

The Gospel Witness

PUBLISHED WEEKLY

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

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The Jarvis Street Pulpit

"WAS THE GOSPEL OF THE FIRST CENTURY INTENDED FOR THE
TWENTIETH CENTURY?"

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, Aug. 9th, 1925.
(Stenographically reported).

"Beloved, when I gave all diligence to write unto you of the common salvation,
it was needful for me to write unto you, and exhort you that ye should earnestly
contend for the faith which was once for all delivered unto the saints."—Book
of Jude, verse 3.



WANT to take the last clause of that text for the basis of our thought this evening, "The faith which was once for all delivered unto the saints." It is very popular nowadays to assume that we have made such advancement that we have outgrown the religion of our fathers. Some years ago I knew a young man who had been pastor of not a few churches in his short ministry. I met him on one occasion, and I said, "What are you doing now?" He said, "I am going to Chicago University." "You have been going somewhere ever since I have known you. What are you going there for?" "I am taking a post-graduate course." "Are you going to spend all your life taking post-graduate courses?" "Well, no." "Well, what are you specializing in now?" "Well," he said, "you know we have to learn to restate the gospel." He has been trying to "restate" the gospel ever since I have known him; but in his particular case, the chief difficulty has been to find anyone to listen to him while he restated it!

The great question, my dear friends, to-day, is whether God has really spoken, whether we have any gospel to preach or not. This verse tells us that the faith, the great body of gospel truth contained in this Book, was once for all delivered unto the saints; Let us remember that it was "delivered" to the saints, not discovered by the saints: the whole body of revealed truth has been given to us by God Himself. We did not find it out. The Apostle Paul said, "I have received of the Lord that which also I delivered unto you." That is where he got it, from the Lord. "The gospel which was preached of me", he

said to the Galatians, "is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." That is where he got it, from the Lord Jesus Christ. In Paul's case, indeed, the gospel which he preached was exactly contrary to his own natural attitude, for he said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." And when it was said that he now preacheth the faith which once he destroyed, when an explanation was asked, he said, "I had a revelation from heaven: I got it from above." That is one thing he did not learn at the feet of Gamaliel!

I looked into one of Dr. Fosdick's books to-day—I am afraid I broke the Sabbath, but I really did—and he says: "A new approach to the Bible has been forced upon us. No longer can we think of the Book as on a level, no longer read its maturer messages back into its earlier sources. We know now that every idea in the Bible started from primitive and childlike origins." Dr. Fosdick says we have not had any revelation from heaven at all, that what we call the gospel we have evolved out of our own consciousness; and that every idea in the Bible began from "primitive and childlike origins", and gradually they got wiser until we have the flower of all evolution in the distinguished gentleman himself,—the latest, utmost product of the process! If that be so, then the Lord save us from evolution.

No, dear friends, the faith was "delivered" unto the saints. I am speaking this evening to many unconverted people, I have no doubt; and it would be presumptuous on my part, it would be nothing short of impertinence for me to attempt to speculate before you as to the terms of admission into the presence of God. You are just as competent to settle that matter as I am. Why should you go to hear the message of a man who has no message, to listen to a man whose gospel is very much like that fiddle that the boy made—all of wood, and all out of his own head! He made it himself. But if I am merely the postman, and am divinely commissioned to come to you and tell you what the King says to you, then you had better listen. I am of no importance whatever; you may lightly regard anything I have to say unless it be that I am the medium to hand on to you what God has said in His Book. Then I come to you with authority; then would I magnify my office, and tell you I am an ambassador for God, and am come to beseech you "in Christ's stead, be ye reconciled to God." But I am come to you this evening to say that what gospel we have has been given to us ready-made. We cannot add to it, nor subtract from it; it has been "delivered" to the saints; we are put in trust of the gospel. It is not the business of preachers to find a new gospel, but with childlike simplicity, to carry the King's letters to His rebellious subjects, to deliver heaven's ultimatum to men who are in arms against the King of kings. And when we approach the matter from that point of view, we really begin to talk business. Then it becomes a serious matter when a congregation assembles like this, if we come to hear what God the Lord out of His holy Word shall say unto us.

Then, I would remind you that our text tells us that the gospel was "once for all" delivered to the saints. Even God Himself will speak no further word. I do not believe it would be an exaggeration to say that we have, in germ, in the Bible all that we shall ever know of God through all the endless cycles of eternity. We do not understand one half of it, we understand but little of it; but when millions of years have passed, and redeemed souls shall have been for unnumbered millenniums in the glory, they never will have learned anything of God that is not, in principle, already wrapped up in this Book. It is a great Book. It is a priceless privilege to have in our hands this divine revelation.

Now it is "once for all" delivered. It is indeed the divine ultimatum. "Last of all he sent unto them his son"; "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." What else can He say?

"What more can He say than to you He hath said,
To you, who for refuge to Jesus have fled?"

He hath spoken to us in His Son; and the chapter which we read this evening exalts the Lord Jesus to the throne of heaven, puts Him higher than the angels.

"Thy throne, O God, is for ever and ever." It is through Him God has spoken; and "if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward"—if God, so to speak, stood behind His angel messengers, and made good every word they uttered—"how shall we escape, if we neglect so great salvation"—what salvation?—"which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Do you not see, dear friends, that God has delivered His own message? You remember how the strangers came to Abraham's tent as he sat in the tent door in the cool of the day, and how Abraham entertained angels unawares; and then ere they left his tent—the Angel of the Covenant was one of them, and ere He left his tent He said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation?" And then He told Abraham that He was on the way to Sodom; and He said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." God did not even trust an angel. He went down into the midst of the wicked city personally, to investigate and discover whether they had done altogether according to the cry of it, saying, "If not, I will know." And the Lord God Himself found that they had done according to the cry. Now mark: in delivering His gospel, God did not commission a man. He "spake in time past unto the fathers by the prophets", and to the prophets through His angel ministers; but He was not content until He came Himself and delivered the message Himself, gathering up all the testimony of the prophets, incarnating their collective words in Himself, and speaking as God's last word to the world.

"The faith once for all delivered unto the saints." If Christ is God's last word to the world, a moment's reflection will show you that it must be so in the nature of the case. If it be so that the subject of prophecy in the Old Testament was Jesus Christ, if it be true that the centre of the New Testament was Jesus Christ, if it be true that He gathered up in Himself all that the lesser voices had spoken, and delivered to men the truth full-orbed, and that "the faith once for all delivered to the saints" was delivered by God Himself, then how is it possible that we shall ever have anything else? God is the same, He does not change; from everlasting to everlasting He is God, the same yesterday, to-day, and forever. It is not infrequently my task to arrange programmes for other busy men; and it is the trial of my life, because they won't "stay put". They have to be rearranged so often. I get a telegram to-day proposing that we take a certain course; and to-morrow I get another telegram saying that things have changed, and we must do something else.

Well, that is perfectly natural because men cannot see very far in advance. But if you turn back the pages of the Old Testament you will find, notwithstanding what the learned gentleman says about not being able to read the maturer messages back into the earlier portions of Scripture,—if you go back to the earliest pages of Scripture you will find Christ there, and you will find Him all through the Book. He is gradually disclosing Himself, gradually unfolding His purposes, making His redemptive plan all the more clear. And the wonderful thing is that as you walk through the pages of Scripture, for instance, begin at Genesis, you find that Somebody is keeping you company. There is a Personality there you do not quite understand. You come on a little farther and find that "Enoch walked with God: and he was not; for God took him"; and after Enoch is gone you still find Someone walking with you. You come on, and after a while you bury Abraham, and Isaac, and Jacob, and Joseph,—but there is Somebody Who is the contemporary of them all, and Who does not go down into the grave. And then you come into the book of Exodus, and you find the same Presence, the same Spirit, the same Power, unfolding His purposes. Read the marvellous story of Moses' life and ministry, and so on through the other books of the Pentateuch until you come to the book of Joshua which begins, "Now after the death of Moses the servant of the Lord, it came to pass." The death of Moses did not matter, for there is Someone marching right through the Bible. Then Joshua is gone, and Samuel is gone, and Saul is gone, and David is gone, and Solomon is gone, and Rehoboam is gone, and all the others are gone,—but there is still the same Mind, the same Purpose, the same Presence marching right through until at

last His star appears in the sky, and wise men look into the face of Infinity wrapped in swaddling bands. He comes of Whom the prophets have spoken; and then when He is gone—but He has not gone! (“Hallelujah!”) They bury Him in the grave, but He does not stay there: He ascends into the glory, and then Someone comes back; and behold, He is in the Acts of the Apostles, and He is all through the Epistles until you come right down to the last book, and there you read that yonder in the glory the seer saw Him; and he learned that it was the Lamb slain from the foundation of the world. God has not changed His mind; His plan was matured from the beginning: “Known unto God are all his works from the beginning of the world.” And when He delivered the faith of the gospel unto the saints it was perfected; His plan was absolutely complete; it needed no amendment, no alteration in any particular. It was delivered “once for all” as God’s final word to men. Why do we not accept it?

Now, my friends, not only is God the same, but human nature is exactly the same. I am profoundly interested in this subject that is engaging the minds of so many just now, this subject of evolution; and for years I have said to myself: If that be a universal law, surely some of us ought to be able to observe its operation at some time, it ought to be possible to see it in operation somewhere. “Oh”, they said, “theologians opposed the idea of gravitation.” Yet I think it was Mr. Bryan who said that any school child can prove that. Let him toss an apple into the air, and it will fall back again. There are some laws whose operation is observable; but I cannot see for the life of me any evidence of evolution, I mean in the technical sense, in human history. They take us away back to pre-historic times, and they find a little fragment of a skull, and sixteen feet away they find a tooth, and about the same distance in another direction they find a piece of a jaw-bone—and then they use their imagination; and from these three fragments they reconstruct the Pitdown man. And I say to my scientific friends, “You are sure that is a piece of a man’s head, are you?” “Yes, it is,—not the man we know, a different kind, he had not developed.” “Well, will you be good enough to tell me what happened to the rest of the skull? How does it come to pass that that part was there, and sixteen feet away a tooth, and away in another direction a piece of a jaw-bone?” I have a right to know what happened to the rest of the man. It is the most assinine philosophy that ever was propounded.

The truth is that human nature is just the same. Our Lord Jesus looked back into the dim and distant past, and said there were some people in Noah’s day who married and were given in marriage, they ate and drank, and bought and sold until the flood came. And He said that there are going to be people just like that again; they are going to be doing exactly the same things when He comes again. It was the same in Lot’s day. The truth is that human nature has not changed. The external things of life may change: we ride in different vehicles, and we lazily talk to our friends over the wires instead of going to see them. But the truth is, the fundamental things of life are the same. “They did eat, they drank, they married wives, they were given in marriage.” They do just the same things to-day that men did ages ago, and will be doing the same things when Jesus comes again. And the faith—Oh, the faith—delivered to the saints for the redemption of this lost world was designed to meet the needs of human nature as God knows it. Then the gospel must be just the same: we do not need any different Saviour, any different gospel.

And sin is just the same. There is not a man here to-night, or a woman either, that does not know that within himself or herself there is a power superior to all your concentrated energies. If I were to ask any man or any woman who had ever lived an absolutely victorious life for one week, never failing in your accomplishment of that to which you had put your hand but being always the victor, I do not believe there would be one person who would dare stand up. We are not heroes. Moody used to say, “We are a pretty bad lot.” Certainly we are a pretty weak lot; and the Lord, or someone at least, must do something for us before we can get to the glory and live with Him. I am glad of the faith once delivered unto the saints because it takes account of my sin—and I have to take account of it; it takes account of my weaknesses—and I have to recognize them; it takes account of my needs. It just fits me exactly as a key fits the ward of an intricate lock. “The faith once for all delivered unto the saints” is designed to meet the need of poor sinners.

The experiences of life, after all, are very largely the same. We have been studying in our Bible School for some time the observations of the wise man, the preacher in Ecclesiastes. He observed that "one event happeneth to them all." Ah, you mothers, science cannot always keep the babe in your arms, not always. In spite of your utmost effort death comes and snatches it away from your embrace. Even in this advanced age we have to dig our graves and stand at the side of them and bury our hearts, and confess that the light has gone out, and there is nothing in life worth living for. When that dark hour comes, call your Fosdicks, call these enemies of the faith and say to them, "Give me some comfort in this dark hour; give me a word upon which my soul can rest and be sure of the future." And they are dumb, every one of them; they have not a word to say. I heard Dr. A. T. Pearson some years ago preach on the text: "For we are saved by hope." And he said that he had a friend in Scotland, a comparatively young man who was in good circumstances, well conditioned in life. He said he was a Christian man; he had a wife, a beautiful woman, and four or five beautiful children. He said their home was the nearest thing to paradise that he had ever been in in his life. When he was in England one time he received a telegram from Scotland,—I forget whether it was Glasgow, or Edinburgh, or somewhere else—saying that this man's wife had died suddenly, and asking if he would come to the funeral. He wired back that he would be there. And he said he went, and the father and the children went to the cemetery, of course. It was a wet day, not raining, but a heavy Scotch mist was falling; and the moisture was just hanging heavily upon all the shrubbery about. And he said as they drove into the cemetery and the carriages brushed back the branches of the trees, the water showered down upon them. The grass at the graveside was rather long, and every blade of grass was bowed with grief, and the tears were there. It seemed as though all nature was in mourning. They took the casket from the hearse, and lowered it gently and tenderly into the dark grave; and the splendid man, the husband and father, stood there with his children about him, trying to control himself. Dr. Pearson said there was not a bit of blue in the sky, there was not a gleam of light anywhere; it was dark, utterly heavy, with nothing to cheer. But, he said, just as the casket was lowered and rested upon the bottom of the grave, suddenly there was a rift in the clouds and a sunbeam shot right down into the grave and rested upon the flowers which covered the casket; and as the sun shone out there was a lark somewhere from out the tall grass leaped into the sunshine, spread its wings, and soared away into the clouds singing a song of victory. And Dr. Pearson said, "That, my friends, is hope." Oh, yes, "the faith once for all delivered unto the saints" throws a light, a sunbeam into the dark grave, and we hear One saying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Praise the Lord for "the faith once for all delivered unto the saints."

I am constrained to believe that those who want another gospel want it because they do not know this one, that those who look for another Saviour have never seen my Saviour:

"For, ah, the Master is so fair,
So sweet His smile on banished men,
That they who meet Him unaware
Can never rest on earth again!

"And they who see Him risen, afar,—
On God's right hand to welcome them,
Forgetful stand of home and land,
Desiring fair Jerusalem."

We shall not be here very long; the place that now knows us shall shortly know us no more for ever. As I stand here, this evening I can see people all around in these pews who in the short space of fifteen years, office-bearers and members of this church, men and women of God, who walked with Him, who, one by one, have fallen by the way, and we have laid them in the grave. The work of the Lord goes on. In a little while our time will come, it will not be very long. How shall we die if we have not "the faith once for all delivered

unto the saints"? Is that not an old-fashioned way to preach, talking about death? Is it not an old-fashioned way to preach, to remind people of death, and of the future life? But, my friend, hearses are going up and down our streets all the time, and why should not I remind you? Does it matter that they are now driven by motors instead of being drawn by horses? Has it occurred to you that death comes as certainly to-day as he ever did? We need a faith that we can live by, but we need a faith to die by, too, do we not? Here we have it: "The blood of Jesus Christ his Son cleanseth us from all sin." You witnessed the ordinance to-night, did you not? I have stood myself at the graveside when my interest was there, and I have wondered—I remember standing when we laid my father away, standing with my brother. Whether he said it to me first or I said it to him I do not know, but one said to the other, "He is not there"; and the other said, "I was just going to say that myself, he is not there."

You see, death is not a great venture now, it is not an experiment now. Oh, I have so often quoted it, "Whither I go ye know, and the way ye know." And they said, "We know not whither thou goest; and how can we know the way?" That is the voice of universal human experience, until He answers, "I am the way, the truth, and the life." What did this ordinance mean? It meant that our Lord Jesus went into death for us, He went into the grave for us; He was raised again for us; He is the first fruits, the pledge of the resurrection of the just. How do we know? Because He is risen we also shall rise. Those dear friends of ours will come back again, and we shall know them when they come; we shall see them and recognize them. I love to remember that Mary recognized the Master on the resurrection side of the grave. There was something different about Him, yet she knew Him. I wonder if I may tell a story a dear friend told me? He said that he was sleepless one morning, and just about five o'clock his telephone rang, and he got up and answered it, to find that it was a long distance call from Vancouver, while he was in Toronto. He heard his daughter's voice speaking over those nearly three thousand miles of wire, but it seemed that distance was eliminated, and she was standing at his side. He thought of her as a baby, his firstborn, and of how she grew into girlhood and womanhood. All the years rolled back and she was standing by his side, talking with him in the early morning over that three thousand miles of wire. And her voice conveyed her personality; she seemed to come on the wire and stand by her father. And, do you know, I think it was something like that when Mary, supposing Him to be the gardener, said, "They have taken away my Lord, and I know not where they have laid him . . . If thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni." There was that telegraphic communication that as soon as she heard His voice she said, "He is not in the grave, He is living; He is at my side." And when we have laid the diseased body away—I am wandering from my subject. Spurgeon once said to his students, "It is permissible for a preacher to wander from his subject so long as he sticks to his object"—when we have laid the diseased body away, I do not think any of us want to see them again like that. We do not want to see them with grey hairs, and bowed shoulders; we do not want to see them old and infirm. We want to see them in perfect bodies. I fancy they will be so perfect that we shall scarcely know them; we shall be like John when he saw the multitude and he was asked who they were, and he said, "I do not know. I never saw anyone like them."—they will have such perfect bodies. But I think the moment they speak to us the personality will be there; and we shall say, "Oh, yes, I thought of you as I laid you away there; but I see now that mortality has put on immortality, and the corruptible has put on incorruption, and death is swallowed up in victory."

I don't think I have wandered from my subject after all: it is all there. That is "the faith once for all delivered unto the saints". Do you not want a salvation like that, a salvation that is good for here, and good for hereafter, for this evening and through all the remaining days of life, and across the river yonder on the golden shore? May the Lord help us to come this evening. If there are those here who have been turning aside, will you not this evening come back to God's Word, will you not bow at the feet of Jesus to-night and say, "I need Him, I will take Him as my Saviour"?

The publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

SHOULD BAPTISTS STRIKE THEIR COLOURS?

By Charles J. Holman, K.C., LL.D.

Note: A brother in the Southern Baptist Convention who, for some unaccountable reason, seems to be an enemy of the Baptist Bible Union, and of everybody who belongs to it, has set in circulation a report that Jarvis Street is an open membership and open Communion church. Having printed this in one of the Southern papers, he published a correction the following week, saying that he had learned that he had been misinformed. This is the first time we have made any reference to it, for others of their own initiative made the correction.

The author of the following article is an honoured member of Jarvis Street Church, and has been for many years. He was one of the executors of the McMaster Estate; and is probably more familiar with the details of the founding of McMaster University than any living man. Dr. Holman does not know that this is being published. As the article has been issued in pamphlet form, and copies will be sent free for distribution on application to him, 75 Lowther Ave., Toronto 5, Canada. We publish this article with great heartiness, because we are able to say, "Amen", to every word contained therein. The Editor of this paper is in perfect agreement with Dr. Holman's position on the Communion question.

In the early days of the Baptist cause in these two Provinces the Denomination was troubled by contention on the Communion question, and the Denomination made little headway. The chief centre of "open" Communion views was in the Montreal district. It was a continued source of division and weakness chiefly kept alive by those who came from open Communion churches in England. The two parties to the Communion controversy endeavoured to work together, and finally a theological school was set up in Montreal. The men at the head of it were men of ability who laboured with intense zeal, but it failed to get support chiefly because these leaders held open Communion views, and in 1849 the institution closed its doors. As the years passed the inconsistency and injurious effect of open Communion on denominational life had become very manifest. The air was finally cleared by the formation in 1851 of the "Regular Baptist Missionary Society" composed only of "Regular" Baptists, and at a large convention in 1853 it was declared,

"That churches which restrict their communion to baptized believers, and administer the ordinances generally through ordained elders, should be considered Regular."

That settled the question and the result is embodied in the Act of Incorporation of our Convention of to-day where it is provided that only Regular Baptist Churches are entitled to send delegates.

ROBERT ALEXANDER FYFE had a large place in building up the

Baptist Denomination at a critical stage. Weak leadership at that time would have been disastrous; it is dangerous at any time. Nations and institutions have gone to ruin through the lack of wise, resolute leadership. Dr. Fyfe was a man of conviction, and not only of conviction but of courage, who refused "to creep along the low level of expediency." No one would accuse him of being "a middle of the road Baptist"; he was an out and out Baptist—a Regular Baptist. Someone has well said that

"Any truth or principle will attract attention, respect and examination just in proportion to the openness, firmness and consistency with which those who hold it manifest it in practice."

Dr. Fyfe was open, firm and consistent. He gave no smile of approval to "open" Communion or to Modernism in any form. Truly loyal to the Regular Baptist position, he, with all the earnestness of his soul, advocated restricted Communion, and not only by precept but by example. His was a virile leadership; he did not drift with the stream; he stood for his conviction in face of torrents of opposition. With clarion note and trenchant pen he let the world know **"What Baptists stand for."** His sturdy advocacy of Baptist principles gave a great impetus to the work, it not only commanded the respect and attention of other than Baptists to the Baptist cause, but it produced strength and conviction and vigor and enthusiasm in his own Denomination and he won and held the confidence and affection of the churches. There is an element in all men that thrills and responds to a valorous appeal and the Denomination responded and great advance was made. Baptists owe a great debt to Dr. Fyfe. The author of "Baptists in Canada" in paying tribute to him, says: "Dr. Fyfe's name will probably always remain the greatest name in Canadian Baptist history."

Dr. Fyfe had always been an earnest advocate of restricted Communion. Years before the Denomination had declared itself, when writing to his friend Daniel McPhail, he said:

"If close communion (falsely so called) should become so unpopular that there would be but one strict church on the earth, I would say, 'God grant that I may stand in that Thermopylae of the moral world.'"

In a memorable address entitled, "A Forty Years' Survey of the Baptist Cause in Toronto," delivered in the Bond Street Church just as that church was in 1875 changing to its Jarvis Street location, Dr. Fyfe said:

"The Constitution of this Church has ever been sound and Scriptural. None but converted members were received into the ordinances and thus spiritual character always came first. Those only who were professedly regenerated by the Spirit of God and who exercised faith in the Lord Jesus Christ could be received for baptism; and none but those who had been baptized on a profession of their faith could be received to the Lord's Supper. And in passing I deliberately affirm that it is this last mentioned position which alone gives us the logical right to organize a church separate from our pedo-Baptist friends. Let the Baptists give up 'close Communion', and with this surrender, they yield up their logical right to have a Baptist Church at all. This church was 'close Communion' from her foundation, and her strength and compactness this day are largely due to her consistent position which she has always held on this subject."

Baptists hold that Scriptural baptism means the immersion of a believer on profession of his faith and that this is the first duty of a new convert. This necessarily leads us to have our practice agree with our belief, which compels us to practice restricted Communion which is in effect close Baptism. Many outside our Denomination regard this as the most marked of our restricted views, while to us it is only incidental, though logically inevitable. The ordinance was never intended as a social supper to show hospitality to our friends of other denominations. We would not go to the Lord's Supper before baptism and we should love our friends too much to encourage them to do that

which we would not do. In writing as to the Lord's Supper to the Church at Corinth, Paul said, "Let a man **prove himself** and so let" (or permit) "him eat of the bread and drink of the cup." The word "prove" is given in the Revised Version instead of "examine" as found in King James Version. It does away with the thought of the man himself determining his fitness; it is for the church to safeguard the ordinance and to require proof that he has complied with the Lord's restrictions.

The mistake committed at Montreal in the establishment of a college there was not repeated at Toronto. The founder, the Hon. Mr. McMaster, was a member of a **Regular Baptist Church**; he was a man of strong conviction, thoroughly convinced of the unscripturalness and inconsistency of open Communion, and as strongly opposed to it as he was to any Modernistic teaching. Fondly attached to his beloved Denomination, Mr. McMaster, in his deed of gift of the land on which McMaster Hall stands to-day, saw to it that the great fundamentals of the faith for which Regular Baptists stand, were clearly set out, and it was therein expressly declared that the property was held in trust for the education and training of students intending to be engaged in pastoral, evangelical, or other missionary work,

"In connection with the Regular Baptist Denomination whereby is intended Regular Baptist Churches holding immersion in the name of the Father, Son and Holy Ghost, the only Gospel baptism, and that parties so baptized are alone entitled to communion at the Lord's Table."

Later there came to Mr. McMaster the thought to provide as well for students who had the ministry in view. He had a vision of an institution that should be a Baptist School—an institution which should be an active and powerful auxiliary to the denominational work in its propagation of New Testament principles—an institution manned with teachers in harmony with our spirit and aims, and with the interpretation of God's Word held by Regular Baptists—a veritable fortress of the faith—where all who came within its walls would be imbued with our New Testament principles, and Baptist students who entered would become more stalwart Baptists, and from which institution would pour forth year by year a stream of young life who returning to the local church would throw themselves into the church's activities and make the churches fairly throb with new life. For this purpose he bequeathed his fortune to McMaster University just incorporated to receive it, and he saw to it that the University was placed under the control of the Baptist Convention which, under its Act of Incorporation, provided that a delegate to that Convention **"must be a member of a Regular Baptist Church,"** and that the University Charter provided that:

"No person shall at any time be eligible for election to a position on either the said Board of Governors or the said Senate who is not then a member in good standing in some Regular Baptist Church in Canada."

It was a sacred trust with great possibilities for the advancement of his beloved Denomination. Mr. McMaster trusted the Denomination implicitly, and the Denomination must be manifestly faithful to its trust, otherwise it will simply dry up the fountains of testamentary benefaction. The founder saw to it that the University was closely wedded to the cause and the Denomination of **Regular Baptists**. A solemn responsibility is placed upon those who are entrusted with the active charge of our educational work to safeguard our position as **Regular Baptists not only by precept but by example** and to give leadership in the inculcation of **Regular Baptist principles**. Denominational schools, the continent over, are at this time much in the limelight and for good reason. In our denominational institutions it becomes a sacred duty to guard with scrupulous care the vital elements of the faith; it is essential if these institutions are to deserve and retain the confidence of the people. There is no place for side stepping. Confidence and trust are tender plants, and if once blighted it is difficult to make them bloom again.

The consistency of the **Regular Baptist** position on the Communion question is recognized by an eminent pedo-Baptist.

DR. JOHN HALL, formerly pastor of Fifth Avenue Church, New York, and one of the leading Presbyterians of the world, said:

"If I believed with the Baptists that none are baptized but . . . those who are immersed on profession of faith, then I should . . . with them refuse to commune with any other."

The American Presbyterian said:

"Let us have unity, indeed, but not at the expense of principle; and let us not ask the Baptist to ignore or to be inconsistent with his own doctrine. Let us not either make an outcry at his 'close communion', which is but faithfulness, until we are prepared to be open communionists ourselves, from which stupidity may we be forever preserved."

DR. GEORGE W. TRUETT, one of the great southern leaders, has said:

"My Baptist people keep this ordinance as is demanded by the Holy Word. They believe that God's Word does plainly teach that men must be born again and then be scripturally entitled to observe this ordinance. For these prerequisites my people unwaveringly stand. . . . Our people feel that for them to change their course one iota in this matter would be palpable disobedience to their Master's Word."

It matters not how suavely the "open invitation is extended there can be found no authority in the New Testament for unbaptized persons being invited to the Lord's Supper. Some good people have the thought that an "open" invitation would add to the prosperity of the Denomination. It may seem for a time to be harmless in a particular church, but widely extending it leads to denominational disintegration. In England where open Communion has widely prevailed, Baptists have failed to get much numerical strength; they certainly have had eloquent preachers in their pulpits, but the membership in England, as shown by the Baptist Handbook, 1925, is only 258,690. Open Communion weakens Baptist sentiment and logically leads to open membership and eventually to becoming pedo-Baptist churches. For example, take the John Bunyan Church at Bedford, England, with the "open" practice immersion has practically ceased to be administered and the church has virtually become a pedo-Baptist church. This is likewise what is occurring in the Northern Baptist Convention. Take the case of Park Avenue Church, New York, which probably possesses the most costly church edifice in all the denomination, and is where Mr. Rockefeller, Jr. (who has recently given \$1,000,000 to the University of Chicago Theological School) attends. Years ago it was known as one of the staunchest of Baptist churches. "Open" Communion when introduced is the first step in the undoing of a Baptist church. Park Avenue Church has now declared for the admission of members without requiring any baptism at all, and has made Harry Emerson Fosdick, a most pronounced modernist, its pastor. Restricted Communion, it must be admitted, is not in accordance with the spirit of the world. "This spirit tends to liberalism, to rationalism, to skepticism." Park Avenue Church has run the round. All who wish to destroy the Baptist Denomination will act consistently in supporting Open Communion. It is the policy that leads to surrender. Dr. J. B. Jeter, one of the Southern leaders, has pointedly said, "The moment a Baptist church accepts mixed Communion, it strikes its colors."

Let us turn to a comparatively new land, to the Baptists in the Southern States, where they have stood loyally by the Bible and are restricted communionists. Their growth has been phenomenal. A century ago they were comparatively few in numbers, scattered over a wide and sparsely settled country with little of this world's goods, but they were powerful in the truth they proclaimed. The number of their membership for 1924 is estimated at 6,696,101. Contrast these figures with the poor showing of the Baptists in England. The Baptist cause flourishes best in a land where the Denomination is loyal to the Regular Baptist position. The Baptists of the Northern States were at one time more numerous than the Baptists of the Southern States, but Open Communion, Modernism, and Indifferentism creeping in, have weakened their forces and the Southern Baptists have swept by and are now about four

times as numerous. In religion strong affirmatives win. God works wonders through a pure and obedient church. At their great convention held recently in May, 1925, at Memphis, Southern Baptists, in view of the attacks on the supernatural in the Christian faith, deemed it expedient to clear the theological air by declaring just where Southern Baptists stood and sent forth to the world a statement emphasizing their loyalty to the great verities of the faith and in that statement as well declared their adhesion to the restricted communion position by saying:

"Christian baptism, is the immersion of a believer in water in the name of the Father, the Son and Holy Ghost. The act is a symbol of our faith in a crucified, buried, and risen Saviour. It is a prerequisite to the privileges of a church relation and to the Lord's Supper."

Turning now to our own two Provinces, the clear cut position taken in the time of Fyfe put the Denomination on its feet. It brought not only peace but prosperity and Baptists entered on an era of rapid expansion, so much so that on the occasion of the delivery of the "Forty Years' Survey" already referred to, Dr. Fyfe was able to announce that during the previous six years the Baptists of Toronto had increased 140 per cent., and it is recorded that during the same year (1875) the Denomination at large had increased 14 per cent. in one single year. In the decade of 1871-81 the Denomination made a gain of 75 per cent. in its membership. **Those were the days when the Denomination felt the impress of the Fyfe leadership and Fyfe teaching.** In the Year-book for 1914, the membership of the churches in our Convention is given at 56,493. If the membership during the last decade had increased at the rate of 140 per cent., the membership would have been 135,583, or if it had increased by only 75 per cent., the membership would be 98,863; but in the Year-book for 1921 the membership is given at 61,287, and in 1924, our last Year-book gives the membership as 60,360. This is not making much of a dent on the life of Ontario and Quebec; in fact that dent appears from the above figures to be the other way. Those early days were days of hardship and self-sacrifice, but to-day with our University and Academic Schools with all their graduates and all their students, with a denominationally owned press, with largely increased revenues, with all the denominational Boards with all their staffs, with our vigorous B.Y.P.U. and other societies, the slow progress is discouraging. Though the baptisms in the Convention total a considerable number each year, there is evidently much drifting from the Denomination. One cannot be blind to the fact that an irresponsible interdenominationalism is eating into the heart of our denominational life. It requires but a casual observation to reveal the fact that in some quarters there is not such an emphasizing of **"What Baptists Stand For"** as in the days of Fyfe and his co-labourers, when the Denomination made such rapid strides. In the absence of positive teaching the impression is given that one church is as good as another. "Letting down the bars" strengthens this impression, and if widely prevailing would be the undoing of the Denomination. In the absence of teaching on the subject there is a sentiment in favor of it which is easily popular among pedo-Baptists, not that they are yearning to attend the Lord's Supper in a Baptist church, but as an admission that they are not wrong in the matter of so-called "infant baptism." That man-devised ceremony begets the error of baptismal salvation; it is the tap root of unconverted membership, and unconverted membership is a great evil. We must be consistent; we must never give any countenance to it; it is a great block to the possible union of Christian forces. "Anything that touches the ordinances touches the vital heart of the Gospel. A man should as soon make light of the death and burial of Christ as make light of these ordinances." Piety will not be promoted by sacrificing our principles. We must do nothing that will bedim the line between the New Testament churches of immersed believers and the disobedient or unconverted. The question was never suggested in apostolic days because all converts were immersed. The New Testament order is clear: repentance and faith; then baptism; then breaking of bread, the Lord's Supper. Whoever changes the order of the ordinances goes contrary to the Bible. If Baptists are to have any large place in Canada they must stand true to their principles and of necessity obedient to the spirit and the form and to the order of the monumental ordinances as Christ

teaching commonly known as Modernism. Such teaching involves a denial of the Supernatural, and at heart is a denial of the authority of the Holy Scriptures, and as such is a denial of Historic Baptist Faith. And

Whereas, such belief and teaching have gained entrance into our Baptist College at Brandon—this being evidenced in statements in the Report of the Brandon College Commission adopted at the meeting of the Baptist Union of Western Canada, Calgary, Jan., 1923. And

Whereas, we believe that such teaching is destructive of the spiritual welfare of our Baptist work at large, in that we believe that it is calculated to pervert the faith of our young men and women who go to Brandon College with a view to preparation for life-work on our Mission fields and in our Churches. And

Whereas, repeated effort has been made through the Baptist Convention of B. C. to pronounce against this teaching, to rid our College of it, and at the same time to safeguard our College from its inroads in the future. And

Whereas, the Convention on each such occasion has pronounced against such effort. And

Whereas, some of the Officials and Home Mission Pastors of our Convention, together with the Baptist Union of Western Canada, give evidence of being in hearty support of the College as it is. And

Whereas, loyalty to God and to the Historic Faith of Baptists demands that we in no way encourage or promote such belief and teaching.

Therefore Be It Resolved, that we express our unqualified protest against the action of the British Columbia Convention, and of the Baptist Union of Western Canada, by establishing a co-operative Fellowship, the primary aims of which shall be:

1. To declare and actualize our faith in God and in His Word as that faith has been held by Baptists, known as Historic Baptist Faith, and is epitomized in the Confession of Faith of the Baptist Bible Union of America.
2. To endeavour to proclaim the Divine Evangel wherever we find people who are destitute of Gospel privileges.
3. To seek the promotion of genuine revival in our Churches.
4. To fellowship and assist Pastors and Churches whose freedom or fidelity may at any time be threatened because of their loyalty to Christ and His Gospel.
5. To receive and administer all Missionary offerings in the promotion of Baptist work true to our Historic Faith at home and abroad.

The name chosen for the organization was "THE B. C. BAPTIST MISSIONARY COUNCIL." A Board of the Council was also elected consisting of seventeen (17) members who, according to the motion, "shall elect from their number a President, a Vice-President, a Secretary, and a Treasurer, and proceed to the further perfecting of the organization and the prosecution of its aims." The members of the Board are as follows:

F. W. Auvache, Pastor Sapperton Church, and Secretary of B.C. Convention for twenty-three (23) years; A. F. Baker, Pastor Mount Pleasant Church; R. Cowan, member Ladner Church; E. E. Crandall, member First Church, Vancouver; F. W. Dafeo, Pastor Chilliwack Church; Andrew Grieve, Pastor Ruth Morton Church; D. G. MacDonald, Pastor Emeritus Broadway West Church; C. M. Ladd, member First Church, Vancouver; A. A. MacLeod, returned missionary and member First Church, Vancouver; A. W. MacLeod, Pastor First Church, North Vancouver; J. M. Patullo, member First Church, Vancouver; E. J. Plenderleith, Pastor Emmanuel Church, Vancouver; J. W. Pudney, member Collingwood East Church; J. B. Rowell, Pastor Kamloops Church; M. Van Sickle, Pastor Marpole Church; C. E. Walsh, member Broadway West Church.

It was also agreed upon that "All in sympathy with the organization and subscribing to the Confession of Faith of the Baptist Bible Union of North America, be eligible for membership."

Since that time the Board has met and the following officers were appointed: President, Rev. D. G. MacDonald; Vice-President, J. M. Patullo; Secretary, Rev. F. W. Auvache; Treasurer, Rev. A. A. MacLeod.

Committees for various purposes have been appointed by the Board, and the work is going on to the completion of preliminary details.

The above resolution, the passing of which gave birth to the organization, is self-explanatory and needs little to be added to it to make clear the cause and purposes of its being formed.

The truth of the first clause is only too well known to us to-day. Baptists are not alone in experiencing the effects of Modernism. It is not something that is merely local. It is world-wide.

As suggested by Clause 2, a perusal of the Brandon Commission Report shows how this scourge of Modernism has found its way into our College at Brandon. There it is in the form of a question mark after the Virgin Birth and the Physical Resurrection of our Lord. This, of course, is tantamount to a question mark after the Bible as the inspired and infallible Word of God.

That such teaching is calculated to do what is stated in Clause 3 is only too true. How many hundreds and thousands there are in the world to-day whose faith in God, the Bible, and things eternal, has been shattered by it, and who, because of this spiritual blight called Modernism, are sailing the seas of infidelity. We want to safeguard our people and especially our young people, so far as we can and by God's help, from this terrible scourge. If we let it go on without protest, what of our pulpits, our pews, our mission fields, in years to come? In the day of judgment the coming generation will rise up against us because of our negligence and unconcern.

A number of faithful Baptists who are alive to the awful possibilities wrapped up in the spread of this virus, have striven to have the B.C. Convention pronounce and take action against it with a view to safeguarding our College from its inroads. The majority has each time voted in the other direction. And now with the Baptist Union of Western Canada, and the B.C. Convention, together with the officials on the field, and some of our Home Mission pastors all standing behind the College, and to all appearances fully endorsing it, as it is, the question arises: "What shall we do?" In loyalty to God and His Word, in loyalty to the responsibilities that God has placed upon us, in loyalty to those who have gone before us, who have suffered and died for the faith, and to those who shall come after us, and who will in a measure tread in the path we make for them, in loyalty to consciences enlightened by the Holy Spirit, and in loyalty to the Great Head of the Church—our Lord and Saviour Jesus Christ—we cannot, we dare not, give it our support, financial or otherwise.

It is true that at present no money goes from our Missionary Budget to the support of the College directly. But while we support those who support the College—our officials on the field and some of our Home Mission pastors—are we not supporting and promoting, even if in an indirect way, the very thing that God would have us oppose to our utmost? We believe we are, and believing that it is not according to God's will that we should do so, we take our stand and declare ourselves opposed to the support of Modernism in every shape and form by organizing THE B.C. BAPTIST MISSIONARY COUNCIL.

This is not a divisive movement. We are blamed for trying to split the Denomination. That is untrue. The split is already there. It has been for some time. It has been caused by the inroads of Modernism into our ranks and the failure of brethren in our midst to stand against it. The B.C. Baptist Missionary Council is not organized to divide the body, but because the body is divided. By this Council we take our stand on one side of the line. Our aim is not to divide, but to unite; and that on the common ground of loyalty to the Bible as the inspired and infallible Word of God.

A question may be asked as to the relationship between this organization and the Baptist Bible Union. In answer let it be stated that they are separate organizations. The local branch of the Baptist Bible Union is a part of the great Baptist Bible Union of America, while the B.C. Baptist Missionary Council is merely a local British Columbia organization within the Convention. Its members are members of the B.C. Convention and will act as such, dealing with the problems that affect the Baptists of British Columbia. The mention of the Confession of Faith of the Baptist Bible Union is made because that, in our estimation, it is one of the best printed statements that we know of, and is true to our historic belief. It may be added that, while the two organizations are distinct, they are in no way opposed to each other. The opposite is true, for the majority of the over 500 members of the Baptist Bible Union who are in B.C. are right behind this missionary organization. Not only so, but several churches within our convention have pronounced in its favor, namely:

Emmanuel, Kamloops, Marpole, Ruth Morton, Memorial, Sapperton, North Vancouver.

Now then, dear Brother or Sister Baptist, if you have not yet linked up with the B.C. Missionary Council, we are inviting you to do so without delay. The time has come for us to take a definite stand. We must not delay. The King's business requireth haste. This is the business of the coming King of kings. Let us make sure, so far as we can, that all our missionary contributions are going to the furthering of what we believe to be true to the teaching of the Word of God, and therefore to our historic Baptist faith. This may be done by sending your missionary contributions through the B.C. Baptist Missionary Council. So become a member right away. How can this be done? It is quite simple. After reading through this pamphlet and finding yourself in sympathy with the action that is herein outlined, and fully subscribing to the statement of faith, sign the enclosed postal card and mail it at once. Receipt of your card and acceptance as a member will be acknowledged by return mail.

Then, instead of making your missionary offering through the regular channel, special numbered envelopes will be provided you to facilitate in making your offering through an appointed treasurer in your own church. These will be forwarded to the treasurer in Vancouver and credited to you in his book. If, of course, the church of which you are a member pronounces in favour of the organization and agrees to send its whole missionary offering through this channel, then the appointing of a special treasurer will be unnecessary. ONE HUNDRED PER CENT. of all mission money so received will be sent to such Baptist Home and Foreign Missions and missionaries as we believe are true to the historic faith, and taking definite stand against the curse of Modernism.

We crave a daily interest in your prayers that in all things we may have the guidance and direction of the Holy Spirit, that whatsoever we do may be done to the glory of God.

"IF GOD BE FOR US, WHO CAN BE AGAINST US?"

(Signed), Rev. D. G. McDonald, President; J. M. Patullo, Vice-President; Rev. F. W. Auvache, Secretary; Rev. A. A. McLeod, Treasurer.

THE SUNDAY SCHOOL LESSON.

We shall publish two instalments of the Sunday School lessons in next week's Witness. The next lesson will be the first in the book of Isaiah.

DR. PETTINGILL IN JARVIS STREET.

Jarvis Street Church enjoyed the privilege of the ministry of Dr. W. L. Pettingill, Philadelphia, Friday evening, August 28th, and Sunday morning and evening at both regular services. Dr. Pettingill is a great lover of the Word of God; and one cannot hear him without feeling what a wonderful Book the Bible is. Each address consisted of an exposition of Scripture; and to hear Dr. Pettingill unfold the Word is like being conducted through the chambers of some vast treasure-house which reveals some further glory as each new door is opened. He is always a most welcome visitor to Jarvis Street.

Sunday morning the attendance at the Bible School was nine hundred and thirty-five. At the public service the church was filled, and crowded in the evening. An enormous congregation assembled at the open-air service also, when the Pastor preached. Two were baptized in the evening; and the whole day was an excursion into the heavenlies.

BAPTIST BIBLE UNION EXECUTIVE MEETING.

On Monday evening Dr. J. Frank Norris, Fort Worth, delivered a great address on "The Fivefold Creation" before a large congregation. On Tuesday evening Dr. W. B. Riley, Minneapolis, spoke with his usual intellectual and spiritual power, on the nineteenth psalm. This is Dr. Riley's first visit to Toronto since his great illness; and when he rose to speak, the choir and congregation stood and sang the Doxology. To-night (Wednesday) Dr. Norris delivered another great address to a large congregation on "The Rockefeller Conspiracy the Ear-marks of the Beast of Prophecy."