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The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF EVANGELICAL TRUTH, AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY.

T. T. SHIELDS, *Editor.*

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

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A MESSAGE FROM THE PRESIDENT OF THE NEW MISSIONARY SOCIETY.

To the Regular Baptists of Canada:

At a meeting of Regular Baptists held in Jarvis Street Baptist Church, Toronto, on Tuesday and Wednesday, January 11th and 12th, 1927, at which three hundred Regular Baptists were present, representing 61 churches, The Regular Baptist Missionary and Educational Society of Canada was formed; and a copy of the Constitution is printed in this issue of *The Gospel Witness*. The following were elected as the officers of the Society, and the Executive Board:

President, Thomas Urquhart; First Vice-President, Rev. W. J. H. Brown; Second Vice-President, Rev. C. J. Loney, Hamilton. Acting with these will be, according to the constitution of the new society, an executive of fifteen members, as follows: Rev. G. W. Allan, W. C. Boadway, Victor Stewart, Rev. C. M. Carew, Fenelon Falls; Rev. John Dodds, Rev. R. K. Gonder, G. A. Gruetzner, Rev. Morley Hall, J. H. McFarland, Rev. T. J. Mitchell, London; Rev. W. E. Smalley, Rev. T. T. Shields, Rev. A. St. James, Montreal; Rev. A. P. Wilson, Rev. Dr. A. T. Sowerby.

The Executive Board has met and organized to carry on the operations of the Society, and will forthwith apply for incorporation.

At the meeting pledges and cash to the amount of \$3,767.68 were contributed, and this does not include the amount which Jarvis Street Baptist Church and other churches which have been withholding their subscriptions from the denominational Boards will contribute to the funds of the Society, and which will amount to at least ten or twelve thousand dollars.

On behalf of the Society we desire to appeal to Regular Baptists throughout our constituency and to Baptist churches who are in accord with our position, to make regular contributions to the work of the Society. Any information regarding our plans and purposes will be gladly furnished by the officers of the Society. We expect to have a permanent Secretary-Treasurer appointed within a few days. In the meantime, Rev. G. W. Allen, 75 Delaware Ave., Toronto 4,

has been appointed Secretary-Treasurer, pro tem, to whom all contributions may be made.

Geo. W. Allen,
Sec'y-Treas., pro tem.

Thos. Urquhart,
President.

THE REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA.

(Report by the Editor.)

When the Israelites in Egypt insisted upon their right freely to worship the Lord their God, Pharaoh determined to hold them as his slaves, and endeavoured to smother their cries for freedom by a bitter and ever-increasing persecution. In their early history in Egypt they had passed through a period of tribulation, but the more the oppressors afflicted them, "the more they multiplied and grew". And in this later period Pharaoh's attempt to suppress the spirit of a free people led inevitably to the birth of a free nation.

Error has always used the same weapons to bolster up its position: by the lashing of persecution, whether it is calumny, vituperation and threatening, a whip of cords, or fire and stake, it has always produced the same effect upon the people of God,—the more they are afflicted, the more they multiply and grow.

For some years a group of men in the Convention of Ontario and Quebec have been endeavouring to force the yoke of modernism upon the Regular Baptists of these two provinces; they have little by little established themselves in official positions and effected an ecclesiastical machine to be used to compel submission to their will. At the Convention we were challenged by Dr. MacNeill to name the "modernist group". We named them—and they have not as yet denied the accuracy of their classification! The policy adopted by these men has now borne fruit. For seven years they have laboured to persuade the Denomination that there was but one man dissenting from their position, and by every means in their power they have sought to blacken his name and destroy his influence. They would not learn the lessons of history, and little dreamed that their vicious course would lead to such an issue.

Out of the attempt to foist Modernism upon the Convention, and the unfair methods by which they sought to effect their purposes, a new missionary and educational society has been born. We have attended many Conventions, and until 1919 few of them had an attendance equal to the attendance at this initial meeting of the new Society. The delegates enrolled represented sixty-one churches, so that the Society will now have its representatives in practically every corner of the Ontario and Quebec Convention territory.

The delegates assembled Tuesday, January 11th, and the first hour was spent in earnest prayer. The rest of the afternoon was occupied with the discussion of the articles of the Constitution, and the Declaration of Faith. The Committee had expected it would require at least two sessions of the conference to consider the Confession of Faith, but, while every part of it was carefully examined, and every word of it properly weighed, the entire Constitution was adopted before the close of the first session. No doubt the company assembled would find many differences of opinion on minor points of scriptural teaching among themselves, but because there was no question in anyone's mind as to the authority of Scripture, there was little difficulty in securing both the unity of the Spirit and the unity of the faith.

At the evening meeting a great address was delivered by Rev. W. J. H. Brown, who had acted as Chairman of the Committee appointed last October, and had led the Committee in all its work up to that hour. It was a great deliverance summoning everyone to a fuller consecration,—it was, indeed, the utterance of a conquering faith.

Wednesday morning the Conference considered a resolution on Home Missions. This was moved by Rev. C. J. Loney; and seconded by Rev. J. Dodds. There was a full discussion, and the resolution carried unanimously. A similar resolution recognizing our obligation to preach the gospel in the regions beyond was moved by Rev. R. K. Gonder, and seconded by Rev. C. M. Carew. Another resolution, moved by Rev. Alex Thomson, seconded by Mr. W. Gordon Brown, dealt with Christian Education. These resolutions will be found later in this article. Following this the officers and Board were elected, their names are given in an article in this issue signed by the new President, and by the Secretary-Treasurer *pro tem*.

At the evening session four resolutions were passed: one protesting against the unfairness of *The Canadian Baptist* in its treatment of the communications of all those who differ from McMaster's policy. A second resolution dealt with the question of a periodical, and recommended the adoption of *The Gospel Witness* for this purpose. (*The Gospel Witness* will be glad to carry news of this new movement and to publish short items of news from the churches which are members of the Society; but it will keep in mind also its larger constituency in the United States and elsewhere, so that it will not become merely a local organ.) A third resolution expressed gratification at the organization of the Toronto Baptist Seminary, and commended it to the prayerful and practical support of the friends of the new movement. The fourth resolution declared that membership in the new Missionary and Educational Society would not in any way affect the status of its members in the Convention to which they belong. The case of Grande Ligne Mission, an independent Board enjoying the support of Baptists within the Convention of Ontario and Quebec, was cited as an example. The resolution plainly declared that the Ontario and Quebec members of the Society had no intention of withdrawing from the Convention of Ontario and Quebec.

Pledges and cash for the funds of the new movement were received at the meeting to the amount of \$3767.86. The mission funds of Jarvis Street and other churches which will now go to the Treasurer of the new Society put about twelve thousand dollars in sight at once for the year.

The new President, Mr. Thomas Urquhart, presided. Mrs. C. J. Holman, President of the new Women's Missionary Society, brought greetings from her organization, the congregation rising to welcome her. After an address by the Pastor of the church, the meeting was brought to a triumphant conclusion by the singing of the Doxology.

Some Characteristics of the Meeting.

The unity of spirit and of purpose which characterized all the sessions of the Conference, and the warm spiritual atmosphere which pervaded it, were remarked by many. This, of course, resulted in a meeting of fine fellowship; and men in hard places were strengthened as they touched shoulders with each other. Meals were served in the dining hall Tuesday evening and Wednesday noon and evening, and it was abundantly evident that the company were quite apostolic in this, that they "did eat their meat with gladness and singleness of heart, praising God".

The announcement issued by the President and Secretary conveys the information that the newly-elected Board met on Thursday, and that in a short time the new Society will find a position for headquarters, and the missionary ship which will touch at home ports, will ultimately sail for the uttermost parts of the earth.

On the last page of this issue we print a copy of the pledge slip that was passed on Wednesday night, with the confident hope that thousands of Baptists in Canada who have been unable for a long time to give of their money without some questioning, will be glad to avail themselves of this opportunity of turning their money into safe missionary channels. Every officer of the Society, every member of the Board, and every missionary or pastor or evangelist or

other worker employed, as a condition of service in connection with the Society, will be required annually to sign the Articles of Faith. We invite correspondence from those who read these articles. We think the Society has produced in this document an instrument that will be of value to many thousands throughout the continent.

RESOLUTIONS PASSED AT THE CONVENTION.

I—Resolution on Home Mission Work.

WHEREAS we believe the Bible to be the infallible Word of God; and

WHEREAS we hold firmly to its revealed truths on the following, among other matters, namely, the unity and trinity in the Godhead; the virgin birth of Christ; the divine Personality and work of the Holy Spirit; the direct creation of man in the image of God, his fall, his consequent state of total depravity, and his eternal punishment if unrepentant; the expiatory atonement of Christ; the necessity of regeneration; baptism by immersion preceding church relation and the Lord's Supper; the independence of the local church; the freedom of its ministry; and the patient waiting for the personal, visible and glorious return of our Lord; and

WHEREAS in Canada there is an ever-increasing need for the proclamation of such truth to the salvation of sinner, and the edification of saint; and

WHEREAS this imposes upon us an obligation to preach this gospel, and to establish churches holding to these principles throughout Canada,

BE IT THEREFORE RESOLVED that this Missionary and Educational Society in recognition of such need and in obedience to such obligation hereby determines to undertake such Home Mission work, and instructs its Board to formulate plans for the carrying out of same, and pledges its whole-hearted support to such work.

II—Resolution on Foreign Mission Work.

WHEREAS we believe the Bible to be the infallible Word of God; and

WHEREAS we hold firmly, etc. (This paragraph the same as second paragraph in Resolution I.)

WHEREAS in the great commission our Lord gave the command to go and make disciples of all nations; and

WHEREAS this imposes upon us an obligation to preach this gospel and to establish churches holding to these principles in all lands,

BE IT THEREFORE RESOLVED that this Missionary and Educational Society, in recognition of its obligation to preach the gospel in the regions beyond, instructs its Board to consider and recommend to the Society some plan whereby this obligation may be met.

III—Resolution on Education.

WHEREAS, etc. (First two paragraphs identical with the first two in Resolution I.)

WHEREAS the obligation to preach this gospel at home and abroad has been accepted by this Missionary and Educational Society through its expressed determination to prosecute Home and Foreign Mission work,

BE IT THEREFORE RESOLVED that we as a Society accept this further obligation of providing means whereby men and women may be trained for the carrying on of such Christian work;

AND WE FURTHER DECLARE our recognition of the importance of Christian Education which we define in the following general terms, as a system of education in which the Lord Jesus Christ is made the Norm or Standard by which truth is identified, and in which nothing is accepted as true which is contrary to His Word; and that since our Lord the Incarnate God by Whom all things in heaven and earth were made, and without Whom "was not anything made that was made", has certified to the infallibility and authority of the Holy Scriptures, therefore any system of education to be truly Christian must have as its basis an infallible Bible attested by an infallible Christ.

CONSTITUTION AND ARTICLES OF FAITH OF THE Regular Baptist Missionary and Educational Society of Canada

As Adopted at its Organization Meeting, Held in Jarvis Street
Baptist Church, Toronto, Jan. 12, 1927.

CONSTITUTION

The Committee appointed to consider the following resolution:

"In view of the present situation in the Convention and the necessity of establishing a fellowship of brethren who hold and practise the doctrines, principles, and policy of the Regular Baptists as individuals and churches, it is resolved that a Committee hereinafter named, be appointed to take steps towards the organization of an Association of Regular Baptists within the Baptist Convention of Ontario and Quebec to make possible the co-operation of such Baptists in missionary and educational work and with authority to call a meeting for the formation of such an Association at such time and place as the Committee shall determine, it being understood that it is intended that such organization is to be without prejudice to the churches' status as parts of the Baptist Convention of Ontario and Quebec."

passed at a meeting of Regular Baptists held in Jarvis Street Baptist Church, Toronto, on Thursday, October 21st, 1926, beg to report and recommend as follows:

1. That an organization or Society of Regular Baptist Churches, and Regular Baptists be formed under the name "The Regular Baptist Missionary and Educational Society of Canada."
2. The design and object of the Society shall be: To promote the preaching of the Gospel, the prosecution of Missionary, Evangelistic, and Educational work, and to co-operate with all Regular Baptists in the dissemination of the principles and doctrines held by Regular Baptist churches, which said principles and doctrines are set out in the Trust Deeds of the Churches usually in the following form:

"The being and unity of God; the existence of three equal persons in the Godhead; the inspiration of the Old and New Testaments; the total depravity of man; election according to the foreknowledge of God; the Divinity of Christ and the all-sufficiency of His atonement; Justification by faith alone in the righteousness of Christ; the work of the Holy Spirit in regeneration; perseverance of the saints; the resurrection of the dead; the final judgment; the punishment of the wicked, and the blessedness of the righteous, both eternal; the immersion of believers in water in the name of the Father, Son and Holy Spirit, the only baptism; the Lord's Supper, a privilege peculiar to baptized believers; a Church, a company of baptized believers, voluntarily associated and meeting in one place on the first day of the week for mutual edification and the maintenance and propagation of these doctrines; the word of God a complete and infallible rule of faith and practice; the religious observance of the first day of the week; and the obligation of every intelligent creature to believe the record which God has given of His Son."

or in words similar thereto, and which said principles and doctrines are also set out in the Trust deed of McMaster University as follows:

"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 in attributes, the total 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 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."

and further in elaboration thereof and in agreement therewith and as meeting the exigencies of the time, the principles and doctrines of the said Society are further explained and more fully set out in the articles of faith set forth in Schedule "A" attached hereto.

3. That Regular Baptist Churches, which by resolution of the said Churches have accepted the Declaration of Faith herein set forth and who declare their desire to become members of the Society, shall each be entitled to appoint two delegates from among the members of such church to the annual meeting for the first hundred or portion of one hundred, and one for each additional one hundred members or portion of one hundred over fifty, and each year every delegate on enrolment shall subscribe to the Declaration of Faith of the Society before he takes his seat in the annual meeting.

4. (a) Any member of a Baptist Church who is not a member of a Church which has by accepting the Declaration of Faith herein set forth, become a member of the Society, may become a member of the Society upon his accepting and subscribing to the Declaration of Faith herein set forth, and those members who have become members of the Society in this way, may attend the annual meeting of the Society but shall not be entitled to vote thereat, but such members upon attending the annual meeting, may meet together and appoint delegates from their number on the basis of one for each ten or portion thereof, and those delegates so appointed shall have all the privileges of the Annual Meeting. (b) If in any non-concurring Baptist Church in Canada there are members who have become members of this Society, the said members may appoint delegates on the same basis as a concurring church as provided for in section 3.

5. Branches for local districts may be formed for considering, advising and co-operating in carrying on the work of the Society, but all such branches shall accept and adopt the declaration of faith.

6. (a) The officers of the Society shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and fifteen other members elected by ballot at the annual meeting as hereinafter provided, except the Secretary and Treasurer, who shall be appointed by the Board as provided in Section 12. These shall form the Executive Board of the Society. (b) Any Regular Baptist Church which has become a member of the Society by the acceptance of the Declaration of Faith herein set out may nominate for all these offices or for any one or more of them, and if any Church which has become a member of the Society fails to make a nomination, then any ten members of such Church or any ten members of this Society who are members of a non-subscribing Church may nominate for these offices. (c) Any Church nominating or any ten members nominating for these offices shall secure the consent of the nominee before making the nomination and each nominee, before the election, shall subscribe to the Declaration of Faith herein set out, and if he does not so subscribe his name shall not be placed upon the ballot. (d) All these nominations shall be made to the Secretary at least fifteen days before the annual meeting and a printed ballot shall be prepared and handed to the delegates on registration, and the vote shall be taken at such time as may be arranged by the Committee on Arrangements, a majority of the votes cast to be necessary for an election. (e) If there should be a failure to nominate for any office or if an insufficient

number is nominated at the date mentioned in this rule, then such office shall be filed after nomination in open meeting, the election to be by ballot.

(f) Any nominee may withdraw his nomination as follows: In the case of a Church nominating by a resolution of the Church, or in the case of individual nominators with the consent of a majority of the nominators. (It is desirable in the election of officers and committees that no church should be permitted to secure a preponderance of representatives, and in making nominations the nominators should be careful to secure as widespread a representation as possible.) (g) No salaried officer of the Society shall have the right to vote either at meetings of the Executive Board, or at meetings of the Society.

7. Forms shall be sent by the Secretary to each church, containing the Declaration of Faith, upon which their nominations shall be made; and these same forms shall be sent to any ten members who may request them; and in these forms provision shall be made to show the name of the church of which each nominee is a member.

8. A certificate of membership shall be given to each member on joining the Society.

9. (a) The Society shall meet annually for the transaction of business and the election of officers, at a date and place, for the first Annual Meeting, to be fixed by the Executive Board, at which time the said Board shall recommend to the Annual Meeting a date for future Annual Meetings, which, upon adoption, shall become part of this Constitution without further notice. The place of meeting shall be determined from year to year by the Society in Annual Meeting assembled, and in default of such place of meeting being then selected, it shall be appointed by the Executive Board. (b) The Annual Meeting shall be opened with proper religious exercises, and thereafter shall proceed to business by the appointing of a Committee on Arrangements consisting of five members, whose duty it shall be to arrange the order of business to come before the Annual Meeting; and a Committee on Nominations and Elections, composed of four members and the Secretary; and a Committee of Scrutineers, who shall count the ballots whenever a vote is taken. The number of scrutineers shall be determined, and they shall be appointed by the Annual Meeting. (c) A Committee on Enrolment, consisting of five members, shall be appointed to pass upon all credentials and certify that all delegates and nominees have subscribed to the Declaration of Faith as required by this Constitution. The members of the said Committee shall be appointed at the Annual Meeting a year in advance. (d) All elected and appointed officers, missionaries, pastors, evangelists and others, including members of all Boards or Committees, shall annually sign the Declaration of Faith herein set out.

10. Special general meetings of the Society may be called by the Executive Board, and all the provisions applying to the conduct of the annual meeting shall apply to a special meeting, excepting the election of officers which shall be held at the annual meeting only.

11. The Executive Board shall meet quarterly. Special meetings may be held at the call of the chair or any five members of the Executive Board. It shall have full power and the sole right to appoint missionaries, receive their reports, grant cheques on the Treasury for their monthly allowances, fix the rate of their remuneration, appoint special committees and deputations, fill any vacancy that may occur among its officers during the year, and transact any business legitimately belonging or in any wise pertaining to it; but it shall in no wise appoint any person as a missionary, or pastor or evangelist, who has not subscribed to the Declaration of Faith, and the Executive Board shall have authority to do all other acts and transact all business necessary for carrying out the aims and objects of the Society.

12. (a) The Executive Board shall appoint the Secretary subject to the ratification of the Annual Meeting of the Society, and shall determine the rate of his remuneration. (b) The Secretary shall make and preserve a faithful record of the proceedings of the Annual Meeting and of the Executive Board, receive all applications for aid, and all reports and letters pertaining to the business of the Board which he shall lay before the Board, and afterwards file and preserve them in his office for the future use of the Board if necessary. He shall conduct the correspondence of the Board according to its instructions and the exercise of his best judgment, and hand over to his successors all property in his possession pertaining to the office.

13. (a) The Executive Board shall appoint the Treasurer subject to the ratification of the Annual Meeting of the Society, and shall determine the rate of his remuneration. (b) The Treasurer shall deposit all monies in a Bank selected by the Society, and shall keep an accurate account of all funds entrusted to him by or in behalf of the Society, and shall disburse such funds only by order of the Board. He shall report to the Board quarterly, or oftener if required, and give a full report at the end of each financial year. The annual report before presentation to the Annual Meeting shall be audited by a public accountant, whose duty it shall be to examine the Treasurer's accounts and vouchers for the payments of monies, and to certify to their correctness. The Treasurer shall at the expense of the Society give the usual bond.

14. It shall be permissible, if the Executive Board shall deem wise, to combine the offices of Secretary and Treasurer in one person.

15. For the financial support of its work the Society declares, that while it will expect its members to give to its support according as the Lord has prospered them, it will continually look to and depend upon the Head of the church to supply all its needs, through channels of His own choosing, according to His riches in glory.

16. This Constitution may be altered or amended at any Annual Meeting by a two-thirds vote of the delegates present, provided one year's notice has been given of the proposed alteration, except Articles I and II, which shall require a unanimous vote.

SCHEDULE "A"

ARTICLES OF FAITH

I. OF THE SCRIPTURES.

We believe that the Holy Bible was (a) written by men supernaturally inspired; (b) that it has truth without any admixture of error for its matter; and (c) therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to men; the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

(Explanatory)

1. By "THE HOLY BIBLE" we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written, does not only contain and convey the word of God, but IS the very Word of God.

2. By "INSPIRATION" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally inspired and free from error, as no other writings have ever been or ever will be inspired.

II. OF THE TRINITY.

(1) We believe that there is (a) one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; (b) inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; (c) that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the work of redemption.

(2) We believe (a) that Jesus Christ was begotten of the Holy Ghost in a miraculous manner (b) born of Mary, a virgin, as no other man was ever born or can ever be born of woman and (c) and that He is both the Son of God and God the Son.

(3) That the Holy Spirit is a divine person; (a) equal with God the Father and (b) God the Son and (c) of the same nature; (d) that He was active in the creation; (e) that in His relation to the unbelieving world He restrains the Evil one until God's purpose is fulfilled; (f) that He convicts of sin, of righteousness, and of judgment; (g) that He bears witness to the truth of the gospel in preaching and testimony; (h) that He is the Agent in the New Birth; (i) that He sanctifies, and assures to us all the benefits of salvation.

III. OF THE DEVIL, OR SATAN.

We believe that Satan is a person and was once (a) holy, and enjoyed

heavenly honors; but through pride and ambition to be as the Almighty, fell and (b) drew after him a host of angels; that he is now (c) the malignant prince of the power of the air, and the unholy god of this world. (d) We hold him to be man's great tempter, (e) the enemy of God and His Christ, (f) the accuser of the saints, (g) the author of all false religions, and the inspirer of all apostasy; (h) the chief of all the powers of darkness—destined however (i) to final defeat at the hands of God's Son, and (j) to suffer eternal punishment in a place prepared for him and his angels.

IV. OF THE CREATION.

We believe in the Genesis account of creation, and (a) that it is to be accepted literally, and not allegorically or figuratively; (b) that man was created directly in God's own image and after his own likeness; (c) that man's creation was not by evolution or evolutionary change of species or development through interminable periods of time from lower to higher forms; (d) that all animal and vegetable life was effected by special creation, and God's established law was they should bring forth only "after their kind."

V. OF THE FALL OF MAN.

We believe (a) that man was created in innocence under the law of his Maker, but (b) by voluntary transgression fell from his sinless and happy state, (c) in consequence of which all mankind are now sinful, and are sinners not by constraint but of choice; and (d) therefore under just condemnation without defense or excuse; and (e) that man in his natural state is in a condition of total depravity, by which we mean his natural utter incapacity to receive the things of the Spirit of God apart from the quickening grace of the Holy Spirit.

VI. OF THE ATONEMENT FOR SIN.

We believe (a) that the salvation of sinners is wholly of grace; (b) through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and expiatory atonement for our sins; (c) that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, bearing the penalty of God's Holy Law, the Just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree; (d) that having risen from the dead, He is now enthroned in heaven and uniting in His person the tenderest sympathies with divine perfection, He is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

VII. OF GRACE IN THE NEW CREATION.

We believe (a) that in order to be saved, sinners must be born again; (b) that the new birth is a new creation in Christ Jesus; (c) that it is instantaneous and not a process; (d) that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life as the gift of God; (e) that such are kept by the power of God through faith unto eternal salvation and shall never perish; (f) that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; (g) that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

VIII. OF JUSTIFICATION.

We believe that the great gospel blessing which Christ secures to such as believe in Him is Justification; (a) that Justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; (b) that it is bestowed not in consideration of any works of righteousness which we have done; but is the imputation of the righteousness of Christ on the ground of His perfect life and expiatory death.

IX. OF THE CHURCH.

We believe that a church of Christ is a congregation of baptized believers (a) associated by a covenant of faith and fellowship of the gospel; (b) ob-

erving the ordinances of Christ; (c) governed by His laws; and (d) exercising the gifts, rights and privileges invested in them by His word; (e) that its officers are pastors (or elders or bishops) and deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures; (f) we believe the true mission of the church is found in our Lord's commission: First, to teach, or disciple, all nations, i.e., to preach the gospel in all the world, to make individual disciples; second, to baptize; third, to teach and instruct as He has commanded, and thus to build up the church. (We do not believe in the reversal of this order); (g) we hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit; (h) that it is scriptural for true churches to co-operate with each other in the furtherance of the gospel and in contending for the faith, and that every church is the sole and only judge of the measure and method of its co-operation; (i) on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final.

X. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian baptism is (a) the immersion in water of a believer; (b) into the name of the Father, the Son and the Holy Ghost; (c) to show forth our union with the crucified, buried, and risen Christ, and our death to sin and resurrection to a new life, (d) that it is a condition of church membership and of the observance of the Lord's Supper (e) in which the members of the church by the sacred use of bread and wine are to commemorate together the love of Christ, preceded always by solemn self-examination.

(Explanatory)

By the statement that baptism is a condition of church membership and of the observance of the Lord's Supper, we take the same position as all evangelical believers, differing only from our brethren in our insistence that scriptural baptism consists only in the immersion of the believer in water in the name of the Father, Son, and Holy Ghost; and since the Scripture requires that baptism shall follow immediately upon faith in Christ, and that this was the invariable practice of the apostolic church, we conceive it to be an obligation involved in our Lord's Commission to teach men to observe all things whatsoever He has commanded them, to maintain a testimony to the authority of New Testament precept and practice; and we further believe that to take any other than the position stated in this article would be to reverse the scriptural order of the ordinances, and to magnify the importance of the Supper above that of Baptism; and would involve the taking of a position at variance with that taken by all other bodies of evangelical believers in respect to the order of the ordinances. This statement is intended to ensure a clear testimony to the supreme authority of Christ as His will is revealed in the Scriptures. I Cor. xii: 26.

XI. OF THE RIGHTEOUS AND THE WICKED.

We believe that (a) there is a radical and essential difference between the righteous and the wicked; (b) that such only as through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God, are truly righteous in His esteem; (c) while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; (d) and this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting penal suffering of the lost.

XII. OF CIVIL GOVERNMENT.

We believe that civil government is (a) of divine appointment, for the interests and good order of human society; (b) that magistrates are to be prayed for, conscientiously honoured and obeyed; (c) except only in things opposed to the will of our Lord Jesus Christ; (d) who is the only Lord of the conscience, and the coming Prince of the Kings of the earth.

XIII. OF THE RESURRECTION, RETURN OF CHRIST AND RELATED EVENTS.

We believe in the literal bodily resurrection of Christ, that He arose again the third day according to the Scriptures, that after manifesting Himself for

forty days to His disciples, He ascended to His Father's right hand, where, as our Great High Priest, He ever liveth to make intercession for His own. We believe that according to His promise He will come again without sin unto salvation, that this coming will be personal, visible and glorious, as it is written in Titus 2: 13-14:

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The Jarvis Street Pulpit

THE SECOND COMING OF CHRIST.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, January 2nd, 1927.

(Stenographically Reported.)

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I Cor. 11: 26.



ILL he come". In the early church the coming of the Lord was a very definite expectation; they believed He had promised that He would come again. While it was recognized that many would sleep before His return, death was never confused with the coming of Christ; while it was believed that the principles of the gospel would, by the mighty power of God, triumph, the triumph of the principles of righteousness is nowhere in Scripture spoken of as identical with the second coming of the Lord. It is true that He comes to every one who believes, we receive Him into our hearts; but that coming of the Lord to the believer at conversion is something entirely different from that great event of the future when the Lord shall visibly return. He came again at Pentecost in the Person of the Holy Spirit, when "there came a sound from heaven as of a rushing mighty wind"; and, as we observed this morning, He has been present with His people from then unto now, and will be with us all the days even unto the end of the age; but the spiritual presence of the Lord in the Person of the Holy Ghost is something entirely different from the coming of Christ.

One feels like apologizing for even making these suggestions. I said to my class this morning that if you put that passage in the Acts of the Apostles into the hand of any little ten year old boy, who has not been spoiled by some theological professor, and ask him what the angels meant when they said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"—any little boy or girl, reading that, would understand it to mean that He Who, in visible, personal, physical, presence, ascended to the Father's right hand, and was received by a cloud out of the sight of the disciples, would come in exactly the same way as He was seen to go. It takes a great deal of cleverness and long study to discover that when the Lord Jesus said, "I will come again", He did not mean what He said! But if we abide by the simple statements of Scripture, we shall find ourselves just where the early church was, looking for the personal return of the Lord. And when we view present events in the light of the promise of the Lord's coming, when, indeed, we come to the Word of God itself in the light of that promise, we have an understanding of Scripture which is entirely hidden from those who have not learned to look for "the blessed hope".

For but a few minutes to-night I should like to direct your attention to that great truth, and I have chosen this text because it relates to the ordinance of the Lord's Supper which we are to observe at the close of this service. The Apostle Paul linked the second coming of Christ with the first coming, and he said that as often as we eat this bread and drink this cup we do show

or proclaim the Lord's death—for how long? "Till he come"! We do it in remembrance of the absent Lord, and we keep on doing it until He shall come again in Person.

Very well, then, the coming of the Lord to the apostolic Christians, to Paul himself, represented the consummation of the age, the end of the dispensation. Certain things were to be done, this ordinance was to be observed, some things were to be held in suspension, "till he come". That is the great day, the day of all days, the day for which all other days were made, that far-off divine event to which the whole creation moves.

What bearing has this promise of the coming of the Lord upon this gospel dispensation, upon the gospel itself? We are to preach it, we are to keep on proclaiming it, to the first century, or the second, up to the dark ages, the middle ages—and then in the enlightened twentieth century abandon it and put aside the great central doctrines, the saving efficacy of the blood of Christ, and learn to "re-state the gospel"? Oh, no! this tells us how long we are to keep on—we are to do it "till he come". The gospel will require no amendment till He comes again. There will be no other way by which poor sinners may be saved in this dispensation: the broken body of Jesus Christ, the out-poured blood of Jesus Christ is the sinner's only hope, and these will be the symbols of redemption "till he come".

My friends, do not be ashamed of it; nor be afraid to witness to it. Somebody told us in prayer meeting last night that in the church to which he had belonged he had frequently borne testimony to the preciousness of the blood of Christ, to the glory of the grace of our Lord Jesus Christ; and he was accused of "playing upon one string", of having only one thing to talk about, until at last it was intimated to him that his room would be more welcome than his company. Well, my friends, we are to have nothing else to talk about "till he come", we are to be always proclaiming it till He shall come again,—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

I give you this testimony, that if all the millions of earth—you may call it egotistical if you like—but if all the millions of earth were to abandon the gospel, and preach another gospel which is not another, this poor sinner saved by grace would have to keep on proclaiming the death of Christ, for the simple reason that I have no other hope; and there is no other reason for preaching, no good reason for the existence of an organization called a church unless by preaching, by precept and example, by the observance of these ordinances, the burial and resurrection with Christ, and then afterwards the new life sustained by feeding upon God—that is the testimony of the church, and its only reason for existing is to proclaim these truths "till he come".

It is a great advantage to know what you are required to do. It is of great value for any young man to have a job that he knows is to be his life's work. I am always a little afraid of preachers who are content to occupy one place in the hope that a door will open into another; I am afraid of men who regard every position as a stepping stone: I like to feel that I am in a place where I am going to stay. That is why I tell my friends, for their comfort—and I hope for their inspiration—that until God calls me home I expect to stay here. It is a happy thing to feel that you are placed, and that you have your life's task set out for you. Thus, too, it is necessary for the church to recognize that it has received a divine commission to do just one thing, and one thing only, until Jesus Christ shall come again, and that is to preach the gospel of the blood.

And let me warn you who are unconverted, that your opportunity is limited to that period. I do not know when the Lord will come—"In such an hour as ye think not the Son of man cometh"—but this I know, that when He shall come the opportunity will be at an end, the gospel of redemption, of forgiveness of sin, is to be preached "till he come"; and if you want to be ready for His coming you had better receive that gospel now. Then His coming will be a joy to you, too. I speak to you who are unconverted: the Lord is verily

coming again, but the day of the Lord is not a day of gladness and joy to those who are unprepared to receive Him: so I beg of you this evening to yield to Him, to receive His offer of free salvation which He has offered to you.

The coming of the Lord, as I read my Bible, will be a time of judgment for the impenitent; He will come "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"; He will come "in flaming fire"; and it is said of them that they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power". The coming of the Lord will be a terrible day for those who are not washed in the blood. I can see no hope in the coming of the Lord for the impenitent, "Behold, now is the accepted time; behold, now is the day of salvation"; and I beg of you to receive it.

The coming of the Lord to the apostolic church, and to the apostolic writers, was a "blessed hope". There is hope for the believer in the Lord's return, hope for us personally, for "we know that, when he shall appear, we shall be like him; for we shall see him as he is". I have no expectation that any of us will arrive at perfection until the Lord shall come; then we shall not only have perfected spirits, but we shall have perfected bodies too, we shall be perfect men when in our spiritual bodies we shall see Him as He is. And when you are troubled with rheumatism, and the old tabernacle groans a bit, when the wind whistles about the gables—"for we that are in this tabernacle do groan"—cannot you hear it? What a lot of groaners we are!—"we that are in this tabernacle do groan, being burdened"—when the infirmities of age come upon you, and you have gone from doctor to doctor and find you are no better, but rather worse, just turn your thought toward the coming of the Lord, and say, "Praise the Lord, I am going to have, not a patched-up body, but a new body when He comes."

When Doctor Dixon, who was not a very old man, was visiting me here a few years ago, not long before he went Home, he asked me if I knew of any specialist who attended to the ears. He said, "I am getting a little bit deaf, I think there must be something wrong." I told him I thought I could take him to someone. I left him at the doctor's office, and agreed to call for him a little later. An hour later I called for him and said, "Well, what did the doctor say?" "He just said, 'Anno Domini'." There is no cure for that this side of the Lord's coming! "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body (or, these bodies of our humiliation) that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself." It will be a great thing when the Lord comes again, and we shall be like Him, to live in the enjoyment and exercise of all our powers.

Some years ago I tried to preach one Sunday morning from this text: "Gray hairs are here and there upon him, yet he knoweth not." And I spoke of the ascendancy of the old man in the professing believer: when he gets out of fellowship with God, the old man comes to the top, and the new man goes down. I spoke of the signs of old age, and one of them was a failing memory. When the service was over one brother invited me home to dinner with him. So I went home with him to dinner—it was a rainy day I remember, and I had my umbrella with me. So after dinner I said good-bye to my host and hostess, and went out to the street. Then I remembered that I had left my umbrella behind, so I went back to the door and rang the bell. One of the children of the family, just a little girl of about ten or twelve, came to the door, and I said, "Hazel, did I leave my umbrella here?" "Yes," she said, "you did—gray hairs"! How forgetful we are, although some of us are not very ancient! But some day we shall be delivered from all these infirmities as to our spirits, our minds, and our bodies; we shall find perfection in Him. It is no wonder that it is called in Scripture, "the blessed hope".

To-night we are going to have a love-feast, those of us who love the Lord will gather about His Table; we shall take the bread and break it in loving remembrance of Him; and we shall take the cup and drink it and think of the covenant in His blood. But we shall not see Him with these natural eyes: the bride will gather in His name, but the Bridegroom will be absent as to

His visible presence. He will be present only in the Spirit. And the apostle said, "Keep on celebrating that feast 'till he come', this do in remembrance of Him till He come again." And some day He will come again, and we shall not need the broken bread to remind us of His broken body, for we shall see Him; and we shall know Him just as truly as did His disciples after the resurrection. There is one simple verse which is very significant, in John's account. While they were gathered and were talking about Him, saying, "The Lord is risen indeed, and hath appeared to Simon"; through the shut doors the Lord Himself came, and "He showed them his hands and his side", and the verse says, "Then were the disciples glad, when they saw the Lord." They were talking to each other about His appearances to Simon, to Mary, and those two came in, I suppose, from the Emmaus road on that occasion and said, "We have seen Him, too, and He sat at the table with us, and we knew Him in the breaking of bread." And while they were relating their experiences, suddenly they were aware of the presence of the risen Christ, and when they saw His hands they said, "It is He, it is He, none other than Jesus Himself." And some day He will come down the skies, and those who by faith have beheld the Lamb of God—well, I think we shall have to shout many Hallelujahs then when we actually see Him for ourselves ("Hallelujah!"). I trust we are among those who "love his appearing", the disciples will be glad when they see the Lord.

And then there is another thing: there are some judgments that have to be revised, to be suspended, to be held in abeyance, until He comes. If a man is charged with some offence, and he is brought before the court, and a further hearing is planned for a later date, judgment is in abeyance, you must wait until all the evidence is in. The day of trial will come, and the matter will be settled then; but until then—until then—just wait, that is all. Now Paul said, "Judge nothing before the time, until the Lord come." In these days, my friends, you will have to put up with a good many misjudgments, and misunderstandings. I read to you this evening Paul's view of that when he said to the Thessalonians that he rejoiced in their faithfulness in the midst of tribulation, "We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure."

Have you any persecution? I hope you have! God be praised for a day of testing; God be praised for trials that separate the precious from the vile. "We glory in you", said Paul, "for your patience and faith in all your persecutions and tribulations." Have you any tribulations? Well, there is something wrong with you if you have not! "In the world ye shall have tribulation"—and if you are not of the world you will get tribulation from the world, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." So Paul said, "I glory in you because you are enduring persecutions and tribulations, which is a manifest token of the righteous judgment of God." He allows you to suffer that you may be counted worthy of the kingdom of God. The kingdom of God is not here yet, although a lot of people talk a great deal of nonsense about "kingdom service". This is the day in which God is gathering the church unto Himself; and until He comes again we shall have need to pray, "Thy kingdom come, Thy will be done in earth, as it is in heaven". But His kingdom will come when the King comes to establish it; but we are to be counted worthy of the kingdom of God for which we suffer, "seeing", Paul says, "it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled"—when shall that be? When will the Lord vindicate the faith of believers? Here? No, many will have to go down to death bearing the reproach of Christ; their names cast out as vile. Can you stand it? Are you ready for it? Ah, if we get our eyes on the coming of the Lord, and hear this word, "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us"—when?—"when the Lord Jesus shall be revealed from heaven", that is when.

I am not troubled by the judgment of the Baptist Convention—I am not troubled by the judgment of ten thousand Baptist Conventions, I don't care a twopence for them; if it gives them any satisfaction they are welcome to it—but I will tell you what I am troubled about: I am concerned that we all should

be ready "when the Lord Jesus shall be revealed from heaven". That will be a real Convention! ("Amen!" "Hallelujah!"). And there will be proper scrutineers there! So we ought to be able to endure something till He comes.

That was the secret of Paul's heroic ministry when he said, "It is a very small thing that I should be judged . . . of man's judgment", or of man's day. He did not care anything for the estimation of men, he said, "I am living for the day when the Judge of all the earth shall come."

And then, my friends, He will come to reward His servants. It is "the blessed hope". I have often quoted to you General Booth's remark, because I like it so much. He once said—the present General, not his father—"All my officers are highly paid, high-salaried men and women"—and he paused and added—"payment deferred!" Payment is deferred. Oh, let no one forget, salvation is God's free gift, and you cannot do a thing to earn it: "The gift of God is eternal life"; by His abounding grace we are admitted to the royal family, and "we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ". But over and above the gift of eternal life, the Lord will reward His servants. There is a judgment seat for believers, and that is connected with the coming of the Lord; and when He comes you will get your place if you have been a true minister. The Lord is a great Book-keeper; He does not balance His books every day, but there are no mistakes. And He says that the count is so accurate that even the giving of a cup of cold water is written down in His books, and that He will not forget it when He comes; He will reward His servants. And so, my friends, if payment is deferred, you can live for that day.

I wonder if there is some Christian worker here this evening who is working in some very obscure place? Perhaps you are a teacher of a Sunday School class, and you have the greatest difficulty in the world with those boys or girls. They do not seem to appreciate your efforts to lead them to Christ perhaps—and it may be that no one else seems to appreciate it. When you have called on their parents, in some cases the parents don't even say, Thank you, for your care; and it may be that even your fellow-Christians roundabout you look upon you as being very unimportant. Perhaps you go on week after week, and month after month, and no one ever says, Well done—and as for getting your name mentioned publicly, "Why", you say, "I am too obscure for anyone to notice me; and sometimes I wonder if it is worth while." Well, if you are working for human recognition, it is not worth while; but if you are living for that day, then it is—it is worth everything, for He will not forget that service, He will reward you when He comes. I do not believe, dear friends, that we shall ever be really useful as Christians until we get our eyes off the world and off worldly standards, and our ears closed to human approval; and live for that day. And in the measure in which we are thus enabled to live, and to labour, in heavenly places in Christ, just in that measure shall we be independent of the various currents of human opinion; and we shall be enabled to pursue a straight course going on with our work till He come.

What if He should come to-night? What if He should come before we gather about His Table? What if, instead of the broken bread and the outpoured wine, He should rend the heavens and come down, and we should be caught up "to meet the Lord in the air", and be ushered into the Marriage Supper of the Lamb—would you be glad? Would you rejoice in that—just to feel that the battle is over and the victory is won? (Chorus of "Hallelujahs"). Well, I can go on with my work in the light, and by the inspiration, of that "blessed hope"; "Once in the end of the age hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation."

There are many other things I should like to say, but I must close. Yet I must give this invitation—I cannot prolong it to-night, for we must have time to remember the Lord's death in obedience to His command—but I wonder if there are any who are not ready for His coming? How may we get ready? What shall we wear? If the King, or the Prince of Wales, were to visit this Dominion, and you were especially invited to meet him, I suppose you would stop to ask, "What shall I wear? How shall I dress? How shall I behave my-

self?" There is just one dress needed to appear in the presence of our great King. I once received, when I was in England, an invitation—no, I was not received at court, but it was an occasion when His Majesty was the centre of attraction. It was not exactly a command but very nearly so; and when I received that card, I noted that I was told what clothes to wear, how to dress. And I went through the streets of London, drove along the Strand and down—well, unless you have been in London, you would not know where I went. Anyway, all traffic was stopped at this place of meeting, and thousands were gathered on either side of the street. Occasionally a policeman would halt the car, and sometimes I did not even show my card, I simply told him where I was going, and he signalled to the driver to go on. But I had my card in my pocket, and to some of them I showed the card, and they saluted me—I was quite important for once in my life! When I reached the place there was a very distinguished military officer there, a general of the army, with all his marks of rank, and he received me and showed me to my place. But I was rather glad that I had directions as to how to dress, because I do not go to such places as that every day; that was one great occasion when I was only about ten or twelve feet from where His Majesty sat.

When the King of kings comes, how shall we dress? Oh, you need not go to your tailor to ask him to make you a suit. Listen:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

That is the only dress that will pass then, the blood, the righteousness of Jesus Christ: the blood to wash your sins away, the righteousness of Jesus Christ imputed to you, that you may stand in court dress to appear unabashed in the presence of the King of kings—and you may have it for nothing by just believing. Will you believe to-night?

Editorial

OUR LOP-SIDED CONTEMPORARY.

The Canadian Baptist quotes from the "Message of the Executive Committee", among other things, the following: "Disregard of the decisions of our Convention is a renunciation of our democratic church policy." We quote from the Year Book of 1924 this item relating to the transactions of the Convention at London:

"Whereas matters of vital importance to our denominational life requiring free and frank discussion frequently arise between the annual meetings of the Convention, and whereas the only forum where such discussion between Conventions on a Convention-wide scale is possible is *The Canadian Baptist*, therefore be it resolved:

"That this Convention respectfully suggests to the Editor of *The Canadian Baptist* and to the Publication Board that they should encourage the discussion of denominational problems in the columns of the paper; and that where such discussions are of a controversial character, the utmost care should be exercised to give equal opportunity for discussion of both sides of the controversy. And further that since *The Canadian Baptist* is the official organ of this Convention and is published for the propagation of Baptist principles, this resolution is not intended to propose the opening of the columns of *The Canadian Baptist* for the expression of principles subversive of evangelical faith."

We are hearing from many quarters of persons who have sent letters to *The Canadian Baptist* which that paper refused to print. *The Canadian Baptist*

is the property of all the Baptists of Ontario and Quebec, but its name ought to be changed to, "The McMaster Advocate". In our last issue we printed a letter from Rev. David Alexander in which he quoted from a letter received from the Editor of *The Canadian Baptist*, in which he attempted to justify his refusal to print Mr. Alexander's letter by saying that the Convention was the place to discuss these matters. Yet in the last issue of *The Canadian Baptist* more than a page is given to McMaster propaganda which is largely a tissue of falsehoods which utterly misrepresent the situation.

The January 13th issue of our Church Street contemporary contains an article signed by the "Educational Secretary". Two things we note in this connection: one is the Secretary says "that some leadership is being given to a few of the Baptist Churches of Ontario and Quebec in their opposition to the decision of the Convention in First Avenue Church, Toronto, is quite apparent from the uniformity of the resolution in which the opposition has been expressed." This is easily explained. The Stanley Avenue Baptist Church, Hamilton, passed a resolution which was forwarded to *The Gospel Witness* and printed in our large number containing the report of the Convention. It is quite evident that many churches, reading that report, found in the Stanley Avenue resolution a resolution made ready to their hand, and have therefore used it.

A second thing is that the poor "educational secretary" complains that the resolutions charge that Professor Marshall does not believe in the substitutionary and expiatory value of the death of Christ, and in his effort to justify Mr. Marshall, falsely implies that the professor stands with Spurgeon on the atonement. This is about as correct as it would be to say that Simon the Sorcerer held the same view of the Holy Spirit as Simon Peter. Judging from Mr. Marshall's own statements any man who will contend that Mr. Marshall does believe in the expiatory value of the death of Christ is either hopelessly lacking in intelligence, or else in common morality. The "educational secretary" must be the judge as to the character of his own deficiency.

The "educational secretary" becomes really funny when he says, "We cannot agree with the literalism which arrogates to itself the name of fundamentalism and closes its mind against the spirit of honest and reverent inquiry. It is the judgment of the writer that the time must soon come when the extremists will have fought each other to death in the ditch."

Since he is "educational secretary" our dear brother may be excused for assuming an intellectual air, but in this role he is as comical as Puss-in-Boots. We have companied with many fundamentalists, and have yet to meet the first one with a mind closed to honest and reverent inquiry. Perhaps we ought not to blame the "educational secretary" for repeating like a faithful parrot, what he has heard some vainglorious professor say. Our acquaintance with many leading fundamentalists has convinced us that in comparison with them the so-called modernist is a mental dwarf; while the modernist's fund of knowledge compared with the fundamentalist's is as a stale half-filled eave-trough rain-water barrel measured with a mighty inland sea fed with springs from the everlasting hills.

Fundamentalists "in the ditch"! Let any one study the educational secretary's pastoral record contained in the Year Books as compared with that of any fundamentalist Pastor, and he will readily recognize that this superior "educational secretary" has a strange familiarity with ditches.

We regret to have to write thus. The "educational" secretary would be

insulting if he were not amusing. Anyone who lacks the merry heart should read the letters of the "educational secretary" against the background of his own record.

MINISTERIAL BAD MANNERS.

From a source entirely independent of the Pastor, we have heard that a denominational official who lives at Stouffville, for some reason known to himself, behaves very impolitely in church. While the Pastor is preaching he takes out his watch repeatedly, and endeavours to attract the attention of people around him, apparently with the design of discounting the Pastor's message. The Executive of the Convention ought to take this brother in hand and encourage him to improve his manners!

When we heard of this we thought of a Spurgeon story. A much-distressed pastor came to Mr. Spurgeon to tell him of a member of his congregation who greatly troubled him. He was accustomed to sit in the front seat, and as soon as the sermon began, put his fingers in his ears. The troubled pastor asked Mr. Spurgeon what he would do if faced with such a trying situation. With a merry twinkle in his eye Mr. Spurgeon said, "I would pray the Lord to send a fly to light on his nose!" The pastor saw the funny side, and joined Mr. Spurgeon in a hearty laugh.

We have no doubt the Stouffville pastor will also be saved by his sense of humour.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. 2.

T. T. SHIELDS, Editor.

No. 1.

Lesson 7.

First Quarter

February 13th, 1927.

SECOND PERSECUTION.

Lesson Text: Acts, chapter 5:17-42.

Golden Text.—"We ought to obey God rather than men" (Acts 5:29).

I. THE FURTHER PERSECUTION OF THE CHURCH.

1. Religious naturalists oppose the supernatural. The Sadducees were the naturalists of their day; they said there was neither angel, nor spirit, nor resurrection. They were especially antagonistic toward the doctrine of the resurrection of Christ. Supernaturalism argues the sovereignty of God, to this, the natural man always opposes himself. The angel opens the prison doors. The Head of the Church has declared Himself to be "he that openeth, and no man shutteth; and shutteth, and no man openeth". There is no door to which He has not the master key; no combination of men and devils can shut a preacher in jail when the Lord wants him to be in his pulpit. 2. But He never opens the prison merely for the sake of setting a preacher at large, but always liberates him for further service (vs. 20). 3. They took the first opportunity to do as they were told, and early in the morning they preached and taught. There is a special advantage belonging to the morning hours. It is well to remember that we are not called to a life of idleness and ease, but to a life of strenuous labour. 4. The holy humour of the Bible (vs. 21-25). When read with spiritual discernment, these verses are full of humour. Observe the dignified religious officials effecting the arrest of the preachers and putting them in jail over night, while they retire to rest, in order that they may be fresh for their work of persecution in the morning! Then the council is called together, and all the senate of the Children of Israel, and they take their places with all dignity, and send for the prisoners. Presently the officers return, and they report the prison in the same place as it was last night, the prison doors are safely shut, the keepers were without standing at the doors, all of them, we may assume, dignified and proud of their office—but when they got within, they discovered that they had been keeping guard over an empty prison, for the prisoners were not there! It is not difficult to imagine the consternation expressed in the countenances of the council, nor surprising to read that "they doubted of them

whereunto this would grow". And while they are solemnly deliberating on the matter, some one comes in to tell them that the men whom they put in prison, are down in the Temple preaching and teaching the people! This bit of inspired humour, which has in it a flash of Divine irony, is but an anticipation of that day when "he that sitteth in the heavens shall laugh". 5. **The enemy's unwilling confession.** They complained that their command had been disobeyed, and that they had filled Jerusalem with their doctrine, and were bringing this Man's blood upon them. They were utterly unable to understand why the command of such important people should be disobeyed! And there are still many who presume to command the consciences of others. In this confession, a great truth is implied, that they who receive not the cleansing which the Blood of Jesus offers, would share the guilt of those who nailed Him to a tree.

II. THE RESPONSE OF FAITH.

1. **These preachers declare they will put God first:** "We ought to obey God rather than men". We have here the principle of all joyful living and effective service: we must put God before men, before the world, and before the things of the world. This is the supreme consideration of a true Christian: "We ought to obey God"; for it is not enough that we profess to love God, that we join with those who profess to worship God: our supreme duty is to obey God. 2. **The preachers' message:** (a) Observe their further emphasis upon the resurrection, in contrast with man's attitude toward Christ: by man He was hanged on a tree; by God He was raised up. (b) Christ has been exalted by God's right hand. The exaltation of Christ is not dependent upon the efforts of man: "Him hath God exalted". God has sovereignly determined to glorify His Son, and in spite of all human opposition. He is by the right hand of God exalted. (c) He is exalted "to be a Prince and a Saviour". He could not be a Saviour without being a Prince: He saves by conquest, He brings men into liberty by subduing them. (d) He gives repentance and forgiveness. Repentance is a Divine gift; men will never repent until they see sin in God's light; nor even then will they repent until their whole natures are changed. Repentance involves a recognition of sin as sin, a desire and determination to turn from it. Repentance is a prerequisite to forgiveness; and both are gifts of the exalted Prince and Saviour. Hence "whosoever shall call on the Name of the Lord shall be saved". (e) Men are called into partnership with the Holy Spirit in witnessing to the exaltation of Christ (vs. 32). Before His ascension He promises: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me". It is useless to witness to these great truths of the invisible realm unless our witness is energized by the testimony of the Holy Spirit.

III. WHAT FOLLOWED.

1. **These religious people were cut to the heart:** "The Word of God is quick, and powerful, and sharper than any two-edged sword". Men are cut to the heart whenever it is preached. On the day of Pentecost we read, "When they heard this, they were pricked in their heart"; and when Stephen was preaching, they were "cut to the heart". Faithful preaching is a kind of moral surgery. There may be a place for the soothing word, but in teaching and preaching we should endeavour to get beyond the externals of life and penetrate the heart and conscience. 2. **This cutting to the heart does not always issue in penitence;** but when men do not repent, they always become angry with the preacher. Preaching the Gospel is sometimes mistakenly regarded as a somewhat easy, and almost effeminate, occupation; but faithfulness in this ministry requires an heroic spirit, for men are never indifferent toward a faithful witness: they either receive his testimony, or hate him with a feeling that is akin to murder. 3. **Gamaliel's counsel.** It amounted to a recommendation to allow things to take their course. He referred to certain historical events as proving that human efforts come to nought. On the other hand, he warned them that if it were of God, they could not overthrow it. And it is true that there is no human or satanic power that can stand against the purposes of God. God's purposes in the spiritual world are as irresistible as are His laws in the natural world. 4. **They agree with Gamaliel thus far, that they desisted from further attempts to kill them;** but having beaten them, they commanded them not to speak in the name of Jesus. 5. **The Apostles rejoiced, and esteemed it a signal honour**

that they were counted worthy to suffer for the Name of Christ. So ought we to do. 6. But so far from diminishing their labours, persecution served only to feed the flame of their devotion; and they served their Lord more zealously than ever.

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STILL ANOTHER CHURCH SPEAKS OUT.

The Long Branch Church on a recent date, by resolution, decided to withdraw all support from McMaster University—and still there are more to follow.

TORONTO BAPTIST SEMINARY NEWS.

The enrolment in day classes is now twenty and in evening classes over thirty, making more than fifty in all. Great enthusiasm is characterizing the work both on the part of students and instructors.

MISSIONARY AND EDUCATIONAL CONFERENCE DELEGATES.

The Enrolment Committee has just supplied us with a report of the delegation. Three hundred and eleven delegates registered, representing sixty-one churches. The Toronto churches represented were as follows: Annette Street, Bedford Park, Bloor Street, Calvary, Century, Christie Street, Danforth Avenue, Dufferin Street, Grace, High Park, Indian Road, Immanuel, Jarvis Street, Mount Pleasant Road, Oakwood, Olivet, Pape Avenue, Parkdale, Runnymede, St. John's Road, Waverley Road; with forty out-of-town churches. It is not so long ago since the general Convention often fell below the three hundred mark. To have such an enrolment for the first meeting marks a great beginning.

A DAY OF BLESSING.

Last Sunday was a showery day in Jarvis Street—we mean in the spiritual sense. The attendance at School was 1,091, and there were great congregations. Seventeen responded to the invitation in the morning, and twelve at night. Ten were baptized at the evening service.

NEWS FROM THE CHURCHES.

The Gospel Witness will be glad to publish brief items of news from the churches which are standing uncompromisingly for the faith. Do not send us news of socials or parties; but of conversions, and baptisms, and any and all signs of revival.

FORM OF PLEDGE TO THE NEW MISSIONARY SOCIETY.

The undersigned promises to pay on or before—27 to the funds of The Regular Baptist Missionary and Educational Society of Canada the sum of \$..... to be divided between the objects named below in the proportions indicated:

Society's General Expenses:

Missionary Fund:

Educational Fund:

NAME:

ADDRESS:

NAME OF CHURCH TO WHICH

CONTRIBUTOR BELONGS: