

The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF JARVIS STREET BAPTIST
CHURCH, TORONTO, AND OF EVANGELICAL TRUTH.

REV. T. T. SHIELDS, D.D.
PASTOR AND EDITOR

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

THURSDAY, OCTOBER 12th, 1922

Vol. I.

No. 22

HOW TO IMPROVE McMASTER.

Toronto Baptist College was incorporated in 1881 and the lands provided were transferred to the trustees upon the trusts set out in the deed. The act of incorporation was amended in 1885 "with a view to securing to the denomination a more direct voice in the management of the College, and to otherwise increase the efficiency thereof." In 1887 "An Act to unite Toronto Baptist College and Woodstock College under the name of McMaster University" was passed. That act transferred the trusts of Toronto Baptist College to McMaster University and placed the new institution under the control of the denomination and under the direction of a Board of Governors appointed by the Convention.

The doctrinal obligations set out in the trust deed of Toronto Baptist College and later transferred to the University were as follows:—

"The Regular Baptist Denomination, whereby is intended Regular Baptist Churches exclusively composed of persons who have been baptized on a personal profession of their Faith in Christ, holding and maintaining substantially the following doctrines, that is to say: "The Divine inspiration of the Scriptures of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice, the existence of one living and true God, sustaining the personal relation of Father, Son and Holy Spirit, the same in essence and equal attributes, the total and universal depravity of mankind, the election and effectual calling of all God's people, the atoning efficacy of the death of Christ, the free justification of believers in Him by his imputed righteousness, the preservation unto eternal life of the Saints, the necessity and efficacy of the influence of the Spirit in regeneration and sanctification, the resurrection of the dead, both just and unjust, the general judgment, the everlasting happiness of the righteous and the everlasting misery of the wicked, immersion in the name of the Father, Son, and the Holy Spirit, the only Gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's table, and that a Gospel church is a body of baptized believers voluntarily associated together for the service of God."

The Act of Incorporation creating McMaster University provided that:—

"Nothing in this Act contained shall be deemed to authorize the use of the lands and premises conveyed to the Trustees of the Toronto Baptist College by the Honourable William McMaster, by deed bearing date of the first day of December, 1880, for any other purposes than those set out in said deed, nor to otherwise alter or affect the trusts in said deed contained, otherwise than by vesting the rights and powers of the said trustees in the university hereby created."

The Convention Committed by McMaster Trust.

The Convention's adherence to the principle of this Trust was reaffirmed at the Convention meeting of 1910, and again at the Ottawa Convention in 1919. Until the Convention, by formal vote, expresses a change of view in respect

to these matters, it can only be assumed that the churches of the Convention stand committed to the historical Regular Baptist position as set out in the Trust deed of Toronto Baptist College, which is the doctrinal foundation upon which our educational institutions rest.

In an article appearing in the Baptist Year Book for 1900 by Prof. F. Tracy, Ph.D., entitled "Baptist Progress in Ontario and Quebec, from 1851 to 1900 Inclusive," in a paragraph dealing with the incorporation of the present Convention in 1888, Dr. Tracy says: "Although the Convention cannot, in accordance with our principles, be a legislating body in any sense that involves interference with the autonomy of the individual churches, yet, seeing that it has been constituted by the voluntary, united action of the churches, seeing that it is nothing else than the churches acting together through their representatives, it is clear that its decisions have, and ought to have, the greatest possible moral weight with the churches throughout its whole constituency." To this sentiment, we feel sure, the churches of the Convention will most heartily subscribe. For this reason the historic decisions of the body should be regarded with great respect; and each meeting of the Convention, such as that to be held in the Walmer Road Church beginning Oct. 20th, should be approached by the churches and the delegates who represent them, with a solemn sense of responsibility in respect to the decisions which will there be made.

How McMaster Has Been Preserved.

Notwithstanding the reaffirmations of adherence to certain recognized historic Baptist principles by the Convention, McMaster University has occasionally shown a certain proneness to wander into unbaptistic paths. We gratefully record our conviction, however, that of all similar institutions in Canada of which we have any knowledge, McMaster, on the whole, stands today truer to the evangelical position than any other. Several influences have contributed to prevent her wandering farther afield. One is the fact that the Trust Deed commits, with the Act of Incorporation, the care of the institution to the Regular Baptist Churches; and the relationship of the University to the Convention requires a public consideration of its work year by year. It is a most wholesome provision, which makes the University directly responsible to the representatives of the churches.

The churches are engaged in practical missionary work, facing the problem of sin, realizing the necessity for an authoritative message of redemption direct from God. Academic or doctrinaire views of religion can be accurately appraised only when tested in the crucible of experience. Hence the common man, be he layman or pastor, who is engaged in the practical every-day ministry of the churches, is generally the best judge of the value of academic religious pronouncements. McMaster University has thus been preserved from much by her constitutional responsibility to the collective judgment of the churches' practical Christian experience.

Conservative Professors.

Another restraining influence to which McMaster has been subject has been the presence on her Faculty of some solid conservative professors whose personal convictions and faithful teaching have been as a sheet-anchor to our educational ship, saving her from being "tossed to and fro, and carried about

with every wind of doctrine" to the extent to which some other institutions have been carried about until they have been altogether swept from their moorings. It is not possible to over-estimate the conserving influence, in a modern educational institution, of a professor who is himself the product of, and is unwaveringly true, to the faith once delivered to the saints.

McMaster's Dependence Upon the Churches.

Still another restraining influence has been McMaster's dependence upon the good-will of the churches. The income from endowment has been inadequate to meet the increased cost of operation in the recent years of ever-soaring prices. We do not mean to suggest that her course has been directed by mercenary considerations, on the part either of her Faculty or her governing bodies; but that the stern necessity of earning and keeping the good-will of the churches has compelled her to view all mere academic considerations in the light of denominational approval. The very worst injury that anyone could inflict upon McMaster University would be to give her enough money to make her Board independent of the favour of the churches. It is as true of institutions as of individuals, that as they become possessed of a "portion of goods" sufficient to make them independent, "not many days after" they take their journey into a far country. The necessity for praying "give us this day our daily bread" is a means of grace to institutions as well as to individuals.

Money Not the Greatest Need.

McMaster's greatest need, therefore, is not more money. She does need more money. Even to maintain her present position without any sort of expansion, she needs more money. Some of her professors receive smaller salaries than many high-school teachers. We confess to a profound and sincere admiration for their heroism in "carrying on" for so long on "emergency rations." On that score we could wish that there were no necessity to take other matters into our reckoning; but that we might join hands with others to do something to relieve these worthy and able men from the necessity of practicing such rigid economies as family councils, meeting behind fast-closed doors, must inevitably decree. But pressing as such considerations are, they are not the most insistent. We repeat, we recognize that the University needs money. In certain departments, notably that of science, equipment is necessary and expensive. But may not the admonition "be not conformed to this world" apply to a Christian school as to an individual Christian? We mean that it is possible to exaggerate the importance of the material in a Christian university, as in a Christian church. A fine building, a pipe organ, and all material comforts, may be useful in prosecuting the Church's mission; but it is idle to say they are absolutely essential. Souls have been converted in a barn; and preachers on fire for God have gathered great congregations in the plainest and most ill-equipped of buildings. And men have been thoroughly educated to the point of true greatness with little material aid. Abraham Lincoln is a conspicuous example. Marshal Foch directed the Allied armies and saved Civilization while sitting at a plain deal-top table in a most unpretentious building. It has often come to pass, in the Providence of God, that the humblest material circumstances have proved "headquarters" for true greatness. A cobbler's bench seems far beneath a professor's "chair," yet it was the seat of linguistic genius and greatness.

The Spirit of a University.

Our contention is that the spirit of a university, and the personnel of its Faculty, and the resultant quality of its alumni, rather than any material element in its composition, make a university really great.

With some reluctance, but with an urgent sense of duty, we refer to the necessity of a change in the spirit of our university. We desire to see McMaster the home of the broadest and truest culture. We confess to a repugnance to mere utilitarianism. There is a kind of liberality we should like to see prevail in McMaster; a liberality which is born of that charity of which truth is the very essence; and, among whose characteristics are these, that it envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

McMaster and Her Children.

We have no objection to the highest educational ideal consistent with the University motto, "In Christ all things consist," and there can be no higher. We are in fullest agreement with the demand for an educated ministry. We contend, however, that whoever enters experimentally into the truth contained in that motto, and who learns to put Christ at the centre and at the circumference of his thinking, lays the foundation for a sound education. Such men we need in this Convention. And such men we should cordially welcome to our fellowship. We have long objected, however pure the crystal springs of wisdom in McMaster's well, to the assumption that no other springs of learning could anywhere be found so pure—not even those of the well of Bethlehem, that is by the gate! Some of the noblest men we have ever known, and by whose unfaltering friendship we are honored, are McMaster men. She has reason to be a proud mother, for she has borne some really great sons,—sons who honor her for what she gave them; but who sometimes blush on account of their mother's reluctance to recognize merit in other children than her own; and who, in their inherent manliness of soul, feel embarrassed by her continual boastings and loud laudations of her own family. Only the weakest of her progeny, the intellectual midgets who are overshadowed by their manlier brothers, can fail to be surfeited by such continuous educational shop-talk. Only a sense of filial duty and a reluctance to wound maternal pride can have prevented some we know from exclaiming, "In the name of reason, Mother, and in common fairness, do try to take an interest in, and talk about something else than your own children!"

McMaster the Servant of the Denomination.

McMaster is the servant of the Denomination, and not its master. She should be the impartial friend and counsellor of all the ministers of the Denomination, rather than the agent of her most obedient and dutiful children. But this is written with the thought of many ministers whose spirits have been wounded, and of others who have left the bounds of the Convention because doors were locked against them. We plead for such a spirit in McMaster as will, wherever the grace of God is recognized, extend the hand of fellowship. When such a spirit obtains, and while she fights the Lord's battles, McMaster will find in many outside the circle of her alumni, as David found in Ittai the Gittite, her truest friends and most valiant defenders.

What is the Remedy?

How then are these reforms to be effected? How are McMaster, and Moulton, and Woodstock, to be made Baptist missionary educational institu-

tions? Much will depend upon the kind of man who is appointed to the Chancellorship. If the most urgent present need is conceived of as being money, there will be a temptation to look for a man who has a reputation as a money-raiser. If on the other hand it is recognized that a valiant Baptist scholar, like a virtuous woman, must be valued at a price above rubies; that McMaster's supreme need is not a million but a man; and if he can be found—a man of scholarship? yes: a man of prudence, and moderation, and tact? yes: but above all a man of profound conviction—a convinced Baptist, with a courage commensurate with his conviction, and with the view of Christ contained in McMaster's motto—such an one will be worth more to the University than many millions; and under such a head, strongly supported, all minor defects in the University as an educational centre would be gradually adjusted.

Assuming that the great Head of the Church has such a man somewhere in reserve, how shall we insure his selection and appointment? The Chancellor is recommended by the Senate and appointed by the Board of Governors. The Board of Governors therefore is a kind of electoral college. To secure the right Chancellor we must elect the right governors.

The Qualifications of Governors.

If one denominational history be reviewed we fear it will be found we have been sadly in error in this matter. Laymen have been elected to the Board chiefly for their standing in the business world. We have talked much of the advantages of "Christian" education. But when electing men to direct the policy of the institution, nominees have never once, so far as we know, been asked to state their belief in respect to the principles for which the University is supposed to stand. Is it a sound policy to elect a man to office either in the church, or in the denomination, chiefly because he has succeeded in business?

The Last Fourteen Years.

How has this policy worked out? No one familiar with our educational history for the last fourteen years can fail to recognize that there has been manifested in connection with our educational work a disturbing, aggressive spirit, which is out of harmony with the views of the Denomination as a whole. The Convention at Ottawa in 1919, whatever else it may have signified, showed conclusively that the churches of the Convention stand true to the Baptist position. And yet it must be recognized that like the fox that prowls around the wire coop where the chickens are snugly roosting, the spirit of Modernism is ever seeking a door of entrance to the denominational house. Notwithstanding the resolution passed by the Convention in 1910, and which the writer accepted the responsibility of seconding, and which instructed the governing bodies to maintain the teaching of the institution in harmony with the principles of revealed truth incorporated in the trust deed, the offending professor was permitted to continue his destructive teaching until he voluntarily resigned in the spring of 1919. It is true that some most excellent appointments have since been made; but we venture the assertion that only the overwhelmingly convincing pronouncement made by the Convention in 1919 has prevented further manifestations of the aggression of Modernism. Nor has the habit of nominating men for important positions without regard for their religious conviction been wholly abandoned. Only last Convention a man was renominated for the Board of Governors who was known to be sympathetic toward spiritualism. It was enough to advise the

Convention of his position to secure his defeat; which was a further proof that the heart of the Convention is sound, and that our churches are true to the faith.

The Four Retiring Governors.

There are sixteen members of the Board of Governors elected to serve for four years, four retiring, and four elected each year. We propose now to adopt the unusual course of discussing the claims upon the confidence of the Denomination for the position of Governor, of the four gentlemen who retire this year, Mr. S. J. Moore, Mr. W. E. Robertson, Rev. W. A. Cameron, and Dr. Frank Sanderson.

Mr. S. J. Moore.

Mr. Moore's praises are in all the churches. His gracious personality has endeared him to the whole Denomination. He has ever stood true to the great verities of the faith, and for years he has been one whom the Convention has delighted to honor. It is practically certain that in the election for the Board of Governors this year Mr. Moore's name will be found on nearly every ballot.

Mr. W. E. Robertson.

Mr. Robertson has been a member of the Board since 1910. He has given considerable time to the business of the University, and so far as we are competent to judge of such matters, his business judgment seems to be generally sound. He is no doubt a gentleman of many excellent qualities, and in all probability has rendered, in a business way, some real service to the University. Some months ago we heard him say that this would be his last term, from which we inferred that he intended to retire. But what if his name should again be put before the Convention? Can he be depended upon to seek the appointment of a Chancellor who will stand uncompromisingly for the historic Baptist position? We intend no disrespect to Mr. Robertson as an honorable gentleman. But everyone who knows anything about Mr. Robertson's religious views will know that his sympathies would be entirely with the Modernist movement. There are scores of other men available who are every whit Mr. Robertson's equal as business men; but who to their business ability add a profound conviction of the divine inspiration and authority of the Bible, and who would, if need arose, earnestly contend for the faith. We know nothing of Mr. Robertson's personal views in detail; but his record among those who know him renders it certain that his vote would invariably be cast for Modernism. For this reason we believe lovers of the Bible as the inspired and infallible Word of God, ought not to vote for Mr. Robertson for a further term on the Board of Governors. No injustice could be involved in refraining from doing so. Mr. Robertson has served for three terms, or for twelve years. It is surely now time for a change.

Rev. W. A. Cameron, B.A.

Another retiring member is the Rev. W. A. Cameron. We venture to suggest a few reasons why he should be allowed to retire—as he did from the platform at the great Ottawa Convention, when the Convention roared its disapproval of his compromising amendment in the mighty shout, "Sit down! Sit down!"

Mr. Cameron is a gentleman of many admirable qualities. He has the gift of popular appeal which gives him a large sphere of influence. We know little of his personal theological views. We have known men who were about as orthodox as Paul who were utterly unfit for positions requiring discrimina-

tive judgment. Fortunately for our guidance in this matter Mr. Cameron has given us a clear indication of the measure of his fitness for an administrative position requiring keen discernment and firmness of action. The Convention will never forget his proposal at Ottawa in 1919, and very probably he will never forget the Convention's response: "Never! Never! Never!" Is there any reason why that decision should be withdrawn? **What if a Modernist proposal were to arise in connection with the University such as was involved in the editorial utterance which the Convention so emphatically repudiated?** Mr. Cameron might be relied upon to again "deprecate controversy" and object to "the interpretation in detail of our distinctive beliefs as uncalled for, and sure to minister to heart-burnings and divisions in our body," and thus let error have its way. The only safe course is to put somebody in Mr. Cameron's place who will be sure to stand firmly for the principles we profess, under all circumstances. The Convention answered Mr. Cameron's proposal with cries of, "Never! Never! Never!" Let that resolution stand! We confess there are many things about Mr. Cameron we like, and some we admire. But let us observe the rule of "Safety First." Some other man may more safely be put in Mr. Cameron's place to share the responsibility of appointing a Chancellor. That can be accomplished by not voting for Mr. Cameron's re-election to the Board of Governors.

Dr. Frank Sanderson.

What shall be said of the fourth retiring member, Dr. Frank Sanderson? It must be freely admitted that Dr. Sanderson has given much time to the affairs of McMaster, and has long been influential in its counsels. He is chairman of the Executive Committee of the Board of Governors; and because of his active interest in all that concerns the University he is made a member of all important committees. At this writing he is a member of the committee charged with the responsibility of nominating a Chancellor. All who are conversant with McMaster's history of recent years will readily acknowledge that Dr. Sanderson has had much to do in shaping its course. Many will say that at such a juncture it would be unwise to make any important changes in the Board. Others, perhaps, would say, "Let Dr. Sanderson finish his work."

This article is written to express the conviction that if Dr. Sanderson is allowed to finish his work he will finish the Denomination. We regret the necessity of mentioning names,—but somebody must speak, some of us ought to have cried aloud long ago. Dr. Sanderson is an avowed Modernist. He, more than any other one man, has been responsible for the continuous pressure of Modernist influence upon our denominational life. Beyond all question he is strongly antagonistic to the conservative Baptist theological position. The latest expression of that position was the pronouncement of the Ottawa Convention of 1919 which was only a reaffirmation of the Biblical principles upon which McMaster University was founded.

What was Dr. Sanderson's attitude toward that pronouncement? He was one of the few who voted against what the Convention almost unanimously approved. That, of course, was everyone's right. But on that great fundamental issue he showed himself to be out of harmony with the principles for which the Convention stands.

But again. On one occasion, in a certain place, following an exposition of a passage in John's Gospel, the speaker reported that Dr. Sanderson had asked him if he was unaware that in the view of all who were informed on

such matters, John's Gospel had been discredited and discarded. Shall we entrust the responsibility of appointing a Chancellor to one who has discarded that incomparable compendium of the Gospel of grace, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life"! We believe we can hear the Convention's mighty shout repeated, "Never! Never! Never!"

But if Dr. Sanderson is not elected to the Board, what then? The most aggressive Modernist in the Convention will have been required to stand aside; the most astute propagandist will have been retired from our denominational councils; the most persistent disturber of the Denomination's peace will have been ordered to take a vacation; and the most formidable hindrance to McMaster's free exercise of her ministry as a distinctively Baptist university will have been removed.

And what more? If these three of the four retiring Governors who have espoused the cause of Modernism are not re-elected others will be elected in their stead, who, in the nature of the case, would receive the Convention's confidence on the ground of their known and avowed loyalty to Baptist principles. They would take their place on the Board with an unmistakable mandate from the Convention to make McMaster a true Baptist University, and Woodstock and Moulton genuine Baptist Colleges. The influence of the new governors thus elected would be irresistible. Only the right sort of Chancellor could be appointed, and only the right sort, in view of such a pronouncement would accept the position. This would affect the whole atmosphere and temper of the University. Every member of the Faculty loyal to the principles of truth for which the Denomination stands, would be reinforced, and enabled to teach with a freedom and authority which could never be enjoyed under present conditions. If there should be any members of the Faculty out of harmony with our position and the consistent application of our principles, and we do not say there is, he would very soon find a more congenial sphere of labour.

And then? Without reserve our churches could take our educational work to their hearts, and give it the place it deserves, as the chief among our missionary enterprises. The principal, and indeed almost the only source of irritation to our denominational life would be healed, like Jericho's springs. Our leaders would become leaders indeed, our students, ministerial and others, would come forth valiant for truth, and the whole Denomination, unified by a common faith, and a common purpose, inspired by one Spirit, and obedient to our one and only Lord—the glorious Captain of the Lord's host, would march irresistibly to victory.

Need we even suggest the opposite? In view of the fact that the three gentlemen we have named are known to be out of harmony with some of the very principles written into the Act of Incorporation and the Trust Deed of the University; and in view of the vacant Chancellorship, if these men were re-elected, in face of the known facts, their election would constitute a reversal of every decision of the Denomination respecting our distinctive principles hitherto taken. We might then expect a Modernist Chancellor and the launching of the University on a course of aggressive Modernism. Such a result is to us unthinkable. We contemplate a triumphant vindication of our principles and the setting forth of the Convention on a new era of united and aggressive Baptist missionary endeavour. For this let us pray. "With God all things are possible,"

The Jarvis Street Pulpit

THE BLOOD OF THE COVENANT.

A Sermon by the Pastor

Preached in Jarvis Street Church.

(Stenographically Reported.)

"This cup is the new covenant in my blood."—I. Corinthians, 11: 25.

We are this morning, at the close of the service, to gather about the table of the Lord, to take the bread, and drink the wine, in remembrance of Him Who died for us. And it is well, I think, that we should from time to time consider the significance of this ordinance, in order that we may come in the proper attitude; and that we may clearly apprehend it to be a memorial feast, by which we celebrate the work that Jesus did for us.

A new covenant implies an old one. There was a covenant which, to the view of faith, is now done away. The terms of that covenant were: "This do, and thou shalt live." The parties to that covenant were God and man; and on condition that man obeyed his Maker's law, it was promised on the part of God that he should continue in life. But that covenant was broken. Man did not fulfil his part of the agreement; and by the breaking of that covenant, there was brought into the world death, and all our woe: all the sorrow which has entered into human experience is the direct result of a broken covenant. And I think if you will review your own experience; if you will observe the world about you; or turn back the pages of history for your information; you will discover that that original mistake has been repeated times without number; and that in all relationships of life, trouble has come through the human habit of breaking covenants.

The truth is, men are by nature truce-breakers. One said in his haste, "All men are liars;" and there is not one of us who has not, in some measure, at some time or another, failed to fulfil his covenant engagements. If it were possible for two persons to sit down together, and reach a basis of agreement, by the terms of which they should live happily related to each other for the rest of their natural lives; and having made the covenant, in spirit and letter—to observe it; then, between this smallest unit of our social life—two persons—all trouble would be at an end: for they would have reached an agreement; they would have pledged their word to each other; and there would remain nothing for them to do, but simply to keep the terms of the covenant. Why should that not be possible? Whatever your answer, this is the fact: behind all that, there stands the whole machinery of government, which represents the collective determination of society at large, to implement the promises of those who covenant with each other.

When a man goes into a store to buy something, he enters into a covenant to pay for the thing he buys; and the whole machinery of the law stands behind that covenant to compel him to keep his word. I have not time to enlarge upon that, but you will find that organized human society implicitly recognizes that there is a danger always that men will not do as they have promised.

And what is true of the mutual relationship of two individuals, is true of society at large; and of nations in their relation to each other. We said some

time ago that we were engaged in a war that was to make an end of war. The statesmen of many nations gathered about a table, in order to write a covenant—to reach an agreement, which was to regulate international relationships in the future. For what was all the war about? A broken covenant; “a scrap of paper!”

And if we have studied the revelation of this Book—or rather if we have come to understand it; we shall clearly see that there is no hope of abiding peace, as between two persons, or as between two nations, on the basis of a covenant made between men. Peace may continue for years; but there is always the possibility, and the probability, of the violation of that covenant. I think we should support, so far as our influence may do it, the principle of the League of Nations, and endeavour to reduce the danger of international strife to a minimum; but personally, I have absolutely no confidence in an abiding peace between men, or between nations, on the basis of any covenant, which natural men may make with each other.

But here is a “new covenant”—“new” as to the parties who covenant with each other. Because man has failed, God covenants with Himself and Father, Son, and Holy Ghost, are the Parties to the covenant. The promises of that covenant provide not merely for the salvation of the individual; it does provide for that; and upon the promise of that covenant we rest this morning. We are saved through faith in the Lord Jesus Christ. Our Lord Jesus came under engagement to the Father, to pay the debt we owed. He discharged the full measure of His obligation; and at last cried, “It is finished: and he bowed his head, and gave up the ghost.”

Here is a covenant made from before the foundation of the world; and a covenant fulfilled to the minutest detail. He kept the Father’s commandments; He did the Father’s will; He paid the price of the world’s redemption; fulfilled all His covenant engagements; and went back to His Father. And ere He departed, He took this cup; and He said, “This cup is the new covenant in my blood. “Here is a covenant made by Father, Son, and Holy Ghost—by God Who cannot lie. The terms of that covenant have been fulfilled by each of the Parties to it; and I have fulfilled My obligation even at the price of blood. Take this cup, and remind yourselves continually that in a changing world, among all the sorrows, the woe, the death, that have spread over all the world in all ages, because of human unfaithfulness—take this cup, and remind yourselves always, that there is one Rock that never moves; there is one promise that is absolutely to be relied upon—it is the promise of God. It is sealed with the blood of His only begotten Son; and in all the universe there is no higher guarantee of peace, of everlasting life, of the eternal establishment of righteousness, and equity, than this covenant sealed with the blood that flowed from the heart of the Son of God.”

That is the foundation of our hope as individuals. Only upon that dare we confidently expect that we shall stand before God, “not having spot, or wrinkle, or any such thing.” “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.” No, my friend; not on the ground of anything you do, have done, or can do, is your salvation made secure; but on the ground of the covenant made between Father, Son, and Holy Ghost, the benefits of which flow to those who believe.

But I said the promise of the covenant has a larger significance than the salvation of the individual. "The whole creation groaneth and travaileth in pain together until now . . . waiting for the adoption, to wit, the redemption of our body."

Jesus Christ died not merely for the redemption of the souls of His people: He died for the redemption of the whole created order, upon which the curse of sin has rested. And just as surely as His work in our behalf secures eternal salvation for us; so His atoning sacrifice guarantees the ultimate redemption of the created order. "This cup is the new covenant in my blood"—as though He had said, "I am pledged not to be defeated in My world. I was manifested that I might destroy the works of the devil. This cup is the new covenant in my blood: it is the pledge that that which I have come to do, I will accomplish; that Satan will ultimately be bruised under your feet; and that the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

I have only a few minutes to speak to you this morning; because we have the communion service following. And I would have you remember this word, therefore, when you read your papers tomorrow, when you say, "What is this world coming to? Can anybody be trusted? Is any nation to be relied upon? Is there any way out of all this confusion?" Remember this text, I say, and you will be able to answer, "Yes!"—"This cup is the new covenant in my blood!" Ah, we talked about the blood that was shed in Flanders' fields; we talked about the price that had been paid for our peace and liberty—and I trust we shall always think with gratitude of those who stood in the breach for us; and I should be the last one in the world to make light of that. It was a necessary sacrifice: it has had its place: other human blood may flow in the on-going of God's purposes—and we dared to hope and to say that this precious human blood was being shed to secure the world's peace! But the world's liberties are guaranteed, not by any British blood, or French blood, or any other merely human blood, precious as that is—a glorious future for this old earth is guaranteed only by the blood of "the new covenant." The atoning work of the Lord Jesus lies at the very basis of all human progress. If He had not stood in the breach; if He had not died in our behalf; the world could not have continued until this day. Let us remember, therefore, that the hope of the future for the individual, for the community, for the nation, for the world at large, is in the blood of "the new covenant" shed at the place called Calvary.

I would remind you further that the Lord has put upon His people an obligation to remember His death till He come: "Ye do show the Lord's death till he come." There is nothing this world needs more than to see the Lord's death; there is nothing the people of India, of China, of Africa, and of the Islands of the sea, need to see more; there is nothing the people of Britain need to see more than that: there is nothing we need more clearly to apprehend, than the purpose of the death of Christ. It is the mission of the Church to "show the Lord's death," and to proclaim this as the ground of hope for all the world.

I would not say a word against the social ministries of the church. I believe we should feed the hungry, and clothe the naked, and educate the ignorant, and heal the sick; that we should seek to exert our influence, as citizens, for the enactment of just laws; that we should better the conditions

of the man who labours; that he should have a living wage, that he should have a comfortable house, that he should be secured against unemployment. I have not a word to say against these things; but I submit, my brethren and sisters, that that is not the business, primarily, of the Christian Church. When the Church turns aside from the blood of the cross; when it forgets "the new covenant," and spends its energies seeking to remedy the conditions which govern human life, by human efforts; she is going back again to the principles of the old covenant, which have always been broken, and which will be broken again.

The one business of the redeemed, of the blood-bought Church of Christ, is to "show the Lord's death"; to preach Jesus Christ and Him crucified; as the ground of hope for the individual; and as the basis of hope for a redeemed regenerated, world.

Therefore, my friend, this morning, as we take this bread, and drink this wine, let us assure ourselves that the future is guaranteed to us. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

I do not know what the issues will be in the Near East. We may read in the morning that war has been declared, or that some act of war has been committed. We shall regret it; we shall mourn it; but never forget that the blood of "the new covenant" has been shed; never forget that Jesus Christ is upon the throne; that all authority is given to Him in heaven and on earth; and that He is having His way—He must have His way. Never lend your ears to that folly, which suggests that Christianity is on trial; and that if we do not accommodate ourselves to the requirements of the times, and modify our message, and try to meet the new conditions, we shall fail. All that was settled from before the foundation of the world. Our Lord Jesus is the King! In the purpose of God, and by the terms of the new, blood-sealed covenant, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." There is no doubt about it! The pledge of it is the cup which we shall take to-day. And as we take it, let us praise Him, not only for individual salvation—but let us praise Him for the prospect of that larger redemption of "the whole creation" which is promised in the Word of the Lord.

The Church Calendar

For the week beginning Sunday, October 15th, 1922.

SUNDAY

10.00—Prayer Service in the Church Parlor, Mr. George Greenway.

10.30—Communion Service.

11.00—Public Worship. The Pastor will preach.

3.00—The Bible School will meet.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship—The Pastor will preach.

TUESDAY, THURSDAY and SATURDAY—8.00—Prayer Service.

WEDNESDAY—Junior Mid-Week Service—7.15.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00; Evangelistic Service, conducted by Mr. W. L. McKay, 7.00;

Thursday, 8.00, Prayer Meeting. Friday, 7.15—Junior Service.