

The Gospel Witness

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

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The Jarvis Street Pulpit

"MELODY IN THE HEART"

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

Preached in Jarvis Street Baptist Church, Toronto

"And when they had sung an hymn they went out into the Mount of Olives."

—Mark xiv. 26.

The Book of Psalms bears witness, that in the Old Testament, music had a large place in the worship of God. Of the priestly order of Levites many were regularly employed in the temple as singers. In the Apostolic Church, too, singing had a prominent place in the simpler worship of New Testament saints. But it is a remarkable fact that there is no evidence of music of any kind having been employed in the services conducted by Christ Himself. So far as I can recall, perhaps the only occasion, during His public ministry, when there was anything approaching song, was when He rode in triumph into Jerusalem, and "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest". But even that was rather a spontaneous outburst of popular applause, than formal singing.

Nor does it appear that audible music had any place in the private devotions of Jesus and His disciples when they were withdrawn from the multitude, and He taught them concerning the kingdom of heaven. Indeed, I think it is not too much to say, that the public ministry of Jesus was a songless ministry, save for the melody made in the heart unto the Lord.

This being the case, the text before us is the more remarkable. Why, after the long silence, did Jesus on this occasion teach His disciples to sing? What was there about this solemn service, when He took the bread and wine, and instituted the holy ordinance which we are to observe to-night, to inspire song? I think the answer is not far to seek: It is a workman's song when his work is nearly completed; it is a lover's song when his bride is nearly won.

I.

It was appropriate that "the last supper" should have

ended with a hymn, because IT SYMBOLIZED THE GREAT ATONEMENT.

"God is not the author of confusion, but of peace." Creation was heralded with music: "The morning stars sang together, and all the sons of God shouted for joy." And where God holds undisputed sway, the original harmony is undisturbed. The divinity of music appears in all God's works. There is a music of shape and proportion, a harmony of colour as well as of sound. There is music in the heavens above you; there is music in the beautiful world about you; in the melody of birds, in the proportion and perspective of the hills, in the colour of the flowers, in the lithe and graceful flight of the hind of the forest, and in the merry laughter of little children at their play. The Divine passion for rhythm and consonance is evidenced in the poetry and purling joyousness of a mountain stream; in the majestic fortissimo of a mighty cataract; in the deep and resistless flow of some great river; and in the thunderous diapason of the ocean wave.

But these material witnesses all speak of the deep and undisturbed repose of Deity Who sovereignly dwells in a realm of undiscordant spiritual harmony; and from Whose holy hand the beauty of the created order came. And yet from one part of His creation an attempt was made to drive Him. This planet became discordant. It was the one instrument in the universal orchestra which was out of tune with that absolute pitch with which the rest of the universe is in accord, and which was ever out of tune with the Conductor's baton. The "Vox Humana" was the one stop in the organ which spoiled the universal music, which made only discordant response to the touch of the Divine Organist's fingers.

And it was to re-tune this world to the Creator's will and purpose that Jesus came. Do you wonder that He did not sing aloud at His work? "God was in Christ reconciling the world unto Himself." But when His work was

nearly done; when He was about to report to His Father, "I have finished the work which Thou gavest Me to do"; and to cry in the hearing of the universe, "It is finished!" He took the bread and wine, and said they were symbols of His broken body, and His shed blood by which sin's discord was removed, and said to His disciples, "Now, you may sing."

And from then until now it has always been fitting to sing when these precious symbols were before the believer. This is our only hope of finding ourselves in harmony with God, and with all things that are beautiful and holy.

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear.
With confidence I now draw nigh,
And 'Father, Abba, Father,' cry."

II.

A second reason for the appropriateness of music as an accompaniment of the Supper is this, ITS SYMBOLS SUMMARIZE THE PRINCIPLES OF THE GREAT HARMONIZER.

There are many discordant elements in human life. The ancient "enmity" existing between Jew and Gentile was but typical of many a "middle wall of partition" which separates men from each other, making many of them enemies who ought to be friends. There are walls of partition which separate nations, and "enmity" which is concentered in crushing burdens of armaments which make life a bitter bondage to the nations which carry them. And there are other walls of partition which divide men of the same race and language from each other; there are social distinctions, and commercial and industrial barriers, which make men rivals who ought to be each other's servants. Then, too, there is that large class of men and women who are at war with society everywhere, who come under the condemnation of human law and government; the clank of whose penal chains must ever spoil the music of human life. And, coming nearer home, even in the home-life itself, there is sometimes friction. The house is divided against itself, and the members of the family are not in harmony with each other. Or, to make the application still more personal, we are sometimes at war with ourselves, with our circumstances, and with our own sense of what is right.

And all these warring elements are but symptomatic of an individual, rebellious, attitude of mind. The fact is, we are, by nature, at war with God and the truth. If anyone refuses to sing in the choir it is no new thing. We all have done it.

But who is going to restore harmony, and by what means is it to be done? How is peace to be brought to the individual heart, to the home, to society at large, and among all the nations of the world? Is there any way, and any power by which these opposing elements in human life can be reconciled, by which there can be made of twain "one new man, so making peace"? There is but one answer, that the only gospel for an inharmonious world, is this: "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and

that He might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh."

And on "the same night in which He was betrayed" did not Jesus, to Whom the future was ever present, like John on a later day, "behold, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb"? And did not Jesus, when He took the bread and wine and gave them to His disciples, mean them to understand, "These elements symbolize and summarize the glad tidings, the Gospel of My grace, that I died for the ungodly, the just for the unjust, to bring them to God"? And think you, will my imagination take too great a liberty, if I imagine our Lord making His disciples dimly to understand the appropriateness of music, saying, "As I approach the cross, even now I hear a mighty hymn of praise sung by a choir of ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I hear saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever"? Was it not in anticipation of that universal chorus in praise of Him who sitteth upon the throne, and of the Lamb, that Jesus led His disciples to sing an hymn ere they went out into the Mount of Olives? And we do well, when we also have partaken of those elements which so beautifully symbolize and summarize this Gospel of divine harmony, to sing,

"Pity the nations, O our God,
Constrain the earth to come;
Send Thy victorious word abroad,
And bring the strangers home."

III.

But I must mention a third reason for singing at the Supper: IT PROCLAIMED THE DIVINE MASTERPIECE SET IN A MINOR KEY.

He is a true musician who can turn a discord to account, and make it enhance his music. And that is just what Jesus did. He maketh even the wrath of man to praise Him. The sin which, by itself considered, is but a blatant discord, in relation to His grace, becomes a dissonance which gives effect to the smoothly articulated tones of creation's measured music. And of all music, there is none so sweet as the song of redemption, albeit, there is in it the agony of the garden and the death-cry of the Cross. And in heaven itself all lesser harmonies are merged in the glorious oratorio of Moses and the Lamb. Is it any wonder that this great Master of spiritual harmonies bade His disciples sing an hymn as they rose from that feast of love, ere He went out into the Mount of Olives to score the sweetest and most difficult strain in all His great masterpiece, "Thy will be done!"?

And by the transforming power of that which the bread and wine symbolize, Love's sacrifice upon the Cross, even these once-discordant hearts of ours are made to sing His praise. Like some choice old violin which seems to have

stored within the fibre of its wood the exquisite melodies wakened from its strings by a master hand; so grace creates in us a capacity for divine melodies, for songs in the night, as we, too; go out into our Mount of Olives with its agonizing prayer, and subsequent crucifixion, and ultimate resurrection.

In this attitude I trust we shall come again to the table of the Lord to-night; with hearts made new by grace and filled with gratitude and praise. And even though Olivet be in prospect for some of us, let not the darkness silence our songs. We can at least come singing,

“Though dim as yet in tint and line,
We trace Thy picture’s wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice,
Thy will be done!

“And if, in our unworthiness
Thy sacrificial wine we press;
If from Thy ordeal’s heated bars
Our feet are seamed with crimson scars,
Thy will be done!

“If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by Thee, our present pain,
Be Liberty’s eternal gain,
Thy will be done!

“Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!”

PAGAN CHRISTIANITY

There have been, are, and until Christ comes, will be two religions in this world—the revelation of God and the evolution of men, Christianity and paganism. Strange to say, however—or is it strange?—attempts have been made from time to time to fuse the two. Most outstanding as an example is the Roman Catholic Church, an apostasy hoary with age. In these modern times, not unlike ancient ones, the results have been “Modernism” and various “modern” cults. We hold that these “modern” religions are mixtures of various elements of paganism with Christianity; hence the title—“Pagan Christianity”.

Modernism’s emphasis upon divine immanence without divine transcendence comes dangerously near the pantheism underlying Hinduism. Its aversion to metaphysics reminds one of Buddha’s attitude; its personal ethics and social service, without the supernatural, recall the agnosticism of Confucius; and the behaviourism toward which its philosophy tends reverts to the “bundle” psychology of the Sakya sage. Mrs. Eddy’s “allness of Soul” is found among India’s philosophers, and her “Glory be to Mind” might have been ascribed to Gautama. The “prophet” Joseph Smith was, in many ways, Mohammed again. Other “heathen” contacts will occur to the reader. They all confirm the words of inspiration: “They are of the world: therefore speak they of the world, and the world heareth them” (I John 4:5).

Paganism, ancient or modern, foreign or home, has its absurd side. What things look well in Aesop’s fables or with a sleight-of-hand artist are made religions. Barnum saw that the people wanted to be fooled, and he fooled them and called it a circus; but here lie-fanciers call it piety!

“There are scarcely any limits to the confusion of religious discussion at the present day” (J. G. Machen, *The Virgin Birth of Christ*, p. 387). The religious “liberal” movements throughout the world claim perhaps twenty-five million (Dr. Louis Cornish, in a sermon at the First Unitarian Church, Toronto, September 25, 1932); and they say that they know the future is with them. For them “the Old Testament is sundered from the New. No wonder that under the doctrine of naturalistic uniformitarianism the New Testament, bereft of miracle and no longer heir of prophecy, is found to be but a shrivelled remnant of the Jewish faith. No wonder that this outcropping of Jewish Modernism, speaking in terms of a lofty thought and an emotional philosophy of love, feels

no need of a Divine Saviour, repudiates the expiation of sin, and putting the cross of individual self-sacrifice in place of the one to which was nailed the suffering Saviour of the world, parades ‘salvation by character’ as the be-all and end-all of the new Christianity” (F. L. Patton, *Fundamental Christianity*, p. 172). No wonder atheists “welcome the aid of the Modernists and pledge them our fullest co-operation in ridding the world of Fundamentalism—or any serious acceptance of Christian theology” (quoted in *The Evangelical Quarterly*, Vol. 4, No. 4, p. 367). All countries are affected, for through the “open door” of the mission fields the devil is sending “all the deadly poison of perverted religions and all the subtle falacies of modern cults” (R. H. Glover, *The Progress of World-Wide Missions*, p. 362).

The confusion of these cults, we say, is everywhere. A friend in New Zealand in both of two charges had to contend with Russellism, Seventh-Day Adventism, Pentecostalism, and Modernism. Our boasted enlightenment has failed to make many sufficiently incredulous of frauds, religious and otherwise. Benito Mussolini says, “The propensity of modern men to believe is almost beyond belief” (reported by Emil Ludwig in *The New York American*, January 1, 1933). Such credulity, alas! often afflicts those who pretend to the highest spirituality, for example, the Pentecostalists. True, most of their statement of faith is sound, but their excesses are characterized by other than the “sound-mindedness” that Scripture strongly enjoins. Most of these men are evangelicals—with a plus—but it is just that “plus” which is all the trouble. The larger part of the statement of faith of Seventh-Day Adventists is also evangelical.

Let us fear neither Modernism nor modern cults, for, as Chrysostom long ago reminded us, “The truth has enough and greatly to spare.” Let us exercise ourselves “for the discernment of both good and evil” (Hebrews 5:14).—W. G. B.

36,500,000

Statistics—how dry they are without plenty of imagination!—say that there are thirty-six and a half million Sunday school teachers, scholars and Bible class members scattered among over one hundred nations. What a work! What an opportunity for Satan to spread Modernism, or for faithful Christians to uplift Christ crucified!

WHAT CAN I PUT INTO THE SEMINARY?

A representative of our Union was meeting with a certain Baptist Church on the occasion when they were discussing whether or not they would join with our forces. One rose and asked, "What do we get out of this Union?" Our representative very wisely replied: "It is not a question of what you can get out of it: it is a matter of what you can put into it."

In speaking of Toronto Baptist Seminary we should like to emphasize what our friends and helpers can put into it. In time, the world will have many more ministers and missionaries of the faith of the gospel from the Seminary, but in order to that end we need yet much more to be put into the Seminary. We list herewith things which you could do for our school:

1. Find out about it. Read our literature; have a copy of the *Prospectus*. When you can, come and visit us. Talk with our students and representatives, that you may clearly understand just what we are trying to do.

2. Pray for us, privately and publicly, constantly and earnestly. Ask God that there may come to us the right type of men and women for training, and that those whom He has not called may be kept away. Beseech Him further to grant grace to those who teach, that those who hear may grasp the great principles of divine revelation. Ask, too, that those who study may have minds receptive, and ears to "hear what God the Lord will say".

3. Talk about us. Where you know of young people who are thinking of Christian training, recommend the Seminary. Where you have influence with those who could give, seek to turn contributions our way.

4. Help us maintain our dining-room. Each day at noon the students are provided with a bountiful, though plain, meal. Those who can, are expected to pay; but those who cannot, are even more welcome than those who can! The poverty of many of our men and women is distressing indeed. A popular magazine carries an article on, "Going to School on Nothing." Well, that is exactly what many of our students do. Here is a man, for instance, who was sent out for the summer to work on a mission field where he was provided with room and board, and where it was his privilege to preach the gospel. When the summer was over, however, he had no money; but back he came to school, and by some means or other, he scraped through another year. Now he is out preaching again, and another year he will be faced with the same problem. No wonder some students say, "This noon-day meal is a life-saver."

The ladies of our churches can help by providing fruit and pickles, farmers can send vegetables. A miller last year sent us a bag of flour—and the cook reported that the very good biscuits were made from it.

5. Give us money for student maintenance. The Union, because of other demands, is unable to contribute one cent toward student labour for the summer. A number of pastors and churches have sent us funds to maintain our thirteen men who are on full-time summer work—but still more is needed.

6. We mention next, and this we would emphasize, that most of our readers can donate something, some less and some more, toward the general upkeep of the school. To this end we need about \$15,000.00 a year. Funds for student help and summer service are needed; but the need

for them, while certainly appealing, is small in comparison with our greatest financial need. Doubtless someone who reads these lines could endow a Chair. The lectureship of a part-time instructor could be so endowed for \$10,000.00; that for a full-time teacher would be proportionate.

7. Make your will; or, if it is made, add the following codicil: "I give, devise, and bequeath, to Toronto Baptist Seminary the sum of \$" This school guarantees that the money so given will be used exclusively for the propagation of the principles of evangelical faith. Money could not be better invested than in educating ministers for the villages, towns and cities of Ontario and the other provinces of Canada; the equipping of those who will some day join the utterly inadequate forces which are now seeking to present the gospel to the two million French of this Dominion of ours, and sending forth properly trained young men and women to the ends of the earth.—W. G. B.

BUILDING A CHURCH

Pastor H. H. Chipchase is one of the most enthusiastic workers whom it has been our privilege to meet. The intensity of his interest in the gospel work which he is doing on the Guelph Road, at the edge of the city of Guelph, Ontario, and the unwavering character of his constant effort there, in spite of all opposition and discouragement, is certainly due to the grace of God in a life devoted to the winning of men and women to Jesus Christ, and the establishment of a New Testament Church.

As WITNESS readers will remember this pastor led his few church members in a campaign for a new building, since the one they were using was utterly inadequate for church services, and especially for the Bible School. Most of the building is now complete; were funds in hand, the whole would be quickly finished. But while this edifice is being raised, Pastor Chipchase must be supported. Those who know his affairs assure us that he has made—and is now making—the utmost self-sacrifice. Because of other demands, the Union of Regular Baptist Churches has been unable to allow this field a regular grant. All that Mr. Chipchase receives for the maintenance of himself, his wife and baby, beyond the very small collections at the church, is donated through the office of THE GOSPEL WITNESS. There are some who have so taken this work to heart as to give a regular contribution toward the pastor's support. Others have sent occasional gifts. But more is needed—and that urgently. Mr. Chipchase preaches to a large congregation as congregations go these days, especially in a community like his. But most of the people are not yet Baptists, and anyway they are among the great host that the depression has put out of employment. Let those who can help, do so—and at once—that this work may not be hindered.

The Hospital Quartette

Throughout the summer the work of our mixed quartette who minister each Sunday morning in Toronto General Hospital, is continuing. Hymns, Scripture, and gospel appeals, are given in different wards; thus the good seed of the Kingdom is sown in many hearts that are ready to listen.

NEWS, VIEWS AND CUES

W. Gordon Brown

OUR PASTOR

All members of Jarvis Street Church firmly believe that they have the greatest Pastor in the world, and many who are not members join with them in the opinion that that Pastor is the greatest preacher also. An American brother, visiting our service last Thursday evening, said, "He is the greatest preacher in the country—and by country I mean yours and ours." No wonder we heard another man remark, as he got some back copies of THE GOSPEL WITNESS, which, by change of address, he had missed, "I cannot get along without it."

Let us here again remind WITNESS readers that upon change of address they should immediately notify our office so that their copies may reach them in the usual time.

OUR BUSINESS

The word "business" is derived from "busy"; and those who are really occupied with "the King's business" are busy indeed. Much that is done in the name of the Lord is busyness rather than business, but in this church our supreme concern is that the real work of the Kingdom should be done. This is true even in the summertime; when many churches are entirely closed, or open for one service in this week, Jarvis Street Church maintains its regular programme—and adds other features, such as open air meetings Saturday night, and the great service in the open air pulpit at the rear of the church after the regular evening service on Sunday night. We have been amazed at the way our people attend conference and prayer meetings and services on Sunday, in spite of the oppressively hot weather which has all but scorched us lately.

With a church of many interests the budget must be large—and ours is. Things which, by Jarvis Street, are done as mere sidelines, in other places would be made a separate business. This paper is an example. But though our interests be many, they are all missionary in character. For direct missionary work we should probably name our radio ministry first. The Sunday evening service is broadcast from seven to nine o'clock Eastern Daylight-saving Time. It goes into hundreds and thousands of homes, hospitals, restaurants, places of amusement, garages, and even automobiles. The other day we heard of a Christian woman who, with her husband, attended the Salvation Army when they lived near a corps, but who is now stricken with a fatal disease to which she must some day succumb. One of the brightest spots in this life overcast by suffering and death is the regular Sunday evening broadcast from Jarvis Street Church.

Another friend of our work regularly drives Sunday evenings a distance of some eighty miles. In his car he has a receiving set, and the miles which might otherwise be weary, are made refreshing by the reception of our gospel service.

Once again we appeal for support for this missionary work. For it to continue we must have a sufficient income. Write the letter now which you were going to write last week, and do not forget to enclose that contribution which you made up your mind weeks ago to send. Why not make your gifts regular, pledging us your continued support, and thus having a constant part in this that we believe to be a great gospel service?

MODERNISM IN CHINA

Discussing missions in China with a missionary returned therefrom, we were distressed to hear once again of the unbelief propagated among a nation that is largely heathen by those who go to them as Christian missionaries. Chinese students who return from a certain well-known university in the capital of one of China's populous provinces say, "Oh, Dr. So-and-So is no Christian!" So blatant is the skepticism, so strong is the apparent affinity for the teachings of Confucius, Buddha, and others, that even the heathen fail to see any real difference between those who have come to teach them, and themselves. Surely it is time for all those who believe that Jesus Christ is the only Way to God to sever all connections with such unbelief in any and all denominations.

THE NECESSITY OF CONTROVERSY

"Controversy cannot always be avoided. It is sometimes a duty. Much of the preaching of Jesus and Paul was controversial. There is a time to fight as well as a time to refrain from fighting. Whenever an assault is made upon the church of the living God, the pillar and ground of the truth, it is our duty to repel the attack. The best way to strengthen the things that remain is to attack the things that resist.

"To contend earnestly is not to contend bitterly with blind, acrimonious intolerance. Contention may be none the less earnest and successful because conducted with broad and liberal charity. According to the Revised Version, the faith that is to be contended for has been delivered unto the saints 'once for all'. The saints are therefore responsible for its safe-keeping and propagation.

"These two duties act and react upon each other, so that our continuance in the faith may be our most successful contention for it."—Rev. F. W. Farr, S.T.D., in *China's Millions*.

SEMINARY SUMMER SERVICE

Bowmanville

By the front page of the Bowmanville newspaper last week, citizens were informed that "cottage prayer, praise, and preaching services have been held in Bowmanville already this summer", and services were announced thereafter for Sunday, Monday, Tuesday, and Friday. "V. Pennanen, student of Toronto Baptist Seminary, in Bowmanville, conducts all these services." In addition to these cottage meetings, Mr. Pennanen has done much personal work in visitation from house to house, distributing tracts and engaging people in religious conversation, so witnessing to the power of Christ.

Bobcaygeon Camp

Last Saturday five leaders and twenty-two boys between twelve and nineteen years of age returned from an unusual camp outing at Bobcaygeon, led by Messrs. Bernard Jeffery (graduate of 1931), James Forrester; and drawn from Toronto, Hamilton, Brantford, Kitchener, and Lindsay. This camp was run on strictly spiritual lines, with co-operation of the Bobcaygeon Baptist Church, Rev. M. Gillion, pastor. We rejoice to report that seven of the lads professed conversion.

Westport, Ont.

Some of our graduates are certainly placed in difficult fields. Pastor H. G. Hindry describes Westport in these terms: "This is a small community of some eight hundred souls served by six churches. One of these is Catholic and claims half of our population, while the five Protestant churches wage bitter warfare for the guardianship of the remaining people. There is the surrounding country which presents a fair opportunity, but there again are the warring factions. Baptist prejudice and such fanatical sects as 'Holiness', Hornerites, with a slight mixture of Pentecostalism, which groups have gained certain popularity through their camp-meetings, and tend to create dissatisfaction", form a strong opposition to a sane and sound Bible ministry.

Noranda, P.Q.

The papers say that prospectors are rushing to the Noranda region and a great influx of men are there seeking gold. "Within an area of twenty townships in the Rouyn mining district 2,423 claims have been recorded since the first of the year, as compared with 993 claims recorded for a like period in 1932" (*Globe*).

This will remind Regular Baptists that we have two missionaries in Noranda, Rev. W. J. S. and W. J. Wellington, and a summer-student, Mr. L. D. MacAsh, in the near-by—or is it very near?—new settlement of Pascalis. But what are these three men among so many over such a wide territory? Pray that through them many may find the Gold of the Gospel, the standard that never changes, the value that is eternal.

OUR KAKIAK DISCUSSES OUR SCHOOL

("Kakia" is "school" for head boy. The student body of Toronto Baptist Seminary, before the close of last term, elected as their President, Mr. Duncan Macgregor, who plans to return for his fourth year. The following article gives Seminary ideals from the student's point of view; it tells the story from the inside.—W. G. B.)

There are many people who read all that is written about Toronto Baptist Seminary. They are interested in it, some because they seek a place in which to study, and others because they desire to support such an institution. This article, written from the standpoint of one taking the course, will, we trust, help you to decide your problem if you belong to the first class or, in the other instance, increase your interest and gain your support of such a worthy cause. If you read as a prospective student, then you no doubt wish to find out what the Seminary offers. This we shall tell you by dealing with the subject under three divisions, namely, educational, social, and spiritual.

EDUCATIONAL

Toronto Baptist Seminary exists for the training of young men and women for the ministry. The courses are outlined to give to all a thorough education. Such is the education offered, and such is given. Graduates the world over testify to this, students agree to it, and all who visit the Seminary must acknowledge it.

How could it be otherwise? The Faculty is composed of men and women who know their work—and who know how to make others work—who not only know their work, but love it. Added to this is a loyalty and devotion to Jesus Christ, which increases their desire to teach others the things of God. Come to the class-room. What is the subject? It matters not, for in all God and His Word are honoured, and Jesus Christ is magnified. Whether it be Greek, Hebrew, Latin, English, Church History, or any of the biblical subjects, the professors seek to promote the interests of Christ, and the glory of God, to make us "able ministers of the new covenant".

Moreover, the education is thorough, not only because we are thoroughly taught by a thoroughly competent Faculty, but also because the course includes all the necessary subjects for the preparing of ministers and missionaries. No subject on the curriculum is unimportant: all are necessary.

If there be any doubt in your mind as to the standard of our school, compare it with others. What do you find? You find that our standard of education surpasses most, and equals others. It is a high standard, but not too high for those who would properly fit themselves for their task. It is a standard worthy of the efforts of all who have been called to such a high and holy calling. Were it to any profit, the various subjects could be discussed, but this has been done for us in the *Prospectus*, each professor dealing with his own subject. Suffice it to say that the subjects there outlined are ably and interestingly taught. Thus do we confidently affirm that to all who will work, Toronto Baptist Seminary offers a thorough education and training.

SOCIAL

It must be admitted at the beginning that the Seminary does not cater to the social side of a student's life in the way some schools do. We admit that, and rejoice in it. If you desire the social functions of most of the schools of to-day, then do not come to the Seminary. But if you desire true Christian fellowship with those whose interest is the furtherance of the gospel of Jesus Christ, then come!

What could be sweeter than our fellowship together? For ours is a spiritual fellowship. In the classes we enjoy the fellowship; out of classes we are happy as we talk or study with each other; and then when we gather as one family in the dining-room for our noonday meal, no more happy people can be found. Then, too, there is the Literary Society, which holds its meetings at regular intervals throughout the term. These are social gatherings, and yet they are helpful, both educationally and spiritually. Nothing more need be said when we state that already many of the students are anxiously awaiting the opening day of next term. To quote from one who wrote during the first week of July: "I am anxiously, though patiently, awaiting for the opening of the Seminary, and for the fellowship of the students." This is proof that even socially the Seminary is on a par with other institutions of its kind.

SPIRITUAL

No claim was ever made that the Seminary could or would maintain one's spiritual life. It cannot! A man will be

spiritual only in accordance with the time and effort he devotes to the cultivation of his soul. So we say that the Seminary cannot do for the students what they must do for themselves. Yet how much aid a student receives in the cultivation of his spiritual life! There is the daily chapel service, in which we have experienced showers of blessing; there are the class prayer-meetings; there is the Faculty who, by word of mouth and example, create in the hearts of all a desire to "live godly in Christ Jesus"; there is the great privilege of attending Jarvis Street Church, and of listening to the teaching and preaching of our President, Dr. T. T. Shields; and there are also many opportunities to exercise our souls in the giving out of God's Word. A course at the Seminary will

serve to deepen a student's faith in God's Word, and will create in him a desire to follow Christ, and a passion for the souls of perishing mankind.

Thus we see that Toronto Baptist Seminary gives to its students a thorough training, happy Christian fellowship, and many aids to the deepening and developing of Christian life and character. Do you seek such a school? Then come! You will not be disappointed. Is such a school not worthy of your support? Will you not pray more earnestly for it, and support it more liberally with your gifts?

DUNCAN MACGREGOR

Applications

We have heard, directly or indirectly, of a number of men and women who are planning to enter the Seminary this fall. New students are asked to be present September 21st at 2 p.m. Those planning to attend should file their applications at once. Early application assures better arrangements.

The Seminary Four

The Seminary Four last week held special meetings with Pastor R. E. J. Brackstone (graduate of 1933) in the Sunderland Church. Pastor John Cunningham of Scotch Line Church (class of 1934) was the special preacher. Attendance increased from night to night; real interest was manifested; and some took a fresh stand in the Christian life.

Beginning last Sunday, and continuing through to August 18th, the Four are working with Pastor Bernard Jeffery (graduate of 1931), at East York Regular Baptist Mission.

THE FORCE OF FACTS

The following figures speak for themselves. They give, in brief, a record of our Seminary:

Years of service	6½
Total (day) Registrations	468
Registrations Last Term	55
Former Students in Service:	
Home (Full-Time)	40
(Part-Time)	15
Foreign	15
Men in Full-Time Service	
(Summer only)	13
	— 83

Let the facts speak for themselves. We ask for prayer, gifts, and bequests. Insert the following in your will: "I give, bequeath, and devise, to Toronto Baptist Seminary, the sum of \$....."

Whole Bible Course Lesson Leaf

Vol. 8

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 34

August 20th, 1933

THIRD QUARTER

ABSALOM'S CONSPIRACY AND DEATH

Lesson Text: II. Samuel, chapters 15 to 18.

Golden Text: "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"—II Samuel 18:33.

DAILY BIBLE READINGS:

Monday—Proverbs 17:1-17.

Tuesday—Proverbs 19:1-9.

Wednesday—Luke 20:9-18.

Thursday—John 18:33-40.

Friday—Matthew 26:1-16.

Saturday—Matthew 26:30-45.

I. THE CONSPIRACY OF ABSALOM (15:1-12).

In the experience of each of us trouble forms a part, but few of us can claim to have had as much of it as David. He was beset more or less with it all his life. He had to contend with it before coming to the throne; then it found him in his domestic establishment after his exaltation thereto; and later he was called to face it in the nation, in the shape of civil war. Just how far David was to blame for his trouble we cannot state. For the early part of it he was not to blame, as that was brought on him through the jealousy of Saul. But it would seem as if his actions were a contributory cause of his domestic and later national trouble, for he not only failed at times in carrying out the will of the Lord, but broke His laws, and grievously sinned in His sight. The realization of his sinfulness is manifest in his attitude during his flight. Note should be made of the fact that while we shall not be free from trouble on this earth, yet we might escape some of the worst of it if we would but be obedient to the teaching of our Lord. Obedience to Him means blessed satisfaction, even under trial, while disobedience entails difficulty and dissatisfaction.

Some children are a severe trial to their parents, while others are a constant delight. Some respond to generous treatment, while others take advantage of it for the furtherance of their own ends. Even among the members of one family we may find natures diametrically the opposite. These things are not easily explained; inherited characteristics may aid in this direction, but other factors must also be taken into consideration in forming a conclusion. All combined impress us with the unity of the human family, and also with the weakness and sinfulness of human nature. How can one explain the case of Absalom apart from the fact of sinful contamination? His father had dealt

graciously with him in permitting his return to fellowship, yet in the record of this lesson he is found conspiring against him, and even seeking his life. Such conduct was surely ungrateful, mean, and wicked. Emphasize its spiritual significance in our attitude toward God. Note the assumption by Absalom of the entourage and equipage of a prince, his plan to steal the hearts of the people, his deception of the king, and the opening move before the rebellion (vs. 1-13).

Observation may be made of the proud spirit of Absalom, the world-ambition to which it gave rise, the unscrupulous methods pursued in the accomplishment of the design, the awful depths to which such a spirit may lead a person, and the comparative ease with which the people were deceived. Pride of any sort, whether of personal appearance, possessions, or accomplishments, deserves condemnation (Prov. 16:18), and humility, its opposite, is worthy of commendation. The one leads to destruction; the other to blessing and usefulness. Satan is the supreme example of the one in his rebellion against God, and the Lord Jesus Christ of the other in His incarnation and death.

II. THE FLIGHT OF DAVID (15:13 to 17:29).

The serious nature of the rebellion may be judged from the decision of David to leave his capital city and take refuge beyond the Jordan. Evidently the greater part of the nation had been won to the cause of Absalom. Advantage had been taken of the king's age and condition to turn the people against him. They had been promised more under the new regime, and therefore were willing to be done with the old; but they knew not that they were only ministering to the personal ambition of an unfilial son. If they had but given the matter careful consideration they might have understood the motive underlying it. But very few people really think; most men are governed by their feelings. Therefore conspiracies have succeeded, and will continue to succeed, in political, social, economic, and religious realms.

David's decision to flee was probably a wise one, giving him time, and a more suitable place in which to gather together his followers. It was not his purpose tamely to submit to the actions of his enemies, nor was it his intention to leave them at liberty to do what they desired; but he required time for preparation, and this he secured by his flight. This was again truly the time of his rejection, when it meant something to his followers to remain true to him. They also must leave home, and place their lives in jeopardy—going out to discomfort, suffering, danger, and some to death. It must have been encouraging to David to know that some were willing to go with him under such circumstances. They formed a minority party, but they were noble souls who counted not their lives dear unto them that they might do their duty unto their king.

Taking David again as a type of our Lord, we may find several precious spiritual blessings in this incident. Among these, may be noted some relating to the character of Christian service concern-

ing which we observe the attitude of the majority of the people toward their King in rejecting Him, the union of His followers with Him in rejection, their fellowship with Him in His sufferings, the lack of worldly appeal in His service, the necessity for conflict in service, and the need for personal affection, and willingness to endure suffering for His sake.

Concerning the flight, we may note the command to flee (vs. 13, 14), the willingness of the servants to follow the king (v. 15), the departure of the company from Jerusalem (vs. 16-18), the noble conduct of Ittai the Gittite (vs. 19-23), the sending back of Zodok and the ark (vs. 24-29), the ascent of Mount Olivet (v. 30), the direction given to Hushai the Archite, the appeal of Ziba (16:1-4), the cursing of Shimei, the meeting of Absalom and Hushai in Jerusalem, the counsel of Ahithophel and Hushai (v. 20 to 17:14), the warning of David by the young men sent by the priests (vs. 15-22). Note David's trust in God, combined with his prompt and earnest personal efforts, in the working out of his own salvation (Phil. 2:12, 13), his submissiveness to the divine chastisement (Heb. 12:5-11), the nature of his mental and physical suffering, and the wisdom of his strategy respecting Hushai, and the general course of his procedure.

III. THE DEATH OF ABSALOM (chapter 18).

The rebellion of Absalom seemed to promise well for success with the flight of the king and the addition of large numbers to its cause; but it ended ignominiously in a short time with the death of its leader, whose head becoming caught in the branches of a tree made him the defenceless target of his enemies. The incident is described briefly. First, there is the review of David's forces (v. 1), the threefold division of the army, the care of the people for their king in their suggestion that he refrain from actively engaging in the conflict, the command of the king to deal gently with Absalom, the defeat of the Israelites at the hands of the men of David, the death of Absalom, the notification of the battle, and its effect on David (vs. 19-33).

Several things are worthy of attention. The most prominent of these is David's love for Absalom, notwithstanding the wickedness of his son. Sin could not extinguish that love, and though the son sought his life, the father had only kind thoughts for him. Such an attitude makes us think of God the Father in His relation to men. They have rebelled against Him, but still He loves them, and seeks only their highest welfare. One may also notice the triumph herein of a righteous cause. The forces of evil were not only defeated, but were overthrown, leading us to think of that time when every enemy of our Lord shall be destroyed, and He shall reign triumphant over all. Such a consummation is absolutely certain, and those who follow the Lord in the day of His rejection shall share in the glory of His triumph. Note also as in former lessons the truth and application of the principle that we reap what we sow.

The Union Baptist Witness

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LETTERS

This week we have so many interesting letters claiming our attention, that our space could be filled again and again with newsy excerpts from them.

A budget of mail received from Liberia brings to us words of encouragement from the standpoint of blessing, and gives us a deeper insight into the need of the people among whom our missionaries work. Every letter voices the missionaries' plea for a continued place in the prayer life of the home folk supporting them. We quote a paragraph from Mrs. Hancox' letter—"Urge upon our people at home the real need there is of never forgetting us in prayer. When one is speaking to a sin-hardened soul, he hardly knows where to begin or end. The victory here can only be as we, with our people at home, earnestly pray for these souls. Our hearts are burdened, and we look to God to help us."

A VACATION MINISTRY

One who is ever alert from the standpoint of grasping opportunities for service has just returned from a vacation trip. On that trip the motor car nosed its way into many hamlets and villages unvisited before, and took its party as far south as West Virginia. A supply of WITNESSES was on hand and distributed carefully wherever a conversation could be entered into upon spiritual things. It was a revelation to find many interested, and to hear of those who had been listening to the Sunday evening broadcast from Jarvis Street.

THE WITNESS MINISTRY

From many lands come letters of appreciation concerning the enjoyment of the messages published in THE GOSPEL WITNESS and while our own missionaries in Liberia often speak of what the WITNESS means to them, we seldom make reference to their expressions. Under date of May 18th, the letter received in Toronto nearly two months later, Mrs. Hancox writes—"I have just finished reading my last two WITNESSES which arrived this week. The Doctor's sermons are lovely, so home-like, touching the deep, hidden things of the heart. He certainly touches the vital things of life, and what a sense of humour he has! I get a good laugh at his homely illustrations. May more power be his with God and man! How our hearts are touched too as we read the letters in the WITNESS, telling of many who are indebted to the messages, for sons and daughters who have found the Saviour, either through the air ministry, the WITNESS, or the church. We rejoice exceedingly with you in such blessing, and continue in prayer for showers of blessing."

HUNGER TIME

Word from Liberia tells us that "Hunger Time" is upon the people and that some are existing upon leaves, palm cabbages and whatever can be found. At the New Cess Station, the supply of rice is getting smaller each day and none is coming in. The Mission has the only rice which is to be found in the district and cassava is also scarce. "We are looking to the Lord to supply rice for our school", writes the missionary. "Never have we been without a meal. Once, we gave the last that we had out and while we were petitioning the Lord in our morning devotions, twenty men arrived with enough rice to fill the bin."

NI GI—WATER LEOPARD

The secret societies which are the curse of Africa and are responsible for so much suffering and death are sometimes forgotten by those who know Africa only from a distance. From secular reading we have become acquainted with that awful organization known as the Society of Leopards and now we hear of a branch of the same society known as Ni Gi (ni—water, gi—leopard) because its activities and ceremonies take place near the water. Life may go on for a time with nothing to suggest that such a secret body exists or has its members in the district and then a canoe may be upset and a life cut off, or a body may be found murdered beside a river and it is known that the Ni Gi are at work again.

The country around the New Cess Mission has recently been in a state of excitement because of Water Leopard Palaver. Witch doctors have been called from far and near to find the guilty ones. The sasswood test stands in place of a fair trial and the murderer is supposed to have been found and the sub-chief has been implicated by him and his robes of office taken from him. Whether guilty or not, he sits in the hot sun disgraced.

AN IMPORTANT CORRECTION

In a recent issue of THE GOSPEL WITNESS, upon the "Union" pages, there appeared a report of a wedding in Westboro, but in some way or other the name of Pastor Roy Hisey was given instead of Pastor Lorne Hisey.

We would now call to the attention of our readers that it was Pastor Lorne Hisey, minister of the Westboro Regular Baptist Church, who was recently married. Mr. Roy Hisey, his brother, is Pastor of Emmanuel Regular Baptist Church, Verdun, Que. We regret the error.

THE MISSIONARY BULLETIN

The June-July Edition of *The Missionary Bulletin* was well received by the children and many letters have come from them, letters which we appreciate very much and long to share with others.

There are still a few copies of the current issue of *The Bulletin* available for distribution and we are still willing to forward to any boy or girl writing in to the office, telling us that *The Bulletin* has been read, a missionary postcard of the first Christian wedding at Geah Bar Zondo Station.

THE SKETCH MAP

The mention made of the map sketched by Rev. Gordon D. Mellish and drawn to scale by Mr. Bell of Ottawa, being available, brought several enquiries, but we have not been able to have this reproduced at the nominal fee we had hoped and it is necessary, therefore, to await the next issue of *The Missionary Bulletin* to publish it. Those who do not receive the *Bulletin* but who wish the map, should let us hear from them at the earliest possible moment.

SPECIAL MEETINGS

Beginning Tuesday, August 1st, the Raymer Kinsmen's Quartette, whose singing has been richly blessed in various churches, commence a series of services in the tent in use by the East York Regular Baptist Mission which is located at the corner of Glebe Mount Ave. and Sammon Ave., Toronto.

Mr. O. L. Raymer will speak each evening from Tuesday to Friday at 8 p.m. and the Seminary Quartette will also assist both from the standpoint of singing and visiting in the district.

To reach the tent take a Bloor car to Glebe Mount Ave., and walk north to Sammon. Pastor Bernard Jeffery and his faithful workers covet the prayers of God's people for this evangelistic effort and will cordially welcome visitors and helpers.

HESPELER BAPTIST WORK

A friend from Hespeler reports that good times are being experienced there and that the ministry of Rev. W. N. Charlton extends far beyond the district in which the church is located. The radio services broadcast regularly are received with enthusiasm and the Lord has blessed them to the salvation of souls.

FRENCH EVANGELIZATION

Rev. Jules Dantheny writes of the work carried forward at Beneficent—"The work among the French people of Montreal is progressing in spite of numerous difficulties. We do the work quietly, without any noise, and people are listening. They want to know more about salvation and in private I can explain the difference between the teaching of Romanism and the teaching of the Lord. Sunday, July 9th, I had the joy to receive three into the fellowship of the church by confession of faith and baptism."