



# OUR BAPTIST FELLOWSHIP

*Our History*  
*Our Faith and Polity*  
*Our Life and Work*





A.E. CULVER.









THEIR MAJESTIES KING GEORGE VI AND QUEEN ELIZABETH  
Visiting Canada in this our year of Jubilee.

# Our Baptist Fellowship

OUR HISTORY  
OUR FAITH AND POLITY  
OUR LIFE AND WORK

*A record of fifty years of service as the Baptist  
Convention of Ontario and Quebec (1889-1939);  
a review of our present work and a challenge for  
the future*



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## PREFACE

Among the splendid efforts put forth in this year of Jubilee to consolidate our work and condition us for the challenging future this volume has a real place. The ministers listed in the "Table of Contents" have laboured together in this task for our profit. To them, and to Mr. P. T. Wallis for his assistance in producing many of the illustrations found in the book, and the lantern lecture, "Just About Ourselves," we express our thanks. And yet appreciation of their work is surely shown best by making the information here contained common knowledge in our constituency through a wide use of this volume as a study book in our churches and a book for helpful and careful reading in our homes.

J. GORDON JONES,  
*Chairman, Editorial Committee.*



## INTRODUCTION

This book has been prepared with the purpose of giving to Baptists of Ontario and Quebec information concerning their own past and inspiration for their present work. Its publication forms part of a larger programme celebrating the fiftieth year of the Convention, formed in 1888 to unite the Baptist forces of the two provinces. Those who have written the various chapters have done so independently, but there is an underlying agreement of outlook.

If there is in these pages an atmosphere of justifiable pride in the contribution of Baptists to the life of this Dominion and to ideas and attitudes now widespread among Protestant Christians, there is no suggestion that Baptists have been the sole trustees of Christian truth, for it is no part of the Baptist genius to unchurch other Christians, or to deny the debts which Baptists have owed and still owe to thinkers and leaders in other communions.

For example, it is clear that Baptists neither initiated nor dominated either of the two great movements that gave them birth and rebirth, namely, the Reformation and the Evangelical Revival. It was seventy years after Calvin settled in Geneva before the first English Baptist congregation was formed, and it was nearly sixty years after Wesley's "conversion" when William Carey set out upon the missionary task which has meant so much to modern Christian life. Again, in our general theological positions we have more often been followers than leaders. We belong to the evangelical tradition, and in the main to its Calvinistic side, and even our historic confessions of faith are closely modelled upon the Westminster Confession and other great documents. Nor have we been distinguished for contributions to Christian philosophy. Perhaps our most tragic weakness has been in the application of the fine arts to Christian



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usage and worship, for we do not seem to foster the genius of poets, musicians, architects and sculptors in any way comparable to the achievements of some other bodies. This is perhaps due to the fact that Baptists, who in the beginning were men of culture, lost through persecution the opportunities of culture. But it may also be due to a tendency to emphasize the individual, for culture demands a stable community in which to develop, and musicians can only work among people who appreciate them. Individualism has its drawbacks, and we need sometimes to see "the church" as something more than the local church. (See Acts 9: 31 and 1 Cor. 12: 28.)

However, Baptists have conferred benefits as well as received them. We have sustained a necessary witness to the true nature of the visible Church as the congregation of the faithful, to the conditions of membership in it, to the nature of the gospel by which it lives, and to the freedom from outside dominance which it must enjoy. While we should be the first to admit that forces other than religious have been at work to produce the separation of Church and State, we can very properly claim that the Baptist insistence on religious freedom, and on the duties of the civil magistrate as secular only, was the earliest of its type and has been very influential. Again, if we do not trace our origin to any spiritual giant comparable with Luther, Calvin or Wesley, we have been blessed by God with the possession of John Bunyan, William Carey, Alexander Maclaren, C. H. Spurgeon, John Clifford, and others whom all Christians delight to honour, and our principles (apart from theology) were those of the great John Milton. That Baptist numbers increased incredibly all over the world in the nineteenth century makes it evident that our ideas are not those of a weak or querulous minority.

In Canada, however, we are a minority. We are further handicapped by being thinly scattered over a huge territory, and therefore lack the ability to maintain strong causes in every place. We suffer, too, from the comparative absence of a sense of



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tradition and a sufficient self-knowledge and self-respect. And because we now receive people from, and some of our members are attracted to, bodies which do not call themselves "churches," but prefer titles that ignore or disclaim the idea of the visible Church, it is the more necessary for us to see afresh that our movement is historically *rooted in a doctrine of the visible Church*, and that we were founded to protect certain ideas and emphases of Primitive Christianity. Immersion on profession of faith is not the only thing we have been interested in during these three hundred and thirty years.

This is our Jubilee year because, following the special convention in Guelph in 1888, when Baptists in our two provinces agreed to maintain the newly-chartered McMaster University, a union was achieved between the Regular Baptist Missionary Convention of Canada West (formed in 1851) and the Canada Baptist Missionary Convention East (formed in 1858). Thus the Baptist forces of central Canada, except for a few entirely independent churches, became united in fact, as they had for years been united in spirit. Not without difficulties was this union achieved, and not without difficulties has it persisted. Twenty, and again forty, years after its beginning, the new body was tested by dissensions. We are still too close to the latter controversy culminating in 1928 to write dispassionately or accurately about it, and the kindest thing seems to be to mention it as a fact rather than to appraise it. The consequent reduction of our numbers has helped to draw us closer to one another. Our fiftieth year dawns hopefully, though not triumphantly. We are, of course, to-day much more numerous than we were in 1888, but our proportion in the general population has decreased. This relative decline has had many causes, some of them quite beyond our control, but we must beware lest among its results is found a spirit of envy or of self-distrust, or of smug pride in the fact that other Protestant Christians are nearer to our historic position at many points than they were formerly.

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The fifty years during which we have worked together in this Convention have been great but trying years for all Christians, and we have felt the influence of world-movements and ideas. Our first leaders are gone, and to their successors must come tasks belonging to a new day of greater goodwill among Christians, but of greater ill will on the part of anti-Christians and of easier indifference to the gospel among the irreligious who exist in every Christian community. If this book helps us all towards greater self-knowledge, self-reverence and self-control, and gives us a glow of honest pride and a sense of continuing mission, it will have done what its designers hoped to do.

As a body and as individuals we have perhaps been occasionally guilty of overstating our case, and of failing to appreciate the positions honestly held by others, and we have a duty to ourselves and to our Lord to examine all the evidence. But if we are, as we firmly believe, responsible for preserving principles that are vital and scriptural, then we have a right to expect that other Christians will similarly examine all the evidence, in order that Christ's people may indeed have "the mind of Christ." This applies not only in matters of theology and morals, where we have no systems and codes different from those held by countless others, but also in matters touching the visible church, where we have firmly insisted on certain things that we feel have not been as frankly faced as they needs must be before the "unhappy divisions" of Christendom can be healed.

The chapters that follow are commended to our constituency for private reading, and as a basis for group study and discussion or as material that can be adapted for purposes of public address. Some have been written to inform and to explain, and others to interpret, to challenge, and to direct.

G. P. G.

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*To*  
THE MINISTERS AND LAYMEN OF TO-DAY  
WHO SERVE



HIS HONOUR THE LIEUTENANT-GOVERNOR OF ONTARIO,  
ALBERT MATTHEWS

Chairman, Board of Governors, McMaster University.



MRS. ALBERT MATTHEWS



REV. H. H. BINGHAM, D.D., President  
Baptist Convention of Ontario and Quebec  
Jubilee Year, 1938-39.



DR. D. E. THOMSON, K.C., First President  
Baptist Convention of Ontario  
and Quebec  
1889-90.



# Our Baptist Fellowship

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## CHAPTER I

### BAPTIST BEGINNINGS

No question relating to the origins of ideas and institutions is ever simple. Roots usually go both deeper and wider than any simple explanation will make clear. Enthusiastic partisans jump to conclusions, and even experts differ as to details and emphases. So it is with the question of Baptist origins. When, therefore, in the following paragraphs it is suggested that our roots lie mainly in the soil of English Puritanism, it is not meant that no other soil has given those roots nourishment. What is meant is that when one faces up to the ascertainable facts, it seems best to do what responsible Baptist scholars are largely agreed to do, namely, to discard as unproved and unnecessary the claim sometimes made that Baptists have an ancestry stretching unbroken back to New Testament days, and to assert rather that they are to be regarded as one of the later products of the Protestant Reformation. They were, on this hypothesis, the logical exponents of the Protestant position, and the body which most faithfully recovered certain ideas of the early Christians.

### THE IDEA OF A VISIBLE CHURCH

Concerning the Church invisible, the true Body of Christ, no one, Baptist or non-Baptist, can make any statement save that it includes the faithful of all ages and all places, and that its membership is known only

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to God. Therefore no divisions in Christendom can for any great length of time be due to argument about it. But concerning the Church visible, the organized people of God, differences can exist, and therefore appeals must be made to historical evidence and to legitimate inferences from the New Testament. On this subject Baptists have said certain things, and have often suffered for saying them. Their movement began as a doctrine concerning the visible Church and its sacraments, particularly baptism. How they came to say what they did is the subject before us. Whether all that they said, and the way they said it, was a complete reflection of the New Testament evidence, is not here to be examined. On other fundamental matters, such as the Person and Work of Christ, justification by faith, and so on, they said nothing that many in other Christian bodies did not say.

In any doctrine concerning the visible Church, two distinctions are necessary but difficult. One is that between the Church and the world, the other that between clergy and laity. The first, reasonably *clear* and simple in New Testament times and until "the peace of the Church" under Constantine (after 313 A.D.), has tended continually to become *blurred* as Christian numbers and social power have increased. The second, reasonably *vague* and undefined in New Testament days, has tended continually to become *sharper* for many reasons, such as the pressure of numbers and of popular ignorance, the workings of ordinary human ambitions, the influence of the Old Testament example of an organized cult, and the carry-over which converts brought from the heathen systems which Christianity defeated. So true is this that the Protestant Reformation may from one

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angle be explained as coming because the visible Church had become almost indistinguishable from the world (both in membership and morals), and because the laity had come to be regarded as a type of Christian totally different from the clergy, and dependent upon them, not only for moral and Scriptural teaching, but for salvation itself mediated through sacraments.

## THE REFORMERS AND THE INDEPENDENTS

Without explaining the multitude of complex questions that such general statements involve, it may be further said that the Baptist movement came in its turn because even the Reformation had left the Church still too worldly and the clergy too clerical. The Church was in many ways so inclusive, even in Reformed circles, that membership in it was often a matter of geography and birth rather than of personal faith, and the clergy were still too much a ruling caste, empowered to lord it over God's flock (1 Peter 5: 3) and, with the aid of the civil authorities, to enforce attendance at public worship. These statements are at least reasonably accurate for England, where our interest chiefly lies. The Baptists arose from among those who felt this keenly, and who insisted that the work of reforming the Church was not yet done, and not likely to get done without a radical change. They may therefore be regarded as logical Protestants, who feared to perpetuate customs that were biblically unauthorized, because they involved attitudes that were inherently dangerous to the two distinctions named above. Particularly did they feel this about the baptism of infants, and the use of force to compel people to conform to conventional religious



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practices as authorized by the crown and the bishops.

In England the Reformation had produced, by Elizabeth's day, a Church definitely "reformed" and no longer subject to the Bishop of Rome, but one episcopally governed, royally controlled, and bound to the exclusive and complete use of the Book of Common Prayer in its public worship. Many had doubts about one or all of these features, either in principle or detail, and were made to suffer for their doubts because the monarch made a fetish out of "uniformity" and was supported by the majority of her clergy in her hatred of all nonconformity. Thus the *Puritans* accepted episcopacy in principle as justifiable, agreed that the Church must be "national" in scope, approved of intolerance; but disliked the royal control, disapproved of certain vestments and rites, and were fearful about some statements in the Prayer Book. The *Presbyterians*, who drew their ideas from Geneva, opposed episcopacy and the royal control, but approved of a "national" church, compulsory church attendance and enforced uniformity, and were ready to accept a book of worship, provided such a book embodied Genevan usages. But a further type of opinion existed, and found able expression about 1580. Men of this type denounced episcopacy as unauthorized in scripture and tyrannous in fact, denied the royal control of the church as subversive of the "crown-rights" of Jesus Christ and of the self-government of the church, and refused to use the Prayer Book, both because they deemed parts of it unscriptural and because its obligatory use set unwarranted bounds to the freedom of the worshipping people of God. They were not interested, however, only in opposing the existing

# UNITED STATES



## BAPTISTS AROUND THE WORLD

TOTAL MEMBERSHIP 11,805,466

58,877 ORDAINED MINISTERS. 71,792 CHURCHES

### CANADA



### CENTRAL AMERICA



### S. AMERICA



### W. INDIES



### ASIA



### AFRICA



### GREAT BRITAIN



### OTHER PARTS OF EUROPE



### AUSTRALASIA



SCALE EACH FIGURE = 50,000 MEMBERS

DISTRIBUTION OF BAPTISTS THROUGHOUT THE WORLD



STATUE OF JOHN BUNYAN, 1628-1688  
Bedford, Eng.



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system, but proposed to replace it with one radically different and professedly scriptural.

These men were called *Independents*, sometimes Brownists, after Robert Brown, their literary pioneer. They can be called Puritans in a general way, for the term is loosely used and most of them advanced from Puritanism to Independency. They were not at first advocates of toleration, and some of them allowed to the civil magistrate (in this case the Crown) some disciplinary control over an otherwise self-governing church, provided that churches were composed only of "visible saints" who "owned the covenant." The magistrate, some felt, too, should ultimately be responsible for the church financially. Out of this Independent body (later to assume the name of Congregationalists) the Baptists emerged, to insist upon the congregational self-government of the Church and its complete freedom from subsidies raised by taxes, and from control by the civil magistrate; upon the Church as being a body of "visible saints" rather than the nation organized for worship, and upon baptism as the privilege of believers only; upon the right of the local church to appoint its own minister and choose its own order of worship, and upon complete religious liberty as the inherent right of every man and every group. They repudiated the idea that infant baptism could be regarded as a regenerating and cleansing act apart from the conscious intention of the recipient, refused to see any analogy between baptism and circumcision (as Zwingli had proposed), and declined to see in a quotation from Acts 2: 39, where a stop was made in the middle of a sentence, any charter for the inclusion of the children of the faithful as such

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within "the covenant." So they declined to worship under any system dependent on the Crown and including prelates, godparents, and infant baptism.

### BAPTISTS, ANABAPTISTS AND PURITANS

Just what influences led to their adopting these positions is a delicate question. Others, before the Reformation, had said some of these things, but never in the same way and often in combination with ideas fanatical or unscriptural. Also, in Europe during the early days of the Reformation, people known contemptuously as Anabaptists had said many of these things, including opposition to infant baptism, to a "mixed" or national church, and to magisterial control. Some of them were among the noblest and sanest of all those who left the corrupted church of Rome. One of them, Balthazar Huebmaier, deserves to stand beside Luther and Calvin as an able and scholarly leader, and most of his opinions would be heartily endorsed by all Baptists. These Anabaptists were persecuted mercilessly, died in thousands at Protestant as well as Roman Catholic hands, and have been misrepresented and maligned until comparatively recent times. Many of them became wild millenarian fanatics, others set up communistic societies in Moravia, still others were gathered around Menno Simons in the Netherlands and became known as Mennonites.

That English Baptists owed their origin to this source *directly* is unlikely in view of such facts as that no European leaders ever headed or ministered to the English movement, that almost no Englishmen ever were converted by Anabaptist refugees in England, that the Baptists were not tinged with a peculiar



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Anabaptist heresy concerning the human nature of our Lord, and that Baptists did not share the general Anabaptist aversion to legal oaths and the bearing of arms, or their widely-accepted idea that no true Christian could occupy a post of civil authority. The main line of descent for English-speaking Baptists can most reasonably be discerned in the progress of English leaders from Protestantism to Puritanism to Independency to Baptist ideas. John Smyth and others arrived at their positions in the conviction that they were pioneers and not followers, and afterwards Smyth was somewhat surprised to find so much similarity between himself and the Amsterdam Mennonites.

## BIBLE, DEMOCRACY, PERSECUTION

If, then, we feel that Baptist ancestry is mainly English rather than European, what influences were at work in England? The first, and the one which Baptists may regard as the most significant, was the open Bible in English, which had been easily available since about 1538. In it was discovered much that was at variance with the usages and claims of the episcopal and royally-controlled Church of England, and much that raised questions about sacramental practice and theory. The second was the rise of democratic ideas, and a third was the negative influence of governmental and ecclesiastical persecution. We mention this third because persecution influences the thinking of both the persecutor and the persecuted, but is seldom conducive to a sense of proportion or a calm review of evidence. Men become more acute at scoring debating points than at discovering the exact truth, and this is evident in the controversies

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of that age. The second is emphasized because its importance is sometimes forgotten, and people feel that the early Baptists merely transferred their democracy from the pages of the New Testament to the parishes of England. The democratic ideas of the sixteenth and seventeenth centuries were not those of the first century; but the Bible, read in the light of these new democratic convictions, made for ecclesiastical democracy, and for a recovery of the spirit, if not exactly the form, of the earliest Christian churches.

I say "not exactly the form" because it should be evident to all that Baptist churches are not exact replicas of New Testament churches, for the simple reason that New Testament churches were evidently not cast in a single mould. There are in the early Christian records what seem like irrefutable arguments for a democratic spirit, and for the least possible distinction between clergy and laity that is consistent with good order and the protection of "the form of sound words." But there is no uniform evidence that "pure democracy" of the Congregationalist type was exclusively practised,—there is rather evidence of the seeds also of Presbyterianism and probably even of some form of episcopacy. These questions are beyond the scope of this chapter, but no modern Baptist should be blind to the tremendous influence of democratic ideas upon the founders of his communion, and their importance in the part played by Baptists in Cromwellian days. The "Independent" theory is probably nearest to the New Testament situation, but whether it can claim exclusive divine right is another question. Of course, that no other theory of church polity can claim any such exclusive right is equally clear.



## THE BEGINNING OF ENGLISH BAPTISTS

We must look for the beginnings of English Baptist work in at least two places, for there were two early types, who distrusted one another profoundly because of theological differences, even though they resembled one another closely in matters of church government, believer's baptism, freedom of conscience, and separation between church and state. These were, first, the General (or Arminian) Baptists, founded in Amsterdam by English exiles in 1608, and settled as a church in London about 1611; and second, the Particular (or Calvinistic) Baptists, founded in London sometime before 1640. It is through these latter that the main stream of Baptist life has come down to us, for the old General Baptists largely forsook orthodoxy regarding the Person of Christ along with many other English Christians in the days just before Wesley. The Wesleyan Revival at length produced a renewal of Baptist strength, which had been exhausted by persecution, so that the General Baptists of more recent days are largely a product of the Wesleyan Revival, having been formed about 1770. Both of the early types, however, arose from among groups of Independents. Their ultimate origins are to be sought chiefly in the neighbourhood of Lincoln, but their story is intimately bound up also with that of the early London Independents, for nonconformists from London had preceded the Lincolnshire groups into exile in Holland.

The story of how these Baptist churches were begun has been well told, and many of the books mentioned at the end of this volume are readily available. What is regarded as the first English Baptist congregation

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was formed in Amsterdam in 1608, when John Smyth, formerly an Anglican minister and city-preacher of Lincoln, having led his flock of persecuted Independents from Gainsborough to Holland, thought his way to the position that infant baptism was unwarrantable and unscriptural. Not knowing any Christians to whom he would apply for believer's baptism, he did a bold thing which he afterwards came to regret as too hasty. He disbanded his congregation, baptized himself (by pouring), then reconstituted the church on the basis of believer's baptism. He was a lovable man and a courageous thinker. His courage can be seen in his repudiation of the ideas of infant damnation and birth-guilt, and of Christ's work as involving the placating of an outraged God, positions in which he differed from the Puritans and approximated the Mennonites. In his last years, in fact, he felt himself drawn to this latter body, but among them he never found membership.

Smyth, however, can hardly be regarded as the real founder of English General Baptist work, for that honour goes to Thomas Helwys, who led part of the flock back to England in 1611, definitely avoiding the fellowship of the episcopally-governed Mennonites. He set up in London a congregation fated to be persecuted, but one which has the honour of being the first English church to advocate complete liberty of conscience for all men, a Baptist principle that has since struggled its way to almost universal acceptance among Protestants. He called his church "*Vera Christiana Ecclesia Anglicana*" (the true Christian Church of England). Helwys' descendants, however, largely succumbed to the Arianism that swept over England late in the century, and it is to another group



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that we must look for the beginnings of the main stream of Baptist life.

This group accepted the theology of the Puritans (as Smyth rejected it), and came into being through surprisingly friendly divisions within what is called the "Jacob" or "Mother Church," that had been founded in London by Henry Jacob, an Independent friend of the great John Robinson, who was the pastor of the Pilgrim Fathers. This Independent Church gave birth to several Particular Baptist churches, among whose members were such stalwarts as Praise-God Barbon, Hanserd Knollys, and William Kiffin. Some time about 1633 Baptist convictions were espoused by one group after another, and shortly before 1640 they adopted the further principle of baptism by immersion which some Mennonites had been practising since 1620. The Generals took the same step at about the same time, and this practice has ever since remained to the public the hallmark of Baptist life. While immersion had not long been in total disuse (see, e.g., the rubric requiring it normally in the Prayer Book of 1552), its revival was very controversial in an age that loved controversy. It was an age of political controversy, too, and it is noteworthy that Baptist life was put on a permanent basis just on the eve of the Civil War, in which Baptists were to bear so brave a part among Cromwell's Ironsides and in his government. It is probably from Cromwell's New Army that our "unscriptural" term "Association" is derived, though this is not certain.

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### THE START IN AMERICA

In the United States, where Baptists were destined to have so phenomenal a growth after the American Revolution, the beginning of their work is to be sought in New England, where Puritan tyranny was responsible for so much persecution. Roger Williams, another Anglican Puritan clergyman, espoused Baptist principles shortly after arriving in Massachusetts, and was exiled as a troublemaker, for he was by no means a courteous or well-behaved person. Especially was he convinced about religious liberty, which he defended on grounds of the strictest Calvinism. In 1638 he purchased land from the Indians in what is now Rhode Island, and formed a Baptist church. Considering the date and such evidence as is available, it can be said that it is highly improbable that at the beginning immersionism was practised in this church. This first Baptist church in America owes its continuance, however, mostly to Dr. John Clarke, for Williams was an erratic and unstable man. Thus Clark is to Williams what Helwys was to Smyth.

In the commonwealth which Williams founded, and for which Dr. Clarke secured a generous charter from Charles II (who gave it as a sporting gesture), believer's baptism, congregational autonomy and complete religious liberty had opportunity to live. Although in the other Atlantic colonies Baptists were to be numerically and economically a small group until after 1776, their share in securing religious freedom in Virginia, and thereafter in writing into the American Constitution the principles of religious liberty and freedom from religious taxation, was no small one, and won them wide respect, as did also their



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almost unanimous support of the cause of colonial independence.

### THE SCOTTISH BACKGROUND

Because so many early Baptist leaders in this Convention area were of Scottish descent, a further paragraph should be added about the Baptists of Scotland. These Baptists have been numerically very weak, for strongly Presbyterian areas seldom respond to Baptist ideas, perhaps because, in democratic emphasis and individual responsibility, the two systems are so similar. Baptist work became permanent in Scotland about 1765, under leaders drawn from the Sandemanian body. This movement, which sought to restore entirely the primitive conditions, developed an unpaid ministry and insisted on the "plurality of elders." This type was known as "Scotch Baptist." The attempt to transfer to modern conditions the plurality of elders (presbyters, bishops), which evidently was a practice in some New Testament churches (Phil. 1: 1) is of interest, and the fact that it never became widespread shows how futile it is to try to follow the letter of the New Testament rather than its spirit. In Canada, for example, the difficulty of finding even one capable "elder" for each congregation usually killed off any preference a few congregations may have felt for having a group of elders jointly responsible as ministers. Two other sources of Scottish work must be mentioned. Dissatisfaction with "Scotch Baptist" ideas, and contact with English Baptist students led to the rise of the English type of church in 1806. The other source is the Haldane movement. The brothers Haldane, so notable as evangelists in Britain and in Europe,

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became Baptists in 1808. These three streams came together in 1827.

In brief analysis we have now traced Baptist beginnings in England, America and Scotland, from all three of which lands Canadian Baptists have received a heritage of leaders, members, and terminology. The term "Association" is English in origin, for example, while "Convention" is American. We have a President and Secretary for our Convention, but a Moderator and Clerk for our Associations. For various reasons, we have employed the names "Regular," "Free," and "United" to describe ourselves, and have used these American-born adjectives in preference to the Old Country terms "Particular," and "General." Some of our churches have a "manse" and some a "parsonage." Some have (or once had) articles of faith echoing the Anglican XXXIX Articles, while others have drawn upon the New Hampshire Confession. If one remembers this mixed origin of our work and appreciates the influence of further divisions such as those due to Campbellite and Darbyite ideas, he will be the better able to account for some of the difficulties we had in coming together into one body. Such a body had to be at least broad enough in its sympathies to include "open communionists" (from the Old Country chiefly, or, in the case of the Grande Ligne work, indirectly from the Haldane mission in Europe) and "close communionists" (who included all who were of American origin except for some of the Free Will Baptists). But we did unite at last, and have lived and worked together, as the next chapter will explain. For it is fifty years since 1888, when Baptists in our area formed our Convention.



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### QUESTIONS FOR DISCUSSION

1. Why is it difficult to draw the line between "the Church" and "the world"? Is it harder now than in early Christian times?

2. What features of the Church of England as Queen Elizabeth had constituted it, were the subject of controversy? Why? What parties made the objections?

3. Why can it be said that the Baptist movement is chiefly founded upon the doctrine of the visible Church?

4. How much influence do you think the rise of democracy had on Baptist ideas, as compared with the influence of the Bible?

5. To what sources outside of Canada do Canadian Baptists trace their beginnings? How has this made our union difficult?

## CHAPTER II

### BAPTIST BEGINNINGS IN CANADA

The story of Baptist work in Canada, like the history of civilization, and the map of Canada itself, unfolds from east to west. Beginning in the Maritime Provinces, our forefathers planted a thin line of churches through the Eastern Townships of Quebec and across Ontario along the United States border. Thence the work moved gradually around the north shore of Lake Superior to Winnipeg and the western plains, and finally crossed the Rocky Mountains into British Columbia. Our first glance, then, must be at that part of Canada which lies along the Atlantic seaboard.

#### THE MARITIME PROVINCES

Nova Scotia was made a Royal Province in 1696, and Anglicans, Methodists and Presbyterians were all established there before we hear any mention of Baptists. In 1753, however, an Anglican missionary stated in his report to the Society for the Propagation of the Gospel that there were several "Anabaptist" families at Lunenburg. These people probably came from central Europe, since Lunenburg was settled largely by Germans, though the population of the Maritime provinces as a whole has always been predominantly British, and there were, no doubt, some Baptists there who had emigrated from the British Isles.

In 1761 a Baptist minister from Massachusetts, the

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Rev. Ebenezer Moulton by name, visited Nova Scotia, and as a result of his labours around Horton and Cornwallis, a church was founded in 1763. This cause, for some unknown reason, was not able to maintain its existence for very long, and a second church was organized at Horton by Nicholas Pierson, a local preacher from England, in 1778. It is now known as the Wolfville Church, and boasts the longest active history of any Baptist church in Canada.

In the same year that the first church was founded at Horton (1763), a church was organized at Swansea, Massachusetts, and all of its thirteen members, together with the pastor, the Rev. Nathan Mason, moved to Sackville, New Brunswick. In 1771 most of these people returned to the United States, and there is some difference of opinion as to whether the church actually went out of existence or just remained dormant for a time. In any case, a new church was formed at Sackville in 1800 by the Rev. Joseph Crandall, and is probably the oldest continuous church in New Brunswick.

### THE EVANGELICAL REVIVAL

Few and scattered were these Baptists of eastern Canada during the early years of their history, but before the eighteenth century closed they were to be visited by a new prosperity. The Evangelical Revival of Britain had already crossed the Atlantic with George Whitefield and produced the "Great Awakening" in New England. From these states its influence was extended to Canada through the "New Light" movement, the local leader of which was the youthful Henry Alline. This young evangelist, born in the United States, but reared from boyhood in Nova Scotia,

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began his public ministry in 1776, after a profound religious experience. He never became a Baptist, but his influence over our churches was very great, and due to his preaching a great many people were led to take the Baptist position.

Alline died in 1783, but his work was carried on by others, of whom some were Baptists and some were Congregationalists. Several of these New Light preachers, such as T. H. Chipman, T. S. Harding, and James Manning, accepted Baptist views and brought their churches into the Baptist body. In the year 1800, representatives of nine congregations met at Lower Granville and formed the Nova Scotia Baptist Association. This Association included one church from New Brunswick, where the preaching of Joseph Crandall and Elijah Estabrooks had produced results similar to those which followed the ministry of the New Light preachers in Nova Scotia.

## ORGANIZING FOR MISSION WORK

The Nova Scotia Baptist Association grew steadily from this time on. In 1814 they turned their attention to the subject of Foreign Missions, and, at their annual meeting in Chester that year, the first offering for this cause was taken. It amounted to \$34.00, and the first foreign missionary, Mr. R. E. Burpee, sailed for Burma in 1845. At the same meeting in 1814, Joseph Crandall and Henry Bancroft were appointed as Home Missionaries for a period of three months, at salaries of five shillings each per day. By 1827 the "Baptist Missionary Magazine of Nova Scotia and New Brunswick" had been started with the Rev. Charles Tupper as editor, and ten years later the first number of a Baptist newspaper, *The*



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*Christian Messenger*, had made its appearance. Continued growth in the number and strength of the churches made it possible for "The Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island" to be organized in the year 1846.

### EDUCATIONAL WORK

While the churches had been thus organizing for missionary work, they had not forgotten to survey the important field of education as another sphere of activity into which they might enter. In 1827 the Granville Street Baptist Church of Halifax had been founded, with many of its members men of culture and ability, some of whom had come from the Anglican communion after accepting Baptist views. Among them were Dr. E. A. Crawley, a lawyer, and J. W. Johnstone, who was later on premier of the province of Nova Scotia. In 1828, a Baptist Education Society was formed, and Horton Academy was opened in 1829. Ten years later Acadia College was opened at Wolfville, and for one hundred years this splendid university has carried on its work.

### FREE BAPTISTS

Our story thus far has traced the rise of what may be called, for want of a better name, the "Regular" Baptist movement of eastern Canada. Since, as we have seen, they owed the main features of their spiritual life to the "Great Awakening" in New England, they were Calvinistic in doctrine and soon adopted the stricter form of church polity which included close communion. There were also "Free Baptists," however, who began to make their presence felt in the religious life of Canada about 1795. They

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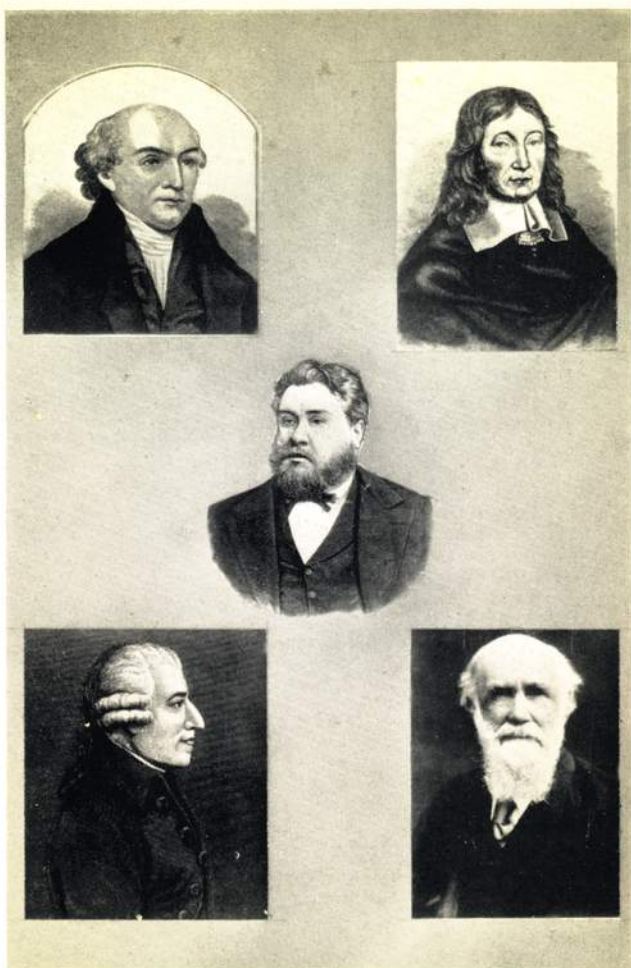
were the offspring of the more liberal side of the Evangelical Revival, and preferred the more genial type of theology known as Arminianism. They also practised open communion. Their outstanding leader was Thomas Crowell, and their first church was at Barrington. After various changes in organization, they were gathered into the "Free Baptist Conference of Nova Scotia" in 1866, and a similar conference was formed of the Free Baptists of New Brunswick. They continued to make progress in all phases of Christian work until their final and complete union with the Regular Baptists of the Maritime Provinces in 1906.

Space does not permit us to pursue the story of Maritime Baptists in great detail, but enough has been said already to show that it was in eastern Canada that our denomination first gained a firm foothold.

## QUEBEC AND THE TOWNSHIPS

Though Quebec fell to the British forces in 1759, there was not a sign of Baptist work in either Lower or Upper Canada until after the coming of the United Empire Loyalists, following the American Revolution. Even among the Loyalists, Baptists were comparatively few, but by the end of the 18th century we find traces of churches at widely separated points near the United States border.

In the beautiful part of Quebec known as the Eastern Townships, there was a church at Caldwell's Manor as early as 1796. It was here that Mr. William Marsh, a Loyalist from Vermont, was ordained to the ministry. He later became a noted missionary, and due to his efforts churches were established at Hatley and



#### BAPTIST HEROES OF ENGLAND

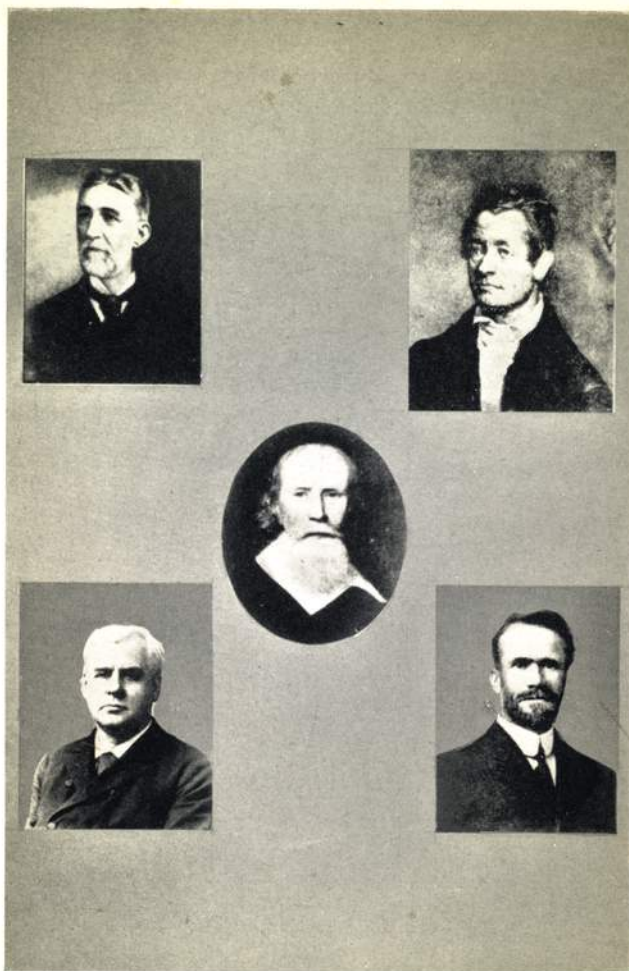
William Carey, 1761-1834.

John Milton, 1608-1674.

C. H. Spurgeon, 1834-1892.

John Howard, 1726?-1790.

John Clifford, 1836-1923.



# BAPTIST HEROES OF THE UNITED STATES

B. F. Jacobs, 1834-1902.

Adoniram Judson, 1788-1850.

John Clarke, 1609-1676.

A. J. Gordon, 1836-1895.

Walter Rauschenbusch, 1861-1918.



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Swanstead. In eastern Ontario the earliest church was at Harlem, in Leeds County, not far from Brockville. This work was begun in 1803 by Joseph Cornell, a missionary from the United States. Another church arose at Haldimand, in Northumberland County, due to the efforts of Reuben Crandall, a Loyalist who settled in Canada in 1794. In the Niagara Peninsula, where Beamsville now stands, a church was founded some time before 1796, and for many years Jacob Beam was its leading member, while farther west still, in Norfolk county, two more churches came into existence in 1804, one at Charlotteville and the other at Townsend.

### THE OTTAWA VALLEY

In the Ottawa Valley, about 1816, there arose a type of Baptist life somewhat different from that which flourished in places nearer the international boundary line. Here the main stream of influence flowed not from the United States, but from the Highlands of Scotland. To the area along the Ottawa there came a large number of Scottish families, many of whom had already been influenced by the Baptist revival movement led by the Haldanes in their native country. At Montreal, Breadalbane, Clarence, Ottawa, Osgoode, and other centres, churches came into being. Pastors like William Fraser, John Edwards, John Higgins and W. K. Anderson gave remarkable leadership to these pioneer communities. Fervent evangelists like Daniel McPhail kept the churches alive with the spirit of revival. Educational leaders like John Gilmour and Robert A. Fyfe bent their efforts to the task of establishing schools and the training of ministers.

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The Ottawa Baptist Association was formed in 1836, and at once undertook the responsibility of raising funds for the founding of a college. John Gilmour, who had come to Montreal in 1830, was sent to Britain to enlist help, and at length the Canadian Baptist College was opened in Montreal. This institution carried on a very valuable work until 1849, when it had to be closed due to lack of financial support. To the final development of Baptist life in Canada, no one district has contributed more than that which is now known to all as the Ottawa Valley. From the Scottish Baptist homes of this region have gone preachers, educationalists, and leaders whose work has placed not only the denomination, but the whole Dominion, in their debt.

## WORK AMONG FRENCH CANADIANS

Another chapter of our early history which must not be overlooked is that which tells of the evangelization of our French Canadian fellow-citizens. We have seen that the first Baptist churches in Lower Canada were all in English-speaking communities. This was inevitable, due to the impossibility of obtaining missionaries who understood the French language. Furthermore, there was the fact that nearly all French-Canadians professed allegiance to the Roman Catholic Church, and it was necessary for some time to elapse before British missionaries could hope for anything like a cordial reception from the members of a race which had just been conquered by England.

The romantic story of the beginning of our work in this field is better known, perhaps, than any other part of our history. Through some friends who had

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visited French Canada, a young widow in Switzerland, Henriette Feller by name, heard of the opportunity for missionary work among the people who spoke her own tongue. Accordingly, she dedicated her life to their service, and reached New York in 1835, accompanied by a young school teacher, Louis Roussy. Entering Canada by way of Lake Champlain and the Richelieu River, Madame Feller at last settled near St. Johns, Quebec, where she rented the upper part of a farm house and opened her little school. This house was on a road called "la grande ligne," and the mission which began in that upper room is known as the Grande Ligne Mission to this day. In addition to the educational work which is carried on in the well-equipped boarding-school called Feller Institute, the Grande Ligne Mission, through its Board of Directors, has the oversight of a number of French Baptist churches. Financial help has been enlisted for this enterprise from Great Britain and the United States, as well as from Canada.

## BEGINNINGS IN WESTERN CANADA

As we enter the last thirty years of the nineteenth century, we find ourselves in the midst of a great tide of emigration to the Canadian West. As early as 1869, two representatives had gone to the North-West in order to advise the Baptists of Ontario with regard to missionary work there. In 1873 the Rev. Alexander McDonald was sent to Fort Garry, and a church was organized there in 1875. Due to the rapidity with which immigration poured into the Prairie Provinces from eastern Canada as well as from Britain and Europe, new churches sprang up quickly, and the



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Baptist congregations of the East sent hundreds of members to this new Canadian frontier. Brandon College was opened in 1899, with the Rev. A. P. McDiarmid as its first principal. Organization was quickly and efficiently carried out by the western Baptists as soon as there were enough churches to warrant it, and today the Baptist Union of Western Canada unites the denominational activities carried on in the three Prairie Provinces and in British Columbia.

The first Baptist church west of the Rockies was founded at Victoria in 1876, and until 1897 a good deal of assistance was given to our work in British Columbia by the Baptists of the United States. The churches of Ontario and Quebec still co-operate with their brethren in the West through the activities of the Western Mission Board.

## NEW CANADIAN WORK

In recent years new recruits for the Kingdom of God have been enlisted in large numbers by our churches from the ranks of the immigrants who have come to Canada mainly of European origin. These New Canadians were induced to leave their former homes by the promise of greater liberty and larger opportunity held out to them by this young Dominion. There can be no doubt that they have greatly enriched our national culture by the contribution which they have made to artistic and intellectual development of Canada. But of special importance to our Baptist life has been the new note of romance introduced into our Home Missionary efforts since we began to pay special attention to these strangers within our gates.





BAPTIST CONVENTION, 1867  
Ingersoll.



BAPTIST CONVENTION OF 1898  
James St. Church, Hamilton.

## BAPTIST BEGINNINGS IN CANADA

The very task of finding workers who knew the native languages of the various groups, the attempt on our part to become better acquainted with their ways of thinking and living, and the necessity of expressing the Gospel message in terms which they could appreciate have all helped to broaden our sympathies and to deepen our experience. There is perhaps no way in which we have contributed more to the upbuilding of Canada than through our work of evangelization and education among these new citizens.

## WORK AMONG THE NEGROES

The story of Baptist beginnings could not be completely told without mention of the negro churches which are to be found for the most part in Ontario not far from the Detroit River. It was in that region that fugitive slaves found refuge when fleeing from bondage, and there the descendants of the contemporaries of "Uncle Tom" are still to be found. In Windsor, Chatham, Dresden and Amherstburg our coloured friends have carried on their work for many years under great difficulty, but it is hoped that with the co-operation which they are now receiving from our Home Mission Board the future will hold better things in store for their churches.

Such is the account, all too briefly told, of how the Baptist witness first gained a foothold in Canada, and of its triumph over adverse circumstances until it gained in strength and was accepted by large numbers of the people of this country. The story reveals the fact that the greatest source of our influence has not been in our numerical strength, for in proportion to the total population we are still one of the smaller denomi-

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nations. We can, however, say with justice that the influence of our churches in the life of the nation has always been very great in proportion to their size.

### FEATURES OF EARLY BAPTIST LIFE

It now remains for us to consider a few of the outstanding features of Baptist life in its early stages, and to indicate, if possible, one or two weaknesses against which we should carefully guard ourselves in the future.

#### INDIVIDUALISM

By far the most noteworthy characteristic of our pioneer work was its very pronounced individualism. The leaders of that time were of necessity men of rugged character and very decided opinions, or they could never have made their way under the difficult circumstances which prevailed. For good or ill it usually happened that the local minister succeeded in leaving the impression of his own habits of thought and action stamped indelibly on the little community to which he ministered. His peculiarities and prejudices, his pet theories and favourite dogmas were for the most part adopted and preserved by the people who came under his influence. It should be cause for great thanksgiving on the part of Canadian Baptists, that in spite of the lack of training on the part of many of our early leaders, no very serious errors or superstitions succeeded in gaining any place among our people. A brief comparison of religious work on the Canadian frontier with that on other frontiers of the New World will show anyone how great were the dangers from which we were mercifully preserved.



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### TENDENCY TO DIVISION

It was perhaps only natural that one striking feature of the pioneer church should be its tendency to divide over small and unimportant issues. The conditions of life in the early community were such that the church was the social centre as well as the religious centre, and in conducting the business of the church people unloosed all their energies, emotional as well as spiritual. More than once we find instances of the dangerous habit of dividing over non-essentials, and in the division it usually happened that advantages were lost which had been gained only after years of costly effort. Montreal College, housed in a fine cut-stone building, was really sacrificed to the suspicions which half of our people entertained regarding the views of the other half on the communion question. The same unnecessary controversy so discouraged Dr. R. A. Fyfe that he sought sanctuary in the United States for several years, and Canada lost his leadership during that period. All too often some minor issue was allowed to arouse passions which rendered the members of the churches incapable of carrying on their main enterprise.

### DISCIPLINE

Much of the time and thought of the congregation in pioneer days was occupied in the exercise of what was known as "discipline" over its members. The individual was held responsible to the church for his daily conduct, and woe betide the man who failed to walk circumspectly! One imagines that there were not many ministers who could say with William Fraser, that after a pastorate of nineteen years in one

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church, he had never heard an oath, nor seen a glass of liquor drunk in his village.

### REVIVALISM

One of the most significant aspects of the early Baptist Church in Canada was the large place which it gave to revivalism. The pioneer community, with its circumscribed existence, provided very little opportunity for any form of emotional expression on the part of the people except through the avenues of religion, and consequently was usually fertile soil for the message of the evangelist. The sudden type of conversion, accompanied by a complete psychic revolution, and preceded by very deep conviction, was expected of everyone. While it may be urged that it was a mistake to insist that the experience of conversion should be practically the same for each individual, there can be no doubt that those who did undergo such an experience found themselves in possession of something which did not fade away easily, and was not subject to the same fluctuations as our milder type of present-day religion.

Whatever may be the truth of the claim that the old style of revivalism can never return, the achievements of the New Light preachers of Nova Scotia and the great revivals which took place in other parts of Canada in those days show through what channels the pioneer church obtained its power to keep alive and to extend the Kingdom in those difficult times.

### QUESTIONS FOR DISCUSSION

1. Name three great religious movements which had an influence on the early Baptist churches of Canada.

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2. Discuss the differences between Baptist churches founded by Loyalists from the United States and those started by immigrants from the British Isles.

3. What were the main weaknesses of the pioneer church?

4. What measures do you consider necessary to prevent our churches of the present day from repeating the same mistakes?

5. Have we any feature of modern church activity to compensate for the loss of the type of revivalism which the pioneer church practised?

### CHAPTER III

## THE STORY OF OUR CONVENTION

Looking back as far as our authentic reports enable us to see, we are thankful for the glimpses we get of the people from whom we have derived our religious heritage. Whether it be those who left the rebelling American Colonies and came into Upper and Lower Canada, or those who left Scotland and settled in the virgin forests along the Lower Ottawa, we see them to be adventurous, courageous, and hard-working people of whom we may think with pride.

Among them were many who before their migration had been members of Baptist churches in their homeland, and early in their new location began to form themselves into churches, meeting for worship at stated times, even before church buildings were erected, and when none but unordained men of their own number were the preachers and pastors of the groups. Thus were established such churches as Beamsville, in the Niagara district, Breadalbane in Glengarry, Dalesville, Montreal, Sawyerville and Abbott's Corners in Quebec, Hallowell in Prince Edward County, Vittoria and Boston, close to the shore of Lake Erie, and "Oxford-in-the-bush," now Woodstock.

Visits by evangelists from bordering sections of the United States repeatedly stirred these communities, adding to the membership of the churches, keeping alive the spirit of testimony in them, and



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occasionally moving some of the members to use their own gifts in proclaiming the message of life.

Little wonder that other groups of believers soon began to spring into being and themselves became channels of blessing to neighbouring settlements, the leaven of the Gospel spreading through the scanty but constantly thickening population. Thus the number of churches composed of men and women who had felt the life-giving touch of the Spirit of God slowly grew. There were not many ordained ministers as yet, but men like Ebenezer Muir of Montreal, John Edwards of Clarence, Duncan McPhail of Dalesville, Jacob Beam of Beamsville, William Marsh of Sawyerville, Reuben Crandall of Hallowell, and many others were, as some Baptist laymen have always been, earnest evangelists, while actively engaged in secular pursuits in this new land.

A little later, when ordained ministers were being secured, some from without, and others accepting "eldership" at the call of their brethren, evangelistic efforts were the order of the day, many such efforts being made possible by the prayerful and financial support of devoted laymen such as Tucker, McIntosh, McLaurin, Kilborn, and others. It is just such support as this that many laymen of today are seeking to give. The need and desire for a wider fellowship than their small churches afforded soon led to the formation of Associations, always with the two-fold purpose of bringing profit to themselves by the mutual interchange of experiences and doctrinal views, and of finding ways of aiding each other in the task of carrying the gospel to neighbouring communities. Thus these early churches gave evidence of being akin to the churches of the New Testament, and brought

## OUR BAPTIST FELLOWSHIP

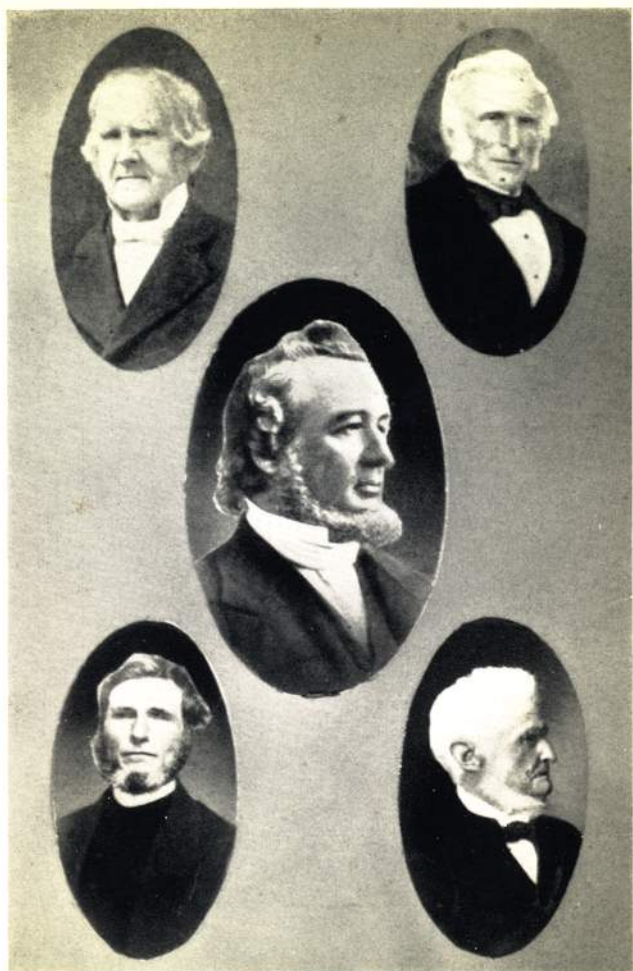
into their, and our, church life a form of fellowship and organization long prevalent in the Old Land and in the United States.

## EARLY ASSOCIATIONS

Quite naturally fellowship on a larger scale and for wider service soon began to come. Associations to which churches sent delegates began to be formed. From 1819 to 1837 this type of organization proceeded, and the uniting of the churches was blessed by gracious outpourings in some sections, notably in the Ottawa Valley. Space does not permit us to discuss certain attempts which were made to bring together Western Ontario and Quebec and Eastern Ontario in unions larger than local Associations. Suffice it to say that during a period of about twenty years no less than five distinct efforts were made by various groups of brethren to unite the churches in missionary enterprises, and to establish a school for the training of ministers. It would seem that failure attended these efforts, partly because of fear on the part of some churches that co-operation would undermine the independence of the local congregation, and partly because of differences of opinion on the ordinance of Communion.

## THE REGULAR BAPTIST MISSIONARY CONVENTION OF CANADA WEST

A better day was to come. Apparently taking it upon themselves to do it on their own responsibility, some brethren invited the churches of Canada West to send delegates to a conference in Hamilton in October, 1851, which resulted in the formation of "The Regular Baptist Missionary Convention of



BAPTIST HEROES OF CANADA

W. Fraser, 1801-ca.1882.

R. A. Fyfe, 1816-1878.

John Gilmour, 1792-1869.

D. McPhail, 1810-1875.

A. Stewart, 1813-1904.



DR. GEORGE W. TRUETT, President  
Baptist World Alliance, 1934-1939.



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Canada West." Deacon Rowley Kilborn, of Beamsville, was elected President, and it is worthy of note that the main purpose of the Convention was to carry on missionary work in Upper and Lower Canada. This Missionary Convention was composed of members "in good standing in the respective churches to which they severally" belonged, and who paid a fee of one dollar per annum. Life membership could be obtained by the payment of twenty dollars, either in a lump sum, or in four yearly payments of five dollars each. It is interesting to read in the secretary's report thirty years later that "for ten months of the year now closed the majority of our churches contributed nothing whatever to our funds, thus leaving the entire burden upon the minority."

### CANADA BAPTIST MISSIONARY CONVENTION, EAST

Seven years after the formation of the Convention of Canada West, a somewhat similar body, called the Canada Baptist Missionary Convention, East, embracing the churches east of Kingston was formed. Montreal and Ottawa were the centres from which worthy mission work was directed until 1887, when, after much consideration by both bodies, a union was consummated and the work in both provinces came under the care of one Board.

### THE BAPTIST UNION OF CANADA

Another body was formed during those years looking to the creation of a wider Canadian fellowship and the furtherance of missionary work beyond the bounds of

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the two Conventions. It was called the Baptist Union of Canada. It came into being in 1880, was reorganized in 1882, and operated until 1885, when a Dominion Board of Home Missions grew out of it, composed of men appointed by different Conventions in Canada. This Board ceased its activities in 1888, since the Maritime Convention declined to appoint its quota of Directors, and the recently-formed Convention of Manitoba withdrew its support also.

## THE CANADIAN LITERARY INSTITUTE AND THE MINISTERIAL EDUCATION SOCIETY

As time passed and the Home Mission work expanded, it became necessary to form Societies to undertake work which appeared essential to a full discharge of the Convention's obligations. Many people in the churches felt the need of a more adequately trained ministry. On July 4, 1860, the Canadian Literary Institute, later known as Woodstock College, was opened by Dr. R. A. Fyfe, who had resigned the pulpit of the Bond Street Church in Toronto in order to lead the Baptists of Canada West in their educational work. In the same year the Ministerial Education Society was founded, its purpose being to gain support for the new school and to encourage thorough training for ministers. The Literary Institute, as its name implies, was not merely a theological school. For more than twenty years it was a co-educational institution whose high ideals and splendid instruction won the confidence and support of our people generally. The splendid equipment which we now possess at Hamilton and in

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Toronto, as well as the high level of academic work done at McMaster University and Moulton College, are the outgrowth of the courageous undertaking of our forefathers seventy-five years ago.

### FOREIGN MISSIONARY WORK

Soon after the forming of the Educational Society, the interest of our people in Foreign Missions led to the founding of a Foreign Mission Society, which was to function as an auxiliary to the American Baptist Missionary Union. In 1866 it was arranged that a missionary should go to India, and that his support should be provided entirely by the Baptists of Ontario and Quebec. In 1874 the Regular Baptist Foreign Missionary Society of Ontario and Quebec became independent of the American Baptist Missionary Union, and in 1888 it was renamed the Foreign Mission Board of the Baptist Convention of Ontario and Quebec. Our brethren in the Maritime Provinces had preceded us in the foreign mission field by beginning work in Siam, but in 1875 they changed their sphere of labour to the Telugu country. Striking evidence of the ability of our people to co-operate is seen in the union of the various Baptist Foreign Missionary Boards and Societies into the Canadian Baptist Foreign Mission Board in the year 1911. This Board now carries on missionary work in two important fields, India and Bolivia.

For over seventy years our people have happily worked together in a Foreign Mission enterprise which has been graciously blessed. That work as it has come to our hands in India, and later in Bolivia, has assumed large proportions for a denomination of our numbers,



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although the churches of the three Conventions in Canada under one Canadian Board unite in its support. During the years there has been an increase of vital, sacrificial interest in it on the part of our membership. It is our desire to keep the staff of missionaries at a proper strength and a staff of native workers steadily employed, since we believe that a depletion of their numbers would imperil the whole work. But, oh! for such a day as that in October, 1867, when Rev. A. V. Timpany and his wife were set aside for work in India, and the thrill of that memorable occasion which was felt in scores of churches as the members acknowledged a new responsibility. And, oh! for such a day as that in February, 1874, when Treasurer T. S. Shenstone cabled Rev. John McLaurin, our second representative in India, "Go to Cocanada," and our people came to know that the responsibility for an independent mission was theirs, and it gave them great joy. And again, oh! for such a day as that in the Convention in London in 1896, when Rev. A. B. Reekie, a student of theology at McMaster University, quietly told of his visit during vacation to Bolivia, and asked the body to add that South American Republic to its existing foreign field of operations. It was decided calmly but unanimously to endorse the Board's proposal to accept the challenge and send Brother Reekie as its first missionary there. Our people have kept the faith with the men and women we have sent to distant lands, and we surely will not fail them in this day of opportunity.

And the Home Mission work, which really called our Convention into being, is still the foundation of our work, and must continue to have the interest and support of all our churches. During the years the





## THESE MEN AND WOMEN

*How Many Do You Know?*



PART OF OUR STAFF  
IN  
INDIA AND BOLIVIA



MRS. A. E. WALFORD  
President of the Women's  
Baptist Foreign Missionary  
Society of Eastern Ontario  
and Quebec, 1938-39.



MRS. T. S. CLAXTON  
First President of the  
Women's Baptist Foreign  
Missionary Society of East-  
ern Ontario and Quebec,  
1876.



MRS. G. R. McFAUL  
President of the Women's  
Baptist Home Missionary  
Society of Eastern Ontario  
and Quebec, 1938-39.



MRS. G. W. AVERY  
President of the  
Women's Baptist Home  
Missionary Society of  
Eastern Ontario and Que-  
bec, 1889.



MRS. W. ARTHUR BATTY  
President of the Women's  
Baptist Foreign Missionary  
Society of Ontario West,  
1934-39.



MRS. WM. McMASTER  
First President of the  
Women's Baptist Foreign  
Missionary Society of  
Ontario West, 1876-77.



MISS JENNIE PEARCE  
President of the Women's  
Baptist Home Missionary  
Society of Ontario West,  
1938-39.



MRS. ARTHUR R. McMASTER  
First President of the Women's  
Baptist Home Missionary So-  
ciety of Ontario West, 1884-94.

PRESIDENTS, WOMEN'S MISSIONARY SOCIETIES

## THE STORY OF OUR CONVENTION

work has changed, but the changes do not call either for less careful administration or smaller expenditures. We must extend help to smaller churches and the people from other lands who come to Canada must not be left without the message of life. This Jubilee year may fittingly be the occasion of an awakening on the part of our church members to their responsibility, which will lead to a larger financial investment in the privilege of keeping the Home Missionaries telling the glad story.

### WOMEN'S MISSIONARY SOCIETIES

Of great importance to the progress of the missionary work of the Baptists of Ontario and Quebec has been the contribution made by the Women's Missionary Societies. In 1876 two Societies were formed, one in Ontario West, and the other in Ontario East and Quebec. The fervent appeals of the Rev. A. V. Timpany, who was at that time home on furlough from India, were perhaps the largest factor in bringing about the organization of the women for missionary endeavour. Not long afterwards the women also founded societies for Home Mission work, and these two aspects of the missionary enterprise are still vigorously supported. For some years the Women's Foreign Mission Society and the Women's Home Mission Society each had its own publication, but they are now united under the title of *The Link and Visitor*.

In the women's work as well as in that of the Convention as a whole, we see splendid examples of the ability to undertake co-operative effort. The members of the Women's Baptist Missionary Societies have fellowship with the women of other communions

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in two splendid projects. The first is the Inter-Board Committee of the Women's Missionary Societies of Canada, which is responsible for the promotion of a World Day of Prayer for women each year. This committee also arranges mass meetings for women and makes it possible for persons prominent in religious and international life to visit various sections of the constituency. The Women's Baptist Foreign Mission Board of Ontario West is also a co-operative unit of the Canadian School of Missions, which is designed to provide special opportunities for study on the part of missionaries on furlough as well as candidates for the mission field, while the Society of Ontario East and Quebec is in affiliation with the Foreign Missions Conference of North America.

## SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK

While the need for increased attention to various phases of religious work has led to the formation of quite a number of societies, which were ultimately raised to the status of Boards within the Convention, one branch of our work, important as it was, seemed to wait long before it received adequate notice, namely, the Sunday School. It was not until 1886 that a committee was appointed to encourage this part of our task, and the first report was given in 1888. In 1890, the year after the Baptist Convention of Ontario and Quebec had been incorporated by Act of Parliament, a resolution was passed that "in all future conventions a report on Sunday School work be presented." The name of the committee was subsequently changed to "The Sunday School Board,"



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and in 1921 it became known as "The Board of Religious Education."

While there had been Young People's Societies of one kind or another in several of our churches as early as the 1880's, it was not until 1890 that the young people of Ontario and Quebec decided to organize what have been known ever since as "Baptist Young People's Unions." In 1892 the first convention of B.Y.P.U.'s was held in Toronto, and the inter-provincial organization bearing that name has been in existence ever since. The fact that both the Inter-Provincial B.Y.P.U. and the Board of Religious Education were seeking to minister to the needs of the youth in the churches led ultimately to a discussion as to whether or not these two bodies might not enter into some kind of united effort. A carefully prepared plan of amalgamation was submitted to the Young People's Unions as well as to the Board of Religious Education, and in 1935 the merger became effective. Every evidence of increased usefulness has been given as the new Board of Religious Education, which is organized to promote both Sunday School and Young People's work, addresses itself to its task.

And so the story of our Convention is seen to be the story of settlers in a new land turning to God, whom they and their fathers had served in the lands from which they had set out; the story of scattered churches seeking fellowship with other Christians of kindred beliefs and similar desires, to do as best they could the work of God, the story of fervent spirits securing combined effort to carry the gospel to communities not thoroughly evangelized, the story of consecrated men seeing clearly the real need of leadership by an educated and trained ministry, the story of substituting

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active co-operation on lines on which agreement existed for separation because of differences on doctrinal matters, important though those matters were; it is the story of readiness to see the means of meeting the conditions brought to light by their missionary work at home and abroad, and the setting up of societies, each intended and attempting to meet the growing needs as time passed.

### BAPTIST CONVENTION OF ONTARIO AND QUEBEC

The formation of the Baptist Convention of Ontario and Quebec is to our churches today a challenging story of the coming of men who grasped the whole varied need of our co-operative work and brought it into organized form as the work of a body representing all the churches. Laymen and ministers alike, whose names are well known, worked to this end and eventually brought it about by legislative enactment, setting up the present Convention by Act of Dominion Parliament on March 22, 1889, with the work of the various societies entrusted to Boards elected at the annual meeting of delegates appointed by the churches. No membership based on the payment of personal fees was provided for. Our people have ever accepted their task in a confident and increasingly unified spirit, and have assumed and met the financial obligations involved. A notable instance of this was the acceptance of the trust from the hands of the Hon. William McMaster, who, in entire confidence in the ability and fidelity of his brethren, entrusted his long-cherished desire and purpose, and ultimately his large fortune, to the representatives of the churches in

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Convention assembled for the creation and the operation of a University under Christian control.

For us today the story of our Convention is one presenting difficulties. It was always that. There have always been obstacles which had to be bravely faced and overcome. It is a story of opportunities demanding confidence in one another and faith in God just as in the past, but wise counsel, brotherly forbearance, and upright steadfastness in the past won out, and these virtues abide in our midst still.

Above all the story is one of God's patience with our weaknesses, of our Master's blessing upon our labours, and of the Holy Spirit's guidance where human wisdom would have failed us. May we not still rely upon the same Divine favour? Let us remember what was done by us as a people, when, thankful for the cessation of the Great War, we united in a Forward Movement for the wider prosecution of our work, all branches of it sharing in the results of a vigorous, instructive, and inspiring campaign which saved our work from disruption in the years of depression which followed.

The past is what it is. We cannot change it. In some respects it has been very splendid. Can we make the future as satisfactory as the past? Can we match the men of the earlier time? Can we preachers do it? What mighty men of the Word our churches had in Gilmour, Fraser, McPhail, Higgins, Davidson, Fyfe, Dempsey, Anderson, and King! Will the laymen of today prove equal to such pioneers as Edwards, Tucker, Cameron, Beam, Kilborn, Dayfoot, Buchan, Moyle, and Shenstone? Will the men of means measure up in their giving to such benefactors



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as Ayer, Claxton, Tucker, Lailey, Stark, Harris, Craig, Burtch, and McMaster?

Will the legal profession yield us men of wisdom like Holman, Thomson, and Scott?

Will our leaders in public life match some of those in the past like McKenzie, Boyd, Sinclair, and Dryden?

Will our executive positions be filled by men like Castle, Davidson, Grant and McEwen?

As to the rank and file of our membership, what may we expect? We may idealize those of the past, but what of ourselves? What is the general spirit, the measure of our devotion, and the purpose which moves us now? As members of the Baptist churches of this Convention, having found acceptance with God through the merits of Jesus Christ, believing that He has made us His own by the life which He laid down for our redemption, and being convinced that it is our duty to make His Gospel of Salvation known to all men, shall we not give ourselves to those forms of service which our fathers were guided to set up? May we not be assured that the Divine blessing which brought so much effort to rich fruition will still increase in our time to what "Paul planted and Apollos watered" in days gone by?

There may be much in our denominational past to dampen our ardour in this Jubilee year. At times we have been guilty of indifference, slackness in our devotion to God, and of allowing personal ambitions and interests to stand in the way of our real task. We have suffered divisions and separations that were unworthy of us, and have given in at times to bickerings, jealousies and misunderstandings. Let us welcome a great flood of that grace of God which can



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flow over us and remove all that is not lovely and of good report! Let us rise in this Jubilee year to a newness of life in Christ!

### QUESTIONS FOR DISCUSSION

1. In what localities of Ontario and Quebec did Baptist churches first arise?
2. Trace the formation of (a) the Associations; (b) the Conventions.
3. What was the primary purpose of the body formed in 1851?
4. When and because of what did our educational effort begin?
5. In what order did other co-operative efforts begin?
6. State the relation sustained to the Convention by (a) the Women's Mission Boards; and (b) the Religious Education Board.
7. Upon whom does responsibility for the present work rest?

## CHAPTER IV

### THE FAITH BY WHICH WE LIVE

This topic sets us thinking, for everyone lives by something. There are convictions and basic ideas by which the life of every man is ruled. There are some beliefs which are his meat and drink, creating the real quality of his living. It is always worth while exploring a man's mind to discover what these fundamental ideas are. The more we know of Roger Williams (d. 1683), for example, the more we realize that religious liberty was the master passion of his life. Watch him founding the settlement of Rhode Island, recognized as the first place in America to grant full civil and religious liberty, and you will realize that the faith by which he lived was his insistence on spiritual freedom. Or study the story of William Carey (d. 1834). Having read Captain Cook's Journal, with its revelation of human need, he went amongst the Baptists of England, raising the question "whether the commission given by our Lord be not still binding on us." It was this idea which eventually sent him to India to undertake the practical task of evangelizing the pagan world. Or recall the experience of John Bunyan (d. 1688), that "hot Gospeller" with the thick mop of rusty hair, who was charged before the Courts with unlawful preaching and having "devilishly and perniciously abstained from coming to church to hear Divine service." You get the pulse of the man when you hear him reply, "If I was out of prison

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today, I would preach the Gospel again tomorrow." His belief in independency was the principle by which and for which John Bunyan lived.

## THE IMPORTANCE OF FAITH

The importance of our topic becomes even more significant when we apply it, not to the one, but to the many. As with individuals, so also with large groups, there are certain principles upon which men build and by which they live. These beliefs, it is true, may be accepted in whole or in part by other bodies or units, but ultimately they are the underlying reason for the continued existence of any group. This is true of the Baptists. The faith by which we live is similar in many respects to that of other Protestant and evangelical bodies. All hold to the Fatherhood of God, the inspiration of the Scriptures, the sorrow and suffering caused by sin, the salvation achieved through the work of our Lord and the hope of immortality. These principles, and others, are dear to us all, and it is a matter for rejoicing that, through the years, there has come about, between the various branches of the Church of Christ, a better understanding of the Word of God, and of each other. This has resulted in a closer fellowship and a truer spirit of co-operation. While it is our hope that this condition will continue, so that all may be one, nevertheless, it should be pointed out that, historically and practically, there are certain principles which may be called distinctively Baptist.

## THE LORDSHIP OF CHRIST

Baptists cannot live apart from the lordship of Christ. He is the centre and circumference of genuine

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Christianity. This one fundamental has characterized the followers of Christ in all ages, and, in so far as Baptists have believed this truth and lived by it, they have been part of the true Church of Christ. Paul speaks for all Christians when he says, "God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord." In other words, with Baptists as with other Christians, Christ is Christianity and Christianity is Christ. If anyone loses his grip on this primary truth, he begins at no beginning and works to no end.

Not once, but many times, has this principle been enunciated as the supreme and sufficient doctrine of our faith. Dr. John MacNeill, when President of the Baptist World Alliance, in referring to the lordship of Christ, said, "That is the tap-root from which all the other doctrines spring. It is the vital core of all our thinking. It is the organizing centre of all our Church polity." His words are in line with what was said by Dr. J. D. Freeman at the First Baptist World Congress, held in London in 1905. "The essential Baptist principle . . . is this: an acute and vivid consciousness of the sovereignty of Christ, accompanied by a steadfast determination to secure the complete and consistent recognition of His personal, direct and undelegated authority over the souls of men." In the present, as in the past, Baptists cling to Christ as the anchor of their hopes, the foundation of their faith and the vital centre of their life.

It is this belief in the lordship of Christ which accounts for the work which the Baptists of the world have undertaken. Everywhere our people are



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endeavouring to preach, teach and heal. Why? Because Christ, our Lord, has commanded us to do so. This is what makes our churches "going concerns." This is why Adoniram Judson went to Burma. This is why Joseph Hughes, a Baptist preacher, became one of the chief agents in the formation of the British and Foreign Bible Society. This is why B. F. Jacobs, a Baptist layman in Chicago, initiated the International Uniform Sunday School Lessons. This is why R. A. Fyfe and William McMaster devoted their strength and energy to the work of Christian education. This is why we have organized our Home and Foreign Missionary Societies. From the time our people gave themselves to Christ and acknowledged Him to be their Lord, Christianity became for them a crusade which aims at nothing more nor less than the conquest of the world for Christ, who is its rightful Lord.

## THE OPEN BIBLE

Baptists cannot live apart from the open Bible. One of the common features which unite Baptists everywhere is their devotion to the Scriptures, including both an appeal to their authority and an effort to promote their circulation. In this respect, Baptist beliefs are in agreement with the great principles of the Reformers. It was the study of the Scriptures which stirred Peter Waldo (d. 1217) to attempt a reformation of life and thought in Italy. It was the translation of the Scriptures, and their dissemination through his "poor priests," which constituted Wyclif's (d. 1384) contribution to the religious life of England. The work of Huss (d. 1425) in Bohemia directly continued that of Wyclif, and these together directly

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preceded that of Luther (d. 1546), whose attitude toward the Bible is well-known. Standing before his accusers at Worms, in 1521, he said, "Unless I am convinced by Scripture and right reason, I will not recant." It is into the heritage established by these men that Baptists have entered. Like them, Baptists are convinced that the Scriptures are the sufficient, certain and authoritative revelation of God in all matters pertaining to faith and practice, and that obedience to their teachings is binding on all Christians. The will of God for man, as it is revealed in the Scriptures, and not in creeds, traditions or confessions, constitutes for Baptists their chief and primary rule for life and order. As Milton (d. 1674) said, every Baptist would say, "For my own part, I adhere to the Holy Scriptures alone."

Dr. George W. Truett, the President of the Baptist World Alliance, has illustrated our attitude toward the Bible by a reference to the occasion when the doctrine of Papal Infallibility was ratified by vote of the Vatican Council, meeting in Rome in 1870. The excitement was intense, vast crowds pressing into the place of meeting to hear the announcement. In the midst of the strain and tumult, Cardinal Manning stood up with a copy of the Decree in his hand, declaring, "Let all the world go to bits and we will reconstruct it on this paper." In the face of this announcement, Baptists, according to Dr. Truett, would hold aloft the Bible, and, without any hesitation, they would say, "Let all the world go to bits, and we will reconstruct it on the New Testament."

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### INDIVIDUALISM

Baptists cannot live apart from individualism in religion. This has been our rallying point throughout the years. As a Baptist reads his New Testament, he discovers that the vital elements of religion are not dependent on ceremony or sacrament, on priest or council, but on the individual's vital fellowship with God. They are not mediated through forms, but through faith; not outward but inward; not of works, but of grace.

### REPENTANCE AND REGENERATION

It is this conviction that explains, in part, why Baptists have always emphasized the importance of individual repentance and regeneration. These experiences, when they are genuine, are of necessity lonely and unique. No person can repent for another, accept Christ for another, substitute his morality for another's, or be regenerated for another. Bunyan, "who was a Baptist of the broader sort," has sometimes been criticized for giving expression to a false individualism, because his Pilgrim went on his spiritual journey without his wife and family. But how could it be otherwise? Everyone must live his own life, have his own religious experience and work out his own salvation. This salvation, beginning as a personal experience of Christ, will necessarily have social implications. Once a person has been genuinely converted, he no longer lives for himself, but for others. This personal emphasis does not exclude the social emphasis. These ideas are not contradictory, but complementary. They go hand in hand for the redemption of society, for it is only as individuals are put right that the world can be put right.



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### BAPTISM

Further, it is this individualism in religion which helps to explain the attitude of our people toward baptism. It is not necessary in a book such as this to discuss in detail the New Testament references to this ordinance. It is generally conceded that the New Testament teaches the baptism of believers by immersion. Granted this, one quotation will be sufficient to explain the attitude of competent scholars toward the meaning of this ordinance. It is from "The International Critical Commentary" on Romans written by Sanday and Headlam, and deals with Romans 6: 4. "When we descended into the baptismal water, that meant that we died with Christ to sin. When the water closed over our heads that meant that we lay buried with him, in proof that our death to sin, like his death, was real. . . . As Christ was raised from among the dead by a majestic exercise of Divine power, so we also must from henceforth conduct ourselves as men in whom has been implanted a new principle of life." In other words, baptism is an outward expression of an inward experience. While empty of sacramental implications, it is a means of grace to everyone, who, with sincerity of purpose, makes such a confession. The emphasis in baptism is not so much upon the mode, important though that may be, but upon the subject. Only those who have personal faith in Christ are acceptable for baptism. Baptism, according to our beliefs, is the immersion in water of the body of a believer in Christ as a mark of his acceptance of the Christian faith as his own. It is this belief which accounts for our opposition to infant baptism which may be described any way you



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please, dedication, covenanting by parents, the sealing of a divine covenant, or an actual regeneration, but from whatever viewpoint it is examined, it always stands for something done to or for, and nothing done by, the one who is baptized. To baptize this way is to ritualize Christianity and to reduce the ordinance to a lifeless form, or to change it out of all recognition. It is not an external rite imposed as a kind of test; it is the symbol of a personal experience, and the sign of a Christian's desire to witness to this experience before men. Whether or not baptism is a requisite for Church membership is a question on which Baptists are not agreed. For example, some English and American Baptist Churches have what may be described as "open membership." And so we come back to the insistence of Baptists on individualism in religion. We began as individuals and we shall continue as such, for if we are to have a regenerate Church membership, we must begin with regenerate individuals, and a baptism which is true to the New Testament, and not merely a sacramental form, must be based on the individual's personal faith in Christ.

## INDEPENDENCY

Another feature of the faith by which Baptists live is our desire for independency. While we recognize authority in religion, it is not that of the Papacy, Episcopacy or Presbytery, nor is it the authority of the magistrate who is a secular officer only. But we do acknowledge the authority of the local congregation, the members of which are regenerate and living under the guidance of the Holy Spirit. Christ, and Christ alone, is the head of the Church. It is His word

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which nourishes men's souls, His righteousness which covers their sinfulness, His power which sets them free for service. In other words, "where Christ is, there is the Church." He gives to the Church a common faith, life and work. Because each must deal directly with his Lord, and it is to Him men stand or fall, therefore the fellowship of believers in the Church is voluntary and free.

This, Baptists believe, is the New Testament doctrine of the Church. Wherever there is a person, like Peter, made steady and strong by faith in Christ, there Christ builds His Church. In the early days of Christianity, the local churches seem to have been independent and free, with no outside person or group exercising authority over them. The idea of a National Church, or a State Church, with local branches here and there, seems foreign to the New Testament. The churches at Corinth and Ephesus, for example, as far as we know, were independent and self-governing bodies. Each was an entity in itself. Having read the New Testament in this fashion, Baptists have built their congregations around two fundamental principles, voluntariness and independency; voluntariness, because no one should join the fellowship except upon his own ethical choice, and independency, because authority in the Church resides not in Pope, priest or presbyter, but in the members of the congregation, under the guidance of the Holy Spirit. When John Smyth (d. 1612), sometimes spoken of as the first English Baptist, renounced the authority of the Anglican Church and became a Separatist, he and his associates covenanted together to join in a "fellowship of the Gospel," and to walk in all God's ways "made known or to be made known, whatever it



REV. ALEXANDER McDONALD  
Pioneer in Western Canada, 1873.



CHANCELLOR HOWARD P. WHIDDEN



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should cost them." This noble utterance found fruitage in Thomas Helwys and his followers who went to London in 1611 and established, on these principles, the first Baptist Church in England. This was a fellowship of believers in the Lord Jesus Christ who were drawn together by these common bonds,—a firm stand on the matter of believer's baptism, and a conviction about the independency of the Church. These are the people from whom, spiritually speaking, we are descended. Realizing this, one is not surprised to find that the Baptists of our constituency have played a large part in the battle over clergy reserves, and in the struggle to free the educational institutions of Ontario from religious restrictions. Nor is one unprepared to find that our people have always insisted that all moneys raised for religious purposes shall be secured not by taxation, but by the free will gifts of the people.

## RELIGIOUS AND CIVIL LIBERTY

One more phase of the faith by which we live deserves to be mentioned. It is our adherence to the principle of religious and civil liberty. We believe in a free individual living in a free state and worshipping in a free Church. We believe this not because of any inherent prejudices and antagonisms we may have, but because of our conception of the nature of God as revealed in Christ, and in the nature of man as morally responsible. While we are not unique in holding to this belief, nevertheless there is no other large group of Christians which, throughout the years, has clung so consistently to the conception of spiritual freedom. What this struggle has cost, no one will

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ever know. In making their protest against official tyrannies, multitudes of believers have been scourged, imprisoned and persecuted. Huebmaier (d. 1528), for example, who said that "every man has a right to his religious convictions, whether he be Catholic, Protestant, atheist or Turk," was burned to death. In Westminster Abbey, a memorial window was recently unveiled to John Bunyan, but during his lifetime, the civil and religious authorities of England had nothing better for him than Bedford Prison. It was there that this champion of freedom wrote, "I am resolved that I will stay in gaol till the moss grows upon my eyebrows, rather than take my conscience by the throat and strangle it." In America the story is no different. In Virginia, men were jailed, and in Massachusetts Obadiah Homes was whipped for sponsoring this doctrine of soul liberty. Henry Dunster, the first president of Harvard, was deposed from his position because of his espousal of Baptist views. Is it any wonder that Bancroft, the American historian, has said, "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists"?

This passion for liberty has had serious implications for the Baptists. It has made them the champions of oppressed people everywhere. It has caused them to engage in many a struggle for the righting of social wrongs and the liberation of the human spirit. They have fought for free education, education unhampered by religious restrictions. They have stood uncompromisingly for freedom of speech and the freedom of the press. They have struggled unceasingly for the complete separation of Church and State, a separation so complete that there would be no State control of

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the Church, nor Church control of the State. No better illustration of their influence can be found than the famous statement of John Clarke (d. 1676), inscribed around the base of the dome of the Rhode Island State House, which declares that a civil state may "best be maintained with full liberty in religious concernments."

Such is the faith by which we live. Let it be said with emphasis that we are Christians first, and then Baptists,—Baptists because of our interpretation of the Christian faith. The Christian faith is a nobler and bigger thing than any denominational emphasis. But, as a part of the whole, we cannot forget that our beliefs have their origin in, and develop from, our interpretation of the basic Christian faith. They are not something apart from these truths, but represent our conception of the meaning of these truths in the light of our day. The enormous expansion of our Denomination during the past fifty years is not an occasion for pride or self-exaltation; rather, it is a stimulus to a sober realization of our responsibilities and opportunities. Baptists cannot meet the needs of this new day by reliance upon their past, no matter how heroic and glorious it may have been, nor by trusting in their resources, no matter how large they may be. The past may fade from our memories, and our resources may be snatched from our hands. But Christ is ours, and today is ours, and, through fellowship with Him, we may yet become "a glorious Church, without spot or wrinkle or any such thing."

## THE NEED FOR THE BAPTIST EMPHASIS

Let us continue to proclaim the faith by which we live, for there is still a need for the distinctive emphasis



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which Baptists give to the gospel of Christ. Can we forget that in certain places Christians are being cast into prison because they dare to stand for the "crown rights of Jesus," in opposition to the gospel of a Totalitarian State? Under such circumstances, there is room for the proclamation of the lordship of Christ, and the liberty wherewith Christ hath made us free. Do we realize that we live in a day when countless numbers of people have accepted the "machine as their Messiah," and the writings of Karl Marx as their Bible? At a time when atheistic Communism is so active, there is still a need for us to offer men the open Bible as furnishing them the foundation for the new social and spiritual order which is to be. Have we overlooked the emphasis in modern days on "national regeneration," an emphasis affecting all classes and conditions of men? In such a world, we should sound forth our message that national regeneration can come only through individual regeneration. Have we noticed the rapidity with which liberty and democracy seem to be disappearing from our world? Even in Canada, evidences are not lacking that freedom of speech is being curtailed,—for example, the padlock law of Quebec. Read what one person of discernment, Professor C. E. M. Joad, of England, has to say about "Liberty To-day." "Over most of the so-called civilized world to-day, liberty of thought does not exist. Government is omnipotent and strictly irresponsible; the Press is its mouthpiece; education its propaganda; history its apologist; the arts its echo. As for democracy, the only form of government that has been able to tolerate liberty, . . . it is today fighting for its existence." In the face of this statement, is there anyone, anywhere, who feels that the



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Baptist emphasis upon liberty is out of date? The faith by which we live may be likened unto a river; there may be muddy and even stagnant stretches, but as it has flowed on, it has cleared itself, so that it has brought, and will continue to bring, blessing and life to those who dwell upon its shores. To neglect this life-giving stream, or to find oneself in circumstances where its waters are not accessible, is to suffer an incomparable loss. Living upon its shores, our Baptist people may become like the trees planted by the rivers of water, which bring forth their fruit in their season, whose leaves also shall not wither.

### QUESTIONS FOR DISCUSSION

1. Mention some of the doctrines Baptists hold in common with other Christians.
2. What are the great primary principles of the Baptists?
3. What is the significance of believer's baptism?
4. Mention the names of some of those who have helped to formulate the faith by which we live.
5. Do you believe there is still a need for the Baptist message in the world to-day? Why?

## CHAPTER V

# THE POLITY AND ORGANIZATION OF OUR CHURCHES

The Baptist of today frequently is required to give the reasons why Baptists exist as a separate denomination, and he is no true Baptist who has not a ready answer to such an inquiry. If he is a member of a Baptist church, he ought to know something about the fundamental principles of the denomination to which he belongs. For while every Baptist has much in common with other Christian people, and stands ready to co-operate with them in any Christian undertaking, he realizes that there are some things also upon which Baptists lay special stress. In another chapter of this little book something has been said about "Baptist Beliefs," apart from which Baptist churches would cease to be, and these religious convictions of Baptists are some of the reasons for the existence of the denomination. Besides these, however, there is the matter of church government and organization in which Baptists differ from other Christian bodies.

## FORMS OF CHURCH GOVERNMENT

Briefly, there are three forms of church government—episcopal, presbyterial, and congregational. In the first of these the church is governed by ruling bishops (as in the Anglican Communion); in the second, church authority is lodged with a representative assembly known as the Presbytery (as in the Presbyterian Church or the United Church of Canada); and in the



## POLITY AND ORGANIZATION

third, the congregation has the right to govern itself through the vote of its members in the church meeting. To this last form of church government Baptists adhere. The Baptist view of the church is that it is a group of believers, self-governing. Baptists believe that the church must be free from any control by the State, and that each local church is independent. In the local church Jesus Christ is the sole authority; all members are of equal rank and have the right to express themselves on matters of business at the church meeting. The minister and deacons are responsible for the spiritual oversight of the congregation. It is not to be thought that Baptist churches exist only to advocate baptism by immersion. The fact is that Baptists have clung to immersion for two simple reasons; first, because it symbolizes the Christian's experience; and secondly, because it is the New Testament mode. Baptists deny that the rite has any sacramental value.

### THE ORGANIZATION OF A BAPTIST CHURCH

How does a Baptist church come into being? How is it organized? How does it come to be recognized as a Baptist church? Perhaps these questions are all the more pertinent because there are many groups of people who use the name "Baptist" but certainly cannot be considered to be regularly-constituted Baptist churches. First of all, let it be said that Baptists have adopted certain definite principles regarding membership in their churches:

1. Only those who on their own testimony have made a personal surrender to Christ are admitted to church membership.

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2. Such personal surrender to Christ is to be professed before the congregation in the act of baptism by immersion in water.

Such persons constitute a Baptist church and are responsible for carrying on the work of that church through their Christian service voluntarily and faithfully given, and for the financial support of the work of their local church, as well as the missionary enterprise, by their regular money gifts.

Wherever such a group of believers is brought together for worship and for work, Baptists believe that there a church exists. It has the power to appoint its own officers to take care of the special tasks allotted to them; for example, the deacons to assist the pastor in his work, the clerk to keep the records of the church, the treasurer to administer the church funds, superintendents and teachers for the Sunday School, and others. There are set times for the activities of its various organizations and for its hours of public worship and for the administering of the ordinances on Sundays, or on other days as decided. When thus organized the church will usually seek recognition from sister churches working in the same area. A council is called of representatives of these churches to hear statements concerning the work of the newly-formed church, and statements regarding the faith of the members, and then to vote as to recognizing the group as a Baptist church and receiving it into the larger family of Baptist churches.

## THE WIDER FELLOWSHIP

The independence of the local church is not to be thought of as a barrier to co-operation among Baptist churches. There are some Baptist churches, it is



true, that prefer to work independently, but the majority enter into a strong fellowship and are organized to promote tasks which are of common interest. One of the organizations which bring churches together in this way is known as the "Association." Representatives from the churches of the same district come together for the purpose of planning co-operative work in that district and also for inspirational and instructional programmes. Then there is a larger organization for a wider fellowship known as a "Convention of Churches" or "Union," which embraces a larger number of churches, indeed the churches of many "Associations," and exists for the promotion of the missionary and educational work being carried on by all of the co-operating churches. To illustrate the working of these organizations: in the city of Toronto and suburbs there are some fifty-one churches and missions, representatives of which meet annually each autumn in a gathering of "The Toronto Association of Baptist Churches"; in the Provinces of Ontario and Quebec there are nineteen Associations which make up "The Baptist Convention of Ontario and Quebec"; in Canada there are two other Conventions,—"The United Baptist Convention, Maritime Provinces" and "The Baptist Union of Western Canada." Approximately four hundred and thirty churches are members of "The Baptist Convention of Ontario and Quebec" with an aggregate membership of about 50,000. Delegates to this Convention have the power by vote to formulate the policies and make the plans for the work of Foreign Missions, Home Missions, Religious Education, Christian Education (McMaster University and Moulton College), Social Service, and other phases of denominational interest,

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and also to appoint Boards and Committees to carry on the work during Convention years, such Boards and Committees to report on their work at the next annual meeting of the Convention. The largest Baptist fellowship includes those from all over the world—"The Baptist World Alliance." Meetings are held once every five years for the consideration of Baptist life and work throughout the world. All Baptist groups throughout the world have the privilege of being represented at this quinquennial gathering. This Baptist World Alliance was formed in 1905 and has held its congresses in London, Philadelphia, Stockholm, Toronto and Berlin. Baptists from Great Britain, Europe, America and many other countries join forces in this Alliance, which has a numerical strength of more than eleven millions. An executive committee is appointed at each Congress to carry forward the work of the Alliance: the chief officers are the President and the Secretary. Canadian Baptists have been honoured by their brethren in this great world-fellowship through the election of the late Dr. John MacNeill, former minister of the Walmer Road Baptist Church, Toronto, to the Presidency of the Baptist World Alliance, in which position he served the Baptists of the world with distinction during his tenure of office.

It ought to be said that none of the organizations referred to above is legislative or judicial in its powers. They have been brought into being solely for advisory and administrative purposes. No Baptist church is compelled to accept the decisions of any of these bodies, and the officers appointed have no authority over the local church. Superintendents and secretaries visit the churches to encourage and advise, and accom-



plish their work by means of suggestion and counsel. In the Home Mission Board's work there is, quite properly, some control exercised over the local church, receiving aid, since the denomination is partner of the local group.

The chief value of these organizations—Association, Convention and Alliance—is that they have served to strengthen Baptist work by stressing the matter of fellowship. A sense of denomination has been created among Baptist people. While holding to the ideal of local independency, Baptists have seen the importance of association for common tasks. This principle of association has saved Baptists from isolation and brought them together to make their contribution to world Christianity today.

## THE LAITY IN BAPTIST CHURCHES

Baptists hold firmly the priesthood of all believers, and for that reason deny any difference of status or privilege between "clergy" and "laity." They insist that all members of their churches are responsible for the exercise of their "gift" in Christian work, and seek by training to equip even the younger members to engage in some form of service. The motto of the Young People's Union—"We study that we may serve"—is indicative of the purpose of Baptists in all the organizations of their churches, namely, to instruct their young people, especially through Bible-teaching, so as to prepare them for effective Christian witness in the world. This position has given the "laity" very great prominence in the work of the Baptist denomination; indeed, it can be said with pride, that Baptists have developed such strong and worthy lay-

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men that they have not infrequently become the recognized leaders of the denomination. Some of these laymen have been endowed with splendid platform ability and have been able to wield a mighty influence over their brethren through their public utterances. (Baptists of Ontario and Quebec will not soon forget such outstanding laymen as Dean J. H. Farmer, Dr. A. L. McCrimmon and W. C. Senior, who by their gifts of character and leadership won the confidence of Baptists everywhere in this Convention.)

The place of "laymen" in the life and work of Baptist churches has been expressed by H. Wheeler Robinson in his book "The Life and Faith of Baptists" thus: "The ministry of 'laymen' is fully maintained and jealously asserted amongst Baptists; there is nothing which a 'minister' in the professional sense is called upon to do—preaching, administration of the ordinances of baptism and the Lord's Supper, the conduct of church business, the performance of the marriage ceremony, the burial of the dead—which a 'layman' as such is debarred from doing." (Although Baptists of Ontario and Quebec hold to the spirit of the above quotation the marriage laws of these provinces do not permit a layman to perform the marriage ceremony.)

In the organization of Baptist churches everything is done to foster and encourage the laity to assume large responsibilities in connection with the work of local churches as well as with the denomination. The business of the local church is entirely in the hands of the laymen who are elected by the church at its annual meeting as officers, and they are directly responsible to the church for the discharge of their duties. In every Baptist church there is a Board of Deacons, the number elected to this Board varying according to the



## POLITY AND ORGANIZATION

membership of the church. They are responsible for planning the programme and work of the church. The minister meets with the Board of Deacons, and while his guidance is usually sought in matters that concern this Board, his suggestions are not necessarily accepted; a chairman is appointed (not usually the minister) to preside over the meetings; also a secretary to keep a record of the work of this Board. It is in this meeting that the minister and deacons counsel together about the spiritual life of the church, and consider ways and means of promoting the religious work of the church. The deacons co-operate with the minister in practical ways to enlarge and enrich the ministry of the church. In many churches it is now the practice to have a group of women assisting this Board in its work. There is no doubt that this has proved to be of very considerable help wherever it has been done. The same situation exists as far as the financing of the church's work is concerned—here, again, the congregation elects laymen to the Board of Trustees and Finance Committee, and they are held responsible for giving efficient leadership in the matter of the church's financial policy. It is quite obvious that only those who are interested and alert should be elected to these offices, otherwise the whole enterprise may suffer through inefficient leadership. Likewise in all other departments of the church's work the people elect their leaders and officers from their own ranks.

Not only do laymen play a very important role in the work of the local church, but the right of laymen to voice their opinions in the affairs of the denomination is shown by the fact that every large church gathering is composed mainly of the laity; and laymen are elected

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to all committees and boards of the denomination; and that on alternate years a layman becomes Moderator of the Association; and also the President of the Convention. In large public gatherings, where churches of many denominations are represented, it may happen that the Baptist denomination is represented by a layman, while all other denominations are represented by the clergy.

Surely these facts must challenge the laymen of our churches! The voice of the layman is just as important as the voice of the minister in the councils of the church; and, more than that, a layman may become as beloved and esteemed a leader of our people as any minister. If laymen are to continue to be the strength of the Baptist denomination, Baptists must be anxious to produce through the ministry of their churches men and women of sterling Christian character, who can bring our denomination into a place of larger usefulness in the Kingdom of God. Baptist churches must be known by the consecration of their laity; otherwise this very position we hold regarding the rights of the laity will become the weakness and downfall of our denomination.

## THE BAPTIST MINISTRY

What, then, is the Baptist view of the ministry? The Baptist Union of Great Britain, in its reply to the Lambeth Appeal in the year 1926, put itself on record in this matter as follows: "The ministry is for us a gift of the Spirit to the Church, and is an office involving both the inward call of God and the commission of the Church. We can discover no ground for believing that such commission can be given only



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through an episcopate, and we hold that the individual church is competent to confer it. For us there is no more exalted office than a ministry charged with preaching the Word of God and with the care of souls. Those called to devote their whole lives to such tasks are held in special honour. Yet any full description of the ministerial functions exercised among us must also take into account other believers, who, at the call of the church, may preside at the observance of the Lord's Supper, or fulfil any other duties which the church assigns to them."

Baptists, therefore, stress, not the "office" of the ministry, but the "gift." While Baptists formerly had no paid ministry, and still make use of many lay-preachers who receive no stipend, they have found it expedient to institute a more or less "professional" ministry. A man who has given evidence of gifts necessary to the work of the ministry and who has felt the call of the Spirit of God to that work, may, after being called to a church as a pastor and giving further proof of call to the Christian ministry by service, be ordained by that church through a council comprising delegates from all Baptist churches in the Association where he has served. Such candidates for the Baptist ministry are required by the Ordination Council to give satisfactory statements regarding their conversion and Christian experience, their call to the ministry, and their Christian beliefs. Members of the Council are free to question the candidate on any of the statements made, and only by vote of the Council is he accepted for ordination. The decision of such an Ordination Council is recognized by the denomination, and the name of the candidate is enrolled on the accredited list of ministers.



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The denomination has a Committee on Credentials, Ordination and Discipline which interviews every candidate for the Baptist ministry, and advises the local Council as to the fitness of the candidate for ordination; this Committee also has the power to erase from the accredited list the name of any minister whose conduct is unworthy of his high calling.

While Baptists do not underestimate the value of special training for the ministry, for which purpose they establish and maintain their own colleges and universities, they are quite convinced that the work of Baptist churches should be carried on only by a spiritually efficient ministry. Baptists feel that the man in the pulpit must be first of all a man of spiritual power. Baptist ministers are called to churches by the vote of the local congregation and are supported by the voluntary gifts of their people, except in cases of weaker churches which are unable to assume the entire responsibility, in which instances the denomination makes an additional grant for the minister's support. Ministerial settlement presents a great many problems on both sides—on the one hand, pulpit committees have not always considered the church from which they have sought to take a minister; on the other hand, ministers have not always left as graciously as they might have done; there is no place where there is greater need of the finest Christian grace than in the relationship between ministers and churches! May the day come quickly when Baptist churches will cease to ask ministers to compete with one another for a pulpit; and may Baptist ministers soon be brought to see that "bidding" for a church is not consistent with the dignity of their calling. The average salary of Baptist ministers is small and



COAT OF ARMS  
McMaster University.



# FIRST McMASTER EVANGELISTIC BAND

*Back Row*—Roy Bensen, Nelson Harkness, Herbert Peircey, I. G. Matthews,  
D. A. McGregor, D. Buchanan.

*Middle Row*—R. McDonald, Harry Nobles, C. Y. Eaton, A. Stokes.

*Front Row*—J. Coutts, W. A. Cameron, Alex. Torrie.

2



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in many cases ministers make tremendous sacrifices for their work. In our own particular constituency no adequate provision has been made for the superannuation of aged ministers. There is, however, a growing concern among our churches about these and kindred problems which the denomination must consider and try to solve.

### QUESTIONS FOR DISCUSSION

1. Give reasons for the existence of a Baptist denomination.

2. Compare the forms of government of various Christian bodies.

3. Discuss ways and means of strengthening a sense of denomination amongst Baptists.

4. Should Baptists move towards a more centralized government?

5. What methods are being used in our denomination to produce adequate leadership for our churches?

6. How can Baptists solve the problems of ministerial settlement and superannuation?

## CHAPTER VI

### WHAT ARE WE DOING NOW?

We have had a picture presented to us of the history of our denomination. We now know something of its background, its type of life, its doctrines. But how are we Baptists of Ontario and Quebec putting our faith into practice? How are our convictions expressing themselves in terms of action? What are we doing in response to the command of our Master to establish the Kingdom?

As co-operating Baptist churches of Ontario and Quebec we have set up a noble structure through which we are seeking to apply our convictions and respond to the call. Our common task is carried forward through the ten Boards of the Convention. The full organization was not set up over night; it is the result of slow growth. But it now forms an adequate medium through which we may translate our convictions into action.

These ten Boards may be grouped to visualize more clearly the three major tasks which we as Baptists have undertaken. First there is the *Educational work*, the Boards of Christian Education (McMaster University and Moulton College), Religious Education, Social Service, and Publications functioning in this field. In the second place there is the *Missionary work*. We are responding to the command of Christ to make known the riches of His grace to all men, and are attempting to accomplish this through the Boards of Home Missions, Foreign Missions, Western Missions



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and Grande Ligne. Finally there is the *Benevolent work* which we have undertaken as represented in the Boards of Ministerial Superannuation and Church Edifice. Let us consider briefly our Baptist enterprise in the light of the work of these Boards.

### OUR EDUCATIONAL ENTERPRISES

Our Baptist church government is democratic in form. Like every democratic organization we must have a well-informed, educated membership if our successes are to be permanent. To produce such a membership we have created and are carrying on three major educational projects.

#### CHRISTIAN EDUCATION

*(McMaster University and Moulton College)*

McMaster University represents the conviction of Baptists that higher education is at its best when given in a Christian atmosphere and that a trained laity and ministry are essential for an alert spiritual church. The University offers two groups of studies. One is described as an Arts Course, leading to the degree Bachelor of Arts. Its purpose is to give to the student a well-balanced course of studies that will prepare him for a life of usefulness and service. Studies in English Bible are required of every student in Arts; such as instruction in the Life and Teachings of Jesus, the Life and Letters of St. Paul, Old Testament Prophecy, Wisdom and Poetry. Intimate association between the students and the professors result in conversions and deepening Christian experiences. Outstanding Christian leaders, who add the impetus of their witness to the daily Chapel services, are brought



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to the Chapel each year. On the campus many activities of a wholesome and varied nature are constantly being promoted, making for the enrichment of life. McMaster has sent out many Arts graduates into all walks of life. Their Christian witness has unquestionably had a great influence on a large section of Canadian life, and their presence and service in our churches has brought a steadying and progressive element into our work.

In addition to an Arts Faculty, McMaster University has a notable Theological Faculty for the training of Baptist ministers and missionaries. Almost all of the theological students are graduates of the Arts course. After the student has secured his B.A. three further years of study are required for the degree of Bachelor of Divinity. There is also a three-year course for which no degree is granted, offered for those who are not able to take the B.A. and B.D. courses. The ministerial students gain valuable experience each summer serving as the pastors of Home Mission churches. For many years there has gone out to our churches a group of men known as the Evangelistic Band. The men of this group are specially qualified to do the work of evangelists. The history of this Band throughout the years forms a romantic chapter in the story of Ontario and Quebec Baptists, some of our leading ministers having served in the Band as students.

Many outstanding leaders have been associated with the work of our University, such as McMaster, Castle and McGregor. Chancellor H. P. Whidden, the present Head, came to the University in the year 1923, and has rendered outstanding service to our denomination. Under his leadership the University

## WHAT ARE WE DOING NOW?

was transferred from Toronto to Hamilton and became at a single stride larger both in numbers and public importance. The Chancellor has associated with him a fine band of professors and administrators. The motto, "In Christ all things consist," continues to be the best brief summary of the policy and work of this centre of learning, a college of which every Baptist ought to be proud.

Moulton College is another illustration of Baptists' faith in sound education. Through its long history it has made steady progress until today it is rated as one of the finest girls' colleges in Canada. Its location in Toronto makes it easily accessible to most Baptist homes in our constituency. In this Jubilee year, 1938-1939, there is a total of 173 girls enrolled. In addition a Nursery and Primary School has been established in Kingsway Park, a thriving suburb of West Toronto. In 1938 the College celebrated its fiftieth anniversary. The recounting of its history on that occasion revealed the very large place it has occupied in our life. Its present principal is Miss Marjorie Trotter.

Through these two great schools Baptists seek to build the denominational structure on a sound educational foundation and to make a Christian contribution to all phases of Canadian life.

## THE BOARD OF RELIGIOUS EDUCATION

Among the churches in the Provinces of Ontario and Quebec we have 413 organized Sunday Schools. In these Schools there are 44,970 scholars being taught by 5,985 teachers and officers. During the past year this group spent over \$45,000 on their own local educational work; they gave over \$9,000 to local



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church expenses, over \$18,000 to Baptist Missions and over \$4,000 to other benevolent objects. In addition to these Sunday Schools we have in our churches 279 Young People's Unions with a membership of over 9,000 young people. There are 100 groups of Junior boys and girls and 149 groups of Intermediate boys and girls meeting regularly during the week. The presence of so much young and expanding life within the church demands the finest kind of leadership. Such leadership the Board of Religious Education seeks to give.

The work of the Board is manifold. Extensive field work is carried on. Constant additional contact with workers is maintained through the mails,—the Board has an active mailing list of over 1,500 names. The Secretaries are on the move most of the time, coaching, advising and helping our leaders in the local churches.

The Board supervises the production of programme material. One of the finest services rendered our denomination, the production of an all-Canadian Baptist literature for our Sunday Schools, was instituted by this Board. The production of this material is now under the direction of the Baptist Publications Committee of Canada, a committee having representatives from the Baptists of Western Canada, Ontario and Quebec, and the Maritime Provinces. This committee is the creation of, and is responsible to the three Boards of Religious Education. The capable editor is the Reverend Harold W. Lang. For the first time in our history we have Sunday School lessons which present the material from our point of view.

Other activities of the Board include the organization and supervision of training courses for teachers,



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the carrying on of a yearly Summer Assembly in the Haliburton Highlands, the coaching of leaders for, and the establishing of, Daily Vacation Bible Schools, the supervision of Week-day Religious Education in our public schools and the training of Normal School students.

All of this work is headed up by the General Secretary of the Board, the Reverend Harold E. Bridge, assisted in the Children's, Boys' and Girls' Work fields by Miss Helen Lunan, and in the Young People's field by Mr. Harold Watson.

We are realizing as never before that the future of the church is found in the Sunday School and Young People's Unions. Here the church may present the claims of Christ with the greatest confidence of success, and here the church must look for its future leadership. The Board of Religious Education is designed to render assistance in the attainment of this important goal.

### THE BOARD OF SOCIAL SERVICE

This Board has a two-fold task. First, it continually educates our people that they may face intelligently and courageously the social problems of our day. This is achieved, partly through articles in "The Canadian Baptist," partly through the issuing of important social pronouncements to the delegates to the annual Convention, and partly through the appeal it makes to the ministers and laity to face the destructive forces in our communities.

In addition the Board represents the churches in efforts that are already being made to apply some of our convictions to the immediate social conditions. As an example of this phase of its activity we may cite its co-operation with the Lord's Day Alliance in its

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attempt to curb such things as Sunday trading and undesirable broadcasting.

In this age when there is an increasing sense of social responsibility the Board fulfills a most important function in our churches' life. Its Secretary is Mr. Alexander Stark.

### THE BOARD OF PUBLICATIONS

The work of this Board centres largely in the publication of our denominational paper "The Canadian Baptist." As Baptists we must have an informed and intelligent people behind all our enterprises if we hope to succeed. "The Canadian Baptist" meets this need by carrying into our homes, weekly, the news of the work of all the other Boards and of the churches at large. It is the most consistent link between all our denominational activities and the members of the local church.

The work of this Board is largely under the direction of the editor, Reverend L. F. Kipp.

## OUR MISSIONARY ENTERPRISES

The group of Boards we have just considered are concerned primarily with the building up of a strong life within the local church. But this does not exhaust our efforts. We are also striving to obey the command of the Christ to evangelize the world. In response to this command we have set up the following Boards to carry forward this work.

### THE HOME MISSION BOARD

The work of evangelizing the world naturally begins at home. At our own door, within our own provinces, we have a most challenging task. We must be ready



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to establish new churches where need arises. We must stand ready to help those of our brethren who are working under difficult circumstances. This important work we accomplish through the medium of the Home Mission Board.

The work of the Board can best be thought of in terms of the various groups whom it seeks to help.

### *Work Among the New Canadians*

We have in our country a very large number of folk we used to call "foreigners" but who are really "New Canadians." According to the 1931 census, the last figures available, out of a total population of 10,376,786 in the Dominion of Canada, 2,067,725 are from European and Asiatic races; and these figures exclude the French-Canadian population. We have close to half a million New Canadians within the provinces of Ontario and Quebec. What a challenge this group presents! If we do not Christianize and Canadianize them, within fifty years the whole character of our Dominion may be changed.

As our share in ministering to this group we have placed thirty New Canadian missionaries on the field. These minister to many groups, including the Scandinavian, Russian, Ukrainian, Roumanian, Czechoslovakian, Hungarian, Polish and Finnish peoples. Many of these missionaries speak the native language of the people. In this period when Communism is making every effort to win the loyalties of these people, we must work diligently to win them first to the King of Kings.

### *Work Among the Indians*

There are 122,920 Indians in Canada, according to the 1931 census, 42,680 in Ontario and Quebec.



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We have two churches serving a section of these people; one is on the Six Nations Reserve at Ohsweken, near Brantford; and the other is on the Muncey Reserve, near London. The social and spiritual conditions on these reserves are often difficult. The Indians are usually quite poor. To a limited extent there is a tendency to perpetuate the old pagan customs of centuries ago. Through these two churches we are seeking to make clear the nature and will of the Great Spirit as revealed in Jesus Christ.

### *Work Among the Negroes*

There were 19,456 negroes throughout Canada in 1931. We are seeking to minister to those of our provinces. Most of these people are descendants from the escaped slaves who came from the Southern States via the underground railway. They settled here because Queen Victoria offered a free fifty acres to every family. It is only recently that our denomination took many of these people under its wing. Previously they were often pastorless and so poor that some of them could not even afford to buy Sunday School literature. At the present time we have 13 negro churches with about 539 members.

### *Work in Northern Ontario*

The northern part of Ontario is about four times as large as the southern part. The wealth in timber, water-power, minerals and arable land is beyond calculation. We are all familiar with the phenomenal growth of many of these northern towns. True, many of these communities are built up today and gone tomorrow. But always the beer-parlour and the moving picture house are willing to go in, even for an uncertain period of time. The church ought to be as ready to

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run risks as they. Other centres have become flourishing cities, having every indication of permanence. Large groups of New Canadians, as well as children from our own homes, are in these districts. Opportunities in these areas exist on every hand. Many centres have not a single Protestant church, and even the Roman Catholic priest goes in but rarely to hear confession and make his collection. We dare not leave that portion of the Province to itself.

At the moment we have some fifty missions and churches in Northern Ontario, of which forty-five are supported in part or entirely by the Home Mission Board.

### *Work in Our Cities and Towns*

Ontario has witnessed a tremendous growth in her urban population. Today we have about 1,335,691 people in our country areas and 2,095,992 in our towns and cities. In Quebec the figures are 1,060,649 rural and 1,813,606 urban. In other words about three-quarters of a million more people live in our cities, towns and incorporated villages than in the country.

There are two types of work in these areas which are in special need of Home Mission assistance. The first is the down-town church. Here the older members have moved away and poorer people have come into the district. Rather than move the church out of the district entirely, we ought to be able to change the character of the work and ministry so as to meet the new need. This requires outside help, for the newcomers are neither sufficiently rich nor enough interested to shoulder the responsibility. The second type of work needing assistance is the church that has been started in a new district. In many of our



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cities there are great areas being opened up. Stores and theatres have established themselves almost before the houses are erected, ready to serve the people as they come. The church must also be ready to minister to their spiritual needs. Some of the finest service rendered our denomination has been that of the Home Mission Board's support of newly-established churches in such districts. Today many of these churches are our strongest centres. Great work yet remains to be done in this field.

### *Work in Our Country Areas*

One of the most perplexing problems faced by our rural churches is the very serious decline in the rural population. According to the last census only 36.93 per cent of the population of Canada is rural. In Ontario the figure is 38.92 per cent, and there is a steady decline.

On the other hand we know that these same country churches have been sending members continually to our larger churches, and this contribution has been made for years. In addition, there are still signs of real vitality in many of these rural areas. In one Association the Home Mission Board spent \$2,300 to keep fourteen rural churches open. But there were seventy-four baptisms in that one year, and a contribution of \$4,000 to our missionary work from that same district. We must continue to lend a hand to many of these rural churches.

For years Rev. C. H. Schutt, D.D., has given leadership to this work as the Secretary of the Board.

### THE FOREIGN MISSION BOARD

The Canadian Baptist Foreign Mission Board is the agency through which we are undertaking a share



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of the task of evangelizing the world. It is clearly impossible for us to do an effective piece of work in every country in the world. We have, therefore, accepted as our portion a section of two mission fields, India and Bolivia.

### *India*

This is the older of our mission undertakings, having been started in 1874. Since then we have made tremendous strides. Today we have 21 men and their wives and 41 single women on the field, a total of 83. In addition we have a large band of native workers,—131 pastors, 118 preachers and evangelists, 11 col-porteurs, 191 Biblewomen, 673 men and 197 women teachers and 51 medical assistants, 1,372 in all. There are 129 churches, 51 of which are self-supporting, with a membership of 30,205. In 1937-38 the Indians contributed a total of \$11,000 to their own work. These churches reported a total of 1,683 baptisms last year. What a glorious undertaking!

These are momentous days for India. Along with all Eastern lands, her people are witnessing great changes and adjustments within the nation. This has been revealed, in part, in her new Constitution. Other indications of the same fact are to be seen in the now famous Ambedkar movement, an attempt on the part of the outcasts to gain a place for themselves in the sun. Future leaders of the nation are already moving up from the lower strata. Clearly this is our golden opportunity to build into the new structure of India the Spirit of Christ.

The types of work our missionaries carry on are as varied as the need. First, there is the *educational work*. An effort is being made to remove illiteracy and give

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the people a degree of elementary education so that they may be able to read their Bibles. We have Mission Day Schools in 570 cities, towns and villages in which 23,679 pupils are being taught to read and write. The Adult Literacy Campaign is one of the noblest experiments in the education of the masses that has ever been attempted. We also have many High and Boarding Schools of excellent standing.

Another phase of the work is the *ministry of healing*. We have 9 hospitals and 9 dispensaries in India with 4,751 in-patients, 48,266 out-patients; 96,132 treatments have been given, 4,927 operations have been performed. There have been 534 medical visits made, 254 by our medical missionaries and 380 by medical native assistants. There are two leper asylums with about 400 patients. This type of ministry touches the hearts of the people as perhaps nothing else does, and makes easy the presentation of the Gospel story.

In addition to all this we have the *work of preaching, evangelizing and teaching* being constantly carried forward by missionary and native worker alike.

When we realize the great amount of work that lies behind this bare outline of our Indian enterprise, how thrilled we ought to be! The reports which come from the field are filled with evidences of real progress and great achievement. This is the period when the doors of India are wide open. If we do not possess the land for Christ within the next twenty-five years, our opportunity may have passed.

### *Bolivia*

In 1896 a young student of McMaster University, Archibald Brownless Reekie, because of a growing conviction that there was need for the Christian



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Gospel in South America, determined to explore the land. After many discouragements he arrived in La Paz, Bolivia, to find his conviction confirmed. He found the land dominated by Roman Catholicism and plagued with a racial animosity which only God could cure. He returned to Canada with his story. The result was that in 1897 our people, at the Convention held in the Talbot Street Baptist Church, London, definitely committed themselves to work in Bolivia.

Today we have 16 missionaries on the field, with 8 native helpers. There are 7 churches having a membership of 385. There are 12 Sunday Schools with 1,000 pupils in attendance. Reekie College has about 230 students enrolled. There were 39 baptisms reported last year.

There can be no doubt that the altitude of Bolivia has taken a heavy toll of missionaries. The work is difficult. Furloughs must be more frequent than in India. But this is clear—the work is of God, and therefore has a real future. South America is the coming continent. Already every civilized nation is making a bid for her trade. Short wave stations have been set up by these nations to provide programmes for their peoples. The time may not be far off when the people of these South American countries will be taking positions of leadership in the world. If it is worth while for the trader to expend great effort to win the commerce of these nations, how much more worth while for us to expend every effort to win the souls of the people for Christ.

The Christian Church is under orders to evangelize the whole world for Christ. We have responded by establishing mission fields in India and Bolivia. Until the order is rescinded by the Master we must continue



## OUR BAPTIST FELLOWSHIP

to move forward in this work. For twenty years Rev. H. E. Stillwell, D.D., has given leadership to this task as General Secretary of the Board. In May, 1939, he retires, to be succeeded by Rev. J. B. McLaurin, D.D. May the Lord continue to guide us all to even greater service.

### THE WESTERN MISSION BOARD

Another enterprise in which the Baptists of Ontario and Quebec co-operate is the work of Missions in Western Canada. The purpose of the Western Mission Board is to assist the Baptist churches in the areas west of the Great Lakes.

There can be no doubt but that the West will see great developments within the next few years. In spite of all the set-backs of recent years, due to drought, rust and the grasshoppers, there is every indication that a turn for the better has taken place. New devices have been brought forward to counteract these plagues; rust-proof wheat is being used as seed more and more extensively. In addition to the agricultural wealth of this area the northern parts of the Provinces contain unknown riches in minerals. Alberta alone has eighteen per cent of the entire coal reserve of the world. There are also tremendous fields of oil and gas; the Province has some 15,000 square miles of bituminous sands which can produce ten gallons of crude petroleum per ton. Clearly, the next great advance in Canada will be in the West.

Throughout this area there are scattered today many Baptist churches which, at the moment, are in need of the same support we received in our pioneer days. There are 125 English-speaking churches in the four provinces, and 82 churches ministering to

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*Secretaries*  
BAPTIST  
CONVENTION

of

Ontario and Quebec  
1938

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- 1 DR. H. E. STILLWELL,  
Foreign Missions.
- 2 MR. ALEXANDER STARK,  
Social Service.
- 3 REV. W. E. HODGSON,  
Church Edifice.
- 4 MISS HELEN LUNAN,  
Religious Education.
- 5 REV. O. C. ELLIOTT,  
Ministerial Superannuation.
- 6 REV. HAROLD W. LANG,  
Canadian Baptist Publications.
- 7 MR. R. D. WARREN,  
Convention Treasurer.
- 8 REV. C. B. DUNCAN,  
Christian Education.
- 9 REV. L. F. KIPP,  
"The Canadian Baptist."
- 10 DR. A. J. VINING,  
Western Missions.
- 11 REV. HAROLD E. BRIDGE,  
Religious Education.
- 12 DR. C. H. SCHUTT,  
Home Missions.
- 13 REV. AUBREY W. SMALL,  
Grande Ligne.
- 14 REV. C. E. McLEOD,  
Secretary of Convention.

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SOME OF THE PUBLICATIONS  
OF THE  
BAPTIST PUBLICATIONS COMMITTEE OF CANADA



## WHAT ARE WE DOING NOW?

the New Canadians. Many of these churches must be assisted by the people of the East if they are to continue.

In addition there is a great need for new work to be established in the more recently-settled parts in the North. There are more than forty thousand people north of our most northerly church in Saskatchewan alone. The Peace River District is fast becoming an outstanding area, noted for its remarkable crops. We must be ready to establish churches in such districts. Such pioneer work always requires the backing of the older churches. This is our responsibility.

There are many people today who say they do not believe in sending missionaries to other lands. May we suggest that, assuming the utter honesty of their conviction, they ought to give sacrificially to such a mission as this,—for it works for the Christianizing of our own Dominion.

Rev. A. J. Vining, D.D., is the Secretary of this Board.

### THE GRANDE LIGNE MISSION

When this Mission was established by the pioneers, Madame Henriette Feller and Reverend Louis Roussy, a two-fold work was begun which has been carried on ever since. Following their conversion in Switzerland in the Haldane revival, these two people dedicated themselves to work among the French-Canadians of Canada. Arriving in Canada, in the year 1835, they approached their task from two standpoints.

#### *The School*

Madame Feller established a school in the attic of the home of the Leveques. Her ministry of teaching kept expanding until today we have, as a lasting

## OUR BAPTIST FELLOWSHIP

memorial to her, Feller Institute. This co-educational school has graduated many who have become outstanding leaders in the Province of Quebec, both in Church and State. The graduating class in 1938 consisted of fourteen members. The work at the school covers grades VI to XI. Feller Institute is without doubt the very backbone of all our work among the French Canadians.

### *The Preaching Stations*

The other pioneer, Reverend Louis Roussy, on his arrival in the Province of Quebec, immediately began a work of preaching, teaching and evangelizing. Several churches were established through his work. From that beginning the vision and opportunity enlarged until to-day we have fifteen mission fields served by as many missionaries. The Gospel is being proclaimed quietly and faithfully; conversions are taking place and lives are being strengthened. The mission works for the solidarity of our Canadian life, for the glory of Christ and the establishment of His Kingdom.

Reverend L. A. Therrien and Mrs. Therrien are the Principals of Feller Institute. Reverend Aubrey W. Small, as General Secretary, keeps the churches of our Convention informed concerning the work of the mission.

## OUR BENEVOLENT ENTERPRISES

The two Boards which remain to be described perform a most important function.

### THE CHURCH EDIFICE BOARD

Over seventy years ago there was organized a Board of the Convention for the purpose of assisting churches



## WHAT ARE WE DOING NOW?

in the erection and repair of church buildings. At that time, whenever churches sought to borrow money for this work from the usual sources, they were required to pay a considerable rate of interest. It was felt that if a capital sum could be acquired, it could be loaned to the churches at a lower rate of interest. The Board was therefore organized to meet this need; and at the beginning it had a capital sum of \$1,026.38.

That the Board has met a very real need is most evident from the records. The present working capital is \$106,679.62. Since its organization it has assisted some 223 churches. The interest rate is set at 3 per cent, with a rebate of 1 per cent if repayments are made when due. The Board has a consulting architect to prevent churches from spending unwisely.

The Secretary of the Board is the Reverend W. E. Hodgson.

## THE MINISTERIAL SUPERANNUATION BOARD

In October, 1864, a group of delegates attending the Baptist Missionary Convention, West, in London, Ontario, decided to organize "a Society for the pecuniary relief of aged and infirm Baptist ministers, and the widows and orphans of deceased ministers." For the past three-quarters of a century the work begun at that time has been continued by the Ministerial Superannuation Board.

A great number of our ministers never receive a sufficiently large salary during their active years to enable them to lay aside anything for their old age. They give of their best to our churches; and at the end, when they are no longer able to minister, they are frequently put to one side with hardly enough



## OUR BAPTIST FELLOWSHIP

income to keep body and soul together. We must help them.

The Ministerial Superannuation Board, through which we attempt to meet this need, has two sources of income. Firstly, there is the income from a capital fund of about \$261,700; and secondly, there is an annual gift from the churches of about \$3,000. By means of this income the Board attempts a two-fold ministry. Firstly, it makes direct cash gifts to ministers and ministers' widows who are now in need. At present there are some 25 ministers and 38 widows participating in this manner. Secondly, the Board has a definite policy whereby it encourages the men who are still active in the ministry to plan for the future through investment in a Retiring Annuity Scheme by agreeing to pay one-third of the annual premium. Owing to the limited resources of the Board, the benefits of this Pension Plan have only been available to ministers who receive a salary of less than \$2,000.

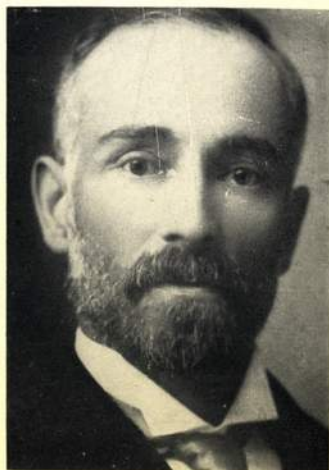
Feeling the inadequacy of this plan the Board has an Amended Pension Scheme which was presented to the Convention three years ago and endorsed by that body. According to this Plan all ministers between the ages of 23 and 40, regardless of salary, may secure an Annuity paying \$400 annually, beginning at 65, by paying one-half of the premiums, the Board to pay the other half. But before this Plan can be put into operation, the capital fund must be increased by about \$125,000 and the annual gifts from the churches by about \$7,000.

In the meantime the Board is rendering a noble though curtailed service to our aged ministers and widows.

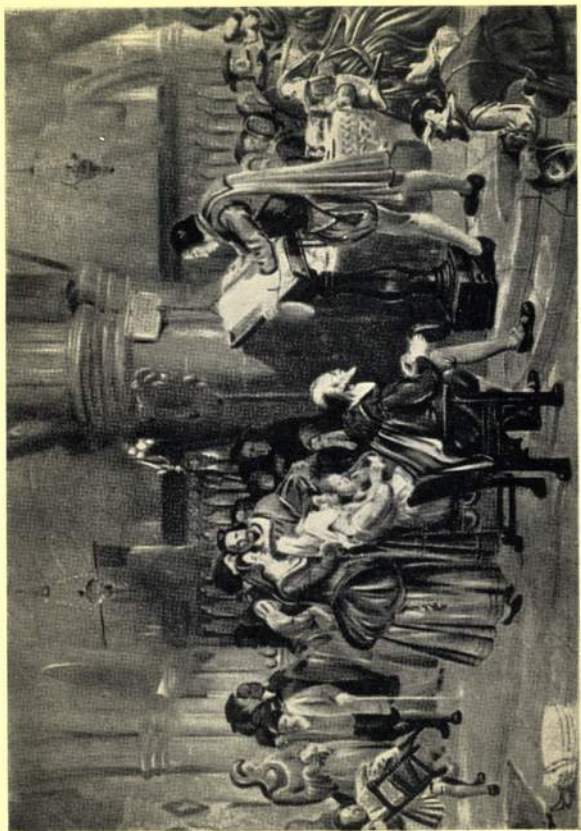
The Secretary of the Board is the Rev. O. C. Elliott.



CLARENCE W. PATERSON, President  
B.Y.P.U., Jubilee Year, 1938-39.



THOMAS URQUHART, First President  
B.Y.P.U., 1892.



THE CHAINED BIBLE  
Old St. Paul's, London, England.



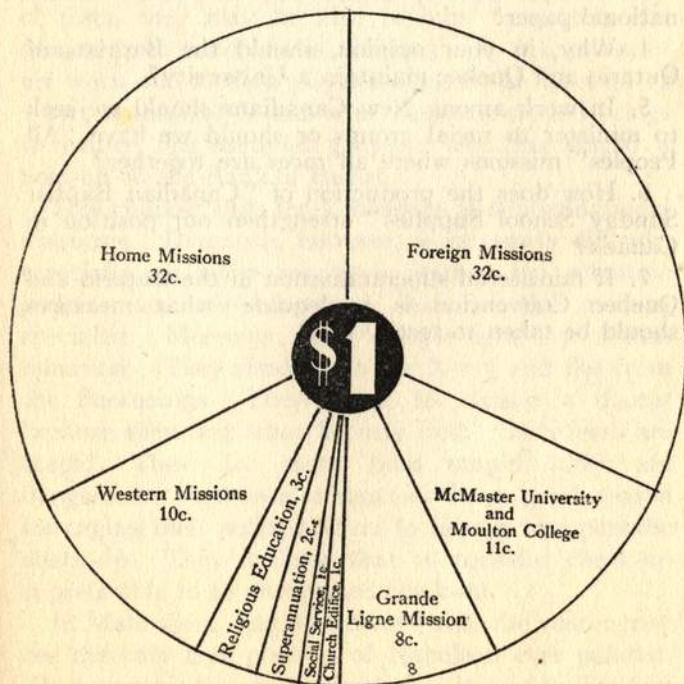
## WHAT ARE WE DOING NOW?

This, then, is the story of the undertakings of our Convention. Details have had to be omitted; these may be obtained from Year Books, Annual Reports, and pamphlets.

In order to carry on at our present level we must raise yearly at least \$150,000. This would provide for a minimum programme for each Board without provision for any advance.

Every dollar that is sent in, is distributed among the Boards in approximately the following way:

### HOW YOUR DOLLAR IS DIVIDED



## OUR BAPTIST FELLOWSHIP

If every member gives as the Lord has prospered him, through the weekly duplex envelope, we can attain much higher levels. Let us work together for Christ in hearty co-operation.

### QUESTIONS FOR DISCUSSION

1. In what way does the Baptist Foreign Mission Board differ from all other Boards in the Convention of Ontario and Quebec?
2. In what way are the Western Mission Board and the Grande Ligne Board similar in so far as their relationship to our Convention is concerned?
3. What, in your opinion, is the value of a Denominational paper?
4. Why, in your opinion, should the Baptists of Ontario and Quebec maintain a University?
5. In work among New Canadians should we seek to minister to racial groups or should we have "All Peoples" missions where all races are together?
6. How does the production of "Canadian Baptist Sunday School Supplies" strengthen our position in Canada?
7. If ministerial superannuation in the Ontario and Quebec Convention is inadequate—what measures should be taken to rectify this?

## CHAPTER VII

### WHAT ARE OUR NEEDS?

The thing the doctor calls diagnosis is one of the most important of the medical arts. It involves the process by which he endeavours to discover the true nature of his patient's trouble. A Mayo Clinic patient, for example, has to run the gauntlet of a dozen trained investigators, so that, at the end of an exhaustive series of tests, they may be able to label accurately the disease from which he is suffering. In this phase of his work our modern physician seems to function as a sort of medical G-man who tracks down and brings to justice the bacterial gangster who has staged a hold-up on the Bank of Health.

This chapter calls for a measure of denominational diagnosis. Diagnosis, however, is extremely difficult, especially so when we have neither the scientific gadgets nor the laboratory tests of the medical specialist. Moreover, many people fight shy of examination. They shudder at the X-ray and flee from the fluoroscope. They refuse to consult a doctor because they fear what he may find. Such fears are stupid. They are more than stupid, they are dangerous. Insurance companies have good reason for urging their policy-holders to submit to a periodic check-up. They believe that a periodic check-up is preferable to an unexpected crack-up.

In Malmaison, just outside of Paris, the visitor may see the only true portrait of Napoleon ever painted. That portrait was never finished. It was so like him



## OUR BAPTIST FELLOWSHIP

that he did not like it. When shown the canvas the Corsican became angry and shouted that never again did he want to see the artist or the painting. It is just possible that had the Emperor taken a good look at that portrait he might have been spared Waterloo and St. Helena.

In this respect, if in no other, there is a streak of Napoleon in most of us. Unless we are strikingly handsome, we are not particularly enthusiastic about true portraits. Few of us have the courage to say with Cromwell: "Paint me as I am, wart and all." Whether we like it or not, we ought occasionally to take an appraising look at ourselves and this is what we now propose to do.

## THE DIAGNOSIS

We gladly recognize that many of the churches in our Convention enjoy a fair measure of spiritual health, yet there are symptoms in our corporate life which ought to cause us real concern.

## SENSE OF MISSION

For one thing we seem to have lost something of our sense of mission. No church and no denomination can prosper unless that church or denomination feels that it has been sent of God for the accomplishment of some great and definite purpose. This sense of mission begat the urge in Paul's preaching; "Woe is unto me if I preach not the gospel." It was this consciousness of a *raison d'être*, a reason for existence, that spurred the apostles to say; "We cannot but speak the things which we have seen and heard."

This enfeebled sense of mission has resulted in considerable wooliness in our thought, a bit of a stutter

## WHAT ARE OUR NEEDS?

in our talk and the suspicion of a limp in our walk. We have lacked that clear-sightedness, that incisiveness, that forthrightness that belonged to another generation. In our witness we do not have to be rude in order to be real, yet in our desire to be "nice" and "agreeable" we have run the risk of being flabby and ineffectual. We must re-capture that burning sense of mission without which our fathers could not have arisen and bereft of which we cannot survive.

### SPIRITUAL BIRTHRATE

Another symptom that is becoming gravely pronounced is that of an unsatisfactory spiritual birth-rate. Baptist churches above all churches must depend upon a rising, or at least a sustained birth-rate. A declining birth-rate can have only one issue—the extinction of the species. Unless the cry of the newborn in Christ is constantly heard among us the undertaker will ultimately put our churches out of business.

### MEMBERSHIP

Then there is the matter of leakage from our membership. We hate to admit it but one of the distressing things about this leakage is that it sometimes flows toward newer religious bodies which occupy ground that we used to occupy and have about them something of that freshness, that radiance, which we, in greater measure, used to enjoy. Continued leakage lowers vitality. We must locate the points of hemorrhage from our Baptist body and devise means to staunch the flow of blood.

### INCOME

Still another symptom which causes us concern is that inadequate income. As a denomination we have



## OUR BAPTIST FELLOWSHIP

large commitments at home and abroad. Shrinking revenues have made it difficult to finance these projects and as a consequence our work is seriously handicapped. Our supreme need, however, is not primarily quantity of money, but quality of life. The spiritual situation is always the dominant situation. The spiritual situation is the key to the financial situation. Glowing hearts express their fervour in living, serving and giving. When we all enjoy the normal quality of Christian Life we shall be well on the way toward securing the necessary quantity of Consecrated Money.

### PRESCRIPTION

Having indulged in this necessary bit of diagnosing, we must now proceed to the much more satisfactory business of prescribing. Any adequate prescription must contain the ingredients necessary to meet our need. This need we shall now seek to present in its successive phases.

### EXPERIENCE OF GOD

In its first phase our need is nothing less than a *deep, enthralling experience of God*. "In the beginning God." God must always be in the beginning of things. Almost everything that has been supremely worthwhile in the history of the Kingdom has had its source in a new vision, an acute awareness, a fresh experience of God. Moses in the desert hinterlands, Isaiah in Zion's Temple, Ezekiel among the captives by the River of Chebar, all bear witness that great things are already on the way when a human soul, however faltering, fearful or faulty, comes into the immediate presence of God or comes into an experience in which God Himself is the supreme reality.



## WHAT ARE OUR NEEDS?

There is so much in life that tends to make God seem vague, remote, unreal. The frustrations in what H. G. Wells calls this "Age of Frustration," the disappointments, the very routine of life, all of these tend to blur the vision and eclipse the glory. We need to discover like Jacob that there is an open heaven over us, that there is a connecting medium near us and that there is a Divine Companion with us. We need to become acutely aware of God; of His holiness, His majesty, His reality, but especially of His love and of His nearness. This awareness of God will do more for us than any other thing. It may humble us to the dust. It may reveal us to ourselves. It may force from us confession of hidden sin, of unfaithfulness, of pride and selfishness, but it will bring us to the feet of God, it will cast us upon the Everlasting Mercy, it will prove to us that the Eternal God is alone our refuge, it will open up before us treasures of grace and reservoirs of power, it will lead us into holy peace and real communion and it will beget in us a passion for that high service and sacrifice to which Christ Himself is calling us.

We who have read the addresses of Martin Niemöller, in that moving volume, entitled: "Here Stand I," have discovered that he and his persecuted friends are living in the very atmosphere of the New Testament. For them life has become cruel, yet dangerously thrilling, because, despite the restrictions imposed by a ruthless Naziism, they have found God, the God who is real, the God who is near, the God who is sufficient.

Kagawa of Japan bears witness to this wonder of the reality and sufficiency of God's grace in Christ. "If one lives a long time immersed in God's grace," writes he, "there stretches across one's soul a calm

## OUR BAPTIST FELLOWSHIP

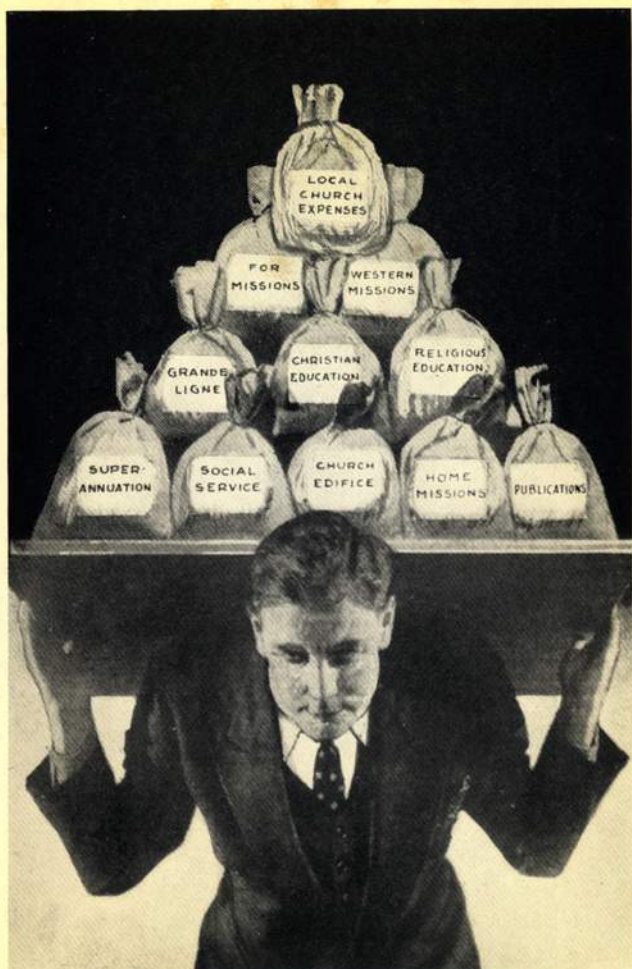
that nothing can destroy. When in prison, when marching with fifteen thousand people in a riot, when threatened by daggers, the jewel of peace within me was in no wise disturbed. When, in an automobile crash, the city tram rumbled over me, the inner peace remained. When my sight was threatened, the calm remained. I stand amazed at this calm. This tranquility is so composed and sustained that it borders on the absurd. Neither the earth's quaking, nor fire, nor blizzard, nor avalanche can shake it." Men like Niemöller and Kagawa help us to see what grace and peace and power may be ours through a deep, enthralling experience of God.

### FELLOWSHIP

In its second phase, our need is that of a *genuine, warm, sincere fellowship*. The word "koinōnia" translated "fellowship" is one of the grand words of the New Testament. It involved that camaraderie of hearts which ought to be enjoyed by men and women in Christ. It includes social intercourse in a circle of friendship of which Christ Himself is the centre, John speaking of this says: "If we walk in the light as He is in the light we have fellowship one with another." This fellowship is both vertical and horizontal. It expresses itself in a living partnership with our Lord and with His friends.

It is more than interesting to note that the Christians of the first century were not converted in the churches. Those who were already disciples introduced their friends to Christ in the homes, in the streets and lanes of the city, and in the hedges and in the by-ways of the country. Following their conversion these new disciples were brought into the fellowship of the church.





OUR NEED—  
MORE PEOPLE TO CARRY THE LOAD





# JUBILEE COMMITTEE

As appointed at Brantford, June, 1938

*Standing—Left to Right:* Messrs. J. A. McConaghy, G. A. Harrap, Holland Pettit, Nelson Kaye, V. J. Towers, Rev. H. C. Priest, Rev. H. E. Wintemute, Eric Fee, E. F. Wright, Rev. M. C. McCutcheon, Rev. P. C. Reed, Rev. E. K. Smith, R. C. Wright, Rev. Caleb Harris, Chris. Thompson, Douglas Gow, Rev. D. Young, Rev. W. K. Roberts, C. H. Howard, Rev. G. A. Lechlitter, C. L. Richardson, J. Sully.

*Sitting—Left to Right:* Prof. G. P. Gilmour, Mrs. C. H. Howard, Miss Alice Lyon, Rev. H. E. Bridge, Mrs. E. F. Wright, Rev. J. A. Johnston, Rev. J. G. Jones, Mr. Frank Inrig, Mrs. W. A. Batty, Rev. H. H. Bingham, Miss J. Pearce, Mr. R. D. Warren, Mrs. G. R. McFaul, Mrs. A. E. Walford, Mr. Harold Watson, Mrs. T. L. Crossley, Mrs. C. A. E. Laker, Mr. Fred Gerred.

## WHAT ARE OUR NEEDS?

It was this fellowship in Christ that satisfied and held them. It is in this same fellowship that we learn to know, trust and esteem each other. Fellowship is the serum that destroys the virus of petty jealousy, petty malice, petty slander. It is the one thing that will constrain onlookers to say: "Behold how these Christians love one another."

Christian fellowship keeps warm the hearts of men and women who have to earn their bread in a cold, cruel, competitive world. The philosophy of the world is based on Darwin's "Survival of the Fittest" or perhaps the slickest. Carlyle caustically paraphrased Darwin's words by saying that they mean: "Every man for himself and the devil take the hindmost."

"The world is dying for fellowship," says John S. Whale of Cheshunt College, England, "but it must be the real thing and not an empty word which only nauseates with its unreality. Christ came to open the Kingdom of Love to all who will believe and enter into it, living together as brothers because they enjoy the freedom of sons, escaping from the jungle of individualism into the fellowship of a great family, the family of God." It is a fairly serious matter that men are seeking to find in service clubs of one kind or another a substitute for that fellowship which they ought to find in the churches which bear the name of Christ.

The fellowship we need is a fellowship of Worship, of Prayer, of Remembrance and of Service. It must be a *Fellowship of Worship*. Dostoevsky, the Russian novelist, declares that: "A man who bows down to nothing can never bear the burden of himself." Worship is not only the highest function, but it is the most



## OUR BAPTIST FELLOWSHIP

necessary function of the human soul. Dr. John Kennedy of Glasgow, in a searching and sometimes scorching volume entitled "The God We Ignore," has a sobering chapter on "The Lost Habit of Worship." He says: "We have reasons as numerous as blackberries for not attending church," but these reasons are often—"so much camouflage to hide the truth from ourselves." The truth many refuse to face is that "they have lost their appetite for God."

Our fellowship must be a fellowship of corporate Worship. It may be true that we are witnessing the wholesale secularization of Sunday. But that very fact ought to constrain those of us who are ministers to cultivate the holy art of leading those who come into the Holy Place into the Holy Presence. The throngs are likely to come when it is noised abroad that Jesus is in the House. When people come to the House of God they ought to find something that will constrain them to say: "Surely the Lord is in this place." It is futile to rant about empty pews when the people may have reason to rant about empty preachers.

Our fellowship, too, must be a *Fellowship of Prayer*. We may try to make up for the absence of spiritual power by a profusion of ecclesiastical accessories, but there is no substitute for waiting upon God. It is in response to prayer that the atmosphere of the service becomes saturated with the Sense of the Presence. When Paul speaks of "joy in the Holy Ghost," he means that glow of heart, that radiance of spirit, that uplift of soul that comes to those who have learned the fine art of casting their burdens upon the Lord and of finding the way through and the way up and the way out in a genuine Fellowship of Prayer.

Then our fellowship must be a *Fellowship of Remem-*



## WHAT ARE OUR NEEDS?

*brance.* No one who has lingered beside the Tomb of the Unknown Warrior beneath the Arc de Triomphe and watched the unleaping Flame of Remembrance, can readily forget the scene. The veterans of France who come every evening to renew the supply of fuel, form a Fellowship of Remembrance. Are we less faithful to our Lord than the French *poilu* to his comrade? "This do in remembrance of me." To us belongs the honour of being the guests of God at the Table of Remembrance.

Our fellowship must also be a *Fellowship of Service*. "I am among you as one who serves." Our personalities are God's products. Our bodies are God's temples. Our talents are God's tools—we must serve. There is an old Greek saying that "The spirits we invoke demand the blood of our hearts." Christ should have nothing less than the vigour of our minds, the blood of our hearts and the strength of our hands.

### LOYALTY

In its third phase our need is that of *rejuvenated loyalty*. Our loyalty must first be a loyalty to Christ's person as God's redeeming Man, to Christ's Passion as God's redeeming Method, and to Christ's Programme as embodying God's redeeming Purpose. But this kind of loyalty is costly. It is costly because we live in a world which sometimes seems to be "galloping back to paganism as fast as it can go," and in which nations have gone gangster, bullyism has become epidemic and ruthlessness has become regnant.

Loyalty has always been costly. On the stonework of the main entrance to Notre Dame Cathedral in Paris there is a carven figure of St. Denis. The saint stands there with his severed head in his hands. St.

## OUR BAPTIST FELLOWSHIP

Denis was the first to bring the message of the Gospel to the early Paris. He would not be silenced, so they struck off his head. The legend has it that he picked up the head and stood calmly before them. Such a legend is worth recalling at a time when attendance at an even-service depends on whether church members shall be loyal to Jesus of Nazareth or to Charlie McCarthy.

Loyalty is scarcely less costly to some of Christ's servants today. In the address delivered by Martin Niemöller immediately prior to his arrest there occurs this tragic passage: "Anyone who like myself, last Friday evening, had no one beside him at the Communion Service except three young Gestapo men who have to inform on the activities of the community of Jesus and who certainly have pledged their faith to the Saviour, yet are now laying traps for His flock—one who has had such an experience cannot hide from himself the shame of the church. Lord! have mercy!" Niemöller is now in prison. They offered him his liberty on condition that he would be silent. He belongs to the fellowship of those who declare: "We cannot but speak the things which we have seen and heard." There are still some issues concerning which a Christian man must say: "Stand thou on that side, for on this stand I."

Our loyalty, too, must be to those principles of our Baptist Faith so ably set forth in this volume. There may be those among us who feel that the time has come for us to "do a denominational fade-out," yet never, since the days when the Caesars wore the purple of Empire, have those life principles for which our fathers suffered been so ruthlessly suppressed as they are being suppressed today. Caesar is again usurping



## WHAT ARE OUR NEEDS?

the Crown Rights of Christ. Nationalism is the most popular religion of the hour, and Nationalism's word to the Church of Christ is: "Bend or be broken."

At the present moment the world's religious situation strangely parallels its political situation. In the political sphere we have Totalitarianism as represented by the dictatorships over against Freedom as represented by the democracies. In the religious sphere we have Totalitarianism as represented by the Church of Rome and Free Democracy as represented by the Baptists. These are the ultimate alternatives.

Freedom is the costliest commodity in the world. It can only be purchased by the red currency of blood. Freedom of conscience is the birthright of the soul. If we lose that, there is little left to us but to become a race of regimented robots goose-stepping our way down the twi-lit labyrinths of time as earth drifts on to its day of judgment.

### EVANGELISM

In its fourth phase our need is that of a *re-invigorated evangelism*. By Evangelism we do not mean that frothy sentimentalism that sometimes masquerades as New Testament evangelism, but we do mean the proclamation of God's message of grace with such power, authority and prayer-begotten effectiveness that men shall be truly converted so that all the areas of their redeemed lives shall be brought under the sway of Christ. Dr. J. D. Hadfield in his *Psychology and Morals* declares that "The importance of psychological rebirth nowadays virtually lost by the Church is being rediscovered by psychology."

Some may find it possible to dispense with this kind of evangelism, but to us it is as our breath,



## OUR BAPTIST FELLOWSHIP

our very life. We must evangelize or die. There is no doubt as to the alternatives before us. They are spiritual reproduction or denominational extinction.

### SOCIAL PASSION

In its fifth phase our need is for *courageous out-spokenness to expose and earnest endeavour to correct the abuses and inequalities which characterize our Canadian life*. Canon Quick has voiced the conviction that—"unless the world becomes more Christian than it is, it will soon become less moral than it has been." If you exchange "Canada" for "world" the statement is still true. It was on this account that Bishop John Farthing, of Montreal, recently sent an open letter to our Federal, Provincial and Civic leaders, summoning them, in the name of God, to excise the corruption which is eating like a cancer into the very heart of the body politic.

Jesus described his followers as salt, and one of the functions of salt is to preserve from corruption. The public life of Canada will be cleaned up when the decent people of Canada make up their minds that it must be cleaned up. Ezekiel says that "the spirit of the living creatures was in the wheels." We must help put the Spirit of Christ into the wheels of Canadian life. Gargoyles on church buildings are supposed to represent evil spirits fleeing as Christ enters. When the Spirit of Christ comes in, the spirit of evil must get out. We are not urging that ministers should take politics or economics to their pulpits, but we do insist that the forces of Christ should be to the nation what conscience is to the individual.

In such a crusade we have the glorious example of John Clifford who, from pulpit and platform, not only

## WHAT ARE OUR NEEDS?

smote injustice, corruption and falsehood with the sword of his mouth, but who so challenged and inspired the young men of his time that they went forth into the arena of life to play their full part as Christian citizens.

There are other needs that must be met. We need a greater unity in our Canadian Baptist life. We need a clear-sighted and Christian attitude toward other Christian bodies with regard to the Ecumenical Movement. We need most of all that God-inspiring means whereby our whole life, individual and denominational, may be lifted, as the ship is lifted in the canal lock, to higher levels of experience, sacrifice and service.

The Jubilee Year is upon us. This is a time of rising tides. This is the acceptable year of the Lord. The Golden Jubilee programme, conceived under the presidency of Rev. N. S. McKechnie and now being vigorously promoted under the presidency of Rev. H. H. Bingham, D.D., promises great and gracious things. We have a great Leader, a great Commander, a great Lord, and over against our own bankruptcy there ever stands the word:

“My God shall supply all your need according to His riches in glory by Christ Jesus.”

### QUESTIONS FOR DISCUSSION

1. What are the values of a periodic check-up in our denominational life?
2. How may we stem the leakage of members from our schools and churches?
3. What is the answer to the problem of falling revenues?
4. What do you understand by “a real experience of God”?



## OUR BAPTIST FELLOWSHIP

5. Discuss the meaning and values of Christian Fellowship.

6. In what sense is loyalty to Christ costly?

7. Discuss the relevance of our Baptist Life in the world today.

8. What do you understand by "Evangelism" and why is it necessary?

9. Enumerate some of the problems of Canadian life and suggest solutions.

10. Discuss the Jubilee Year and what it may mean to the future of our work and witness in Canada and overseas.



## CHAPTER VIII

### WHAT ABOUT THE FUTURE?

One of the first speeches delivered by the newly-appointed Leader of the Opposition in the Federal House of this country, the Honourable R. J. Manion, contained a vital paragraph which read, "My answer to those who want to know where I am going is that I intend to go forward. I want to make it clear to them that I will not be diverted from that course by any self-sufficient group who want things to remain as they are, who will not recognize the danger to our political and economic system of standing still."

In referring to this paragraph one of the prominent papers of Canada expressed the opinion that the words reflected great credit upon the speaker, but observed that "going forward" meant one thing to one man or group, and quite another thing to another. The great majority of people are for "going forward," "but," says the paper, "how many are for going forward far enough to end the unnecessary hardships inflicted day after day on hundreds of thousands of Canadians? That, of course, is the vital question. There are times when going forward according to standards of past eras is equivalent to standing still."

The press of this country apparently wants a statesman who says, "I intend to go forward," to say where he is going and how far. We hear the same thing after every great gathering held to enthuse and inspire a people. The questions asked are,—Where do we go

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from here? What leadership will come out of this inspiring demonstration to give us direction? Such questions have a right to be asked, and answered.

### THE CALL TO GO FORWARD

As Baptists of Ontario and Quebec, we have entered our Jubilee year, and committees are working faithfully to make the Convention in June, 1939, one of the greatest ever held in our denominational life. With the united support of the Women's Missionary Conventions east and west, and the co-operation of the B.Y.P.U. of Ontario and Quebec, it should be an epoch-making Convention, both in numbers and in spiritual power. Many are certain, however, it will be little more than a meteor flashing through our denominational sky, leaving us more in the dark after it has sped its flight, unless the light and power it reveals are harnessed to some future projects that will bless the denomination and advance the Kingdom of God.

### THROUGH ENRICHMENT

The immediate task confronting our people is the quickening and enrichment of the life of our churches. The conditions of church membership must be kept high, and the prime prerequisite to church affiliation must be that the person who joins the church shall have had a vital experience of God in his life, which we call conversion. A member must be able to say, "I know whom I have believed. I know I have received the Lord Christ as my Saviour." To ask less than that is to play false with those seeking membership, and to weaken the church itself. Our people must be trained in fellowship and worship; in



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knowledge and in service, so that the whole church, and all the churches, may realize the greatness and the glory of the church's calling, and function with great faith and fruitfulness according to the will of God. Joining the church must not be looked upon as the terminus of Christian expression. It should be rather the beginning. Young people join the church often with fervent spirits, high idealism and enthusiastic purposes. The manner in which they are received and nurtured in the church's life, are decisive factors in their religious outlook. Unless they receive and feel a real fellowship, catch some vision of service, and know they have a definite place in the life of the church, romance vanishes, the fine spirit of adventure dies down and they become discouraged and depressed. A young lady once said she was sorry she had joined the church. "Before I joined the church," she remarked, "the church people were interested and concerned about me, but now they do not care." We believe, therefore, that fundamental to any forward movement there must be the quickening and enrichment of the spiritual life of our people.

## BY INFLUENCING ALL OF LIFE

We must seek also to make our churches more formative and dominant factors in the whole realm of Christian living. The church must seek to inspire and regulate the whole of a Christian's life. The mediaeval church sought to cover and control the whole field of human interest. It began with a lofty idealism and an inspiring purpose. Commerce felt the influence of the Christian faith as the cross stood in the market-place. Craftsmen went from the courts of the church inspired by spiritual visions, and



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never did craftsmen and artisans work so zealously or ably as those who were sure they were fulfilling the purposes of God. Artists went forth from altars to portray sacred scenes with devotion that has enriched the world. With commanding power the church touched the common life of the people. Then she lost her spiritual vision and Christ's conception of her mission. She turned to dominate states and governments by her political power. The persuasions of love were turned into political lobbying, while spiritual authority gave way to political advantage. She thought she could fight the battles of the Lord with the weapons of the world, and in so doing she was brought to ruin. Our modern life has suffered incalculably from the same tactics. We cannot truly go forward unless our spiritual impact touches and transforms the whole of life. In her fellowship the people must find an expression of Christian love; in her teaching they must find true learning; in her ministries they must find inspiration for their labours; in her life they must find a passion for true liberty and justice; and in her living Head they must find their Lord.

### BY FACING THE COST

Our Convention motto is "Forward with Christ," and if, as a people, we are to make that motto a reality in our churches, in our denomination, and in the work of the Kingdom, each one of Christ's followers must be prepared to heed that motto. Are we prepared as Christ's disciples to pay the price involved in that forward march? Our Lord calls for a discipleship complete and uncompromising. He once said to His followers, "What do ye more than others?" How

## WHAT ABOUT THE FUTURE?

often do the people of the world make similar remarks about Christian people! From all outward appearances they see little difference between the man of the world and the man in the church. It was said of our Lord, the night He entered Gethsemane, just before crucifixion: "He went a little farther." He withdrew from the disciples and in the solitude and silence of that eventful night, bowed before the Father in communion and consecration; submitting His whole life to the will of God, and in the strength of that fellowship went forth to His great sacrificial work.

### THREE STEPS FORWARD

The people who have helped move the world a little closer to the heart of God have been people who have not been satisfied just marking time in their Christian experiences. They were not at all interested in something that possessed nothing more vital in life than a sort of religious *status quo*. They saw their Lord on the open road, climbing "steep ascents," and crossing deep waters, and never halting in the march from Mount Hermon to Calvary. They saw Christ leading them into new movements of life; leading them to appreciate as never before the aspirations and struggles of men, and they heard and heeded His voice as He called them to leave the sheltered life and "take up the cross and follow" Him. So if we are to go "forward with Christ" there are three steps we must surely take which lead us on from Gethsemane to Calvary and on to the Resurrected life.

#### THE STEP OF SOLITUDE

People today are afraid of solitudes. They dread to be alone with their thoughts, and yet it is well known



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we must enter the crises of life alone. We must face the most serious things of life away from the gaze of spectators and the company of friends. In solitude we repent of our sin; in solitude we catch our greatest glimpses of truth; and in solitude we behold the revelation of God's purposes for our lives. It is always the price one must pay for spiritual power. We shall never know our strength by simply leaning on the crowd. It is when we step out boldly and are willing to be alone with God that we become conscious of a strength far beyond our own. When Moses climbed Sinai and dwelt for weeks in communion with God, he was prepared to descend with the laws of God in his hand; the love of God in his heart, and the glory of the Lord on his countenance; while those who crowded around the base of the mount were content to dance around a golden calf in mental and moral confusion.

### THE STEP OF PRAYER

The seasons of solitude in a Christian's life must not be as vacuums, containing no vital air, or possessing no strengthening atmosphere. They are to be times of refreshing and communion with God. While in a sense alone, we are not alone. It was while alone that Jesus "fell on His face and prayed." Here He poured out His soul unto the Father; and here He experienced a communion that caused Him to go forth in the spirit of conquest, rather than defeat. One of the greatest steps forward the people of our churches could possibly take in our day would be the step of prayer. The lack of prayer life in some of our churches is nothing less than pathetic in the extreme. No wonder our work is impoverished, when



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Christian people decline to pray, or if they do pray, resort only to well-worn phrases which have lost all meaning and generate no power. Our Lord told us that "men ought always to pray and not to faint." He thus made it clear there is only one alternative: to pray or lose heart; to tap the resources of God, or cave in. There are multitudes of people today who have lost heart. Life has been robbed of its zest and its meaning, and has become stale and meaningless. If we were to look for the secret of this spiritual sag, we would find it in the decline of the prayer life of Christians in every sphere, whether in the secret chamber, in the life of the home, or in the courts of God's house.

The other day, while I was driving in a gentleman's car, he turned on the radio and for blocks we heard distinctly the voice of a statesman three thousand miles away, but as soon as the car turned on to one of the busy streets, with its tangle of wires, the voice was immediately drowned by screeching noises, interpreted as static. So it is in the realm of prayer. If we bring our lives in attunement with Christ, we may hear His voice speak to us, but if we allow the things of the world to have a primary place in our spirits the voice of God is smothered and our souls hear little but the static created by our turning aside from communion with Christ, who said, "If ye abide in me and my word abide in you, ask what ye will and it shall be done unto you."

### THE STEP OF SUBMISSION

Surrender to the will of God is another step that marks progress both for the individual and the church. If all who profess to be followers of Christ would go forward with Him in this step of submission to the

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Father's will, we would experience a renewal of spiritual life that would startle the world, and that would send it forward in such moral and spiritual power as to "turn the world upside down."

All nature obeys the will of God. The flowers appear in their beauty; the birds know their appointed times. They hear the mystic voice that calls them to sunny climes; and which causes them to sing as they soar and make their flight through trackless skies. The peaceful flow of the river, the movements of the tides, the onward march of the planets, all are true to the laws that control them. Man alone is rebellious. He alone looks upon the will of God as his despair; as something to be tolerated and endured, but not to be gladly done. We have come to associate "Thy will be done" with tombstones and cemeteries, rather than with trade and commerce, church and state, private life and public thinking. We must change our attitude in this regard, and when we do, we shall find that life becomes truly the "abundant life," and the abounding life, because lived in the will of God.

These are the steps the Christian people of our churches must take if we are to go forward with Christ; the step of solitude, or communion with God, the step of secret prayer and the step of submission to His holy will. If we would walk in them what a miracle of grace we would behold! What a transformation would come to our churches! It is said a young artist was at work in his studio, painting the picture of a poor woman clasping a child to her breast, while battling pitiably against a winter storm on a dark night. Suddenly he threw down the brush and exclaimed: "God help me! Why don't I go to lost people themselves instead of painting pictures of



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them!" Alfred Tucker, that artist, did go. He took the steps forward into the surrendered life and spent twenty years in the service of God as the Bishop of Uganda. Through those steps our Lord went, as He arose from His anguish and the sweat-drops of Gethsemane, and in doing so He gave the challenge to His disciples as He said, "Arise, let us be going." Shall we not arise from our slumber and go "forward with Christ"? "Awake, O Zion, put on thy strength!" Let us answer the challenge in this the "year of the Lord's favour" and go forward.

"There is a way which man hath trod  
For lo, those thronging, countless years;  
It is the way of life, of God;  
It is the way of night, of tears;  
Its winding we may not foresee;  
It is the way—Gethsemane.

"It is the way whereby we know  
Life's larger meanings and its claims,  
The fellowship of human woe,  
Our partnership with others' pains.  
It is the way which seems to be  
Life's only way—Gethsemane."

### QUESTIONS FOR DISCUSSION

1. Is your church making a real impact on the whole life of your community? If not, why not?
2. How can you make your life and your church an increasing power for God in the life of your community?
3. Has the lack of prayer life weakened the witness of the Church today?
4. How can the local church become more deeply interested in our Denominational and Kingdom enterprises?
5. Is our Baptist witness as essential to the world as ever?



## BOOKS FOR FURTHER STUDY

1. G. O. Griffith, *A Pocket History of the Baptist Movement* (Kingsgate Press, London). Cheap, and probably the most readable of accounts, dealing only with the days before 1800.

2. W. T. Whitley, *A History of British Baptists*. (Kingsgate Press, 1923, revised 1933.) Invaluable for matter and bibliography, but somewhat disjointed and with many allusions unexplained, and therefore puzzling to a Canadian reader.

3. Henry C. Vedder, *A Short History of the Baptists*. (A.B.P.S.) Excellent, including European and American information. Marked by Dr. Vedder's earlier tendency to look too far afield and too far back for Baptist principles.

4. J. H. Shakespeare, *Baptist and Congregationalist Pioneers*. (Eras of Nonconformity, Vol. III.) Out of print, but a fascinating record and interpretation of the days before 1642.

5. J. H. Rushbrooke, *Chapters in European Baptist History*. (Kingsgate Press) and *The Baptists of Europe*.

6. C. H. Moehlman, *The Origin of the Baptists*. (Colgate Rochester Divinity School Bulletin, March, 1932.) This, and other articles by the same author, should be read by all who can get access to files of the Bulletin. Careful documentation gives the reader a knowledge of a basic bibliography.

7. A. H. Newman, *The Baptists*. (Vol. III in American Church History series, 1896.) Careful, but not very readable, account of American Baptists.

8. W. W. Sweet, *Religion on the Frontier: The Baptists*. Documents and discussion of Baptists of the Western migration in the United States.

9. A. H. Newman, *Antipedobaptism*. This book, difficult to read, is still one of the best in English on the subject of Anabaptism. Those who want to study the Anabaptists are recommended to look also at McGlothlin's article "Anabaptists" in *Encyc. of Religion and Ethics*, and R. J. Smithson's recent popular treatment "The Anabaptists." For Huebmaier, see Vedder, "Balthazar Huebmaier" (Heroes of the Reformation series).

10. B. H. Streeter, *The Primitive Church* (1929). This is invaluable to those wishing to see the extraordinary variety of polity in the New Testament, and the suggestion that no single system can claim "divine right."

## BOOKS FOR FURTHER STUDY

11. W. K. Jordan, *The Development of Religious Toleration in England*. Professor Jordan's three volumes study exhaustively a subject dear to Baptist hearts, and show how many roots the toleration idea had and how varied were its advocates.

12. R. W. Thompson, *Heroes of the Baptist Church*. (1937.)

13. P. T. Forsyth, *Faith, Freedom and the Future*. A study of the debt of English Independents and others to the ideas and practices of Anabaptists.

14. For Canadian Baptists the most convenient sources dealing with our own work are:

- (1) E. R. Fitch, *The Baptists of Canada* (1911).
- (2) *Canada and Its Provinces*, Vol. XI, article by J. L. Gilmour.
- (3) The Encyclopaedia of Canada, Vol. I, article *Baptists*.
- (4) *The Baptist Year Book*, Historical Number, 1900.
- (5) Schutt and Cameron, *The Call of Our Own Land*.
- (6) M. L. Orchard and K. S. MacLaurin, *The Enterprise* (1924).
- (7) H. E. Stillwell, *Pioneering in Bolivia*.
- (8) C. C. McLaurin, *My Old Home Church*.
- (9) E. A. Therrien (et al.) *Baptist Work in French Canada*.

15. For the discussion of Baptist principles and practices:

- (1) McNutt, *The Polity and Practice of Baptist Church*.
- (2) G. E. Horr, *The Baptist Heritage*.
- (3) J. H. Rushbrooke (et al.), *The Faith of the Baptists*.
- (4) Henry Cook, *The Why of Our Faith*.
- (5) H. Wheeler Robinson, *Baptist Principles*.
- (6) H. Wheeler Robinson, *The Life and Faith of Baptists*.
- (7) Thomas Armitage, *History of the Baptists* (1886). A bulky work, representing the typical Baptist approach of its day, before the more reliable historical researches of A. H. Newman and others appeared in print. To be used with caution, but full of valuable factual material.
- (8) W. J. McGlothlin, *Baptist Confessions of Faith* (1911).



1. The first of the great principles of the American Revolution was the right of the people to alter or to abolish their government.
2. The second principle was the right of the people to institute new forms of government.
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