

purpose, so, as we have seen, does the Christian college. The future of the Christian Church depends largely upon the character of its leadership. The obligation to do evangelistic and developmental Christian work is limited only by the ability of a denomination so to act.

(2) The Christian denomination under whose auspices our schools are conducted is the Baptist denomination. When it comes therefore to a consideration of working with other denominations or with the State, the principles which make the Baptists a distinct denomination must be considered. If you destroy the principles and institutions of a people, you also destroy the matrix from which their development and efficiency spring. It is quite conceivable that Baptists can consistently work with other evangelical bodies of Christians as a co-operating denomination but not in an organic union. It is also conceivable that Baptists could be responsible for independent Christian schools as supplementary to the institutions of the State but could not federate with State Universities without violating their principles or cutting the nerve of their efficiency by compromising their policy through the dubiety of their relationship.

The fundamental principles of Baptists are well known to us and include salvation through personal faith in the Lord Jesus Christ, regenerate Church membership, baptism by immersion, the Lordship of Christ, the supremacy and authority of the Scriptures in matters of faith and practice, liberty of conscience, congregationalism and independence, the separation of Church and State.

It is the separation of Church and State which is the principle involved in a discussion of federation with the Provincial University. It must be remembered at the outset that although one may believe that we could hold our fundamental principles inviolate and federate, yet such action might not be the best for us to take. It may be premised that it is no valid argument to say that as we act contrary to our principles in accepting freedom from taxation for churches and schools, therefore we might as well extend our inconsistency in the matter of federation. It may be said in passing that Jarvis Street Church paid taxes voluntarily contributed for years as an object lesson to the Government without avail and came to the conclusion that until there was a more general movement on the part of the Government their position was an inequitable one.

What would federation mean as far as the inter-relation of Church and State is concerned? Only experience by Baptists in such a federation would make us sure of all it would mean to us from the principal standpoint. We do not believe in a State Church, or that every citizen comes within the jurisdiction of the Church by right of citizenship, or