit

"HOW ARE THE MIGHTY FALLEN!"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 23rd, 1932

(Stenographically Reported—Broadcast over CFRB, 690 k.c.)

"How are the mighty fallen, and the weapons of war perished!"—II. Samuel 1:27.

It would be difficult to find in any literature anything to surpass, in strength and beauty, David's immortal elegy on Saul and Jonathan. It is impossible to appraise its sentiment without some acquaintance with its history. Saul, as you know, was the first of Israel's kings, and David, the son of Jesse, was divinely chosen to be his successor. Saul, in anticipation of that day, and because of David's present popularity, was filled with jealousy, and sought on every possible occasion, and by every means, to destroy him.

David has just been informed of the death of Saul, his worst enemy, and of Jonathan, his best friend, on Mount Gilboa, in battle with the Philistines. Instead of rejoicing at the news brought to him by the young Amalekite, he is obviously filled with sorrow, and laments the death both of his enemy and of his friend, in these words: "The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

What explanation can you offer for such an eulogy as that pronounced upon such a foe as Saul had been? Was it that David mourned over Jonathan? I think he did. I think there was an element of genuine sorrow in this expression. He mourned the passing of a true friend and a valiant soldier.

But it was not on that account alone that David thus lamented. He was a thorough soldier; he was accustomed to the vicissitudes of war; he knew that victories could be purchased only at a price of blood, and that often the fortunes of war visited even righteous causes with a temporary defeat. It was not likely that such a valiant soul as David would give way to excessive grief. I think he would be rather like the French general who in the midst of the Great War, on being informed of the death of his son, said, "I could give nothing better to my be-

loved France than that"—and went on with his task. Life is full of difficulties, full of sorrows and of grief. We must meet these experiences, and bravely carry on.

But there was something else in this lamentation. David mourns because of the element of needlessness in it. It was something that was obviously unnecessary. There was such a wanton, wicked, waste of mighty potentialities that it involved a moral tragedy, an unnecessary humiliation, a disaster of the first magnitude. He speaks of the greatness of Saul and of Jonathan, and mourns that even the "mighty are fallen, and the weapons of war perished". He celebrates in this marvellous eulogy of Jonathan, his lost friend, a great, an almost unprecedented, calamity. He looks upon Saul as one who has made an utter wreck of life, who has failed in the fulfilment of the divine purpose, who has everywhere just missed the mark.

Life is full of such miscarriages. We have what I may venture to call our legitimate Gilboas. We must fight. We must suffer. We must pay the price of our successes, in some form or another, in blood. When it can be said of a man, as it was said of David, that he "served his own generation by the will of God, and fell on sleep", our Gilboas are moist with dew, which turn their blood-drops into rubies. Then our Gilboas become Golgothas, scenes of service, and of sacrifice, exemplifications of vicarious redemptive principles.

Such was the death of Wolfe at Quebec. Such was the death of Brock at Queenston, of Nelson at Trafalgar, and of our own valiant Canadian dead, some of whose names are inscribed on that tablet to my left. Men in all walks of life have gone down into the dust of death, that principles of righteousness, and truth, might be perpetuated.

But it is not of such sacrificial service and heroism I speak to-night: it is of life's disasters, of the reckless, wanton, waste of potential powers, of the men who throw their lives away, who waste the abilities that God has given them. Then "the mighty are fallen"; then their shields are vilely cast away; then the weapons of war perish with no worthy achievement to their credit; and the Sauls are dishonoured and mutilated by the Philistines as though they had not been anointed with oil.

I.

Look this evening at SOME EXAMPLES OF THE POTENTIALLY MIGHTY. Such an example is furnished in the record of Saul. While he began life obscurely, he was evidently a man of great natural abilities. He was not born amid the glitter and glamour of the palace. He was known in early life only as Saul, the son of Kish. But when discovered, and ordained of God to the exalted position of king of Israel, there was so much that was kingly about him, he was possessed of such great

natural powers, that no one discerned any incongruity between the character of the man and the exalted station he was called to occupy. One had only to look at Saul to feel that he was born to be a king: "From his shoulders and upward he was higher than any of the people". And when first they saw him they cried enthusiastically, "God save the king."

In the beginning of his career Saul had many victories to his credit. Many achievements were written down as having been accomplished by his hand. He became famous in Israel, so that the people felt his appointment to the throne was singularly appropriate. It is because this man, born with such kingly qualities, and who might have been so serviceable to his nation is thus prematurely laid in the dust of death, that David exclaims, "The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

I know that morally and spiritually we all occupy the same level: "All have sinned, and come short of the glory of God." But it is folly to say that all men are born equal: they are not. That is an entirely false doctrine. Some men come into the world with rich natural endowments, with great potentialities which separate them from their fellows, and mark them out from birth for a career of distinguished usefulness. There are others, who while their souls are equally valuable, are devoid of such inherent qualities of greatness as belong by birth to others. It is folly, I repeat, to say that all men are of equal capacity. Some are born to lower rank, and all the colleges and universities on earth can never make them really great. They may be improved. Their limited powers may be developed. But they can never be kings; for they have not a brow that can wear a crown, nor a hand that can sway a sceptre.

On the other hand, there are men possessed of great natural powers for which God will hold them responsible.

Do not suppose for a moment that sin consists in yielding to vulgar and sensuous impulses. Do not suppose that he only is a sinner who gets drunk, or who steals another's money. Of course these things are sinful, but sin is more than that. Sin is missing the mark. Sin is falling short of the full realization of the possibilities of life. Sin consists in a failure to dedicate all our powers to the service for which they were divinely created.

Let not the young man who finds himself at the head of his class boast of his superiority. Let his superior gifts rather humble him, and make him to feel the greater responsibility which is his. Let not the man who inherits large wealth, without effort of his own, pride himself on his possessions, nor call his lands after his own name, nor inwardly imagine that his house will continue for ever. That larger possession puts upon him a commensurate responsibility. Whoever is called to occupy a larger position in life, must recognize that privilege always involves responsibility.

The tragedies of life are often in that direction,—not in the life of the man who did not use his powers, but of him who wantonly threw them away. The shield of the mighty is not broken in legitimate warfare: it is vilely cast away as though the mighty warrior had not been anointed with oil. That is the tragedy David deplores, that is the disaster he laments, that such great powers should be wrongly directed.

Saul furnished an example of the man of great natural powers, who is *so providentially circumstanced that he may exercise his powers to the full*. It may be that some

flowers are born to blush unseen, it may be that embryonic statesmen and public servants of various sorts are cut off early in life, before they have had opportunity to develop, to exercise, or even to display their powers. But here is a man who was placed under the greater responsibility because, to his natural abilities, were added great opportunities for service; by providential arrangement he was exalted to the throne. He wore the crown; he swayed the sceptre; he was brought by divine providence to be a leader and commander of the people.

I have known some young men who had to struggle hard to find an opportunity in life. Born of poor parents, beginning life in the most abject poverty, they have had to fight every inch of the way to make anything of themselves. But here is another naturally endowed above his fellows, with great intellectual and moral capacities, with an unusual natural force of personality, a man who is obviously designed to fill a large place in life, with this additional advantage, that his father pays all his college expenses, and when he is graduated, gives him a position in life, and starts him, if I may so say, half way up the ladder of renown while others are wearily struggling to get their feet on the first round of it. What a responsibility rests upon a man who has the advantage of circumstances favourable to the development of his character, and to the use of all his powers! How many such have fallen! How many have we all known or observed, who had every opportunity to succeed, of whom it may be said, "How are the mighty fallen, and the weapons of war perished!"

Added to these two great advantages, Saul further illustrates *the advantage of early religious training*. He had a knowledge of God from his youth, and an opportunity for a clear vision and appraisal of the spiritual values of life. It is a tragedy when children are born into godless homes, when the little ones are never taught to pray, when their mother never tells them the sweet stories of the Bible at eventime, when they are never reminded of the gracious words of the children's Saviour, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." What a loss that is! What a fearful handicap in life!

I saw in last evening's paper in the heading of a despatch from Nova Scotia, in connection with some children being brought into court to give evidence, that when they were asked if they understood the nature of an oath, they confessed they had never heard of the Bible or of God,—and that in a so-called Christian country. But we have not to go to the Maritimes to discover that condition, for we are not one whit better in Toronto. I can find, within fifteen minutes' walk of this sanctuary; scores of children who live in utterly prayerless and godless homes. God have pity on them—and upon us if we allow them so to remain!

But I speak to some this evening whose minds, even as I speak, are thronged with holy memories of the home where God was honoured, and perhaps they think just now of some who are no longer here,—

"Break, break, break,

On thy cold gray stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me.

"O well for the fisherman's boy,
That he shouts with his sister at play!
O well for the sailor lad,
That he sings in his boat on the bay!

"And the stately ships go on
To their haven under the hill;
But O for the touch of a vanish'd hand,
And the sound of a voice that is still!

"Break, break, break,
At the foot of thy crags, O Sea!
But the tender grace of a day that is dead
Will never come back to me."

Father and mother have gone, but they did their best for you, young man. They tried to teach you to lay all your splendid powers at the feet of the Lord Jesus Christ,—powers that are yours because of the pure blood that is in your veins, given you by godly parents, and perhaps by a long line of godly ancestry. You have a splendid physique, vigorous mental capacities, you suffer from no handicap whatever; and from the beginning your life was flooded with the light of the gospel to teach you how to put those splendid abilities to the highest and holiest uses. But alas! for the Sauls, for the mighty who have fallen, and for the weapons of war that have perished, for the lives that have been wrecked so needlessly, so wantonly, for the shields so vilely cast away!

II.

Let me utter a note of warning as I ask you to observe how THE POTENTIALLY MIGHTY CHALLENGE THE ALMIGHTY, for mighty as a man may be, there is Another far mightier than he. We live in a universe of law and order; and over and above all earthly governments this is an ordered world and an ordered universe in which every atom is subject to the reign of inexorable law, behind which is the will of an infinitely, absolutely, holy Law-Giver and Governor. And no one may vilely cast his shield away without giving an account therefor.

Let us look then at the case of Saul before us this evening. Men who thus use their gifts challenge God. All men thus challenge God *when they prostitute divine gifts to other than divine ends*. Look at that highly gifted man, Saul, the son of Kish. He is called to the throne to be a servant of the people. Exalted position, while affording large opportunity, involves always great responsibility. What a mighty man Saul might have been to the end of the chapter! What a splendid chapter of history his biography might have been had he not wasted his substance with riotous living!

Analyze the character of Saul, and you will discover that his position, instead of humbling him, made him proud—and "pride goeth before destruction, and an haughty spirit before a fall". Instead of serving the interests of the people, and of the state, he subordinated all the interests of the people to his own selfish purposes. The throne was nothing more than a seat of authority. The resources of the kingdom were there to be exploited in his own interest, and for his further advancement.

Even *natural relationships were made to take a second place*. What a wonderful son Saul had in Jonathan! How many a man would have been proud to have said, "This is my son."—a man without a stain upon his escutcheon, a man of utterly blameless character, yet abhorred as a reprobate by his father: "Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion . . . for as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom." Instead of using Jonathan's great capacities as they might have been used,

joined with his own powers, in the service of God and humanity, he asked that this splendid young man should prostitute his gifts also to the furtherance of Saul's advancement, even although that necessitated the wanton destruction of David.

It is a terrible offence for a man to involve another in his transgression. It is a heinous sin for one to drag another down by his sin. Some father and son are now listening to me over the air perhaps who have not been to church for many a year. They thought to prosper, they thought to become rich. The young man in earlier life had noble aspirations and high ideals which his father's covetousness perverted, and turned aside from their high and noble uses. He took the son into partnership—and his son has become just as dishonest as he; and while the business has not crashed as yet, they are fearful that any day it may crash, and they themselves will have to face the day when the perfidy of father and son shall be revealed. What a horrible crime for a man of great ability to use his powers to corrupt his own family and make his children partakers in his own sin.

I speak to some man who, while, he may not occupy an exalted position, is equally guilty. All his children have ever learned from him is the oaths that have fallen from his polluted lips. The day will come, my friend, when you will wish that you had never been born, that you might have been spared the agony of knowing that the children who owe their life to you have been brought to ruin by your influence. Oh the Sauls who seek the ruin of their own Jonathans, who subordinate the nearest and dearest relationships of life to their darling passion for the preeminence of wealth and position in this life!

God be thanked that Saul had a son who would not yield to his father's temptation, who was proof against all the seductive influences of the garish and transcient world about him, and who stood like a rock against all his father's suggestions.

What a friend Saul had in David! What use he might have made of that friendship, and of that friend! A purer soul never lived than David, the son of Jesse. How valiantly he went out against the Philistine! How gloriously he won the victory that day, asking nothing but the satisfaction of duty well done. And because Israel's maidens, "with tabrets, with joy, and with instruments of musick", sang in honour of the national hero, "Saul hath slain his thousands, and David his ten thousands", jealousy gripped the heart of this otherwise mighty man, and he vowed the destruction of his best friend.

Oh the men who will use everything—and everybody—for their own purposes. Friends mean nothing to them. Of loyalty—they know nothing except loyalty to themselves. They would drive everybody to perdition if they could have their own way, only by so doing.

Lightly did Saul hold by that most valuable of all possessions, the friendship of a true man. He sacrificed it. And it was the man who would have helped him, it was the man who loved him, the man who had restrained himself even when he was delivered into his hand again and again, who now laments over his fall, saying, "How are the mighty fallen, and the weapons of war perished."

God is set at defiance by *the man who sets the current of his life in opposition to the divine will providentially revealed*. Saul knew that his crown was not given him for self-adornment, he knew that his sceptre was not intended for a plaything: he knew that he was brought

to the kingdom for some high and holy end; and yet he set himself in opposition to that divine purpose. And it is given every man to know something of the possibilities of life. You know, young man, that sin does not consist solely in what we recognize as immoral acts. A man may be honest, and clean of hand, of tongue, and life, and yet be a great sinner. The man who ignores the divine purpose, who misses the opportunity for unselfish service, throws down the gauntlet to God, and throws himself upon the thick bosses of the buckler of the Almighty.

To sum it up, *he contends against the nature of things*, he puts himself in opposition to the nature of things, with the result that every law of God is in opposition to him. The law of sacrificial service is wrought into the very fabric of the universe. You cannot have a tulip unless you plant the bulb from which it grows. It is contrary to the nature of things for anything to exist for itself alone. Vicariously everything that lives, lives by another's death, and reaches its highest development by what it gives to others. There is a sense in which nothing in all the realm of nature can be pure, and true, and beautiful, until it is born again from its own grave. Evermore the crown of God's harvest is life out of death: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

What seem to be the paradoxes of life are really essential truths. The way to save your life is to lose it. The way to be exalted is to humble yourself. The way to become a mighty sovereign is to become the chiefest servant. The way to be a real millionaire is to give everything you have away. There is a chance for you! The only way we may own anything is by giving it away: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." The life that is dominated by such a philosophy as Saul's is set against the nature of things, and is inevitably doomed to defeat.

So do men mobilize all their faculties, so do they train and discipline them, not with a view to serving their fellows, not with a view to bringing glory to God, but with a view to serving themselves. I said life is full of paradoxes. So it is. If you spend your life in the service of other people, you will probably depart this life without recognition or reward. If you live for yourself alone the principle is forever true, as set out in Holy Writ, "Men will praise thee, when thou doest well to thyself." The most popular men of the day, almost invariably, are the men who live for number one. Their maxim is that they do everything with a view to bringing the greatest good to the greatest number—and the greatest number is always Number One. For that they live, and have no other object in life.

You know what I mean? There are men to whom you would never dream of going if you needed help. There are men of whom you would never ask a service. They would smile upon you, and express regret that their pre-occupation prevented their helping you.

I am ashamed to acknowledge it, but I must. I have observed that especially in the ministry. The ministry of the gospel has many just such tragedies as that of Saul. There are men of mighty power, men of great opportunity, men of great enlightenment, who use their pulpit and the church they profess to serve mainly that they may spread their peacock feathers, and enjoy the

admiration of the crowd. God give us grace to be willing to fall into the ground and die, that in God's great day that is surely coming, we may not, stand before Him alone.

III.

I want you to note, finally, *HOW INEVITABLY IN SUCH CIRCUMSTANCES THE MIGHTY FALL, AND THE WEAPONS OF WAR PERISH*. To fail of the divine purpose in life, is to fail utterly. Many men whose names appear in "Who's Who", many men who are spoken of with admiration and acclaim, because they have attained to great prominence in business and professional life, and are appraised by the world as eminently successful, have yet failed in the fulfilment of the divine purpose. If you and I fail to do the thing that we were put into the world to do, whatever else we may accomplish, we fail. Nobody buys a motor car as an ornament. The body of it may be very fine. The nickle may shine so that you do not need a mirror, and the ladies can leave—what do you call their little cases?—is it "compacts"?—at home. But who wants to spend money on a motor car to look at? If it will not go, it is not worth five cents of anybody's money. It is made to carry you somewhere, and to bring you back again.

If I go into a doctor's office because I am ill and need his professional services, and I find his photograph on the wall, and many diplomas certifying to his attendance at many colleges, but discover that he has no discernment, no skill as a physician, of what value is he to me? I do not call upon him to say, "How do you do?" I go there for him to do something for me. If he cannot do that, what is the use? "If the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Saul was anointed with oil to rule God's people, to keep them in the fear of God, to make the kingdom of Israel a righteous nation. He caused it to become the very reverse. If we fail to fulfil our function as Christians, if we fail to minister to our own generation, then we have failed altogether. If this evening I had power to interest and entertain you, and help you to while away what otherwise might have been a tedious hour—I know I can not, but if I could send you away saying, "I have had a most interesting and entertaining evening"—if you could say all that, and I had not got at heart and conscience, if I did not make you feel that God is real, and that the judgment is coming, and that you must give an account of yourself to God, I might better not have tried to preach. I care not what you think of me. I am not concerned about my reputation. I have none! I had once! I was once eminently respectable, and Pastor of the premier Baptist church of the Dominion of Canada. I am still Pastor of the same church—and it is far greater and more influential than it was then. But we live in a day when men do not want to hear the word of God that cuts them to the heart, and brings them in repentance to the feet of Jesus Christ. If God in His mercy should use my poor words to accomplish that great desideratum in anybody who hears me here or over the radio, then I shall thank God that I have not thrown this opportunity away. Oh to live so that we may fulfil our task in this generation!

To substitute our own wisdom for divine revelation is always to court failure. Young man, how I wish I

could bring you back to your mother's Bible! How I wish I could free your mind from this vain deceit, these false conceptions of life, that you might come back to the Book of wisdom! Let God speak to you, and let Him fashion you to His will.

To cherish an evil affection always brings the Sauls to Gilboa's dewless mount. Saul ought to have been too big to be jealous. He ought to have been, but he was not. Jealousy is the vice of a little soul. Saul ought to have gloried in David's popularity. He ought to have rejoiced in his achievements. He ought to have been glad that there was another even greater than he, to step into his shoes, and take the sceptre from his hand. Instead of that, he admitted that jealousy to his heart, and it was like a cancer gnawing at his very vitals, gripping him, impoverishing him, at every point, until at last it brought him down in ruin at the battle of Gilboa's mount.

A traveller in a western state was attracted by a majestic eagle as he took off from the mountainside. He saw him spread his mighty pinions and fly away toward the sun. A glorious flight it was. The traveller paused in his walk that he might watch this monarch of the skies. The eagle soared higher and higher, until he seemed but a speck in the heavens. Soon the traveller observed him coming down again. As he came within the range of vision he seemed not to be flying as evenly and strongly as before. His wings were not even in their motion, and he appeared to be struggling. At last he lost control altogether, and came crashing to the earth not very far in advance of the traveller's position. He went toward where he had seen the eagle fall, and as he reached the carcass of that mighty bird he saw a snake unwrap itself from that majestic creature and wriggle away in the long grass. He had carried the snake with him in his attempt to fly toward the sun, but it brought him down at last.

You cannot cherish a darling sin and fly heavenward with it. The eagle must come down again: "How are the mighty fallen, and the weapons of war perished."

What, in essence, was Saul's chief fault? What was his supreme error? The great mistake which Saul made was turning his back upon the son of Jesse, and treating his best friend as though he had been his worst foe.

Ah yes, we have made many mistakes, but the crowning mistake, my dear friends, is to look upon great David's greater Son as one Who comes to us to extract the sweetness from life, to take away our joy. Our greatest mistake is to believe the devil's lie voiced by the demoniac at Capernaum, "Art thou come to destroy us?" Jesus Christ does not come to destroy. David would never have destroyed Saul. Had he only taken him to his heart, had he received him as a friend, had he permitted himself to come into harmony with the divine purpose, his sun might have gone down in splendour, and his life's day have finished in a blaze of glory. Browning interprets the tragedy of Saul by putting into David's mouth words like these:

"'Tis not what man Does which exalts him,
but what man Would do!
See the King—I would help him but cannot,
the wishes fall through.
Could I wrestle to raise him from sorrow,
grow poor to enrich,
To fill up his life starve my own out, I would
—knowing which,

I know that my service is perfect. Oh, speak through me now!

Would I suffer for him that I love? So wouldst thou—so wilt thou!

So shall crown thee the topmost, ineffablest, uttermost crown—

And thy love fill infinitude wholly, nor leave up nor down

One spot for the creature to stand in! It is by no breath,

Turn of eye, wave of hand, that salvation joins issue with death!

As thy love is discovered almighty, almighty be proved

Thy power, that exists with and for it, of being Beloved!

He who did most shall bear most; the strongest shall stand the most weak.

'Tis the weakness in strength that I cry for!

My flesh, that I seek

In the Godhead! I seek and I find it,
O Saul, it shall be

A face like my face that receives thee,
A Man like to me.

Thou shalt love and be loved by for ever:
A Hand like this hand

Shall throw open the gates of new life to thee!
See the Christ stand!"

There is no way of victory but through the reception of the Lord Jesus Christ. There is no way of balancing the books, of making up life's deficits, but by coming to the place called Calvary where the blood of Jesus Christ, God's Son, cleanseth us from all sin, cancels all the past, and the Spirit of God takes possession of the soul, thus renewing sinful natures, and forms Christ in us: for "Christ in you" is the only hope of glory.

Let us pray: We thank Thee, Lord, that though we have all sinned, Thou art still merciful, Thou art ready to give to every one of us a new beginning this evening. How great is Thy mercy! Thou hast made it possible for us to be born again, and as new-born babes to begin life anew. Thus, trusting in Christ, we shall come at last, robed in His perfect righteousness, to stand without fault before the throne of God. Bless every hearer within these walls, and every one who has heard this service by radio. We beseech Thee, O God, let Thy Spirit speak to all. May this night be a night of salvation to a multitude of people. Amen.

MEN OF SOUND PRINCIPLE!

(Continued from page 2)

viewed by the Credential Committee, and if the Credential Committee desire information as to why these Pastors have left the Union, and are seeking admission to the old Convention, the Union, or the churches with which some of these Pastors have been connected, would be well able to supply them with the information needed.

We write thus only with a desire to save others from our own sad experiences, and to prevent, if possible, a repetition of the wrecking process which these men have followed in the churches they have destroyed in the Union of Regular Baptist Churches of Ontario. A word to the wise should be sufficient.

RADIO ECHOES.

Orangeville, Ont.
October 23rd, 1932.
"Dear Mr. Brown:
"I have just been listening to your exceptionally good broadcast this evening. 'Wonderful' surely is the word to use in describing the sermon of this evening, respecting the mighty having fallen and the weapons of war having failed. It thrilled me. What a preacher, and what a mind! We cannot but feel that the word to-night will be more abundantly blessed of God, and bring forth fruit to the glory of our God. The story of the eagle I never heard before, but it was a grand climax to illustrate the whole sermon.

"The appeal to young men and women too was all that could be desired. It was all very precious gospel, and we praise God for it.

"Enclosed please find \$1.00—the last I possess, for the work. Just a mite, and glad to give it, for it is the only way to become rich with the riches of Him Who became poor for our sake that we, through His poverty, might become rich."

Northmount, Ont.
October 9th, 1932.
"Dear Sir:
"Kindly send me a copy of your wonderful sermon of Sunday evening, October 9th, which I heard over the radio."

Athens, Pa.
October 10th, 1932.
"Dear Dr. Shields:
"Sunday week ago we turned on our radio and heard Jarvis St. Church. It was a pleasant surprise, for we did not know you were on the air again. You may be sure as old friends we turned on again last night.

"Perhaps you have forgotten us? We were missionaries in South India under the American Baptist Society, retiring in 1928. We enjoyed THE GOSPEL WITNESS in India. Our eldest son is an active missionary, holding on at our old field. If at all possible I wish you would send him THE GOSPEL WITNESS with sermon preached last night."

Toronto, September 26th, 1932.
"Dear Dr. Shields:
"I am enclosing postal note for \$2.00, and deem it a sacred privilege to continue my contributions as before. I often wonder, Dr. Shields, if in your busy life you realize what you mean to the people, not only to your own, but to thousands who have never seen you. I received a letter from my daughter who lives in New Haven, Conn. They listened in last Sunday and heard every word. They joined in the hymns there, as we did here; see how your service brings us together, though separated by many miles."

Thamesford, Ont.
October 6th, 1932.
"Dear Sirs:
"Enclosed find order for \$10.00 to be used for your radio ministry, and may God abundantly bless it and save many precious souls through it. I was glad to see letters printed in THE GOSPEL WITNESS. It gives encouragement to those behind the work, that they may not be weary in well doing.
"May the Lord bless the Pastor of Jarvis Street Church and all connected with it."

Iowa, October 9th, 1932.
"Radio Station CFRB,
"Toronto, Canada:
"I listened with great pleasure this evening to the Baptist Church service which you broadcast, and being an organist myself, I was especially impressed with the beauty of the sermon preached. Therefore I was happy to hear your announcer state that it would be possible to obtain a copy of the sermon."

Johnson City, N.Y.
October 2nd, 1932.
"Dear Dr. Shields:
"Two weeks ago to-night it was our privilege to hear you preach on 'The House of Rimmon', which we enjoyed very much. I understand that your sermons are published in a magazine, and should like very much to have a copy. Please send me the magazine, with subscription price."

Watertown, N.Y.
October 23rd, 1932.
"Dear Sirs:
"I wish to express my appreciation of your service which I have enjoyed over the radio. Many Sunday nights it has

been my privilege to listen in, and I have been greatly benefited thereby. The singing and inspiring messages given by your Pastor have been helpful to me and my family. We had missed the service conducted by Dr. Shields, and were glad to learn you were on the air again. Will you please send a copy of to-night's sermon?"

Toronto 9, Ont.,
October 23rd, 1932.
"Dear Sir:
"Your service very much appreciated, and would enjoy reviewing it in THE GOSPEL WITNESS. Accept my thanks in advance."

Galt, Ont.
October 11th, 1932.
"Dear Sir:
"I always enjoy your service, and should be very glad if you would send me a copy of your sermon. I love to listen to your service. I am seventy-two years old, and blind."

Roslyn, Pa.,
October 16th, 1932.
"Dear Brother in Christ:
"While I am writing this, you are singing 'Crown Him Lord of All'. I hear it just as plainly as though being sung here."

Onarga, Ill.,
October 10th, 1932.
"Gentlemen:
"It was my great pleasure to tune in my radio to your regular Sunday evening church service last evening. It brought a great blessing to my soul, and I would like very much to have a copy of the sermon. Praying for God's continued blessing upon your splendid services, I am."

Penticton, B.C.,
October 5th, 1932.
"Dear Dr. Shields:
"Enclosed find a gift for the radio fund. Will send more later if possible. I am sorry that we have never been able to get your station, but want to have a share in the work."

Cobourg, Ont.,
October 12, 1932.
"Dear Dr. Shields:
"Please find enclosed money order for \$10.00 for radio."

St. Catharines, Ont.,
October 10th, 1932.
"Dear Dr. Shields:
"I enjoyed your last evening's sermon greatly, and would appreciate a copy of the whole sermon in THE GOSPEL WITNESS. I consider the sermon well worth perusing and passing on to my friends."

_____, N.Y.
"Dear Dr. Shields:
"One of our deacons testified last week that he remained home last Sunday night and greatly enjoyed Dr. Shields of Toronto, over the air. To that I replied, 'If the deacons of the _____ Church continue to remain home to hear Dr. Shields we will have to see that Dr. Shields got off the air!'"

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OUR FIFTH ANNUAL CONVENTION.

The Fifth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec was surely a Convention of Conventions. It was a departure from the formality which is usually associated with Convention sessions, and gave opportunity for a great time of fellowship.

It was a Convention with a theme, and from the first session until the closing emphasis was given to the place and doctrine of the church in the New Testament. Such a theme, linked with the desire to find the mind of God, and to have His guidance upon all problems, brought every discussion into its proper place, and resulted in a time of unprecedented blessing.

The Convention was prepared for by prayer. The people of our churches very definitely sought the Lord concerning it, and we trust that something of the inspiration of those meetings can be broadcast in this brief report.

From the pre-Convention meeting on Tuesday afternoon, October 18th, blessing was experienced. Throughout the sessions there was a consciousness of the Lord's presence and the fulfilment of His promise, "Them that honour me I will honour". All that had been accomplished during the year was reviewed with thanksgiving, and plans for the coming year were laid.

The Pastors' and Deacons' Conclave.

The meeting arranged for Tuesday afternoon was primarily a meeting for the Pastors and Deacons. Its object was to bring into closer fellowship those who had common problems. Rev. P. B. Loney, Pastor of the Runnymede Road Church, Toronto, occupied the chair and led the meeting. At the outset, he explained that there was no set programme, and after prayer and Scripture reading, he directed the discussion, introducing it with a few remarks on the experience of the Apostle Paul, who, writing to the church at Corinth, possibly one of the most promising of the churches and yet sadly hindered in its work, said—"Beside those things that are without, that which cometh upon me daily, the care of all the churches". With these words those who had the care of the churches were encouraged. Difficulties which presented themselves to Pastors and deacons were frankly dealt with and considered in the light of the written Word and the principles operating therein. The realization that God was in the midst of His people, guiding, strengthening, and overruling, was a source of rejoicing, and brought to a close a meeting which left joyous memories, and saw hearts prepared for the fellowship which was to follow in the Convention sessions proper.

The First Convention Session.

By the hour of 7.30 Tuesday evening, October 18th, a goodly number of delegates and visitors to the Fifth Annual Convention had gathered in the Jarvis Street Baptist Church, and a devotional period, led by Rev. Leander Roblin, of Otterville, presented an opportunity for prayer, and testimony. In this gracious way the first Convention Session was ushered in.

The Fifth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec! Are not the very words, "Fifth Annual Convention", expressive of accomplishment? Our hearts should be filled with thanksgiving as we ponder all that the Lord has done for us since the organization of our Union on the 19th day of October, 1927.

The convening of the churches for their Fifth Annual meeting was not without significance. The year 1931-1932 covered a period when there was much distress, and the depression seriously affected contributions, but messengers from the churches came up to the Convention expectantly and there was no disappointment. From session to session hearts were thrilled with the messages which were given and the note of earnestness which could be detected as every speaker testified to his conviction concerning the opportunities which lay ahead, or told of the progress that had been made.

There have been Conventions which have needed the presence of outstanding visiting speakers to attract visitors to their meetings, but the Union of Regular Baptist Churches of Ontario and Quebec had large representations from the churches and many visitors at each session, and yet its own men, its own missionaries and its own students, brought the messages.

The first Convention Session not only saw the appointment of the committees necessary for the orderly conduct of the session, but at that session an amendment to the Tentative Constitution was proposed, considered and accepted.

Section 8, subsection (a) formerly reading

"The officers of the Union shall be: a President, two Vice-Presidents, Secretary, Treasurer, and sixteen other members, elected by ballot at the Annual Convention as hereinafter provided, except the Secretary and Treasurer, who shall be appointed by the Executive Board as provided in Sections 14, 15, and 16, respectively. These shall form the Executive Board of the Union."

to be amended by the deletion of the words

"These shall form the Executive Board of the Union" and the substitution therefor of

"These shall constitute the Home Mission Board and the Foreign Mission Board of the Union, and for the purpose of carrying on the Convention's business and promoting its general interests between the Annual Meetings, shall also be known as the Executive Board of the Union."

The Constitution as so amended was adopted tentatively for another year, or until the next annual meeting.

The new pastors were introduced by the Secretary, Rev. W. E. Atkinson, and someone ventured to remark that these young men were budding ministers, but the reply, following the introduction and words of welcome, as made by Pastor John Armstrong of Belleville, rather persuaded the Convention that the word "budding" had no place in the description for that impromptu response was concise, clear, and expressive, an able reply on behalf of the pastors who had taken charges since last Convention.

A Message of Sympathy.

Rev. C. M. Carew expressed, on behalf of the Convention, the feelings of every heart with regard to Rev. James McGinlay, who lies seriously ill in St. Joseph Hospital, Toronto. In response to Mr. Carew's motion, seconded by Rev. W. E. Smalley and carried unanimously, a message of love and sympathy was despatched to Mr. McGinlay.

"I Know that My Redeemer Liveth."

The subject for the evening's discourse, as chosen by Rev. John Byers, Pastor of Bethel Baptist Church, Orillia, was, "One of the greatest utterances in human speech". Possibly there was much speculation as to what that utterance was, but that ringing statement, "I Know that My Redeemer Liveth", will have so burned itself into the hearts of the listeners on Tuesday evening that victoriously, triumphantly, in face of trial and affliction, they too will be able to say, "I know that my Redeemer liveth!"

The Second Session.

On Wednesday morning, after the preliminaries, the Convention heard the report as submitted by its Executive Board through the Secretary-Treasurer, Rev. W. E. Atkinson.

Before the passing of the report time was given for the asking of questions, the discussion of all matters relating to both the report of the work and the financial statement. The information and explanations asked were indicative of a Convention intelligently informed and cognizant of activities from every standpoint.

The Third Session.

The Devotional period preceding the Wednesday afternoon session was a time of blessing. Rev. H. E. Buchner of Trenton led the Convention in a time of prayer and testi-

mony, and expressed the need for revival blessing and the conditions governing same as stated in the Word.

The Wednesday afternoon session cannot be described. Four great addresses dealing with the Local Church were given.

Without doubt, the theme chosen for the Fifth Annual Convention was a needed one. Many have expressed their appreciation of those addresses, and have rejoiced that it was their privilege to hear such able messages.

"The Local Church a New Testament Institution" was the text of the Rev. Alexander Thomson's address. With what profit one listened to the plan and the direction laid down in the inspired Word concerning the church assembly! Of the safe-guarding of the ordinances of the church and their unmistakable witness!

"The Necessity of Building Converts into the Local Church"—followed Rev. Alexander Thomson's message and this, presented by Rev. W. J. Thomson, made a lasting impression, emphasizing as it did the teaching and caring for those whose new faith made it obligatory for them to be obedient to the Lord's commands.

"The Importance of Being Loyal to the Local Church", a responsibility which rests upon every member, was amplified in the address by Rev. David Alexander, who pointed out the reasonableness of such a loyalty, and the rewards.

To Rev. James Hall, pastor of one of the greatest missionary churches of the Union, was given the task of presenting the phase of the work so very necessary to missionary endeavor, "The Establishing of the Home Base". That was a real missionary message covering the responsibilities of church members; their privilege from the standpoint of liberality, and their obligations not only in the foreign field, but in assisting the weaker causes in the homeland and consolidating the forces who, in turn, make possible the forward work abroad.

Could any one have attended that afternoon session and be indifferent to his calling, the place of the church, the privilege of believers, the responsibilities of the saved, and the Great Commission? Conviction is surely deepened because together the Word was studied to find what the Lord would have His people do. Can anyone who was present at that Session forget that statement of Rev. Alexander Thomson with regard to the ordinances of the church—the ordinances of baptism and of the Lord's supper, and ever lightly speak concerning them, forgetting that they are deeply symbolic? In Mr. Thomson's words—"Memorial"; "Declarative"; "Prophetic".

The practical application of such addresses was brought home by the discussion and words of appreciation that followed as messengers freely contributed their part by suggestions regarding the co-ordination and co-operation which must of necessity rest upon the churches and their members.

The Convention Budget.

The suggestions of the Committee on Budget presented by Mr. Stanley Goldsworthy were considered. After discussion, the Budget adopted by the Convention was as follows:

- 72% Missions—Home and Foreign.
- 12% Christian Education—(Toronto Baptist Seminary).
- 7% French Evangelization.
- 5% Western Evangelization.
- 3% News and Publicity.
- 1% Bible School Work.

The Fourth Session.

At the fourth Session of the Fifth Annual Convention on Wednesday evening, October 19th, a message from the missionaries in Liberia was received. As Mr. Atkinson read that message, the five thousand miles were spanned with the loving thoughts that responded to the greetings of our zealous representatives labouring in that distant land.

"LOVING GREETINGS TO CONVENTION. THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT. AMBASSADORS."

That was the message. It is surely expressive of the remembrance of six missionaries and their prayers for the Convention meetings.

The Secretary was instructed to send a suitable reply to the cablegram.

Wednesday evening was the Foreign Mission Session and on the platform were the three missionaries-elect

whose applications had been received and considered by the Executive Board. It was pointed out by the Secretary that for three consecutive years the Lord had given the Convention three missionaries for foreign service, and he introduced Mr. and Mrs. Arthur Graydon and Mr. Percy Clubine, M.A. The President in turn welcomed the missionaries and then each were called upon to say a few words. To say a few words and make them effective is rather difficult, but as Mrs. Graydon spoke and with deep conviction told of her call to service, the Convention was impressed with her sincerity. Mr. Graydon followed with a short but telling address in which there was no faltering note, and then Mr. Percy Clubine, for the first time spoke to a congregation other than his own church. The story of God's definite call to him was listened to attentively and the Convention solemnly, as a sacred trust from God Himself, accepted these young people to go forward as their representatives in due time.

Our Missionaries on Furlough.

A few years ago when we said farewell to Rev. A. J. Lewis and Rev. H. L. Davey and these pioneering missionaries began that long trip to Liberia at a new Convention's behest, our imaginations could hardly picture the time when the Mission in Liberia would be well established and our missionaries would be home on furlough. The contribution which Rev. A. J. Lewis made to the establishment of the New Cess Station can never be forgotten although his term on the field was comparatively short, owing to the tragic death of his son, Howard, and circumstances which made it necessary that he return to Canada. By that time, however, our first lady missionary had settled upon the field, and Mrs. Davey, with her husband, laboured until the reinforcements, Rev. and Mrs. Mellish and Miss Minnie Lane, went out in the fall of 1930. Again in the fall of 1931 it was possible to send out another party of missionaries, Rev. and Mrs. Hancox and Miss Florence Stacey. The latter party made it possible for Mr. and Mrs. Davey to return on furlough and they are now with us.

What memories crowded in upon one as Mrs. Davey was presented to that Convention gathering in the Jarvis Street Church on Wednesday evening! Was it really more than three years since we waved good-bye to the brave little woman who was to journey alone to Liberia; the little woman who was to be the first white woman to enter and live in that dirty little native village and in that semi-native house; the little woman who was to establish a work among the native Bassa women on the New Cess Station and leave an impress on the lives of those poor neglected ones? Yes, more than three years have passed by and Mrs. Davey is welcomed home. She stood before us, and with her is the little brown Bassa boy, Daniel. Her message was brief, but how effective! She told of working with an indifferent, stolid people, and of feeling so absolutely helpless in the face of their coldness and unresponsiveness. She said that at times it seemed as if one's effort was as ineffectual as feathers beating upon a stone wall in useless endeavor, but even so, and in spite of the missionaries' many failures, the Lord had answered prayer on behalf of these benighted ones, and the Holy Spirit had convicted them of sin and brought them to an understanding of the way of salvation.

The story of Daniel Seypeyhen was told, and the little fellow exercised his own ministry as he sat upon the table and clapped his hands and then stood erect, Mrs. Davey helping him, when Mr. Hutchinson played and the congregation sang "Dare to be a Daniel".

At the close of Mrs. Davey's message, Rev. Clifford J. Loney told of how the Lord had honoured the meeting, held in the Stanley Ave. Church when Mrs. Davey spoke, in the salvation of three, among them an Indian woman.

Rev. H. L. Davey's Message.

Before Mr. Davey spoke, he led in prayer, and then followed his great message. His text, Romans 10:15—"How shall they preach, except they be sent?" Mr. Davey made his audience see the need. He pictured a Chief pleading for a missionary, and the inability of the missionaries now in Liberia to respond, and he appealed from the Word to the helpers in the homeland. The question remains with our Convention, "How shall they preach, except they be sent?" and three missionaries elect are waiting to go.

Mr. Davey brought to the Convention the story also of what had been accomplished at the Gear Bar Zondo Station where Mr. Mellish had not been afraid to work with his hands and to make great sacrifices that there might be a lighthouse there and a Mission established in the Bush. Were it possible to give Mr. Davey's full address, it could be read with profit by the whole constituency. With what thanksgiving should the Union of Regular Baptist Churches of Ontario and Quebec receive the news of such progress made upon their Mission field and accept the responsibility of forward movement there.

Rev. David Alexander closed the great Foreign Missionary Session of the Fifth Convention in prayer.

The Fifth Session.

Home Mission Work.

Rev. Oscar Boomer gave a vivid description of the work upon the field in the Miner's Bay district, and with him those meeting in Convention travelled the rugged roads to the six appointments each Lord's day and learned something of the demands upon the missionary. The report that fourteen had confessed Christ during the year on the Miner's Bay field, had been baptized and added to the Miner's Bay Church, was received with thanksgiving and Mr. Boomer appealed for the prayer-support of the fellowship as he went back to his field expecting greater blessing in the coming year, and praying for revival in that widely scattered district where lives have been gloriously changed and Christians are growing in grace and knowledge of the Lord Jesus Christ.

Although the work in Quebec Province is many miles from the Miner's Bay field, as Pastor Lorne Hisey brought to the Convention a story of the work on the St. Amedeé field and the different conditions which met the minister there, something was understood of the diversified interests and the claims of these fields upon the Union. Twenty-three have been converted and baptized on the St. Amedeé field. There are those who have been restored and whole families who have found Christ because of the going of a missionary to that district. There is an established Baptist Church at the Gore and just across the Ottawa River lies a Foreign Mission field as needy as many places in the heart of Africa.

Another side of the Home Mission work under the care of the Union was presented by Rev. E. C. Wood of Chatham, who serves a church made possible through the regular Home Mission grants. Mr. Wood spoke of his field being very different from those presented by Mr. Boomer and Mr. Hisey, in some respects he felt that he had little to say after hearing of the labours of his brethren and yet such a work as is carried on in Chatham promises to become a self-supporting and contributing church, an established Home base. The Regular Baptist Church at Chatham is a testimony in a city which has many churches and is prey to every sect. At present the church meets in an upstairs hall reached by a climb up a flight of stairs. Such a location is sometimes uninviting to saints, and is not attractive to sinners, and yet the Lord has blessed the work and given it large opportunities for service. The people are faithful and through open air work during the summer months, the radio broadcasts, inaugurated by Mr. Charlton and carried on by Mr. Wood, the church is exercising an ever-widening ministry.

The Election of Officers.

Part of the morning session and part of the afternoon session on Thursday was devoted to the Election of Officers for the Convention year 1932-1933, with the result that the following compose the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec:

President—Rev. C. M. Carew, Fenelon Falls, Ontario.

Vice-Presidents:—Mr. O. L. Raymer, Toronto; Rev. H. S. Bennett, Hamilton.

Members of Board:—Rev. David Alexander, Toronto; Mr. Abner Baker, Stouffville; Mr. W. C. Boadway, Toronto; Rev. F. W. Dyson, Dalesville; Mr. Stanley Goldsworthy, Lachute; Mr. G. A. Gruetzner, Hespeler; Mr. J. E. Jennings, Toronto; Rev. Clifford J. Loney, Hamilton; Rev. P. B. Loney, Toronto; Rev. C. E. Scott, Courtright; Rev. H. C. Slade, Timmins; Rev. W. E. Smalley, Mount Albert; Rev. T. T. Shields, Toronto; Rev. Alexander Thomson, Toronto.

Enrolment Committee:—Rev. E. C. Wood, Chatham; Rev. J. Fullard, Essex; Rev. H. E. Buchner, Trenton; Rev. J. K. Yalland, Springfield; Rev. John Byers, Orillia; Mr. Rolland Frid, Hamilton; Mr. J. F. Dempster, Toronto.

RESOLUTIONS PASSED BY CONVENTION.

Concerning the Church.

Whereas it is expedient that our churches and their members at all times bear a consistent testimony to the verities of the faith as our distinctively scriptural and historical principles demand; and that especially in regard to the local church and its co-operative enterprises within the Union of Regular Baptist Churches of Ontario and Quebec, and

Whereas grave ecclesiological errors are at present being manifested in the ranks of professed Christians, affecting many in their direct testimony, thus dissipating the energy and resources which ought to be concentrated on the work of the gospel at home and abroad,

THEREFORE BE IT RESOLVED that we urge our pastors, and leaders in general, to close adherence to the teachings of the New Testament in order to counteract the errors which are so rampant at present; and that we give our heartiest co-operation to the support of the local church as well as the work undertaken by our churches through the Union of Regular Baptist Churches at home and in Liberia.

Resolution re "The Gospel Witness".

WHEREAS it has been necessary in the past years of our Convention and in the circumstances leading to its organization, that we have a medium through which our distinctive testimony to the Regular Baptist position should be declared to our own constituency as well as to other parts of the world, and

WHEREAS THE GOSPEL WITNESS and its Editor have so ably and generously served our cause in this respect; expounding our principles, refuting the abounding errors of our time, and defending the common faith of the gospel,

THEREFORE, BE IT RESOLVED that we as a Convention re-affirm our earnest desire that it find a larger place in the affections of our churches and our homes, and that we urge our members to become subscribers for this splendid and essential paper.

Resolution re Toronto Baptist Seminary.

WHEREAS the work of Toronto Baptist Seminary is manifestly of God as evidenced in its inception, character, and accomplishments, and

WHEREAS its work is of the highest standard and true to the teaching of the infallible Word of God, and

WHEREAS its graduates have already proved their work on home and foreign fields,

BE IT THEREFORE RESOLVED that we express our keen sense of the profound importance of its work to that of the Union, and commend the same to the prayers, sincere interest, and liberal financial support, of the members of our churches.

Resolution re Hospitality.

WHEREAS it is necessary as well as expedient that our Convention should be adequately provided for in convenient and comfortable accommodation for the executing of its business, and

WHEREAS our needs have been generously anticipated and more than satisfactorily arranged for by the Jarvis St. Baptist Church and the sister churches whose members have opened their homes to visiting delegates from the churches of our Union,

BE IT THEREFORE RESOLVED that we hereby express our sincere appreciation to the Jarvis St. Church, its Pastor, and the co-operating churches for the splendid manner in which they have extended their hospitality.

Resolution of Sympathy.

WHEREAS the homegoing of Mrs. Shields has caused profound sorrow to be felt for Dr. Shields, the honoured Pastor of Jarvis Street Baptist Church, and our beloved brother in the Lord, in the loss of his devoted wife,

BE IT THEREFORE RESOLVED THAT as members of the churches of this Union gathered in Convention, we extend to Dr. Shields our profound sympathy in his time of trial, and assure him of our affection and regard; rejoicing with him in the comforting reflection of the faithful service of the departed loved one, uniting with him in the blessed hope of the glorious re-union in Christ, and praying that

God may sustain him in this hour of need, and be pleased to continue the manifestation of His favour in an ever-increasing manner upon his service.

Sixth Session.

The Sixth Convention Session was allotted to the presentation of the work of Toronto Baptist Seminary. The relation of the Seminary to the Union of Regular Baptist Churches of Ontario and Quebec is best realized when the missionary work at home and abroad is studied and it is seen that the Seminary has made a large contribution in the supplying of well-qualified young men and women who are active in service.

This session was presided over by Rev. W. G. Brown, who introduced Mrs. Duncan MacGregor, who spoke on behalf of the lady students and their summer work.

Mr. John Cunningham, Pastor of the Scotch Line Baptist Church and a student at the Seminary, was then introduced and he addressed the Convention as representative of the men in training. Mr. Cunningham was well qualified to address such a gathering, and through his presentation the audience caught a real glimpse of the activity in the Seminary and the application required of the students.

Rev. W. S. Whitcombe.

The place and service of the Seminary as related to the Union was the burden of Mr. Whitcombe's message. It should be ever remembered that the Seminary, existing as it does, miraculously sustained and maintained, is an asset to the Union which cannot be estimated, and Mr. Whitcombe's words will be an inspiration to all who heard them. The Seminary will have a larger place in the hearts and prayers of the Convention because of the information received.

Rev. W. G. Brown.

At this time Mr. O. L. Raymer called upon the Rev. W. G. Brown, and in an able address Mr. Brown told of the establishment of the Seminary, its accomplishments and its adherence to the evangelical position and the standards which it demanded of its students. It was emphasized that Toronto Baptist Seminary was a school of the Prophets; that it was a scriptural institution under the wing of the church and that its aim was to have its students prepared for work in that the word school originally meant "leisure", so that although the Seminary was a place where students must be prepared to study, in a sense it was a place where those came who had the leisure to prepare themselves.

The Seminary period formerly closed with the singing of the hymn "All the Way my Saviour Leads Me", and yet it was carried on throughout the afternoon, for as Mr. W. C. Boadway introduced Rev. H. C. Slade of Timmins, we were reminded that Mr. Slade was a Seminary graduate.

Rev. H. C. Slade.

To endeavor to report the address delivered by Mr. Slade in a brief space, or to express anything of the deep earnestness of such a message on paper, would be a task beyond the power of human pen. One could not analyze such an address. It could not be criticized, for it was manifestly delivered in the power of the Holy Spirit and was received by the listeners to their profit. Hearts were very tender and the Lord was very near as the ringing testimony of this young man, who has been greatly used of the Lord in the salvation of souls throughout his ministry, was heard. Such a graduate of Toronto Baptist Seminary and such a representative of the Union of Regular Baptist Churches and such a man with the Message of the Cross "adorns the doctrine" and sets forth in no uncertain terms the Faith for which the Union stands.

The Seventh Session.

The closing session of the Fifth Annual Convention of the Union was the premier session of the whole Convention. The officers of the Union, elected by the Convention, were introduced, and Rev. C. M. Carew, as President, told the gathering of his acceptance of the responsibility and honour placed upon him, only trusting that he might fulfil in the strength of the Lord the office, and that working together the Union of Regular Baptist Churches of Ontario and Quebec might see greater things accomplished in the coming year.

The Vice-Presidents, Mr. O. L. Raymer and Rev. H. S. Bennett, also brought brief messages to the Convention and expressed their willingness to serve as best they could to further the interests of the work which the Lord had given the Union and blest, and before which lay great opportunity.

Rev. W. E. Atkinson then introduced the members of the new Executive Board present, and with them on the platform was Rev. W. J. Thomson, who was an honoured member of the Board during the year 1931-1932 and who was shortly to leave to take up a pastorate in British Columbia.

Resolution Concerning

Rev. W. J. Thomson.

It was the pleasure of Rev. Alexander Thomson to present and move the adoption of the following resolution:

WE HEREBY EXPRESS our sincere regret at the departure of Rev. W. J. Thomson from our midst after years of faithful service for the Lord in our Convention territory before and since the inception of our Union.

WE HEARTILY congratulate our brethren of British Columbia on the entrance into their fellowship of our brother and commend him to them. We wish him Godspeed and pray earnestly for the success of the work to which he is called.

This motion was seconded by Dr. Shields and carried unanimously.

To the above Mr. Thomson replied with deep feeling, expressing his love to all and assuring the brethren that the principles for which he had always stood while associating with them in the Union would still be the principles he would hold while labouring on the Pacific coast.

The Closing Address.

To have had an enthusiastic Convention from the first meeting until the end of the closing session is something for which the Union of Regular Baptist Churches is deeply thankful.

The Convention was climaxed with an address by Dr. Shields. If any note that should have been emphasized throughout the Convention session had been overlooked that last address presented it.

The Convention was formally adjourned, and the benediction was pronounced by Rev. W. J. Thomson.

REV. JAMES MCGINLAY.

Many GOSPEL WITNESS readers in Canada and elsewhere will be anxiously awaiting news of the progress of Mr. McGinlay. Mr. McGinlay underwent a major operation four weeks ago. His progress toward recovery has not been rapid, but we have every reason to believe that it is steady, and that ultimately he will, to use the doctor's words, "be as good as new". We fear, however, it will be some weeks yet before he will be strong enough to return to his pulpit. He is in St. Joseph's Hospital, Toronto, and is receiving the best possible care. We are sure many of our readers will earnestly pray that Mr. McGinlay's recovery may be rapid and complete.

THE WEEK END IN JARVIS STREET.

Sunday was in no sense a record day in Jarvis Street, but it was one of the regular "good" days. There were 1,244 in Sunday School in the morning, and fine congregations morning and evening. The Pastor preached from Matthew 11:28, "I will give you rest", at the morning service, and in the evening the sermon appearing in this issue was preached. Baptism was administered at the evening service.

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