

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL, DELIVERED TO THE SAINTS.
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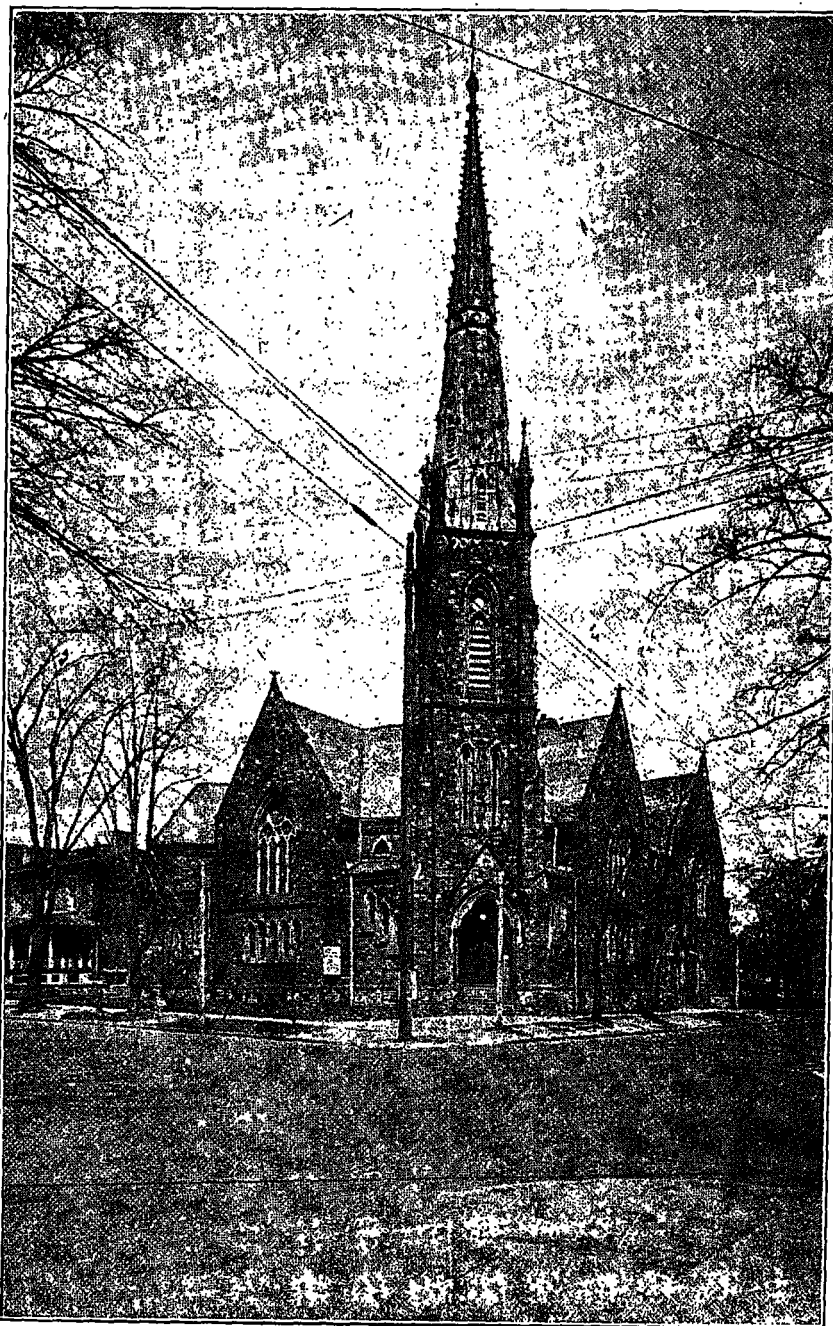
"I am not ashamed of the gospel of Christ."—Romans 1:16.

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Jarvis
Street
Baptist
Church,
Toronto

The
Seminary
Building
on the
Left

TORONTO BAPTIST SEMINARY

PROSPECTUS FOR 1931-32

Those responsible for the founding of this Seminary cherish an educational ideal which, we fear, has seldom, if ever, been reduced to practice.

An Educational Ideal

That educational ideal is found in the New Testament, in the third chapter of Philippians, the eighth verse: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The Apostle Paul was a gifted man by nature. He was a man of keen, vigorous, massive, intellect. Moreover, his natural powers had been developed to the full, through the highest culture which the schools of his day could provide. Even an enemy recognized that he was a man of "much learning". But when this great scholar was converted, he joyfully laid all his great abilities at the feet of Christ. He explicitly declared that even his every thought was brought into captivity to the obedience of Christ; and in the verse we have quoted he discloses the great motive and aim of his life. He esteemed the knowledge of Christ to be the most excellent of all sciences, and tells us that it had become the rule of his life to subordinate every consideration to this one supreme end, to count everything "but loss for the excellency of the knowledge of Christ Jesus my Lord".

We believe, therefore, that this represents the Christian ideal of education: Christ must be put first; the end of all education must be to know Him better. If we study languages, mathematics, literature, philosophy, or any of the sciences, it must be with a view to obtaining a better knowledge of Christ.

The pursuit of such an ideal can be maintained only in a healthy spiritual atmosphere. A man is not likely to develop an aesthetic taste in a coal mine; it is not probable that one would grow as a musician amid the din of a boiler-making establishment. So to keep always in view this worthiest of all ideals, one must not only be possessed of a vigorous spiritual health himself, but his soul must breathe the atmosphere of the heavenly places in Christ. Hence we believe that such an ideal is most likely to be realized in association with a New Testament church, founded upon New Testament principles, surcharged with the power of the Holy Spirit.

God Always Has a Reason

There is always a reason for what God does. He established the New Testament church because He knew it to be a necessity to the fullest culture of the believer's life. The pastors, evangelists, and missionaries, of New Testament times were not trained in institutions separate from the church. We have sometimes had occasion to criticize educational institutions; but as we have carefully thought these matters through, we have reached the conclusion that such institutions are the inevitable product of an inadequate educational ideal, combined with a defective principle of church relationship. Any company of men who shut themselves up to the realm of theory, are likely to atrophy their spiritual faculties by disuse; for to divorce theory from practice invariably tends to the formulation of theories which are impracticable.

The Exactions of an Educational Ministry

Beside all this, the faculty of a college or university will, in their educational ministry, find their spiritual powers taxed to a degree which is likely to result in exhaustion, unless those powers are replenished and reinforced by the prayers and inspiration of a spiritual people whose intercessions generate spiritual power "enough" for themselves, "and to spare" for others. Thus from long observation of the exactions of an educational ministry, we have become more charitable in our thought of heretical personalities, while still compelled to combat the erroneous principles to which their merely philosophical dreams give birth.

An Attempt to Realize an Ideal

In an attempt to realize this ideal the Toronto Baptist Seminary has been established. For the present at least, and until its growth, or the experience of its management, shall point the way to some other arrangement, its trustees will consist of the deacons of Jarvis Street Baptist Church

ex officio. The deacons of this church can be elected only by a two-thirds vote of members present and voting at an Annual Meeting, and this will tend to ensure the election of men of spiritual qualities. They will not be strangers recommended from without because of their business ability or social position, but men who live their lives before the members of the church in such a way as to be able to command their confidence.

Subscription to Articles of Faith

Every member of the Board of Trustees is required, annually, publicly to announce his subscription to the Articles of Faith at a meeting to be held in connection with the opening of the autumn term of the Seminary; and no Trustee is qualified to vote in matters pertaining to the Seminary after such meeting unless, or until, such subscription to the Articles of Faith has been made. The same rule applies to every member of the Faculty. Every precaution has been taken, so far as it is possible to make anything humanly sure, that both the Faculty and the Trustees shall be loyal both to the essentials of evangelical faith, and to those special principles which Baptists historically have distinctively held.

THE FACULTY

President: Rev. T. T. Shields, D.D.
Secretary: Miss Georgina Lindsay.

Instructors

Rev. W. Gordon Brown, B.A. Rev. A. C. Whitcombe, B.A.
Rev. Alex. Thomson, B.D. Rev. W. W. Fleischer, B.A.
Rev. W. S. Whitcombe, B.A. Mrs. J. M. Coghill.
Miss Olive L. Clark, M.A., Miss Elizabeth Fuller.
Ph.D.

Special Lecturers

Jarvis Street Church has for some years been a centre of Bible teaching and evangelism. It is a hive of spiritual industry where something is going on every day. Prominent men—preachers, educators, missionaries, and others, from time to time, will be brought to the Seminary; and, indeed, we believe one of the special advantages of study there will be the opportunities afforded of hearing many of the outstanding Christian leaders of the world.

Contributions to the Seminary

Contributors to the Seminary will be given a guarantee that the funds they contribute will be faithfully used for the propagation of the principles for which the Seminary stands.

Our Only Capital

Our only capital consists in the promises of God. The building, photographs of which appear in this Prospectus, is the property of Jarvis Street Church. Behind the Seminary there is a great body of thousands of souls who have already taken the Seminary to their hearts, and who bear it up continually in prayer. In addition to this, however, there are many regular Baptist churches, both within and outside of Toronto, who are heartily cooperating with us by their sympathy, their gifts, and their prayers.

Financial Support Needed

While the chief responsibility for financing the Seminary rests with Jarvis Street Church, we are happy to record fellowship from sister churches and interested individuals. We shall be glad if the friends who have remembered us with their gifts will continue to do so, for every month brings its special need. We ask others who read these words to consider, when they have read this Prospectus through, whether they are in agreement with the great principles for which the Toronto Baptist Seminary stands; and, if so, we ask them to support us by their gifts.

We suggest also that our friends should remember the Toronto Baptist Seminary in their wills. We are laying foundations for the future, and we are determined to make it impossible, so far as is humanly possible to do so, that one dollar given to the Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would

be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

THE THEOLOGICAL COURSE (Four Years)

First Year	Hours Weekly	Third Year	Hours Weekly
Systematic Theology I.	2	Systematic Theology III.	2
Biblical Theology I.	1	Biblical Theology III.	1
Biblical Introduction I.	3	Biblical Introduction III.	3
Biblical Exegesis I.	2	Church History II.	2
Life of Christ	2	English III.	2
English I.	3	Homiletics III.	2
Homiletics I.	1	Pastoral Theology I.	1
Psychology	2	Greek III.	2
(3rd and 4th quarters)		Hebrew II.	2
Latin II.	2	Christian Evidences	1
(1st and 2nd quarters)		Modernism and Modern	
Greek I.	3	Cults	1
	19		19

Second Year	Hours Weekly	Fourth Year	Hours Weekly
Systematic Theology II.	2	Systematic Theology IV.	2
Biblical Theology II.	1	Biblical Theology IV.	1
Biblical Introduction II.	3	Biblical Introduction, IV.	1
Biblical Exegesis II.	2	Life of Christ (see page	
Church History I.	2	4)	2
English II.	2	Church History III.	2
Homiletics II.	2	English IV.	2
Greek II.	2	Homiletics IV.	2
Hebrew I.	2	Pastoral Theology II.	1
Non-Christian Religions.	2	Greek IV.	2
(3rd and 4th quarters)		Hebrew III.	2
(1st and 2nd quarters)	18		
(3rd and 4th quarters)	20		17

While students are urged to take the full course, a diploma may be obtained with only two years of Hebrew and three of Greek, or three years of Hebrew and two of Greek.

THE MISSIONARY COURSE (Three Years)

The subjects and order for this course are the same as the above, with the omission of the fourth year, but with the addition of Medical Instruction. While students are advised to take the three years of Greek, a diploma may be obtained with only two years; two years of Hebrew are required.

THE BIBLE COURSE (Two Years)

First Year	Hours Weekly	Second Year	Hours Weekly
Systematic Theology I.	2	Systematic Theology II.	2
Biblical Theology I.	1	Biblical Theology II.	1
Biblical Introduction I.	3	Biblical Introduction II, III.	6
Biblical Exegesis I.	2	Biblical Exegesis II.	2
English Bible	2	Church History II.	2
Life of Christ	2	English II.	2
English I.	3	Homiletics II.	2
Homiletics I.	1	Pastoral Theology II.	1
Pastoral Theology I.	1	Christian Evidences	1
Church History I.	2	Modernism and Modern	
	19	Cults	2
		(3rd and 4th quarters)	
		(1st and 2nd quarters)	20
		(3rd and 4th quarters)	22

THE WORK BY DEPARTMENTS AND COURSES

The following summary of courses gives, with more or less detail, an idea of the work covered in each subject. Text books will be announced in class, and will accord with the clear stand of this institution for the faith.

SYSTEMATIC THEOLOGY

REV. W. S. WHITCOMBE

The Bible reveals to men certain truths about God and His relationship to the world, and about man, sin, and salvation. Inasmuch as truth is self-consistent, the facts of revelation are neither contradictory nor antagonistic one to the other, but rather sustain mutual relationships; not only are they capable of being combined into an organized body of truth, but they actually suggest systematic arrangement by their own inherent unity. Thus the Scriptures, as a revela-

tion from God, not only allow the possibility of systematic theology; they create the necessity for it.

The aim of these courses is to expound the fundamental doctrines of Christianity as set forth in the Scriptures, exhibiting their mutual relationships and underlying unity, so as to enable the student to grasp them comprehensively and to preach them in their proper proportions. Having this end in view the Seminary is particularly fortunate in having as a text-book Dr. Shields' latest book, *The Doctrines of Grace*. The lectures comprising this book were originally delivered in the Jarvis Street Church to large audiences, and were later published in *The Gospel Witness*, through whose pages they reached thousands of readers. Since it is the purpose of the Toronto Baptist Seminary to send forth preachers and teachers of the sublime truths of the Word, rather than speculative theorists, the value of such a text-book is apparent.

Systematic Theology I and II. This course will begin with introductory lectures on the meaning of theology and its relationship to revelation and to religion. The Christian doctrine of the Scriptures as an authoritative, divine, revelation, will be dealt with, giving special attention to modern theories and objections. The class will study carefully the Christian idea of God, including among others the following topics: the sources of our knowledge about God, the nature and attributes of God, the doctrine of the Trinity, and the works of God. The Bible teaching regarding the original state of man, his fall and the consequences thereof, will then be considered.

First and second years—two hours weekly.

Systematic Theology III and IV. This course will deal with the doctrine of salvation, including the Person and work of Christ and of the Holy Spirit, and of the Christian life in its beginnings and in its continuation (election, regeneration, justification, sanctification and preservation). A special study will be made of Baptist church polity as founded in the New Testament and as contrasted with other historical developments. Eschatology, or the teaching concerning final things, will also be dealt with, including the Christian view of death and the intermediate state, the second coming of Christ and related events, and the final state of the righteous and of the wicked.

Third and fourth years—one hour weekly.

BIBLICAL THEOLOGY

DR. T. T. SHIELDS

While we believe the Bible to be unitary in the doctrines which it presents, we recognize that a separate portion of Scripture emphasizes special doctrines or presents them from a particular point of view. The purpose of Biblical Theology is to discover the doctrinal teachings of given sections of Scripture. Examination will be made of such themes as the doctrine of God in the Pentateuch, of the Person of Christ in John, of justification in Romans, of the atonement in Hebrews, etc.

All four years—one hour weekly.

BIBLICAL INTRODUCTION

REV. ALEX. THOMSON

The full course in Biblical Introduction covers a period of four years, and includes subjects related to the departments of "General" and "Special Introduction", affecting both Old and New Testaments.

The object of this course is to instruct the student in those subjects which are an aid in the intensive study of the Bible, and to give a thorough and systematic knowledge of the contents of the whole book. The history of the Scriptures is covered from the earliest period, the contents of each book are given, and other matters of a character distinctly helpful to the understanding of the Bible are studied.

Biblical Introduction I. The course begins with a study of the inspiration of the Scriptures. The various theories pertaining to this are explained, difficulties are dealt with, and evidence is furnished for the plenary, verbal, view of the same. This is followed by a consideration of the canon of Scripture, relating to the acceptance of the books of the Bible as divinely authoritative, proof being given for the fact of the canon in the early days, and explanation made concerning its formation. The history of the Bible is then covered under the general designation of the "Transmission of the Scriptures", the study dealing with the historical facts relating to ancient and modern manuscripts and versions of the Bible, and the marvellous preservation of the same. The authorship and contents of each book of the Pentateuch and

the Historical Division are carefully studied, the critical theories relating to the authorship are explained and refuted, and conclusions are arrived at in accordance with the facts. The time will be divided as follows:

Inspiration of the Scriptures	} One hour
Canon of Scripture	
Transmission of the Scriptures	

Authorship and Contents of Pentateuch and Historical Division	Two hours
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First year—three hours weekly.

Biblical Introduction II. In this year the types of the Old Testament form the subject of study. In these most valuable truth resides, and this is set forth, and explanation made of the various kinds of types, affecting persons, offerings, observances and institutions. This is followed by a study of fulfilled prophecy, relating to our Lord, His people the Jews, and the Gentile nations. The authorship and contents of each book of the Poetical and Prophetical Divisions of the Old Testament are studied, attention being given, as in the first year, to the problems arising in connection with the authorship. The time will be divided as follows:

Fulfilled Prophecy	} One hour
Typology	

Authorship and Contents of Poetical and Prophetical Divisions	Two hours
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Second year—three hours weekly.

Biblical Introduction III. In this year the history of the interbiblical period is covered, the rise of the Jewish sects, institutions and apocryphal literature being studied. A knowledge of this period is necessary and helpful to a proper understanding of the New Testament. It is a connecting link between both Testaments, and forms a background for the latter. The authorship and contents of each book of the New Testament are studied, the problems relating to the authorship, such as the Synoptic Problem, the Johannine authorship, and the authorship of the epistle to the Hebrews, receiving special attention. The time in this class will be divided as follows:

History of Interbiblical Period	One hour
Authorship and Contents of New Testament Books	Two hours

Third year—three hours weekly.

Biblical Introduction IV. In this year the subjects of Historical Geography and Archaeology are studied, the physical features of Bible lands, such as Palestine, Egypt, and Babylon, being traced, and old and new archaeological discoveries concerning the same being noted. The archaeologist with his spade is a witness to the truth of Scripture, and the record of his finds, rightly construed, is a stimulus to belief in the Bible.

Fourth year—one hour weekly.

EXEGESIS

REV. W. GORDON BROWN (first and second quarters)
REV. A. C. WHITCOMBE (third and fourth quarters)

This course will begin with a brief introduction to the principles on which Scripture must be interpreted (hermeneutics), and the remainder of the course will apply these to the Scriptures themselves. When the subject and purpose of a section or book is mastered, a minute and careful analysis of its contents will be made. For 1931-32 the work will be divided as follows:

First Quarter: The Sermon on the Mount (as given in Matthew 5-7). This longest recorded discourse of Christ has well been called "the Magna Charta of the Kingdom". In its study special attention will be given to its portrayal of Christian character, its statement of the relation of Jesus to the Old Testament, and the tremendous claims which He here makes as to His own Person.

Second Quarter: Philippians. This most joyous epistle, though written from a Roman prison, unbosoms the very heart of the great apostle to the Gentiles. Special attention will be given to the Christological passage of chapter two, of which the critics make so much, and to the heights and depths of Christian experience found in the four chapters.

Third Quarter: Amos. The burden of the prophet is the message for the day. Special attention will be paid to his doctrine of the sovereignty of God and His demand for universal righteousness and for humanity toward our fellow-man.

Fourth Quarter: Ruth. The study of this book of singular interest and inimitable charm will afford a glimpse of rustic life and piety during the time of Israel's judges.

For 1932-33 the New Testament exegesis will deal with Galatians, and the Old Testament exegesis will interpret a section of Deuteronomy, or Ecclesiastes, or Malachi.

First and second years—two hours weekly.

LIFE OF CHRIST.

REV. W. GORDON BROWN

Jesus of Nazareth, of Galilee, of Calvary, as He taught and wrought "in the days of his flesh", is set before us in the four Gospels. These will be studied comparatively by the use of a harmony. The character of the times and the recorded events of His gracious life will be seen as the setting for the words of Him Who "spoke as never man spake". The terror of His cross will be interpreted by the "power of his resurrection".

The First Quarter will cover the birth and childhood of Jesus, the ministry of John the Baptist, the baptism, temptation, and first public ministry of our Lord.

The Second Quarter will be devoted to the early ministry in Judaea and the great Galilean ministry, with special attention to the first group of parables.

The Third Quarter will trace Christ's special training of the twelve in the regions roundabout Galilee, the later Judaeian ministry, and the parables then given.

The Fourth Quarter will follow from the later ministry beyond Jordan, through the questionings of Jesus' enemies in Jerusalem, and His Olivet discourse, to the betrayal, trial, and crucifixion, and then will set forth in order His resurrection appearances and His glorious ascension.

First year—two hours weekly.

Those taking the Preliminary Course may take this work during their Preliminary year. For the next three years (1931-34) this course will be required also in the fourth year.

CHURCH HISTORY

REV. W. W. FLEISCHER

A knowledge of the history of the Christian Church and churches from the apostolic age to our day is an indispensable background for understanding the situation before us in this age. Since "that which is has been", such a knowledge will furnish a perspective by which to view the many defections from evangelical Christianity, which we see to-day.

Church History I. will begin the study of general church history. The historical progress, development, and later degeneration of original Christianity, from the apostolic and sub-apostolic ages on through the middle ages, will be covered.

Second year—two hours weekly.

Church History II. The first three quarters will cover the Reformation with its action and reaction of different forms, of Protestantism, Roman Catholicism, and the world, upon each other, and their development to the present day.

The fourth quarter will deal with the history of Baptists. An effort will be made to trace the history of New Testament churches from apostolic days down to the present time, by tracing a succession of true apostolic faith and practice.

Third year—two hours weekly.

Church History III. for 1931-32 will meet with Church History II.

Fourth year—two hours weekly.

ENGLISH LANGUAGE AND LITERATURE

REV. W. S. WHITCOMBE

Next to its emphasis on the Bible as the Word of God, and the doctrine of the Bible as constituting the supreme revelation of God in Jesus Christ the Lord, the Seminary seeks to emphasize the importance to the gospel preacher of obtaining a thorough mastery of the language in which he is to preach. The gospel of Christ deserves the exercise of the utmost powers of the human mind in understanding and expression. There is a grace of the lips, as well as a

preparation of the heart, required of every Christian teacher who would be used of the Holy Spirit. The sublime truths of divine revelation demand the dress of a chaste simplicity and beauty.

It is not the aim in this department to turn out specialists in English literature, but rather to train the students to read with understanding and appreciation the great masterpieces of English prose and poetry with a view to cultivating simplicity and beauty of thought and expression.

In all years part of the time is devoted to the study of the principles of composition, and essays are frequently assigned. Particular attention to this part of the work is given during the first year. Memorization of poetical gems is a part of all the courses.

English I.—three hours weekly.

English II.—two hours weekly.

English III.—two hours weekly.

English IV.—two hours weekly.

HOMILETICS

DR. T. T. SHIELDS

As architects study the architectural triumphs of the world; as men who seek to excel in literature, are not content to study grammars and dictionaries, but saturate their minds with the highest expressions of literary genius, so men who would be worthy preachers, knowing how to deliver the sublime message of the gospel effectively, should study the works of the great preachers whose sermons have commanded large audiences, and whose ministries have been blessed to the salvation of many.

The great preachers of the Bible, and the great masters of the pulpit, such as Spurgeon, Maclaren, Parker, and others, with their sermons and style, are kept constantly before the minds of the students, so that they may be trained to become able ministers of the New Covenant.

The principles of Homiletics are expounded, and their illustration and application are discussed in connection with the criticism of sermons and addresses by the students themselves, when the message, the method, the delivery, and every personal peculiarity of the preacher, come under critical review.

First year—one hour weekly.

Second, third and fourth years—two hours weekly.

PASTORAL THEOLOGY

DR. T. T. SHIELDS

The ground covered by this subject may be briefly defined as follows:

1. Matters relating to the Pastor himself: The cultivation of his own spiritual life; his personal habits; reading; hours of study; visitation; and the underlying reasons for success or failure in the pastorate.

2. The Pastor's relation to the Church as an organization; to the Sunday School as an integral part of the Church; to all its auxiliary societies; the reception of members; questions of Church discipline; the instruction and training of new converts and new members.

3. Principles of Church organization: The supremacy of the local Church as such, and its relation to other churches; the unifying of all auxiliary organizations by a central administrative principle.

4. The officers of the Church: The qualifications and duties of the Pastor; qualifications and duties of deacons; the relation of Pastor and deacons to each other, to the Church and its organizations.

5. Church finances: The teaching of the pulpit in relation thereto; methods of finance; the importance of accuracy in all financial affairs.

6. The Pastor's relation to other pastors and churches: Courteous independence; independent cooperation.

7. Length of pastorate: How a call may be recognized as from God; when a minister should move; the proper time and way to resign; the advantages of long pastorates; general principles governing the pastor's settlement in the Church.

Third and fourth years—one hour weekly.

GREEK

REV. W. GORDON BROWN (Greek I. and II.)

DR. OLIVE L. CLARK (Greek III. and IV.)

Greek I. An introductory study of New Testament Greek, designed for those who have no previous knowledge of this language. The purpose is to make the student familiar with the word forms, and to introduce him to the main elements of sentence structure. The method is that of lectures and recitation, with constant exercises and tests. At the close of the year the student should be able to read in the Greek New Testament with the aid of a lexicon. Class practice on selected portions will also be given.

First year—three hours weekly.

Greek II. The requirement to enter this class is Greek I. or its equivalent. For 1931-2 the work will be divided as follows:

First Quarter: The rest of the beginner's grammar, begun in the first year, will be covered.

Second Quarter: The study of a more thorough (secondary) grammar will be begun. The work will include the formation of words, and the syntax of the sentence, the article, the pronouns and the cases. Such study will be amply illustrated by some of the more important examples found in the New Testament itself, which examples furnish points of great interest in the interpretation of Scripture. The work will also be supplemented by weekly written exercises in prose composition. The class will read from I. John.

Third Quarter: The study of syntax will be continued, dealing with the prepositions, the verb, clauses, wishes, conditions, etc. Written exercises will also continue. The class will read from John's Gospel.

Fourth Quarter: The time will be spent on careful translation of Matthew, chapters eighteen and following.

For 1932-33 the class will be able to begin the work listed above for the second quarter, and so the fourth quarter may be devoted to reading and exegesis from I. Corinthians.

Second year—two hours weekly.

Greek III. This class will complete the study of the secondary grammar begun in Greek II. It will also compass a course in the methods of textual revision. The class reading and exegesis will be based on two epistles, as I. Timothy and I. Peter. The student will be required to read, without a translation, such portions of the Greek New Testament as Luke and II Corinthians, and to write an extended essay on some part of the New Testament other than the parts studied in these classes.

Third year—two hours weekly.

Greek IV. Students in this class will make a more detailed study of some of the important problems in textual revision. The class work will include the exegesis of several portions of the Greek New Testament. Students will be required to read the following books of the New Testament: Acts, Colossians, Hebrews; and to write exegetical essays on selected portions of the epistles.

Fourth year—two hours weekly.

HEBREW

REV. A. C. WHITCOMBE

The object of the course is to prepare the student as rapidly as possible for an intelligent reading of the Hebrew Bible. Only that which is essential to the acquisition of the language will be dealt with. The text book used is The Beginner's Grammar of the Hebrew Old Testament, by Dr. K. M. Yates.

Hebrew I. The first, second, third, and most of the fourth quarter will be spent in acquiring the principles of the language as outlined in chapters 1 to 28 of the Grammar. During the fourth quarter the Book of Jonah will be translated.

Second year—two hours weekly.

Hebrew II. The remaining chapters of the Grammar (29 to 42) will be covered during the second year. There will also be translation and exegesis of Habbakuk in the first and second quarters, and of Hosea and other sections of the Old Testament in the third and fourth quarters.

Third year—two hours weekly.

Hebrew III. The four quarters of this course will be spent in translating and exegeting carefully Isaiah 1 to 12 and 40 to 45. The prophet's teaching concerning God and the Messiah will be considered, and attention will be given to the internal evidence for the unity of the book, growing

out of a comparison of the text, grammar, and vocabulary, of these two sections.

Fourth year—two hours weekly.

LATIN
DR. OLIVE L. CLARK

Latin I. This class will study the grammar, syntax, and structure, of the Latin language, with attention to Latin roots and English derivatives. The life, character, and customs, of the Romans will be examined with a view to gaining knowledge of the Roman world in Biblical times. There will be weekly written exercises in Latin prose composition.

Preliminary year—two hours weekly.

Latin II. The study of Latin grammar, begun in Latin I, will be continued. Portions of the Vulgate Translation of the Bible will be assigned for reading, and will be studied exegetically.

First Quarter—New Testament.

Second Quarter—Old Testament.

First year—two hours weekly, first and second quarters.

CHRISTIAN PSYCHOLOGY

DR. OLIVE L. CLARK

This course will consist of a study of the human mind and its varied activities as seen in the light of the Scriptures. It will include a consideration of such topics as the following: mental faculties, relation of mind to body, the psychology of Christian experience, sense perception, instincts, intuitions, memory.

First year, third and fourth quarters—two hours weekly.

NON-CHRISTIAN RELIGIONS

REV. W. GORDON BROWN

To those who believe the Bible, the subject of Comparative Religions has rather an ominous sound, for it usually implies the relegation of Christianity to a place of equality with heathen religions, or at best, to a place only somewhat superior to them; and they are usually studied together, with a view to discovering that which is best in each, in order to make a composite religion of all. The study of the non-Christian, living religions of the world will be approached in this Seminary from the point of view of those who believe that "there is none other name under heaven given among men whereby we must be saved"; and other religions, which may be called "living", will be studied with a view to demonstrating the truth of Scripture, that "the world by wisdom knew not God". Such a study will not only have the effect of deepening the conviction of the believer, but will furnish the mind with a wealth of knowledge of human nature, and of illustrative material. The non-Christian religions, moreover, will be studied especially with a view to the importance of their understanding to students who have been, or may be, called to foreign missionary service.

The course will begin with a careful examination of the meaning of "religion", as seen in animism, polytheism, pantheism, and monotheism. Then a study will be made of the teachings of Buddhism, Hinduism, Mohammedanism, Confucianism, Taoism, Shintoism, etc. In addition, knowledge of the history and present outlook of world-wide missions will be required.

Second year, third and fourth quarters—two hours weekly.

CHRISTIAN EVIDENCES

REV. ALEX. THOMSON

In this course instruction is given concerning the Divine origin and sanction of the Christian religion. In the presentation of the evidence, the characteristic scepticism of the age, and the matters which hinder faith, are kept in view; reasons are given for belief in the existence of God, and for the fact of His revelation to man; the miraculous element in the New Testament is studied; the authenticity and credibility of Scripture receive attention, and evidence is given for the supernatural character and authoritative nature of Christianity.

Third year—one hour weekly.

MODERNISM AND MODERN CULTS

REV. W. GORDON BROWN

Just as prospective missionaries should be familiar with the principles of the heathen religions followed by the people

to whom they minister, so prospective pastors should be thoroughly equipped in order to know how to deal with the religious weeds which grow in the fields they are called to cultivate at home. To this end, lectures, papers, and parallel reading, are given in order that the student may "earnestly contend for the faith once for all delivered to the saints".

First and Second Quarters: The course is begun by a study of the scriptural warnings against false teachers, and a discussion of the place which controversy should occupy in the Christian ministry. The definition and history of Modernism are followed by an endeavour to acquaint the student with its false tenets in regard to Evolution, the Bible, God, Christ, etc. Attention is given to the teaching of such leading Modernists as Doctors Shailer Mathews, H. E. Fosdick, T. R. Glover, etc.

Third and Fourth Quarters. Cults there are, almost without number, but class work is divided among the leading ones, such as Russellism, Christadelphianism, Christian Science, Spiritism, Unity, Mormonism, Seventh Day Adventism, Pentecostalism, and Humanism.

Third year—one hour weekly.

MEDICAL INSTRUCTION

Those going to foreign fields will need careful instruction in elementary physiology, hygiene, and medicine. To this end a weekly lecture will be given, with special attention to tropical diseases and other matters of special interest to missionaries.

While all students will profit from this course, prospective missionaries are specially urged to take it. It is required in the second year of the Missionary Course.

FRENCH

For those who desire it, a class in French may be organized. The French language is, of course, one of the official languages of Canada; it is also the official language in some parts of Africa, in which students may contemplate missionary service; hence it is important for Christian work.

PRELIMINARY YEAR

The courses in the Preliminary Year are designed to meet the requirement of an adequate preparation for the full Seminary courses. Subjects of the Preliminary Year, with the names of the instructors, are as follows:

1. English Bible—Rev. W. S. Whitcombe.
2. Life of Christ (with first year)—Rev. W. Gordon Brown.
3. English Language, including Grammar, Literature, Composition—Mrs. J. M. Coghill and Miss E. Fuller.
4. Elementary Science—Botany and Zoology.
5. Mathematics—Arithmetic.
6. British History.
7. Latin I.

Dr. Olive
L. Clark

The courses in English Language, Mathematics and History will be similar to those offered in the Lower School Forms of the Collegiate Institutes.

ENGLISH BIBLE

REV. W. S. WHITCOMBE

This course of study in the English Bible is preparatory to the regular courses, and yet one that may profitably be taken by any student. The work may be divided as follows:

First Quarter: The course will begin with a brief survey of the method by which God gave us the Bible. This will be followed by Bible readings, lectures on, and discussions of, characters of the Old Testament, such as Abraham, Joseph, Moses, Joshua, David, Elijah, Amos, Isaiah, Nehemiah.

Second Quarter: Attention will be turned to the life and labours of the outstanding men of the New Testament, such as Peter, Stephen, Philip, Paul, and John.

Third Quarter: As an introduction to theology proper, the class will study the teachings of our Lord. What was Christ's doctrine of God, of Himself, of the Holy Spirit, of the cross, of the Kingdom? Answers to such questions will be sought in the Gospel records themselves.

Fourth Quarter: A beginning will be made in Biblical exegesis, "drawing out" the meaning of Scripture. To this end the class will examine carefully the Epistle of James, which was the first book of the New Testament to be written, as it deals with the very practical matters of Christian doctrine and life.

Memorization will be required throughout all quarters of such passages of Scripture as Genesis 1; Exodus 20; Psalms 1, 2, 22, 23, 24, 51, 103; Isaiah 53, 55; John 1, 3; I. Corinthians 13; Hebrews 1; Revelation 22.

Preliminary year—two hours weekly.

PRACTICAL WORK

In some respects the best training for service is in service. No one ever learned to swim by attending lectures on swimming. Christian work is best learned by the doing of it. Naturally, many opportunities for practical-Christian work will present themselves to those attending this Seminary. But for the sake of thoroughness, and to give every worthy student an opportunity, practical work, of an organized character, will be required from each student. This will include home, hospital, and jail, visitation; the conduct of prayer meetings; preaching in the open-air, missions, and churches; etc. A record of work will be kept and proper reports made from time to time.

Prizes

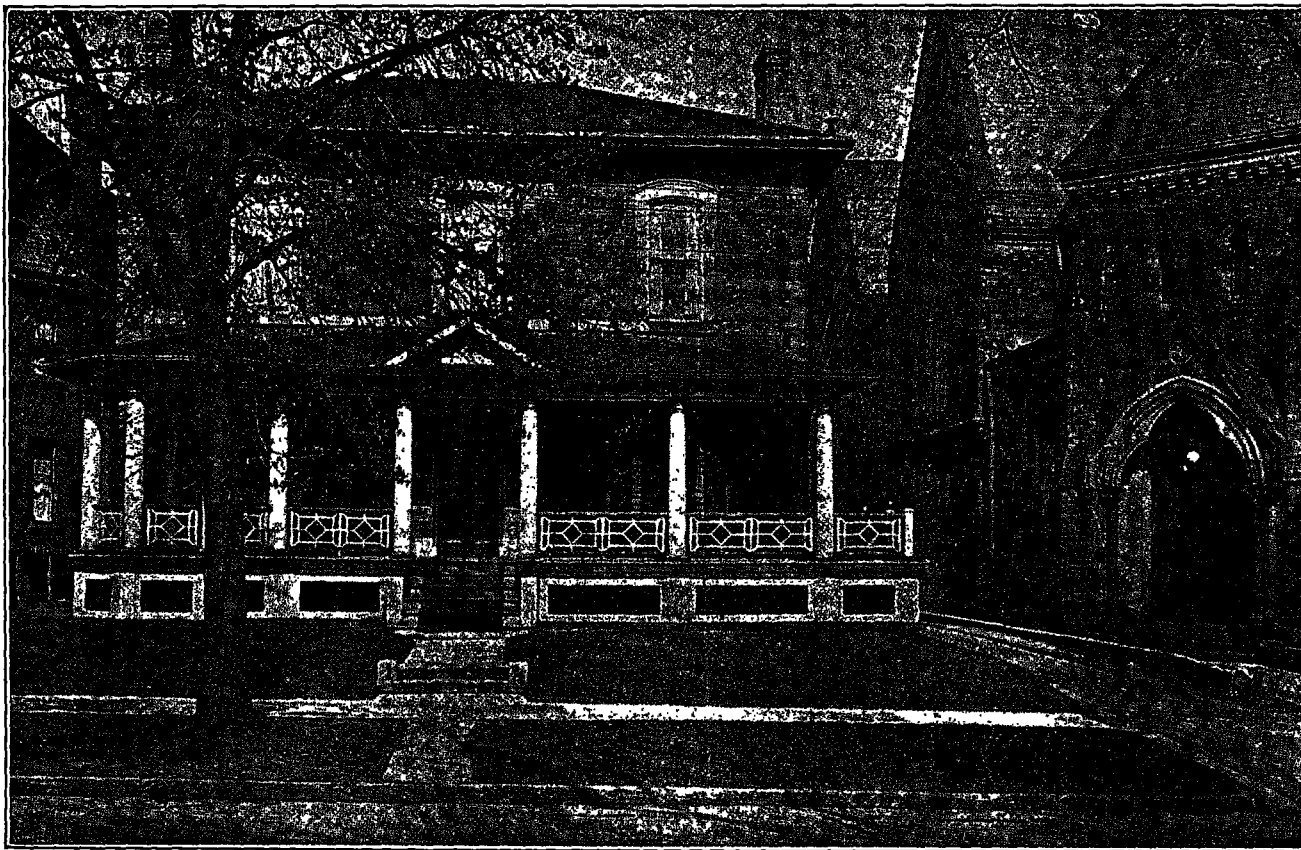
A system of cash prizes for various classes throughout the four years is being arranged. Friends of the School are invited to donate prizes, and those willing to do so should communicate with the Secretary. Such awards will be an encouragement to better work because of the honour to be won and the competition in winning it.

Daily Chapel Service.

The highest possible standard of spiritual life should be the ideal of every student. To minister to the spiritual life of the School, a chapel service of devotional character will be held daily. Hymns, Scripture readings, prayers, brief addresses by the Faculty, by the students themselves, and by visiting preachers and missionaries, will be the regular order.

Registration of New Students

In order that new students may become personally acquainted with the various teachers, and by them be intro-



Toronto Baptist Seminary Building—The north entrance to Jarvis St. Church may be seen on the right.

STUDENT BODY

Throughout the four and a half years of the Seminary's existence, Canadian students have come to it from as far west as British Columbia, and as far east as Nova Scotia. Men have also come from United States, Jamaica, and Ireland. Graduates are now working in pastorates in Southern and Northern Ontario, British Columbia, Alberta, and Ireland, while others are doing missionary work in Jamaica, Central America, China, Palestine, Liberia and Nigeria (Africa).

Students of this Seminary enjoy happy fellowship during their days together. In classroom and common room, in study and discussion, they minister to each other's social, intellectual, and spiritual, development. As their own organization, under the supervision of the Faculty, the students have a Literary and Debating Society, where talent may be discovered and developed. The student paper, known as *The Seminary Advocate*, is another means of expressing the thought and life of those in this school of prophets.

duced to the subjects and methods of each course, they are asked to come on Thursday, September 24th, at 2 p.m., and to spend the rest of that week in preparation for the full work which begins the following Tuesday.

Diplomas and Certificates

The Theological Diploma of the Seminary will be given to students who complete the four-year course; the Missionary Diploma will be given to those who complete the three-year course; and a Certificate will be given to those who complete the Bible Course. A minimum of 65 per cent. is required in each subject of the curriculum. The school year is divided into quarters of eight weeks, seven weeks for lectures, and one for examinations; the work of each quarter is credited separately, and the final mark is determined by an average of the quarters in that subject. If, however, a student obtains an average of 80 per cent. throughout three quarters, and in the class work of the fourth quarter, he

(Continued on page 14)

The Jarvis Street Pulpit

ITTAI THE GITTITE.

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 28th, 1931.

Broadcast from Station CKGW, 690 k.c., 434.8 metres. Short Wave: VE9GW, 6,095 k.c., 49.22 metres.

(Stenographically Reported)

And Ittai answered the king and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or in life, even there also will thy servant be.—II Samuel 15:21.

Prayer before the Sermon.

We thank Thee, O Lord, that Thou art ever with us, and that at this evening hour we have freedom of access into Thy holy presence through the blood of our Lord Jesus. We rejoice that we who sometimes were afar off have been made nigh by the blood of Christ. We ask that Thy benediction may rest upon this assembly, and upon all who worship with us at a distance this evening. We are a company of needy people. Above all, we need Thy pardoning grace,—

"Who is a pardoning God like Thee?
Or who hath grace so rich and free?"

Give enlightenment, we pray Thee, this evening to multitudes, that they may see in Jesus Christ the Lamb of God Who taketh away the sin of the world. Why should we longer bear our burdens? Why should we remain in the company of heavily laden ones, who are labouring, and yet never getting their work done when there is a salvation which has been finished, and which is offered to us as a free gift. Help us to receive it. May many even now, before we proceed further with this service, open their hearts to the reception of Jesus Christ; for Thy Word says, As many as received Him, to them gave He power to become the sons of God.

Then, O Lord, we have our peculiar difficulties, all of us. There are material burdens which are not light. Circumstances crowd upon us, and it is not always easy to follow the Lamb whithersoever He goeth. We pray that Thou wilt vouchsafe Thy grace to all Thy believing children. Help us that we may live to the praise of the glory of God's grace in all the relationships of life. May it be evident that we have been with Christ, and learned of Him!

We pray Thee to draw near to any who have a special sorrow, those who are in need of peculiar help from above. Make all such to know that their case is known to Thee, and that Thou art able to mitigate and help—indeed, to relieve

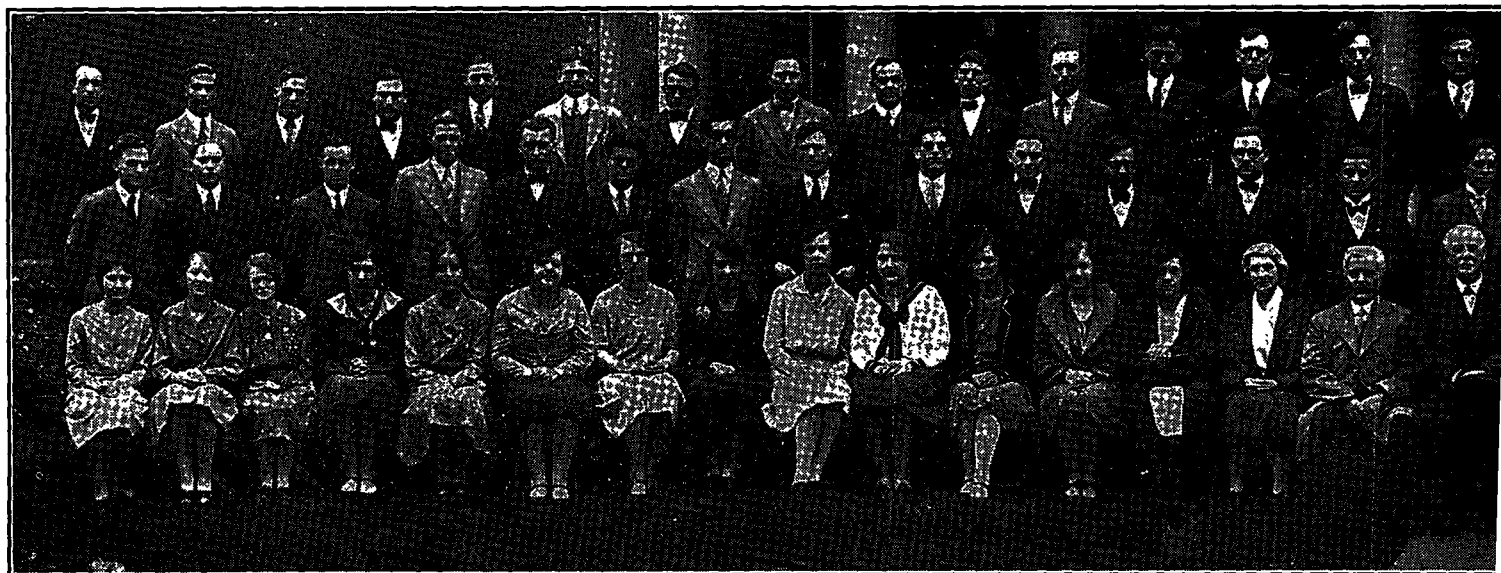
them from all their distresses and to give them Thy perfect peace.

We pray for some this evening who are anxious because they watch at the bedside of those who are sick. We think of some who are in special distress at this hour. Comfort the watchers, we pray Thee, and where it is Thy will do Thou restore to health and strength those who suffer. Those of whom we think are representative of a multitude of afflicted, and we rejoice to remember that Jesus was frequently found among the sick. It was His delight to touch them with His healing touch. We know Thou art just the same to-night. So do Thou minister to those in hospitals and on sick-beds at home. Be gracious to the traveller on his journey, to those who go down to the sea in ships, and who do business in great waters.

Wherever the message of this hour reaches, may it be made effective by the Holy Ghost, and may many turn to the Lord through the proclamation of the word from this place. What we ask for ourselves, we ask for every true minister of the gospel who proclaims the unsearchable riches of Christ. We commend to Thee all the interests of the kingdom of God, the church of Christ at home and abroad. May this be a day of progress and real advancement, and of great glory to Thy name!

Bless us in our meditation; shed light upon the sacred page; open our understandings; help us that we may see and understand the truth this evening, and to receive it in the love of it. For Thy name's sake, Amen.

The history of every movement, of every industrial and commercial revival, of every political reform, and of every religious awakening, properly understood and interpreted, is the history of a human personality. Back of all secondary matters, somewhere there is a human mind and will which is the human spring of the whole move-



FACULTY AND STUDENT BODY

ment. Men are not moved by abstract principles. Comparatively few are directed even by their judgments. Mere abstract principles have little influence until they are made flesh, until they become incarnate, until they are embodied and exemplified in a human personality. When God said, "Let us make man in our image, after our likeness", He proposed a far greater programme than when He brought order out of chaos, or limited the oceans, or piled the mountains, or hung in the heavens the sun and stars.

It would be contrary to His universal practice, to the rule which He everywhere observes, had He designed to save man by an institution, by an organization, by any system of abstract truth. But He has observed His usual plan, He has conformed to His universal law, in willing that man should be saved by a Man, even the Man Christ Jesus.

I refer you this evening to a very interesting page of history, which relates the story of an attractive and influential personality, who gathered about himself companies of men who, together with himself, became the instruments of the divine purpose. I refer to his story as illustrative of the still greater Person of Whom all the greatest of earth are but broken lights, and Who said of Himself, "And I, if I be lifted up from the earth, will draw all men unto me."

David had long been king in Jerusalem. It was supposed that his kingdom had been firmly established. His name had been held in honour, not only by his own people, but by the nations roundabout. Then rebellion broke out, and Absalom, his own son, turned traitor, and stole the hearts of the men of Israel, and brought about a great political revolution. He sent spies throughout all the land of Israel, ready to proclaim at a given signal, "Absalom reigneth in Hebron." There were multitudes of people who followed him, for he was an exceedingly attractive and magnetic man: "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him."

It is no wonder that when he set himself up to be a king, many rallied to his standard. Indeed, there were

so many that it really seemed as though the kingdom of David was to be utterly destroyed. News came to him day by day that the hearts of the men of Israel were after Absalom. One defection followed another until at last David decided to leave his capital city. He left with a faithful band with him. He went up Mount Olivet, as a Greater than he on a later date ascended the same mountain.

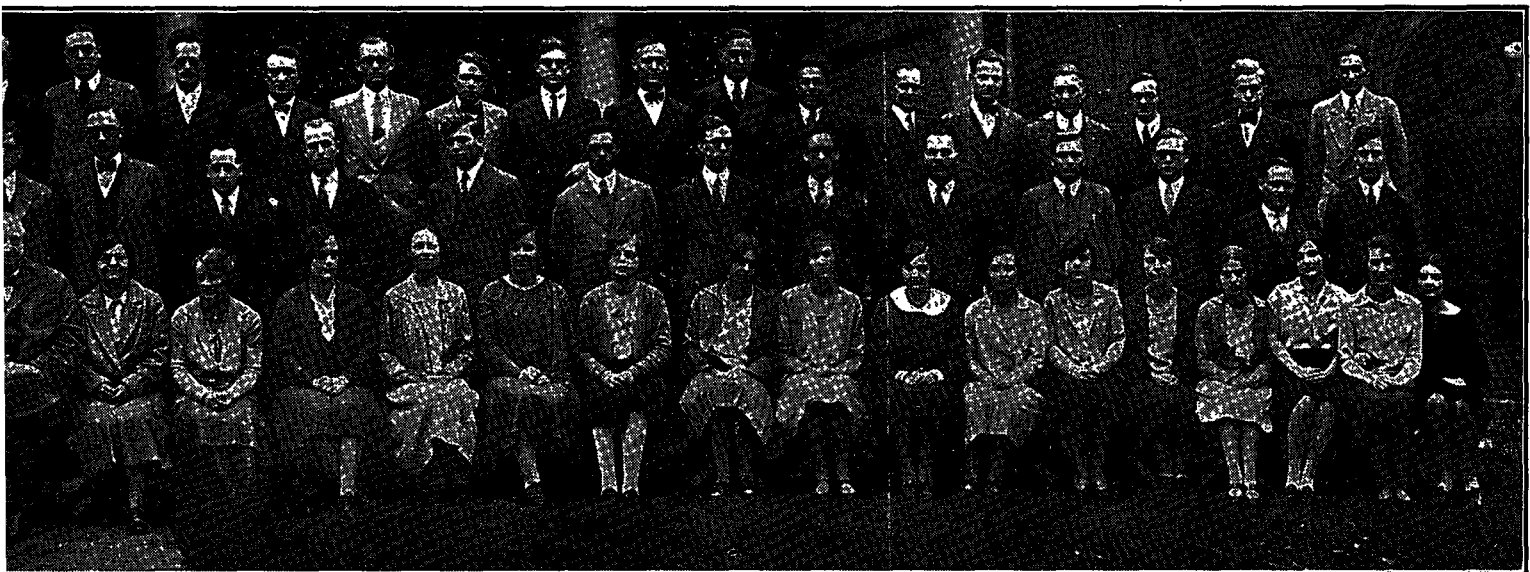
But he was not wholly forsaken. There were some who stood with him, and among them was a man called Ittai, who was not an Israelite, but a Gittite. When David saw him coming, generously he suggested that he should go with the multitude, follow the crowd. "Go back to the new king. It will pay you better than to follow me into the wilderness. You are a stranger and an exile. You came to me but yesterday. I should not expect much devotion from you. Go back," said the king, "to the city, and consider your own interests." But this splendid man replied, "As the Lord liveth and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or in life, even there also will thy servant be."

What is the secret of that declaration? What is the explanation of the marvellous power which, in that dark day and that black hour of sorrow and distress, enabled David to maintain his hold upon a stranger and an exile?

The story will very simply illustrate the attraction of great David's Greater Son, for He is always our Theme. Whatever the history, wherever we find the text, in this place we have but one Person to speak about, one Name to magnify, even the name that is above every name at which every knee shall bow. Thus, using this story as an illustration, I shall speak to you of *the persons He attracts*, and *the spirit He inspires*, and *the rewards He ultimately bestows*.

I.

WHAT SORT OF PERSONS DID DAVID ATTRACT TO HIMSELF? Absalom gathered many men of renown about him. There was one man called Ahithophel. He was the king's counsellor; Professor Ahithophel, if you please. I have no doubt he would have had all the degrees—had



NTO BAPTIST SEMINARY, 1930-31

they given degrees—that any man could obtain. Had he lived in our day, no doubt it would have taken a page or so to record his academic attainments. He was supposed to be so wise that his word was respected as that of a divine oracle. But wise and subtle as his mind was, he knew, as we colloquially say, “on which side his bread was buttered”; and when he saw the majority was with Absalom, Ahithophel was with the majority.

There are a great many people like that. They are always on the side of the majority. They have an uncanny instinct which directs them in the way of that which is popular and profitable. You may always depend upon it, that they will be on the side which will minister to their own interests. But, when the kingdom seemed to be crumbling, in that day of declension and of wholesale departure from the standard of the Lord's anointed, there were a few who found David's attraction greater than Absalom's.

I think there is a very interesting parallel to present-day conditions. I remember when it was a popular thing to preach the gospel. I am not very old, but I am old enough to remember when if a man denied the inspiration and authority of Scripture, he was a marked man. And if a man, at a ministerial association, called in question the deity of Christ, or any of the fundamentals of the faith, he was looked upon by his brethren as certainly an unusual character. But we have come to a day when it would almost seem, from outward appearances, that the kingdom of God was disintegrating. It would seem as though the majority were for Absalom instead of for David. Ahithophel has certainly gone the way of the majority. Professor Ahithophel, M.A., LL.D., D.C.L., D. Litt., and perhaps a Doctor of Divinity into the bargain!—when he takes a certain course, everybody will follow him.

Oh no! Not everybody! Here was a man who did not go—and, behold, he was a stranger. He was not an Israelite: he was a Gittite. *He was from an enemy country.* He came from the Philistine city of Gath, and from that company of people with whom David had had long war. He may have been a blood relation of Goliath of Gath, I do not know. But he was not an Israelite. He was by nature a stranger to the covenants of promise. He had not been brought up in the fear of Jehovah: he was an enemy naturally. Notwithstanding, David had won him.

David knew that he had few friends in Gath, for when Saul fell on Gilboa's mountain, David lamented over his friend and said, “Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.” He said in effect, “The Gittites will rejoice in bad news from Israel. Do not let them know it.” But here was a Gittite from Gath who was unaffected by the general trend of the times, and who was converted to David's cause. The one who might have been expected to be an enemy had become one of his fastest and most loyal friends.

What a marvellous power our Lord Jesus has of making foes into friends! Do you think for a moment that the kingdom of God depends upon the loyalty of Ahithophel? No! No! Were we all to turn traitor, He could raise up others better than we are. There were some proud people in the days of His flesh who said, “We have Abraham to our father. We are Abraham's seed.” But said He, “I say unto you, that God

is able of these stones to raise up children unto Abraham.” He built a race of one who was as good as dead, and He can do it all over again if He has to. I declare that my Lord Jesus has a way of capturing the hearts of His enemies, and converting them into friends.

What a wonderful story that is—I fear we sometimes miss the power of it by our very familiarity with it—when that man of fine intellect and of vast erudition, who was looked upon as a scholar of distinction, and as a religious leader of mark; who hated the very name of the Lord Jesus, who “breathed out threatenings and slaughter” like a beast of prey, and like one whose jaws were dripping with blood, and, thirsting for other prey, was on his way to Damascus. Everybody was afraid of him. But our David met him on the way and said, “Saul, where are you going? Do you know me?” Saul answered, “Who art thou, Lord?” “I am Jesus whom thou persecutest”—and all the enmity was gone. With one word from the Master, he fell on his face and said, “Lord, what wilt thou have me to do?” Very soon the news spread abroad that there was one who was now preaching the faith which once he destroyed.

Somebody has heard a few words over the radio this evening, and says, “I have no use for religion.” Do not turn off yet. I will tell you of Someone Who will not only make you have use for religion, but Who will make you religious, if you will listen. I received a letter last Monday from one who had been utterly irreligious, but who said: “For years I have been a wanderer—following Anarchism and Communism—but your words have convicted me, and to-night I throw away these devilish doctrines, and go on my knees.” He was an enemy, but was made a friend. The Lord Jesus has still the same power. He has but to speak a word, and the enmity, the natural enmity of our hearts, is slain; and we become new creatures in Christ.

Do not fear for the kingdom of God. Do not allow yourself to suppose for a moment that you are necessary to its ongoing. God could bury millions of people better than we have ever been—or ever will become—and strip Himself and begin all over again. He is dependent upon none of us, this sovereign Lord and King.

This Gittite *was a stranger.* He was a stranger to the habits of the country. He had no special love, I suppose, for the country. It was not his native land. He was out of his natural element altogether, away from home. He was a citizen of another country, but he said, “I am changing my citizenship. I am going to make the son of Jesse my king. Even if I am a Philistine by birth, and hail from the city of Gath, I am going to become an Israelite in spite of my natural predisposition in another direction.”

Somebody says, “I do not understand your religion.” I do not suppose you do! Another says, yonder in some place to which this message goes, “I have no interest in any kind of religion.” Perhaps you are like Clarence Darrow. I once had a long talk with him when, with the famous Tay Pay O'Connor, we sat on the deck of a liner and talked religion—all kinds of religion, but particularly, from my point of view, evangelical religion, the religion of Jesus Christ. Mr. Darrow said, “It is all bunk.” He used another term,

and said it was "dope". He said, "My wife takes it, and it seems to do her good. I have no objection to it for others, if they want it; but it is nothing to me but so much dope." Poor man! He did not know—as some others do not know, because you are strangers.

The gospel of the Lord Jesus Christ belongs to another realm of life altogether. The standards of the gospel are entirely different from those to which natural men are accustomed, and when they read some things in the Bible they say, "I never could conform myself to that. I do not like it. I do not like the manner of life the Bible prescribes. I should be as much out of place with that as if I were to go to Turkey and try to conform myself to the table manners of the Orientals."

Ah yes; but somehow or another those who do but meet with the Lord Jesus lose their strangerhood, and in but a little while it is said, "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." This King of Whom I speak will introduce you to a new order of life, to new principles of life, to secrets which are hidden from mortal man, even the sacred secrets, the wisdom of God, as the Bible says, "in a mysytery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." They were strangers, and they did not understand the King Who came from above. But to meet Him is to feel at home with Him at once, you cease to be a stranger. You will fall in love with Him, just as Ittai fell in love with David.

Then the king said to him, "You are not only a stranger, but *an exile*. You cannot go home. They do not want you in Gath. They know you have been with me, and your own case is prejudiced. You are an exile from your own country. Now where are you going? You have no home anywhere. You had better make the best of things, and go back to Jerusalem and join up with Absalom. Stay with the king." "Well", said Ittai, "I may be an exile, but I know where my home is; and my home is where my lord the king is. I covet no palace, I ask for no banqueting-table: I desire only the privilege of living in the presence of my lord the king."

There are some people here this evening who are tossed about,—

"..... tossed about

With many a conflict, many a doubt,
Fightings and fears within, without"—

that is as far as you have gone. You have not learned to say,

"O Lamb of God, I come."

Some man says, "I am weary of religion altogether. I have tried church after church. I have listened to preacher after preacher. I have read all about New Thought, and every other modern cult. I have sampled it all, and I have reacted against it all, and against religion in general." Where are you going, my friend? "I do not know. I am an exile. I have no home. I have no certain place of abode. I do not know which direction I am going. I am without

a compass. I grant you that I am in a strait betwixt two, or perhaps among a dozen interests. I only know that I have no citizenship anywhere in a spiritual sense." Just to know Jesus Christ is to settle all your difficulties. "But I must clearly understand everything before I come to Him, must I not?" No. I repeat it again,—

"Just as I am—though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come."

Your exile will be at an end if only you will come to Him.

I say, He has a way of captivating, and then capturing, the hearts of the exiles. He can make the man who thinks he has explored the utmost reaches of doubt and unbelief to be at home in the realm of faith, of religious certainty. He will be a Rock beneath your feet, and tell you where you belong, as did this king with Ittai.

There is another thing to be remembered, that he was *a man who was a comparatively new acquaintance*. Even though he had once been a stranger, an enemy, an exile, long acquaintance with the king might have bound him to him. "But," said the king, "mine own son Absalom has turned against me. Ahithophel has turned traitor. Many of the foremost leaders of state have gone over to the enemy. Some who fought with me in the early days of the establishment of the kingdom have forsaken me. You came to me, Ittai, but yesterday. You do not know me very well." Ittai said, "No; but I know you well enough to stay with you, even if I have but recently come. I am one of those who are going to abide, and in what place my lord the king shall be, whether in death or in life, even there also will thy servant be."

My dear friends, it is blessedly true that the more we know of this King of Whom I speak, the better we love him; the more experience we have of His faithfulness, the more implicitly are we enabled to trust Him. It is a glorious thing to see a man who has walked with God for half a century, or more; and perhaps while waxing weary in body, he yet becomes stronger and stronger in his faith, and is able to say with the Psalmist, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." You have looked upon these veterans of the faith, these patriarchs in Israel, and have said, "Oh, that I had had a long experience of divine faithfulness like that!" Our experiences enlarge and deepen and broaden and heighten with the passing of the years, but you do not need to know Jesus Christ very long to fall in love with Him. You have only to meet Him once. If you really see Him with the eye of faith, it is always love at first sight.

I have quoted it before, perhaps several times, but it comes to my mind now; let me repeat it. I do not know where I picked it up years ago, but it illustrates my thought:

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

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

Do you know, that one of these rejoicing believers who was baptized to-night entered this church last Sunday for the first time? She had never been inside the place before, but scarcely had she crossed the threshold when Jesus met her. She fell in love with Him, and He became her Saviour. She came but yesterday, but she said, like Ittai, "What place my Lord the King shall be, whether in death or in life, even there also will thy servant be."

What a look will do! What one glimpse of the face of Jesus will accomplish! There is nothing like it in the world. But He meets us, breaks our hearts, enters, takes possession, binds us to Him with bonds that no power on earth or in hell can sever. Though you come to Him to-night, though you trust Him even as I speak to you, you may become one of His most loyal servants; and be sure in your heart that there is no power in the universe that can separate you from the love of God which is in Christ Jesus our Lord.

I wonder *why Ittai was so attracted to David?* We read in the Scripture of another Gittite, who was a Levite. He was not a native Gittite, not a native of Gath. He had no kinship with the men of Ashdod, or of Askelon; but he was called a Gittite, perhaps because of some connection with the city, perhaps because of a temporary residence in Gath,—just as some of you are called Torontonians who were born in Ireland, or in Scotland. I wonder that either Scotland or Ireland has anyone left: they seem to have immigrated to Toronto! But you are Torontonians now.

This Levite was called a Gittite. He is famous in history for having entertained the ark of God. He was called Obed-edom. The ark of God was in the house of Obed-edom, and the Lord blessed the house of Obed-edom because of the ark. I wonder if Obed-edom had given a testimony while he was in Gath? I don't know. It is pure conjecture as to whether Ittai the Gittite had any connection with Obed-edom, or anybody who knew him; but David himself had been to Gath. David himself had been for a little while a Gittite, and it would have been unlike Israel's royal bard to have sojourned in the land of the Gittites, and to have failed to give his testimony for Jehovah. One reason for his being so bound to David may have been that it was through him he had learned of God, for he said, "As Jehovah liveth." David's God had become his God.

I was in an American city a few years ago, and I met a certain man who said, "I owe a debt of everlasting gratitude to a man in Toronto." I said, "Do you? Did you ever meet him?" "No. I do not know him, nor does he know me. But I am grateful to him every day." "Who is he?" I asked. "His name is Dr. Banting. My wife is a diabetic, and would have left me long ago if it had not been for his discovery. She is kept alive by insulin, and every time she takes it I feel in my heart a glow of deep gratitude to the man whose scientific research put at our disposal that which prolongs the life of one I love."

I wonder why David was so beloved of Ittai? I think Ittai would have said, "He opened a new world to me. He told me that the idols of the heathen are no gods. I learned from his lips that there was but one God, Jehovah, the Creator of heaven and earth; and I will never leave the man who told me how to trust God."

There is no way to God but through great David's Greater Son: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." We have a brother who comes to prayer-meeting who has a phrase that I have heard him use more than

once in his prayer. When speaking of the goodness of God he says, "We shall never cease to thank Thee." I am sure that those who know God through Christ, through all the endless ages of eternity will never cease to praise Him for that self-disclosure, for that unveiling of His lovely face, for that revelation of the divine glory which we have received through our adorable Lord. What a Saviour He is! How He wins us to Himself!

Are you proof against His attraction? Are you immune to His magnetism? Is there nothing in you at all to respond to His appeal? There is nothing in you until He puts it there. May He touch you by His Spirit! May He awaken you out of the darkness, if you do not know Him, to answer as did Saul of Tarsas, first, "Who art thou, Lord?" and then, "Lord, what wilt thou have me to do?"

II.

What sort of follower did Ittai make? WITH WHAT SPIRIT DID THIS GREAT LEADER INSPIRE HIM?

First of all, he was inspired with a *spirit of personal devotion to the king himself*. The king seemed to say to him, "Why, Ittai, I could have clothed you in scarlet yesterday. I could have heaped upon you rich treasures yesterday. But now I go whither I may out into the wilderness. I have no power just now to reward you. You will not follow me now, will you?" Said Ittai in effect, "I have not come to thee, O king, for any personal gain. I have come to thee for thyself alone. I do not care where you go, or how stripped you are of all wealth and honour. In what place my lord the king shall be, whether in death or in life, even there also will thy servant be."

Somebody might have said, "Other people are hailing Absalom as the king. He is a wonderful man—everybody says that. Have you seen him in his splendid robes? Does he not look like a king? He is glorious in apparel, in personal appearance." "Ah," Ittai would have said, "he may be to some people, but not to me, not to me. There is only one king for me." "But you must not be too narrow-minded! Ittai. Governments change, and thrones totter, and crowns fall; somebody else is king. Accommodate yourself to the changed situation, and follow after Absalom." "No! No! There is only one king for me. I am forever wedded to the person of David, and I will have no other. I do not care where he is, where he sits is the throne in my judgment; where he holds sway is the kingdom."

What a lot of nonsense we hear to-day! "It really does not make very much difference whether David or Absalom is king. It makes very little difference what you believe, so long as you believe something, and are perfectly sincere." It makes little difference whether you go east or west, as long as you get on the train and go somewhere! People talk folly when they discuss religion. There is a business man who is going to Montreal to-morrow, and he will go down to the station and buy a ticket for Montreal. He will enquire from what platform the train for Montreal leaves. He has more sense than to get on a train going to Chicago when he wants to go to Montreal. "But, man, it makes little difference where you go, north, south, east, or west, so long as you go somewhere!" "Do not talk folly to me. I am going to see a particular person in Montreal. I have an engagement there."

Yet that very man tonight, perhaps, has heard his pastor preach the old gospel, and has gone up to him and said, "Pastor, I did not think much of your sermon." "What was the matter?" "It was too narrow. You talk about some things as though they were finally settled. Nothing is settled"—not even the points of the compass! Is there no distinction between our Lord and others? Do not compare Him with others. Do not try to tell me that it makes little difference what religion you have, or whom you follow. Some of us have seen Jesus, and we know that He is the Lord's Anointed from all eternity, and we insist that no Absalom shall sit upon His throne, and no Absalom shall rob Him of His glory, and nobody shall enjoy His prerogatives. That is the spirit He inspires. When once we have seen Jesus, no one else will do. The bride of Christ has fallen in love with the divine Bridegroom, and He is so surpassingly beautiful, so altogether lovely, so infinitely glorious in His universal preeminence that she cannot tolerate the idea of anybody else's being mentioned in company with Him. He only shall be my Saviour." That is the spirit.

There was a *spirit of obedience*, for although David was not now upon the throne Ittai called him, "My lord the king." Nothing less than that. "I am not here merely as a follower who expects to get something out of my allegiance. I am here to obey thy will, my lord and king."

Poor Thomas was troubled with his doubts, but when he actually saw the risen Christ, and when He gave him the opportunity to put forth his hand and thrust it into His side, and his finger into the print of the nails, Thomas was never guilty of that vulgar touch. He fell prostrate before Him and said, "My Lord and my God."

Has He done that for you? Has He so filled your heart and your vision that from your horizon everything else is excluded, and you see Jesus only as your Lord and King? Others may regard Him as a Teacher only if they will, but we insist upon the absolute Lordship of Christ, upon the crown rights of our King; that to come under the blood means that you belong to Him, spirit, soul, and body; that you are to be separated unto Him for time and for eternity. I do not know any lesser salvation, and I will not preach it. So far as I understand it, receiving Christ means receiving a whole Christ, and to give ourselves without reserve to Him.

What a *spirit of heroism* David engendered. What a hero this man Ittai became. He became one of the "mighty men," helpers in the war. It takes something to be a Christian. It takes all the grace that God can give to say with Luther, "Here I stand, I can do no other. So help me, God." The spirit of God only can help you to stand like that. But that is what he did for Ittai, and when defections were multiplied, and the throngs melted away and left King David with but a handful of men, Ittai said, "If I am the only man left, what place my lord the king shall be, whether in death or in life, even there also will thy servant be."

III.

But is there anything in it? IS THERE ANY REWARD IN IT? Ah, yes. I know this, that when Ittai kept company with David, he kept company with a clean conscience at the same time. As he kept step with the king, and his little band—for it was a little band for a while—if you had said to him, "Ittai, where would you rather be, back yonder in Jerusalem with Absalom

and the multitude, amid all the plaudits of the crowd, or in company with your despised and rejected lord?" I am sure Ittai would have answered, "He is my world. As long as I have him, and am with him, I have no interest in Absalom or anybody else."

I do not envy the men who follow after Absalom. I do not envy the preacher who accommodates his message to the demands of the time. He may be popular; he may get the crowd; he may be invited to say grace at all the luncheons! What an honour! What a distinction! I used to be asked to say the blessing at banquets myself! That tinsel show! Surely a full-grown man, to say nothing of a Christian, ought to regard it all with the utmost contempt, and to put it under his feet as unworthy of his notice. I do not envy Ahithophel his companionship with Absalom.

I was at a great Convention once in the United States where were men who had stood in defense of the faith, and I saw a man whom I had seen stand against all opposition. Once he had appeared like the veritable rock of Gibraltar, challenging the foes of Christ, and declaring that he would stand to the death; yet I saw him capitulate, I saw him go over entirely to the enemy. I saw him on the platform before several thousands of people, consorting with men who deny the virgin birth of Christ, His Deity, His blood atonement, and every verity of the faith. As he rose to speak he was greeted with rounds of applause. I would rather give the last drop of my blood than deserve applause like that. I do not envy the companions of Ahithophel who vie with each other in lauding Absalom. Let me go with my David, if I have to go alone. If I can hear Him say, "Are you still with me?" I shall be satisfied.

I met a man one day who said, "Still preaching the gospel? Still preaching the old faith?" "Yes; thank God. I have not changed. I have not changed the multiplication table, have you?" There are some things that are true and fixed and final, among them the revelation of God in Christ. I am going to stand with Him,—what are you going to do?

You cannot do that and be alone, my dear friends. Do not be discouraged. Ittai had six hundred Gittites with him. Ittai had six hundred converts who stood like a rock for David because Ittai stood. I should like to believe I had helped somebody else to stand. I should like to be somebody else's backbone,—if he has none of his own. I told a brother here in my office once, "You are a lovely chap. I believe you love the Lord and the gospel, but I wish I could take you to the Mayo Clinic in Rochester." "What for," said he, "I am not sick." "I should like to have that place down your back opened up, where your backbone ought to be, and see if they could put one in! If you had one, you would be a fine fellow." Be somebody else's back-bone if he has none. Make a Gittite of somebody else. Stand for something. When people see you standing, they may stand, too. It is a great thing to be a stay and comfort to somebody else. That was a part of Ittai's reward.

Ittai obtained *honourable Promotion in the king's army*. He at last became commander of one-third of the army. The king put one-third of all his hosts under the hand of Ittai. He said, "I can trust him. He has been proved in the fire." He became a man of distinction in the service of the king.

Would you not like to have a commission from the Lord? Would you not like to be chosen of Him to further His purpose in the world? Saul of Tarsas an

enemy? He became, so to speak, generalissimo of the hosts of the Lord. So may we. There is plenty of room at the top. There is plenty of room to do something for the Lord.

Last of all, and in a word, *Ittai at last saw the king come home in triumph*. Absalom did not reign long. It was not very long before the forces of David and Absalom met, and Absalom was defeated. And David "bowed the heart of all the men of Judah", and they vied with each other to bring him back to his kingdom. At last he rode in triumph through the streets of Jerusalem, and everybody cried, "God, save the king."

We are on the winning side, my dear friends. Jesus Christ is coming again. He may come in reviving power. I trust we are praying for that. I trust He will come with a wave of spiritual blessing, sweeping away all doubt and unbelief and modern skepticism, bringing people back to the Word of God. If that does not come, the Lord Himself shall come; and which ever way it turns out it will be for the best. If, like Attai, we stand fast by the King, He has promised that whosoever giveth a cup of cold water in the name of a disciple shall not lose his reward.

Have you enlisted? Are you a Christian? Have you put Jesus Christ first,—before your church, your family, and every other consideration on earth? Is He all and in all to you? Can you say, "I do not know much about theology, nor very much about the Bible, but I do know enough about it to have found Christ, and I give myself to Him entirely; He is my Saviour and my Lord"? Then confess Him. Let everybody know on whose side you stand in these days of peril.

Oh, my radio hearers, do you love the Lord Jesus? Have you been washed in His blood? Have you put the crown upon His brow? Is He your Saviour? Is He your Lord and King? I beg of you to emulate the wisdom of this ancient Gittite, and make choice of the Lord's Anointed. Then all heaven will be on your side.

(Seven came forward in response to the invitation.)

SEMINARY PROSPECTUS

(Continued from page 7)

shall be exempted from the fourth quarter's examination.

Each student must maintain during the entire course a consistent Christian life, and show due qualification for graduation.

Special arrangements can be made with the Faculty by any student, missionary or minister, who desires the benefit of any particular subject or attendance for a limited period, and is not registered as a ministerial student.

Entrance Qualifications

The qualifications required for acceptance and registration of Baptist ministerial and missionary students beginning the four-year or the three-year course are as follows:

1. Evidence of conversion. 2. Membership in a Baptist Church. 3. General knowledge of Scripture.

4. Recommendation by the church of which the applicant is a member, or by two persons of recognized Christian standing, respecting his Christian character and ability as a speaker.

5. The educational standard shall be two years of High School or its equivalent, final decision in each case to be left to the Faculty. The great aim of the Seminary is to produce preachers and missionaries, and therefore its supreme concern is to be assured of a man's divine call to such work; but in order to have some kind of equal footing in beginning the regular courses, such an educational requirement seems advisable.

Students who lack this advantage need not on that account forego their Seminary course, for, to meet their needs, a special Preliminary year has been arranged. While

the minimum requirement is two years' High School, students who have had a full High School or a College course, will find themselves at a distinct advantage. Indeed, the better preparation a man brings to the Seminary, other things being equal, the more will he take away.

The two-year Bible Course is offered specially to those who, while not intending to enter the ministry or go to the mission field, wish better to equip themselves for Christian work as "lay" workers. Some who have elsewhere had training in Christian work will desire further study. Should they feel unable to enter the four-year or the three-year course, the Bible course should meet their requirement.

In all courses proper credit will be given for equivalent work done in other schools.

Fees

While there are no fees for tuition, a nominal registration fee of eight dollars is to be paid at the beginning of each year. To cover their cost, five dollars will be charged for each diploma, three dollars for each certificate.

Board

While the Seminary has no dormitory, the Secretary will assist students in finding rooms, with or without board, under suitable conditions and at reasonable prices.

Self-Help

The Seminary cannot guarantee to find employment for students. It will, however, do its utmost in that direction. In a large city like Toronto there are large stores where students often can obtain employment for part of a day, and the Seminary authorities will render the students every possible assistance in securing such positions. It must, however, be understood that employment cannot be guaranteed. So far as it is possible, preaching places will be found for students during the summer months, with suitable remuneration; and opportunities for occasional preaching, so far as is possible, will be provided also during the Seminary term.

The Seminary will be glad to hear from prospective students, when the fullest information will be cheerfully provided.

Courses Open to Women

The course outlined above may be taken by women who have consecrated their lives to missionary service. In addition to the academic course, the women are given training and experience in various lines of practical Christian service, such as personal evangelism, children's work, home visitation, hospital visitation, Bible School teaching, etc.

The Seminary officials will render the same assistance as to the men to secure employment when required.

Thorough Training

The earnest endeavour of every Seminary instructor is to do with all his might what his hand finds to do. Our aim is to provide a course of thorough training for ministers, missionaries, and Christian workers. Special stress will be laid in all classes on the use of our mother-tongue, in order that those who go out from us may think clearly, speak accurately, and preach forcefully.

CALENDAR 1931-1932

Sept. 24—Thursday, 2 p.m.	Registration of new Students
Sept. 28—Monday	Registration of former Students
Sept. 29—Tuesday, 8.30 a.m.	Lectures begin
October 2—Friday, 7.30 p.m.	Trustees and Faculty Reception for Students
October 8—Thursday	Fall Convocation
Nov. 14—Saturday	Lectures close for First Quarter
Nov. 16-21—Monday to Saturday ..	First Quarter Examinations
Nov. 23—Monday	Second Quarter begins
Dec. 18—Saturday	Lectures close for Christmas Vacation
Jan. 5—Monday	Lectures resumed
Jan. 23—Saturday	Lectures close for Second Quarter
Jan. 25-30—Monday to Saturday ..	Second Quarter Examinations
Feb. 1—Monday	Third Quarter begins
Mar. 20—Saturday	Lectures close for Third Quarter
Mar. 20-27—Monday to Saturday ..	Examinations for Third Quarter
Mar. 29—Monday	Fourth Quarter begins
May 15—Saturday	Lectures close
May 17-26—Monday to Wednesday ..	Examinations for Fourth Quarter
May 27—Thursday	Graduation Exercises

Baptist Bible Union Lesson Leaf

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No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 29

July 19th, 1931.

THIRD QUARTER.

THE SONG OF THE SAVED.

Lesson Text: Exodus, chapter 15.

Golden Text: "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him." (v. 2).

The song recorded in this chapter is worthy of study as an example of the oldest extant poetry in the world, and also as an inspired expression of praise unto God. Lessons may be learned from both lines of study, but the latter is more in conformity with our present purpose. No persons have more reason for rejoicing, or more right to singing, than those who, having been redeemed by the power of God, are living in the experience of His salvation. And the Israelites were in that position. The Lord had wrought marvellously on their behalf, in bringing them out from Egypt with a mighty hand, and delivering them from the power of the Egyptians at the Red Sea. Under the leadership of Moses therefore they raised their voices in praise to their great Deliverer.

The reason for the song is stated at its beginning: it was a song of praise unto the Lord, "for He hath triumphed gloriously: the horse and his rider hath he thrown into the sea", (v. 1). In this the glory is given unto God for the work of deliverance, in the realization that He had done the work. No share of the glory could be claimed by the Israelites inasmuch as the power manifested was so obviously divine. It was recognized as miraculous. God will not give His glory unto another, (Is. 42:8), and we should be most careful to give Him all the glory for work done, realizing that without Him we can do nothing, (John 15:5), content to receive the blessing, and remembering that it is only by His aid we are enabled to do anything in His name, (Phil. 4:13). The reason for the song pertains to the redemptive work of God wrought on Israel's behalf. And the children of God these days also have a song of redemption, (Rom. 15:9; Col. 3:16), and in eternity they will sing the song of Moses and the Lamb, (Rev. 15:3).

The nature of the song is evident in its opening words and succeeding sentences: "The Lord is my strength and song" it says, and "He is become my salvation", (v. 2). The Lord is the subject of the song, and recognition is given to His great work of redemption. Salvation has its source and power in Him, and all blessings come from Him, (Eph. 1:3). The thought of the singers is not so much on the blessing, as on the one who blesses. And we need to be very careful lest we think more of

the one than the other, for it would seem that in certain realms the people of God come perilously near putting the blessing before the Blessor. There are various kinds of songs in the world, but the one which should be on the lips of the saved person is that wherein the Lord is glorified. Such a song is acceptable unto Him, and brings blessing to singer and listener. A jazz song or even a sentimental ditty is not productive, either of glory to God, or spiritual benefit to men, and as saints of the Most High it is better that we confine ourselves to that which ministers to the welfare of the spiritual life, (Eph. 5:19).

The almighty power of God is extolled in the song. "The Lord is a man of war; the Lord is his name", (v. 3). As a man of war He can cast Pharaoh and his host into the sea, the depths covering them, and the whole company being drowned, (vs. 4, 5). The Lord has manifested Himself as a God of love, (John 3:16), but we do well to remember that on several occasions in the past He has visited men in judgment, (Gen. 7:21, 22; 19:28), and in the future He will judge the whole human family, (Matt. 25:31-46; Rev. 20:11-15). Warning based on this teaching should be given as all must meet God some day, and face Him either as Saviour or Judge.

The description of the manifestation of God's power continues in the reference to His right hand, which is said to have "become glorious in power", and "hath dashed in pieces the enemy", (v. 6). "And in the greatness of thine excellency Thou hast overthrown them that rose up against Thee: Thou sentest forth Thy wrath, which consumed them as stubble", (v. 7). This is a picturesque way of describing God's power. It is the portraying of the Infinite in the language of the finite. This is further seen in the reference to the blast of His nostrils, (v. 8), the blowing of His wind, (v. 10), and the stretching out of His right hand, (v. 12). The attitude of the enemy is well described in the words, "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them", (v. 9). In these words hatred of Israel is clearly manifest, and determined purpose to do them lasting injury; and no doubt such was the intention of the Egyptians, but God frustrated their purpose, and "they sank as lead in the mighty waters", (v. 10). In contrast to such judgment, the mercy of God is shown in relation to Israel. God led forth His people whom He had redeemed, and guided them in His strength unto His holy habitation, (v. 13). Note the nature of God's power as here manifested toward friend and foe, the terrible nature of His judgment, the weakness of man before Him, the wisdom and necessity of obedience unto Him, and the blessed privilege of singing His praises.

The effect upon the surrounding nations of the Lord's deliverance of Israel is then referred to: "The people shall hear", (v. 14). Such a great work could not be done without others hearing about it. When God has worked in a special manner, the world has heard

about it; see the scriptural incidents of the Old Testament, the gospels, and the Acts, and the revival experiences of the church since those early times. After hearing, the people would "be afraid" probably on account of the supernatural element in the event, and the possible consequences affecting them. Sorrow would come upon the inhabitants of Palestine, the dukes of Edom would be amazed, the men of Moab would tremble, and all the inhabitants of Canaan would melt away, (vs. 14-16). This is a somewhat graphic description of the consternation which would seize the surrounding nations when they heard of Israel's marvellous deliverance. The song ends with a statement concerning the entrance of Israel into the promised land, there worshipping God at His sanctuary, the Lord reigning for ever and ever, (vs. 17, 18). A restatement of the historical fact of Israel's deliverance follows, (v. 19), and an account of the responsive singing of the women led by Miriam closes the record of the song, (vs. 20, 21).

II. THE JOURNEY OF ISRAEL, (vs. 22-27).

After their deliverance at the Red Sea the Israelites proceeded on their journey toward Sinai, entering the wilderness of Shur, a name given to the tract of desert which separates Egypt from Palestine, "and they went three days in the wilderness and found no water", (v. 22). The typical lessons to be derived from the journeys of Israel are both interesting and profitable. The number three is typical of death. At the end of that period the water of the Israelites was exhausted, and they had to walk by faith. So must the Christian when he dies to the world. At Marah the water was bitter, and could not be partaken of until God had sweetened it, (vs. 23-25). Thank God for the sweetened bitter experiences of life. Note the murmuring against Moses, and the lack of faith which it manifests. How easily and quickly they seem to have forgotten the work of God in their behalf. When trouble came they murmured against their leader, forgetting that God was responsible for their condition, and human nature acts the same to-day, unless it is controlled by God. Note the Lord's gracious promise, and His designation of Himself as their healer, (v. 26), and the camp at Elim, (v. 27), typical of the rest by the tranquil waters enjoyed on the wilderness journey, and described by the psalmist, (Ps. 23:2).

REMEMBER!

The Union Treasury is in constant need of Funds. Send your contributions monthly, if possible, to the Union office.

The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

A Word of Appreciation From England.

An English reader of our Missionary Bulletin sends us the following:

"Hush, my soul, silence thy human reasonings and carnal complaints! This is Thy hand, O my God, and Thou, Lord, hast done it. Is it not by Thy permission, and for the spiritual humiliation of the Christian that the events of this world take place? Before Thy righteousness I desire to bow, trusting that Thou canst reverse these evils, if for our real and highest good, and believing that Thou art calling on us to cease from man and creature props, and to roll ourselves entirely and unreservedly on Thy Almighty Arm."

—From the life of Daniel Wilson.

The writer closes with this greeting, "Though sundered far, by faith we meet around one common mercy-seat." How we rejoice in the prayer helpers that the Lord has raised up for our Union, not only in our own country but across the seas. May He send us many more!

Western Pastors' and People's Conference.

This Conference met with the Chatham Regular Baptists on June 9th. Rev. F. W. Dyson, President of the Conference, brought a very practical and heart-searching message at the morning session, while in the afternoon Rev. C. E. Scott, of Courtright, gave an exposition on the Acts of the Apostles. All sessions were well attended, but in the evening the hall was practically filled to hear Rev. Jas. McGinlay, of London, who spoke on Psalm 104:26.

The next Conference is to be held in Wheatley on July 9th. Rev. W. N. Charlton will speak in the morning, Mr. George Pim, of Courtright, in the afternoon, and Rev. W. E. Atkinson will bring the evening message.

Bethany, Winnipeg.

Our readers will remember that Mr. Byron Welch, a graduate of Toronto Baptist Seminary, took up the pastorate of the Bethany Baptist Church, Winnipeg, shortly after the close of the Seminary term. We regret to report that after a short ministry here, Mr. Welch has suffered a severe breakdown in health, which will necessitate a year's rest. As soon as he is able, Mr. Welch will go to the B.C. Sanitarium. Pray that his recovery may be complete and that the work at Bethany may go on in spite of what appears to be a set-back.

Cannington and Sunderland.

Student Robert Brackstone of the Toronto Baptist Seminary has accepted a call to become pastor of these churches. Open air meetings have been started at Sunderland Saturday nights. At Pefferlaw, not far distant, Tuesday evening prayer meetings are carried on with increased interest and attendance. It is expected that work will be opened up at Pefferlaw in the near future.

Ambassador, Windsor.

At the Ambassador Baptist Church, Windsor, of which Rev. William Fraser is pastor, a meeting was held in the interests of the work of the Union on Thursday, June 25th. Rev. F. W. Dyson, of Essex, gave an account of the special Convention recently held in Toronto. Dr. O. L. Clark of the Toronto Baptist Seminary spoke of the ministry of the true prophet of God.

Kenora.

Tabernacle Baptist Church, Kenora, has experienced blessing from the Lord. Four have recently been baptized and several more are awaiting baptism. The

need of the north country is great and the opportunity for service among the Indians in the vicinity of Kenora is unlimited. One Indian woman has asked for baptism. This is the first evidence of a work of Grace among the Indian people and it is hoped that through this one many others may be reached.

Mount Pleasant Road, Toronto.

Mount Pleasant Road Baptist Church celebrated anniversary services on Sunday, June 14th. In the morning, Rev. David Alexander, of Waverley Road Baptist Church preached to a good congregation. An open session of the Bible School in the afternoon was addressed by Mr. O. L. Raymer, Superintendent of the Young People's Department of Jarvis Street Bible School. In the evening the Pastor, Rev. A. Thomson, spoke of the past, present and future of the church. He spoke of the opportunity that the church has in the vicinity, being the only Regular Baptist Testimony in that part of Toronto.

On Sunday, June 28th, Miss Marguerite Johnston, a student of the Toronto Baptist Seminary spoke to two of the Bible School classes, telling of her conversion and call to Africa. In the morning the Pastor spoke on Col. 2: 13-17. The sermon was inspiring and helpful, uplifting Christ. The prayer meetings at Mount Pleasant Road are well attended and open-air meetings are held on Saturday nights, with reinforcements from the Jarvis Street Junior Department.

The Bible School picnic was held on June 26th at Centre Island with an attendance of about two hundred.

LAST SUNDAY IN JARVIS STREET.

We had a good day, especially for the last Sunday in June. The attendance at Sunday School was something over a thousand. The Pastor preached morning and evening. Five were baptized at the evening service, and seven responded to the invitation following the sermon.

BLESSINGS BY RADIO.

Last week we published a letter from one whom God had restored through the message of June 21st. We have since received a further letter from the same brother. It shows that the gospel of Christ is not only the power of God unto salvation in the spiritual sense, but that when it actually brings men into right relationship to God, it relates them rightly to their families and to the state. Following is the letter:

"Dear Dr. Shields:

Toronto.

"I thank you for the copies of *Gospel Witness*. I could not get to any of your services yesterday. I heard your sermon last night, and when you mentioned the man who had got rid of Communism and Anarchism, I said, 'That's me, Lord'. It is a little over one week since I was under deep conviction through listening to you, and I want you to know that my whole being has changed—mental confusion gone, and the folly of trying to instal an economic system without God become apparent, and I have peace.

"The stamp on the letter I sent to you a week to-day was on a letter addressed to an office in this city. I had offered my services to the party for distributing of Red literature in this district. After my conviction I used the stamp on that letter for your letter, and the other letter was destroyed.

"I want to see you some time. I am without a church (nominally I am Roman Catholic). I would like to join your church. Thursday next I hope to be at your prayer meeting.

"Your sincerely,
" (Signed) _____"