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SPECIAL SEMINARY ISSUE

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THE CHURCH AND SEMINARY BUILDINGS—SEEN FROM JARVIS STREET.

THE MISSION OF THE TORONTO BAPTIST SEMINARY

THE purpose of this Special Seminary Issue of THE GOSPEL WITNESS is to bring this school of the prophets to all our readers. We wish that it were possible for all our subscribers and friends to visit our classrooms and thus to catch something of the spirit that pervades them and to understand with deeper personal appreciation what we are doing for the Kingdom of God as we seek to form the minds of future pastors and missionaries. But as it is not possible for all our readers to come to the Seminary, we shall attempt to come to them through the medium of the printed page. We address ourselves, then, in this issue not only to prospective students, of whom we trust there will be not a few, but also to friends of many years' standing who have read about our work and prayed for it and who in many cases have helped to make its continuance possible by their material aid. It is customary for educational institutions to publish bulletins or catalogues describing in more or less technical, academic language the courses they offer. For a quarter of a century we followed this common practice, but last year it was decided to share this general description of our work with the larger reading audience of this paper, who are as deeply interested in our cause as those who hope to take advantage of the class room facilities we offer. This necessitated a recasting of the whole publication, but we feel it thereby increased its value both to future students and to other interested friends of the work. We shall, of course, be most happy to answer in greater detail inquiries from young people who are contemplating entering the Lord's service.

The Seminary Is Not "Just Another School"

Because the Seminary is an educational institution, some persons are perhaps unconsciously inclined to think of it as merely another school, a place where academic subjects are taught much as they are taught in other colleges and universities. For the same reason, perhaps, some are apt to forget that Toronto Baptist Seminary neither asks nor receives support from the state but is wholly dependent on the freewill offerings of those who share like precious faith with us. This special Seminary number will serve to inform our friends not only what we teach but the aim of our teaching and something of the spiritual atmosphere of our classes.

A Missionary Enterprise

First of all, we should like to emphasize that Toronto Baptist Seminary is a missionary enterprise. Great hosts of people give sacrificially to send missionaries to the foreign field and to pay their living expenses while they are there. Others give cheerfully and liberally to erect new buildings in the home land and to support the pastors and missionaries who preach in them. And for these faithful stewards of God we give thanks, for without them the cause of the Gospel would languish and wither. But we often wonder if missionary-minded people, we mean those who honour the Lord with their substance, consider that workers are even more important than the money to support them. The whole future of Christian work depends upon the spiritual quality of the leaders. It is an indisputable maxim that like produces like, of this we have the plain warrant of both Scripture and experience. If the overseers of the flock are men who are weak in conviction of truth or lacking in depth of Christian experience, or

are adepts in the shifting tricks of compromise, what can we expect of the rank and file in our churches but weakness and indifference? The vast foreign missionary enterprises are now under subtle and determined attacks of grievous wolves, both within and without the fold, and the whole future of Christianity outside the Anglo-Saxon world will be shaped largely by young men and women now in various training-schools. For this reason a Seminary such as ours has a vital and essential part to play in the work of the Kingdom of God. We therefore appeal to our entire constituency for their prayers and their financial support of this necessary cause which has amply proved its fruitfulness in the past quarter of a century. A most useful form of service and one that is open to all, is to pass along this issue of THE GOSPEL WITNESS to Christian young people, especially to those whose mind is turning toward full-time Christian service. We shall be happy to supply an extra number for that purpose.

What Does the Seminary Teach?

Our readers will ask what subjects are taught in Toronto Baptist Seminary and why are they taught. Many persons have rather vague ideas as to what is taught in a theological seminary. The Description of Courses (page 7) will serve to enlighten them on that score, but let us say here that the whole course in the Seminary centres in the Bible, which is the Word of God. We require from each prospective student evidence of a personal knowledge of the Lord Jesus Christ, of consistent daily walk with Him and a practical interest in the salvation of the lost. Those things neither we nor any other school can impart; we recognize that these things come from God, as does the natural aptitude for the work of the ministry. But we can, by God's help, in common study of the Bible and fellowship in the work of the Lord deepen and develop the gifts that have already been dealt to each.

The English Bible

It is recorded of the Greatest Preacher of all time that "the common people heard him gladly". We ever strive in this school to hold this glorious example before our students. While stress is laid upon the importance of exact scholarship, of knowledge of Greek, and of other academic disciplines, yet the great purpose for which we exist is to train preachers of the Word who shall be able to speak to the hearts of ordinary men and women the wonderful words of life. The English Bible is the best book to form a preacher's style, by first of all, under the illumination of the Spirit, forming his heart and mind. This Book is therefore placed at the centre of all our courses.

The President's Thursday Evening Lectures in English Bible last year proved to be a mine of Biblical information, and better still a source of inspiration to future preachers on how to use the Old Testament in the pulpit. The great companies who assembled week after week were encouraged to go for themselves to the fountainhead and read and reread the Word of God. Students, faculties and visitors alike await with eager expectation the resumption of this fruitful series of lectures in the coming year. (See page 7).

Biblical Introduction

The courses in Biblical Introduction include such important matters as authorship and dates of the various books of the Bible, which involves the vexed questions of Higher

DR. T. T. SHIELDS



—*Photograph by Karsh*

Founder and President of Toronto Baptist Seminary

Criticism. But the chief end in these classes is to read and know the Bible itself, to let the Word say to us what it will. To be able to quote a series of great proof texts is a good thing, but it is much better to be thoroughly grounded in the message of the whole of the inspired Book, to bind it about our necks and to write it on the tables of our hearts. Such, in substance, is the goal which is constantly before the classes in Biblical Introduction. (See p. 7 for further details).

Greek is required for graduation in the Four-Year and in the Three-Year Courses. The sense of satisfaction that comes to one who can read the original language in which the writers penned the words of Holy Writ under the Spirit's guidance is ample reward for the student who has "scorned delights and lived laborious days" in his effort to acquire a working knowledge of this tongue.

Systematic Theology

Systematic Theology is a study of the Great Doctrines of Grace. It takes the revelation of God's truth given in the inspired Word as its final authority and while seeking to avoid being wise beyond that which is written it attempts to understand and to state in an orderly fashion the great truths which are there revealed. The command to "Preach

the word" of necessity means to preach doctrine, for God's Word is truth, that is, its message is addressed to the understanding as well as to the will and to the sentiments. While we recognize that there is great danger in attempting to force the teachings of the Bible into some preconceived doctrinal mould, yet there is greater danger, if that be possible, in refusing to recognize that God has spoken unto men, and spoken in such a way that they may grasp with their minds that which He wills them to understand. In a word, Systematic Theology is the recognition that "Faith cometh by hearing, and hearing by the word of God."

Church History

The practical value of Church History will not be questioned by anyone who has reflected on the large place given to history in the Bible. It gives balance and stability to a leader who faces present-day problems and perplexities if he has an acquaintance with similar experiences of men in other ages. To see past triumphs of God's gracious purpose gives one heart to look for a divine visitation in our own day; to learn by the mistakes of others shows even greater wisdom than learning from one's own mistakes.



STUDENTS LEAD SERVICE AT YONGE STREET MISSION.

Language Study

From its inception Toronto Baptist Seminary has emphasized the value and importance of the right use of our mother tongue, which is the medium by which the truth of the Gospel will be brought to the hearers. If the Christian preacher is not familiar with the effective use of this important instrument, then he will be incapable either of thinking accurately or expressing himself with precision. Slovenly speech, we teach our students, betokens slovenly thinking.

We require all except those in the Two Year Course to take at least two years of French because in a land that is now almost one-third French-speaking, which means Roman Catholic, we must regard every graduate as a potential French worker, either directly or indirectly.

Practical Studies

Homiletics and Pastoral Theology belong to the realm of the arts rather than the sciences, and are numbered among those intangible qualities of the soul which cannot, strictly speaking, be taught but must rather be felt and loved in the innermost depths of one's being. Nevertheless class lectures and discussions, and above all, personal example, are potent means of inspiring future ministers of the Gospel with a right appreciation of what is required of a true pastor and of how he may best fulfil his high office. In this Seminary we are fortunate in having men to teach these subjects who have been taught in the school of pastoral practice, and who teach not as mere theorists but as those tried and tested in the school of experience.

Joining Theory and Practice

Inherent in all academic training is the danger of separating theory and practice. Mere "book-learning" is despised by ordinary people, and rightly so. If in other callings it is of little value, it is worse than useless in the Gospel ministry. We note that even schools of "liberal" theology are now taking note of the weakness of training that produces scholars rather than pastors and preachers. Our Lord joined precept to practice; He taught not only by word but by example, He was a popular preacher and at the same time the greatest of all teachers. His disciples learned not only by hearing but by seeing His example and by working with their Master and for Him. This sound principle of pedagogy Toronto Baptist Seminary has from its inception striven to follow. We do our utmost to maintain a high academic standard in our classes, but at the same time we insist that all our students shall have some practical task in hand not merely for the sake of the experience they may thus gain but for the glory of God and the salvation of souls. While they are left largely to their own resources in this, the Director of Practical Work is ready to advise and counsel at all times. Furthermore, in Jarvis Street Church, from which the school sprang and of which it forms an integral part, there is found a spiritual home and a warm atmosphere of Christian fellowship which is the best introduction possible to the task that will confront our men and women.

Our men have impressed upon them a high ideal of what great preaching is as they sit under the ministry of Dr. Shields in Jarvis Street. Apart from every other advantage offered by the Seminary this privilege alone is of inestimable worth to men who seek to master the difficult but glorious art of preaching.

Open Doors

While we make no guarantee of placing our graduates in churches when they are graduated, yet we have proved

without exception in our past experience that there is always an open door for God's man who is ready and willing to enter it. Graduates who have spent three "long vacations" of twenty weeks each in the pastorate or the home mission field do not enter on their life's work as complete novices but have already acquired a certain measure of experience. The Emergency Missionary Committee has underwritten the expense of these summer pastorates and guarantees the student workers an amount which goes a long way toward seeing them through the ensuing school

Student Aid Funds

The Student Aid Fund exists to help students who have been called upon to face emergencies, and not a few ministers have reason for gratitude for the special aid they received, unknown to their fellow-students, in a time of need.

Those who have special aptitude for study are sometimes able to work part time in order to make ends meet while at the Seminary, but this is not advisable except in special circumstances. Student librarians are paid from Seminary funds, and some others find employment as assistant caretakers in the Seminary and Church. In order to reduce the cost of living, the Student Council has operated the Dining Room with signal success. We mention these matters not only for the information of prospective students but also in order to remind other friends of ways in which they may help young men and women prepare themselves for the preaching and teaching of the Gospel.

A Word of Explanation About Fees

We call attention here to the fact that the sole fee payable to the Seminary is a registration fee of ten dollars, which is merely as a token of good faith. Our students have not been asked to make any contribution of time or labour toward the upkeep of this school. The fee for a liberal arts course in Canadian universities is not less than two hundred dollars per year, and in addition these institutions all receive large governmental grants. Toronto Baptist Seminary asks no fees of its students and in many cases actually pays them for services rendered. It does so as its contribution to the cause of missions at home and abroad, and in recognition of the fact that not only have the poor the Gospel preached unto them but that it is the poor who preach it. We have been able to carry on under these circumstances only because of the liberal support of God's faithful stewards.

How All Can Help

We shall be most happy to receive inquiries from prospective students who seek additional information concerning this school. Other friends can help, as we have already said, by supporting us in prayer and with their gifts. If some of our readers have a little store of this world's goods which they recognize cannot be taken with them when they leave this life for the better land, we can think of no more useful investment for it than in the work of preparing young people to take up the torch that falls from their hands and to carry it high in the Name of the Lord. If you have not already made your will, make it to-day and remember Toronto Baptist Seminary in it. Better still, since the need is urgent, send us an earnest of your generosity now, if that is within your power, and thus have some present share in the cause of Christ represented in this institution.

All our friends may help by passing on this copy of THE GOSPEL WITNESS to young people who have heard the call of the Divine Master to work in His vineyard. We shall be glad to forward extra copies for this purpose.—W.S.W.

THE FACULTY

REV. T. T. SHIELDS, D.D., President
 REV. H. C. SLADE, Vice-President
 REV. W. S. WHITCOMBE, MA.
 REV. ROBERT McCAUL, B.A., D.D.
 MISS O. L. CLARK, Ph.D.
 MR. ETIENNE HUSER

CALENDAR FOR THE YEAR 1950-51

Registration	Monday, September 25 at half past two
Lectures Begin	Tuesday, September 26 at half past eight a.m.
Convocation	October 5
First Quarter Examinations	November 7-10
Christmas Vacation	December 21-January 2
Second Quarter Examinations	January 9-12
Third Quarter Examinations	March 6-9
Fourth Quarter Examinations	April 24-27
Graduation	May 3

(Lectures cease on the Friday before the examinations for each quarter and are resumed on the Tuesday following all but the final examinations.)

REQUIREMENTS FOR ADMISSION

THE requirements for admission to Toronto Baptist Seminary are governed by its great purpose to train able ministers of the New Testament. We want none but those who have been called of God to His service and endowed with the natural aptitudes which that great ministry demands. We would call the attention of prospective students to the Statement of Faith printed in these pages, for we do not wish any to labour under a misapprehension of our theological position. As clearly stated elsewhere, this Seminary is an Evangelical, Baptist school which seeks to produce Baptist preachers and missionaries. While students from other denominations may be admitted under special circumstances, it is on the understanding that if, after one school term in this Seminary, they are not convinced of the scripturalness of the position set forth in the Statement of Faith, they will continue their studies elsewhere.

The academic requirement for the Three and Four Year Courses is entrance into a standard university. As explained in connection with the note regarding the Preparatory Year on this page, special consideration will be given to mature students with experience in Christian work whose circumstances render it impossible for them to gain matriculation standing.

Students are required to present a letter of recommendation from their pastor certifying their good character and their usefulness as Christian workers. A certificate of general good health signed by a medical doctor is also required.

Degrees in Theology

Toronto Baptist Seminary has been granted the power to confer theological degrees. The degrees offered are Licentiate in Theology (L.Th.), Bachelor of Theology (B.Th.), and Bachelor of Divinity (B.D.)

The Two-Year Course

The Two-Year Course is available for persons who, though they do not plan to enter the ministry or missionary service, yet wish to obtain a thorough grounding in the English Bible.

Preparatory Course

Past experience has taught us that some of the most useful pastors and workers to be graduated from this Seminary have been those who came to us with a lower academic standing than is normally required. The depth of their Christian experience and their maturity in thought compensated for any educational handicap. In order that the facilities of this school may not be denied to any man who is genuinely called of God and endowed for His service, we shall continue this session the Preparatory Year which accomplished much good in the past. While we strongly urge all who possibly can to obtain at least Matriculation standing before coming to the Seminary, we shall, in special cases, accept for the Preparatory Year mature men of proved worth whose present circumstances render it impossible to obtain Matriculation standing.

Fees

There is no charge for tuition, but a nominal registration fee of ten dollars is payable at the beginning of each school year as a guarantee of good faith. This is the only fee of any sort that the Seminary asks of its students. The Student Council assesses each member of the student body three dollars to cover a subscription to *The Seminarian* and to pay for various other student activities. This is collected by the school for the Student Council. Men students who are not already covered by sickness and accident insurance are required to participate in a group insurance plan for the duration of the school year. The cost of this is five dollars, which is payable directly to the company insuring the students.

CURRICULUM

The Four-Year Course

FIRST YEAR

Hours	Hours
English Bible	English
Systematic Theology	Homiletics
Biblical Introduction	Pastoral Theology
Life of Christ	Greek
Church History	French

SECOND YEAR

English Bible	Homiletics
Systematic Theology	Greek
Biblical Introduction	Non-Christian Religions
Church History	History of Missions
English	French

THIRD YEAR

English Bible	Homiletics
Systematic Theology	Pastoral Theology or Sunday School Work
Biblical Introduction	Greek
Church History	Modern Cults
English	

FOURTH YEAR

Systematic Theology	Homiletics
English Bible	Greek
Church History	Pastoral Theology
English	

THESIS: In the four-year course a Thesis of ten thousand words is required. The subject should be selected in consultation with the faculty, by the end of the student's third year. The thesis must be completed by the first week of April.

The Three-Year Course

This course is the same as the preceding with the omission of the fourth year. Only two years of French and Greek are required.

The Two-Year Bible Course

FIRST YEAR

Hours		Hours	
English Bible	1	Church History	1
Systematic Theology	1	Life of Christ	2
Biblical Introduction	2	Non-Christian Religions	
English	2	History of Missions	1
Homiletics	1	French	2

SECOND YEAR

English Bible	1	Homiletics	1
Systematic Theology	2	Sunday School	1
Biblical Introduction	2	Modern Cults	1
Church History	2	French	1
English	2		

DESCRIPTION OF SUBJECTS

THE ENGLISH BIBLE COURSE

Dr. Shields

Dr. Shields will deliver his lectures in this course on Thursday evenings. The lectures will be open to students of other colleges, to ministers in the pastorate, and to all men and women, who desire to obtain a working knowledge of the English Bible. The lectures will be so planned as to be useful in the devotional life of all Christians, and to every sort of Christian worker, including, of course, Sunday School teachers.

For those who enrol as special students for the three-year course in English Bible only, a small fee will be charged as a guarantee of good faith; that is, to prove that the student means business, and partly to defray the cost of examinations and diploma.

Examinations will be set for all students in this course, and arrangements will be made for evening students to write their examinations in the evening. A special diploma for this three-year course of evening lectures will be given to all who earn it.

SYSTEMATIC THEOLOGY

Mr. Whitcombe and Dr. McCaul

The purpose of these classes is to expound the great doctrines of grace in such a way as to exhibit their mutual relationships and underlying unity and thus enable the student to grasp them comprehensively and preach them in their true perspective. The truths revealed in the divine self-disclosure sustain mutual relationships inasmuch as all truth is self-consistent and is thus capable not merely of being combined into a system but actually suggests and demands it by its own inherent unity. The conviction that the Bible is the Word of God and the careful study of it under the guidance of the Holy Spirit produces Systematic Theologies whose great end is to hold forth the word of life. Such is the goal of these classes. The following divisions of the subject are included in this course:

INTRODUCTION: The method and sources of Systematic Theology.

THE DOCTRINE OF GOD: The existence, nature and attributes of God.

THE DOCTRINE OF SIN: Beginning with the Fall, this class examines the teaching of Scripture as to the nature of sin.

THE DOCTRINE OF THE PERSON OF CHRIST: This course deals with the earliest adumbrations of Christ in the Old Testament, passing to the teaching of the Psalms and the Prophets regarding His Deity. Special attention is given to Christ's testimony to His own Person and to the teaching of the Apostles.

THE DOCTRINE OF SALVATION: This class begins with a consideration of the doctrine of the atonement as pre-figured in the sacrifices and offerings of the Old Testament; special attention is given to the teaching of our Lord with respect to the significance of His death. The history of the doctrine of the atonement is studied by means of class papers and lectures. The doctrines of the Christian life in its beginnings and in its continuation are dealt with: election, regeneration, justification, sanctification and preservation.

THE DOCTRINE OF THE CHURCH: A study of the New Testament teaching as to the nature of the church as a local body of regenerate believers subject to Christ the Head and independent of external control. The historical development of ecclesiasticism together with sacramentalism and sacerdotalism is also dealt with in this class. The New Testament doctrine of the ordinances, Baptism and the Lord's Table, is studied.

THE DOCTRINE OF THE HOLY SPIRIT: The Person and work of the Holy Spirit and the doctrine of the Trinity.

THE DOCTRINE OF LAST THINGS: This class includes a survey of current schools of eschatology, but the main emphasis of the course is laid upon two truths: the certainty of life after death, and the blessed hope of Christ's Coming and related events.

LECTURES ON ROMANISM: Lectures on various aspects of Romanism are given in the Systematic Theology classes as suggested by the subject matter in the different courses. For example the Scriptural Doctrine of the Atonement naturally suggests, by contrast, the Romanist doctrines of the mass and of penance. In the discussion of the Doctrine of the Church it is necessary to deal with the Roman Catholic view of the sacraments. In connection with the introductory lectures in the first year, the Roman Catholic attitude to the Bible is thoroughly treated. In this way the chief Roman dogmas are covered and future preachers and missionaries who are to preach Christ to those held in the darkness of Romish superstitions are prepared to deal with them.

MODERN CULTS: The purpose of this class is to forearm future pastors by forewarning them against the modern Babel of voices raised by many strange new cults such as "Jehovah's Witnesses", Christian Science, Pentecostalism, Mormonism and others.

BIBLICAL INTRODUCTION

Dr. Clark

The object of these courses 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, and other matters of a character distinctly helpful to the understanding of the Bible are studied. Supplementary reading is assigned in the field of archaeology in Bible lands.

BIBLICAL INTRODUCTION A: This course begins with a study of the inspiration of the Scriptures. The various

theories pertaining to this are explained, and evidence is furnished for the plenary, verbal view. This is followed by a consideration of the canon of Scripture, the acceptance of the books of the Bible as divinely authoritative. The history of the Bible is covered under the designation of the "Transmission of the Scriptures," the study dealing with the manuscripts and versions of the Bible and the marvellous preservation of the whole. The historical geography of Palestine is studied, as well as the contents and authorship of each book of the Pentateuch and Historical Division.

BIBLICAL INTRODUCTION B: This course commences with a study of the Poetical Books and continues with an examination of the messages given by the inspired Major and Minor Prophets to the people of their own day, and through them to the people of God belonging to all ages. The geographical and historical background of each book is outlined.

BIBLICAL INTRODUCTION C: An intelligent understanding of the New Testament will involve a knowledge of the interbiblical period, which forms a connecting link between the Old and the New Testaments. This class compasses the general teaching and the particular contents of each book of the New Testament, as well as the history, theology and prophecy of the New Testament as a whole.

GREEK

Dr. Clark

GREEK I: This class begins at once with the living page of the original text of the New Testament, and by direct method learn the facts, principles, forms and syntax of New Testament Greek, the vehicle by which the Holy Spirit gave us the revelation of God. Covering the Gospel of John in the year, the course is calculated to arouse enthusiasm in those who would study, teach and preach the Word of God.

GREEK II: In this class exact translation is made the basis of scientific exegesis. A secondary grammar is studied, and regular prose composition is required. Special attention is paid throughout these courses to the history of English words that come to us from the Greek. The student who at the first class certifies to having read a portion or all of the Gospel according to John without the aid of translation is given a bonus of one per cent. per chapter to a maximum of 15 on the first quarter's mark. The class reading and exegesis will be based upon portions of the Gospels and Epistles.

GREEK III: This class will complete the study of the secondary grammar begun in Greek II. It will compass a course in the methods of textual revision. Class reading and exegesis will be based upon the Epistles. The student who at the first class certifies to having read a portion or all of the Gospel according to Luke without the aid of a translation is given a bonus of one per cent. per chapter to a maximum of 15 marks on the first quarter's mark.

GREEK IV: This course will include a study of such topics as word study, synonyms, figures of speech and the chief features of New Testament Greek. Reading, translation and exegesis will be based upon selected portions of the New Testament. Supplementary reading from the Papyri, the Church Fathers and the Septuagint will serve to emphasize the characteristics of New Testament Greek.

LIFE OF CHRIST

Dr. Clark

The Lord Jesus Christ, although He was rich, for our sakes became poor, and leaving the courts of heaven, came to earth to live a perfect life among men and then to die for them. The record of His birth, ministry, death, resurrection and ascension may be found in the Gospels. By the aid of a Harmony of the Gospels, the course will consist of a study of this record. The historical background will be reviewed, in order that the true significance of these events may be more fully understood.

CHURCH HISTORY

Mr. Whitcombe and Dr. McCaul

The courses in Church History are so arranged as to cover the entire period from the Early Church down to modern times. Students will be required to read various text books in Church History and also to acquaint themselves with source documents as far as practicable. Class papers will also be assigned on various topics. Special attention will be given to the biography of great leaders and thinkers of the different ages. The classes will be divided as follows:

CHURCH HISTORY I: The history of Baptist Churches in modern times as seen against the background of New Testament teaching and history and the history of their medieval precursors.

CHURCH HISTORY II: From the Apostolic Age to the dawn of the Reformation.

CHURCH HISTORY III: The Reformation in Germany, France and Switzerland, and the Counter-Reform movement within the Roman Catholic Church.

CHURCH HISTORY IV: The History of Christianity in England and the history of Modern Denominations and movements of thought in England and America.

NON-CHRISTIAN RELIGIONS

Dr. Clark

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 (than Christ) under heaven given among men, whereby we must be saved"; and other religions will be studied with a view to demonstrating the truth of Scripture that "the world by wisdom knew not God." A study will be made of the history and teachings of such religions as Confucianism, Hinduism, Buddhism and Mohammedanism.

History of Missions

Following the course in non-Christian religions comes that in the History of Missions to the heathen, a rapid review of the propagation of the Gospel from apostolic times to our own times. Special attention is paid to the characteristics of the true missionary, his proper methods of work and the needs of the various fields.

PASTORAL THEOLOGY

Mr. Slade

Few subjects are more important than that of Pastoral Theology, by which we mean the science of a pastor's relation to his people as individuals, to his church as an organization, to his officers as officers of the organization, to his fellow pastors, to other

churches, to the Denomination to which he belongs, and all the problems which arise from inter-church and inter-denominational relationships.

It has to do also, of course, with the pastor's own life as a Christian and a minister. It is concerned also with the conduct of public services, administration of the ordinances, conduct of funerals, celebration of marriages, and many other things.

Looking back over the years, we can recall the wrecks of many churches which resulted from the unwisdom, or lack of character on the part of the pastor. We believe there is no calling in the world which makes greater demands upon a man's resources, physical, mental, and spiritual, than that of the pastorate.

Many theological institutions fail at this point because this important subject is attempted to be taught by a mere theorist, who has had no practical and successful experience in the pastorate.

Pastoral Theology will be taught in Toronto Baptist Seminary by one whose record of success in the pastorate will give due authority to his teaching.

SUNDAY SCHOOL WORK

Dr. Clark

Social agencies are recognizing to an increasing degree the importance of the Sunday School, with its programme of Biblical instruction, as an effective means of building strong Christian character and of preventing juvenile delinquency. The successful ministry of the church to the young in these days demands that, as far as possible, the teachers be trained. The lady students are instructed in the aims and methods of Sunday School teaching and administration.

HOMILETICS

Dr. Shields and Dr. McCaul

Homiletics, like any other art, cannot be taught by one who is not himself a master of it. The President, Dr. Shields, is recognized the world over as a great pulpit master, and his sermons, which have been printed every week for more than thirty years, are read throughout the English-speaking world by many hundreds of preachers. Prospective ministers who wish to learn how to preach the glorious Gospel of Christ effectively ought to welcome the priceless opportunity of profiting by the vast experience and trenchant mind of Dr. Shields. Dr. McCaul has spent about 33 years preaching the Gospel in the great metropolis of New York. As a preacher of the Gospel, few are his equal.

ENGLISH LANGUAGE AND LITERATURE

Mr. Whitcombe

Next to its emphasis on the Bible as the Word of God 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 accuracy and beauty of thought and expression.

In all years, part of the time is devoted to a study of the principles of composition, and essays are frequently assigned. Memorization of selected passages is a part of all the courses. Considerable attention is also given to the homely but necessary study of the elements of grammar, and students are introduced to the proper use of that "well of English undefiled", the Dictionary.

FRENCH CLASSES

Mr. Etienne Huser

Almost one third of the total population of this Dominion is French-speaking, which in Canada, at least, means Roman Catholic. Hence every evangelical student for the ministry is a potential missionary to the neglected field of French Canada. In view of this, every student in the Four and Three Year Courses is required to take at least two years of French.

The emphasis throughout all the classes is placed upon the spoken language, and in the advanced classes all the instruction is given in French. Students begin by reviewing the principles of grammar and memorizing passages from the French New Testament. French chapel services and informal *soirées françaises* also add interest to learning the spoken language. Twice the students have enjoyed and profited greatly by a "French week-end" which we hope to repeat this year also. The instruction is given by student-professors whose mother tongue is French and who have had personal experience in preaching the Gospel in French Canada. For those who have not had sufficient grounding to read with ease, there is an introductory class.

The effectiveness of our French Classes in Toronto Baptist Seminary has been proven by the conversion of a number of French-Canadian Roman Catholics through the testimony of our students and the establishment of several French churches and mission stations. We trust and pray that this ministry may continue to grow in the future.

PRACTICAL WORK

Mr. Slade

The purpose of the Practical Work Department is to see to it that every student has some regular task in which he may exercise his gifts for the ministry. A pastor, of all men, must learn by doing. Students whose home church is not in Toronto are expected to find some work in Jarvis Street Church Bible School, which involves not only teaching a lesson but in visiting prospects and taking part in this great organization that has been built up over a period of years with a view to winning boys and girls and men and women to Christ. There are also many calls for open-air preaching, mission work, and Sunday supplies. In the senior years many of our men carry student-pastorates, and each summer various doors of opportunity are opened for the preaching of the Word.

A monthly report of all Christian work is required of each student and the Director of Practical Work is always available to talk over problems that may arise in the course of these activities.

GENERAL INFORMATION

Student Activities

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." (Proverbs 27:17)

A VERY important part of the Seminary training is the close personal fellowship that the students enjoy with each other and with the members of the Faculty. Many of the classes in all subjects take the nature of informal discussions, and students are encouraged to ask questions at any time. Often the discussions begun in class are continued in the common room by the students themselves, and sometimes carried from the common room into class. Most of all the students find themselves united in the bonds of a common faith and in the concern they share of reaching the lost. This happy fellowship of students of different points of view and diverse experiences, from various parts of the country, has proved to be of inestimable worth in the development of Christian character, and the Faculty does everything possible to encourage it. Its results in the past have amply justified and illustrated the truth of the verse of Scripture at the head of this section.

The students have their own organization, elect officers and regulate their own activities under the supervision of the Faculty. The student body issues a school paper, *The Seminarian*.

Classes

Classes meet on Tuesday, Wednesday, Thursday and Friday in order to allow a long week-end to student-pastors and to others who find it necessary to work part time in order to meet expenses. Those who can free themselves from the necessity of part time work are strongly advised to do so, as the class assignments and essays, together with the practical work and other student activities, demand all the time and energy the average student has outside of the classroom periods.

Examinations

The school year is divided into four "quarters" of seven or eight weeks each, and the last week of each "quarter" is devoted to examinations. The work of each "quarter" is credited separately and the "quarter" mark is based on the average of the student's daily class work and his examination mark. The final mark for the year in each subject is determined by the average of the "quarter" marks obtained. If a student obtains an average of 80 per cent. in a subject throughout three "quarters" and in the class work of the fourth, he is granted exemption from the last examination. The minimum requirement for passing each subject is 65 per cent.

Daily Chapel Service

Chapel services are held each morning of lectures at half past ten and during this devotional period students and teachers relax from the mental discipline of classrooms to follow the example of the Master Who invited His disciples to "come . . . apart and rest awhile." Hymns, Scripture readings, prayer, brief addresses by members of the Faculty, by visiting preachers and missionaries are the regular order. Once a week chapel is in French.

The Library

The Seminary Library contains a large number of reference books needed for class work, together with commentaries, devotional works and some books of gen-

eral interest, including the beginnings of a French collection. The Library is open to all students free of charge. Librarians are chosen from the student body and are paid an honorarium for their services.

The Seminary welcomes gifts of useful books for the Library, which fills a very large place in student life. To this matter we would call the special attention of retired ministers, who, though poor in this world's goods, have managed to collect valuable theological works which they fear may fall into unappreciative hands after they are called home. We can assure them that such books will be most profitably employed and most sincerely appreciated by the Seminary Library and those who use it. Gifts in money are also most useful for the purchase of new books and for the payment of student librarians.

Book Room

The students, under Faculty supervision, conduct their own book store where texts, note books, and other supplies may be purchased at reduced rates. The book store also handles the sale of used theological books. It offers a reduction of ten per cent. on sales to full-time Christian workers.

Prizes

Prizes and scholarships are awarded to the students with the best records in various classes. Such awards provide an incentive to better work and are of the greatest encouragement to both students and teachers.

Residence

A Seminary residence is maintained, which will accommodate a limited number of men students. We hope soon to have a residence available for lady students. Please send in applications early.

Marriage During Course

The Seminary courses are designed to test the student's full capacity in order to ensure his largest spiritual and intellectual profit. Before accepting a student the Faculty carefully considers the student's circumstances with a view to estimating his ability to take full advantage of the course prescribed, and he is enrolled on the terms of circumstances obtaining at the time of entrance. The Seminary therefore insists that a student shall not deliberately reorder his circumstances in such a way as may interfere with his studies. This provision refers especially to marriage. It must be understood therefore that any student who marries without first obtaining the approval of the Faculty renders himself ineligible to continue attendance at the Seminary.

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

Credit From Other Schools

In all courses due credit will be given for work done in other schools, the equivalent to be finally decided by the professor in the department concerned.

Courses Open to Women

The courses outlined above may be taken by women who have consecrated their lives to missionary service at home or abroad. As the work of French-Canadian evangelization develops, there is an increasing need for trained women workers to act as Bible-women, nurses, and school-teachers in connection with the work of our missionaries.

Further Information

Further information regarding the Seminary will gladly be given to prospective students and other interested friends. We suggest to readers that after they have perused this copy they could perform a real missionary work by sending it to some young man or woman who is considering the ministry or the mission field as his or her life work. Or they could bring it to the attention of some faithful steward of the Lord who, though not able to preach or to go to foreign lands, might find here a means of investing his earthly wealth in an institution devoted to preparing labourers for the fields, that are already white unto harvest.

The Students' Dining Room

We shall appreciate the gift of all sorts of provisions for the students' dining room, at such time and season as they may be sent to us. It may be that some of our Seminary friends will preserve whatever they can for the Seminary. Anything and everything will be useful. Preserved fruits or vegetables may be sent to the Seminary at any time, but other things later in the season. Let us hear from you.

THE LANGUAGE OF THE UNCONVERTED

Men say, "It is impossible that I should have an emotion of hatred towards God, and never know it. Do you suppose I should not know fire if it touched me? Do you suppose that if man should put caustic on me I should not know it? And do you suppose I could have a feeling of hatred towards God and never be conscious of it?" There is such a thing as latent hatred, that must be inflamed before it will manifest itself. Men say, "Do you suppose I could carry fire in my bosom and not know it? I have felt myself a hundred times, and I am not hot." But there may be fire raked up as well as fire in full glow. There may be a susceptibility of heart that stands prepared, like powder in magazines, to be ignited. A man may be like a military fortification, with implements of war of every kind, ready to be brought into requisition the moment the signal gun is fired. But it is a military fortification, though the signal gun may never have been fired, and though not one of these implements have ever been brought into requisition. It is a military fortification, though a particle of powder may never have been exploded in it. It was built for war from foundation to turret, and all the implements it contains were made for war, and they are in readiness to be applied to the purposes of war when the proper time shall come.

Now, look at the soul — castellated, fortified, provisioned, armed. Though the day may not have come when its mighty implements have been used, yet they are ready to be used at any moment when the proper circumstances arise. A man may have qualities of mind which do not manifest themselves in his life, because the circumstances necessary to bring them into action do not exist.

It is charged, not that every man has come to a flagrant outbreak in opposition to the Divine Being, but that every man has elements that are opposed to the Divine Being, which, the moment he is brought to a realization of God's authority, will develop their real character. You are not obliged, in order to be at enmity with God, to say to Him in so many words, "I will not have Thee to reign over me." Whether spoken or not, that is the natural language of the unconverted human heart.

—BEECHER.

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

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AN APPRECIATIVE ENGLISH LETTER

England,
23 June, 1950.

Dr. T. T. Shields,
THE GOSPEL WITNESS,
Toronto, Canada.

Dear Sir,

I wish to thank you for continuing to send my copy of THE GOSPEL WITNESS, although I have not remitted my subscription for some considerable time. Please inform me how much I am in arrears, so that I may put in motion the tedious machinery for transmitting Sterling to the Dollar Area!

I should like to join your many correspondents in appreciation of your magazine. I owe much of my interest and knowledge of Canadian affairs to a perusal of your reports and comments, week by week. You are to be commended for your firm stand in the midst of such error and apostasy; for your steadfast Protestant Witness in the face of calumny and bitter opposition. Thanks be unto God.

I must add my appreciation of your able assistant, W. S. Whitcombe, M.A. I not only love his articles, but admire his excellent English. In this he is an artist and a "cunning workman." I was most interested to see his photograph published in the magazine recently: I suppose many of your overseas readers consider, as I do, that this helps to promote an even greater interest. This applies equally to the other members of THE GOSPEL WITNESS staff. I am of the opinion that your magazine is second to none in literary style and presentation.

I am,

Yours sincerely in Christ,

REMEMBER THE SEMINARY IN YOUR WILL

If you have not as yet done so, REMEMBER THE SEMINARY IN YOUR WILL. And in naming it, name it: TORONTO BAPTIST SEMINARY, associated with Jarvis Street Baptist Church, at 337 Jarvis Street, Toronto.

The Jarvis Street Pulpit

Why I Am Not a Modernist, But Believe the Bible to be the Word of God

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 9th, 1950.
(Electrically Recorded)

"For ever, O Lord, thy word is settled in heaven."—Psalm 119:89.

WE MUST first consider what Modernism is. The word was first used, with disapproval, by the Pope, about 1907, to designate those who viewed the Bible and the doctrines of the Church in the light of "modern thought", and, of course questioned the authority of the papacy within the Roman Catholic Church. More widely, it denominates that intellectual blight which has fallen upon nearly every branch of the Christian church, calling in question the things which for so long have been most certainly believed.

It is always dangerous to generalize; it is better to be particular. The Baptist Union of Great Britain passed a resolution of censure upon the great Spurgeon because, while he denounced the departure of many from the faith in what was then known as the "down-grade controversy", he refused to name anyone in particular. Very seldom do I feel disposed to call in question Mr. Spurgeon's wisdom, but I do at that point. I think it would have been better had he emulated the example of Nathan the prophet, and said, "Thou art the man." The resolution of censure was based upon that principle. Mr. Spurgeon, it was said, should either name the men or desist from his denunciations. They said critical generalities were not fair.

When the lot fell to me to take up the cudgels for the Bible within the Baptist denomination in Canada, I ventured to name the men. Then they complained I was indulging in "personalities". On the one hand we should miss the target by generalizing, and on the other we are being too specific in naming the men. Well, it doesn't make any difference what one does. It is not likely that we shall ever be able to please the enemies of the truth, no matter what form of defence we may assume.

Degrees of Modernism

There are degrees of Modernism. Not all Modernists are alike. Modernism is a kind of intellectual disease that begins with a very small germ perhaps, and enlarges and spreads: there are the germinal, progressive, and mature stages. It begins by calling in question the supreme authority of the Bible as the word of God. "When it is finished," it completely denies the supernaturalism of Christianity. It is the legitimate child of that strange hallucination which might well be called learned lunacy. I refer to that strange delusion known as the doctrine of Evolution. For, of course, if whatever God there be has imprisoned Himself within the cosmos, we are driven at last to a mechanical view of the universe; and the idea of a personal, transcendent God, Who

listens to the prayer of little children, and Who comes to the aid of those who call upon Him, must logically be abandoned.

But always in these matters there are men who endeavour to ride two horses: fearing to be stigmatized as "unlearned and ignorant", they say they are evolutionists but still believe the Bible; they are evangelicals, but deny the inspiration of Scripture. Such dual concepts are impossible: Christ can have no concord with Belial, nor he that believeth any part with an infidel.

I.

I am not a Modernist because MODERNISM ROBS ME OF A DIVINELY INSPIRED AND SUPREMEY AUTHORITY BIBLE. That is exactly what Modernism does. I know your Modernist preacher will take a text from the Bible, and he will subscribe to very many things in the Bible, but the attitude of the Modernist is that, instead of allowing the Bible to sit in judgment upon him, he presumes to sit in judgment upon the word of God, and thereafter what pleases him he accepts, and that which is inconvenient or unpalatable he discards, or denies.

It seems to me that if we had no Bible at all, and if we really believed in a God as the Creator of all things, inevitably any logically constituted mind would begin a search for the Bible. Such a mind would argue we ought to be able to find one somewhere. It would seem to be inconceivable that the God of this world should have created this marvellously fabricated universe, held together by a thousand inexorable and interacting laws,—that such an One should create man, and endow him with intelligence and volition, and then withhold from him any communication of His will. Surely it would be the most natural thing to expect that the God of all the earth would find some means of communicating with His human creatures; and, if communicating with them at all, would speak to them in such a way as to leave them "without excuse" for ignorance of His will.

Now some of us believe that the Bible is the word of God. I shall tell you presently *why* I believe it to be the word of God, but I now remark only that I am not a Modernist because it would rob me of the Bible. I should be uncertain in respect to its precepts and principles; I should not know what part to believe and what part to reject.

A Denial of the Unique Inspiration of the Bible

For that is where Modernism begins—by the denial of the Divine, unique inspiration (let me put in that

adjective) of the Bible as the word of God. Modernists use what Theodore Roosevelt once called "weasel words". You know what a weasel does? It sucks the content of an egg and leaves you the empty shell, and Modernists use "weasel words"; they use the terminology of evangelical orthodoxy entirely emptied of its historic content. Thus they say they believe in the Divine inspiration of Scripture, they all say that; but if you give them time they will tell you they believe in the Divine inspiration of Shakespeare, and a great many others also. That is why I say Modernism robs one of a Bible uniquely inspired by the Holy Ghost, and supremely authoritative as the only rule of faith and practice.

If and when one takes that step, it is very difficult to apply brakes to your intellectual toboggan. You are bound to go down the incline until you reach the bottom, because there are things in this Book which no one of us could believe if we did not first of all believe in its Divine inspiration. The fact is, the Bible challenges us in its opening sentence: "In the beginning God created the heaven and the earth;" for if once you postulate a transcendent Personality of unlimited qualities, once you believe in God as God, there are no difficulties. Then you may go through all the Bible and accept it all as the word of God.

Denies the Miraculous

Modernism proceeds farther: denying the supernaturalism of the Book itself, ultimately every supernatural element is deleted—the miracles of the Old Testament and the New, and, specifically, the fundamental miracles of the virgin birth and the resurrection of Christ. If one denies the supernatural he cannot accept the doctrine of the virgin birth. That goes by the board by an inevitable logic, as Fosdick says: The virgin birth involves a biological miracle that is inconceivable to the modern mind. What he ought to have said was, "to the natural mind". That is true, for "The natural man receiveth not the things of the Spirit of God." If, therefore, the unique Divine inspiration and supreme authority of the Bible is denied, when one comes upon any of the miracles he must at least put a question mark after them, and in respect to the supreme miracle, the record of the angel saying to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God,"—no natural man can accept that. It cannot be explained on any natural grounds. The principle of Divine interposition must be conceded, or the virgin birth is a logical and biological impossibility; and, if that be rejected with all its implications we shall be left at last in utter spiritual darkness, without any sure guidance to a celestial city beyond.

And, of course, whoever denies the virgin birth, must inevitably deny the resurrection, with all its implications. A great many Modernists do that, but not all of them. They say, "I can take what I like." They are very much like the man who boasts of his strength in the matter of alcohol. He says, "I can drink or I can leave it alone," but he generally drinks. He doesn't very often leave it alone. And the Modernist says, "I can accept what my reason approves, and reject the rest," but when he comes to the end of the road rejects the supernatural altogether. That, in a word, is what Modernism is; it is a rejection of the principle of Divine revelation, and hence, of Divine interposition, in human affairs, and dispenses with all miracles, and rejecting

the Incarnation reduces Christianity to a mere system of ethics.

I heard a great missionary leader once tell the story of a missionary in China addressing a crowded street meeting. On the outskirts of the crowd there was a Chinese scholar, who, when the missionary paused asked if he might ask a question. The missionary, of course, gave consent. He said, "Here in China we have ethical systems which tell us what we ought to do, but we have no religious system that can make a man want to do what he ought to do." He said, "In our ethical systems the 'ought to' is here and the 'want to' is there, and we can never bring them together." He continued, "Have I heard you aright sir, and am I to understand that you preach a religion that has brought the 'want to' and the 'ought to' together, and that there is some power in your system which will make a man 'want' to do what he 'ought' to do?" The missionary replied, "You have put it succinctly but very aptly; that is just exactly what we proclaim." "Then," said the Chinese scholar, "if that be so, you have the religion which all the world needs."

But Modernism, first by its partial denial, and then its complete denial, and deletion of the principle of the supernatural from the Christian system, denies and robs us of the power that would make us want to do what we ought to do, and reduces the Christian revelation to something not much better than the ethical systems of the heathen.

Some years ago a young man turned up at one of our prayer meetings, who had actually come to Toronto to attend one of our prayer meetings. It was between the two wars. He was a Japanese Christian, a student, and a graduate of Tokyo University. He had come to the United States to do special work in some Universities there, and he told me that when he went to New York first he visited many of the leading churches in New York, and he said, "They differed scarcely at all from our Japanese temples. The preachers occupied themselves telling people what they ought to be and ought to do, but offered them no help whatever to do the things that ought to be done." He said, "As in our religious philosophies the gospel of the Modernist has no dynamic."

And that is very general throughout the world. Modernism has poisoned the religious springs of the world. There are exceptions, of course. There are still multitudes of Evangelicals; but Modernism has turned the moisture of the Church into the drought of summer. That is why my companions and I made our tour of the world, visiting mission stations, doing our little best to withstand the menace of the modernistic Ecumenical movement on mission fields. To deny the virgin birth and the resurrection of Christ, reduces Jesus Christ to the measure of a man; the value of His death is completely nullified, the reality of His resurrection is rejected, and we are left without a Saviour, Who died for our sins, that He might give to us eternal life.

That, briefly, is why I am not a Modernist.

II.

I am an Evangelical, and without apology of any sort, I COMMIT MYSELF ABSOLUTELY AND IRREVOCABLY TO AN ACCEPTANCE OF THIS BOOK FROM GENESIS TO REVELATION, AS THE INSPIRED, INFALLIBLE, AND SUPREMELY AUTHORITATIVE WORD OF GOD. Now that is our position—that is our position in this Church. It has been for the maintenance

of that position that we have had to engage in controversy; it is because of our insistence upon the absolute, supreme, and ultimate authority of the Bible, that we have had to contend against those who either deny it as a whole, or delete from it many of those precious truths which we regard as being part and parcel of the Gospel of salvation.

Perhaps you will ask: "Are you not afraid that you will be called unlearned and ignorant?" No, I am not afraid, I am sure I shall. I knew that long ago, and even in this matter we long ago decided that we must be willing to go without the camp, bearing His reproach. So if anything can be gained by mere name-calling, and saying that we are unlearned and ignorant, you are welcome to whatever pleasure the flinging of that epithet may give you. Frankly it does not disturb me in the least. I have often been called unlearned and ignorant by men of whose intellectual quality I should have been ashamed when I was fifteen years of age. How these intelligentsia sport themselves, as though *they* were the people, and wisdom would die with them! The fact is, it was not born nor has it lived in their neighbourhood.

No, we accept all the implications of that position. I remember during the first war I published a book entitled "Revelations of the War", in which I dealt with the implications of some of the German philosophies—such as that of Nietzsche, and his "superman", and so on, and how it had brought upon us this deluge of blood; and that it had its roots primarily in the acceptance of that strange delusion of Evolution. Sometimes I think it is the strong delusion of which the Scripture speaks, "For this cause God shall send them strong delusion, that they should believe a lie." In that book I emphatically repudiated the whole philosophy of evolution. It is the philosophy of the natural man; it isn't a science; it is a philosophy. Give your imagination wings and you can imagine anything. Well, I repudiated Evolution, and one of my friends read the manuscript, and he said, "Now look here, you are going a long way; you absolutely repudiate this evolutionary philosophy?" I said, "In the strongest language I am able to employ, with the aid of all the dictionaries in my possession. I reject it, call me what you like." "Well," he said, "what if it should turn out to be true?" I replied, "Is that your attitude? Have you a sub-conscious fear that some day you may find yourself in the wrong camp when you are supposed to be an out and out Evangelical, as I believe you are?" But he didn't believe in going out, as they now say, "on a limb". I do, so sure am I that Evolution is utterly incompatible with an acceptance of the Divine inspiration and authority of Scripture. I have long since taken the ground that if I were compelled to be an evolutionist I should have to throw my Bible in the waste-basket. You cannot believe both! "In the beginning God created the heavens and the earth."

Believers Not "Unlearned and Ignorant"

But I cannot admit, as a matter of argument, that those who believe the Bible, even in our day, can rightly be placed in the category of unlearned and ignorant men. The fact of the matter is that in the elucidation of the text of Scripture, in the many translations, and in its expositions through the centuries, the Bible has commanded the respect, the allegiance, the obedience of the greatest intellects this world has ever known. No book that ever was written has so commanded the concentrated study, the expenditure of the utmost that the human intellect

could provide, as this Book has. I would not underestimate the scholarship of the modern Modernist, I only say that you must put them in the category of the natural man: "The natural man receiveth not the things of the Spirit of God." A man may be a scholar by human standards; he may be a man of unusual intellectual vigor; he may excel in many branches of science or literature, and of human knowledge generally, and still be as blind as a bat in respect to spiritual things.

The Ecumenical Ship

I give you this as an example of the gray matter contained in the cranium of some Modernists. You see I believe in saying, "Thou art the man." This is from Doctor Visser 't Hooft, the General Secretary of the World Council of Churches, and if anybody ought to know anything, he ought, I should suppose.

This is what he says:

"The symbol of the World Council of Churches is a ship — not very different from the boat in which Peter fished on the Sea of Galilee."

I do not know how he knows what sort of a boat Peter had — I do not think anybody knows, but however, he does.

"The ship has a mast, and on the mast is hung the yard, there making the cross."

Some people may think that is very, very clever, but those who "go down to the sea in ships, and do business in great waters" will not be much impressed by it I think.

"This ecumenical ship has perhaps the oldest rig known to man, and boats like it still sail the Nile and the Euphrates as they have for thousands of years."

I saw fleets of them not very long ago in Egypt — filthy things — just like the ecumenical ship.

"But as this ship symbolizes the World Council of Churches, it is a new type of craft. Never before in history have Christians of so wide a range of belief and practice come together — given their pledge to stay together — said in effect that they were all together in the same boat."

I suppose they are going to sink or swim together.

"The ship is on its maiden voyage. *We do not know how seaworthy the craft is.*" (Do you want to buy a ticket?) "whether it will hold the cargo of hope that has been put into it by Christians all over the world. It may be too heavily burdened."

(I think it could carry quite a big cargo of such light-weights as constitute the crew.)

"The ship is headed for an unknown destination."

Now this is the symbol of the World Council of Churches, and they do not know where they are going. The Secretary says so.

We know that the ship must move. Guided by the winds of God, the ship is moving. But we do not know just what this new relationship will mean, or what form the new fellowship will ultimately take.

"The ship has an inexperienced crew."

Surely that is a good "talking point" for anybody who goes out to sell passages on that ship:—They do not know how seaworthy the craft is; they do not know where they are going, and they have a crew of inexperienced men.

For it is true of all of us what a great theologian said at Amsterdam: "We are ecumenical babies."

I do not want to sail in a ship that is being guided by babies, do you? (Laughter) "Ecumenical babies!"

"Our hearts and minds are not yet large enough to embrace the whole of Christ's work on earth. The guidance of the World Council rests with a ninety-man Central Committee" (That is meeting in Toronto just now) "coming from almost as many countries. So far this crew has barely come to know each other, let alone work together."

"The members of the crew speak different languages. Would that we could resolve the Babel of tongues as easily as we did at Amsterdam with earphones and translators! We do not yet agree on the meaning of the Church or of the Lord's supper." (I do not suppose they do.) "It is almost as if our crew couldn't agree on which is the bow and which is the stern."

Now that is a crew surely! A new craft, nothing like it before; do not know whether it is seaworthy; do not know where they are going; an inexperienced crew; they cannot understand each other's language, and they do not know which is the front end and which is the back end of the ship. (Laughter.) Now listen—

"And we begin this perilous experiment in the midst of one of the worst storms in history."

Now isn't that encouraging? Who on earth wants to sail—"on earth"—who wants to sail the sea in a ship like that I should like to know.

"We feel the fragile craft tremble under our feet. We feel the hull strain with the cleavage that divide us—in politics, in culture, in theology. As it was for Peter on the Sea of Galilee, so now the wind is contrary. But we grip the cross in the centre of the boat..."

I wonder if there is anybody here who goes down to the sea in ships. Is that what you do in a storm? Just run to the one central mast and hang on to it? Wouldn't you try to bail out the boat, or do something?

"... for it is that cross that holds us together—that manifests the victory of God over man."

So it would be if it were the cross the Bible speaks of. But my dear friends, when you have robbed the Lord Jesus of His Deity, His virgin birth and His resurrection, you have deprived the cross of all value.

Mr. Slade told me he went to hear one of the preachers of the World Council of Churches this afternoon. He observed he had a big gold cross suspended from his neck. Yes, but that wasn't the kind of cross that our Lord Jesus was familiar with. He died upon the cruel tree "the just for the unjust, that He might bring us to God." The cross, whenever Jesus spoke of it, was not a golden ornament suspended from the neck, but a thing of blood—it had blood on it—it was an instrument of death always in the view of Him who died thereon.

I believe the Bible, and personally I do not feel like going to school to the man who wrote the parable of the Ecumenical Ship. I hope I am not conceited, but I think I could do better than that myself. I have done a little reading, but I never read any such puerile nonsense written by a responsible man. If that be the intellectual best of the advocates of ecumenicity, we need not fear their intellectual superiority.

Well now I believe that in accepting the Bible *we are in the company of the world's great men of all ages*. Oh no, we need not allow these intellectual braggarts to lord it over us as though they were superior. And yet I do not believe the Bible in order to keep company with great men, I believe the Bible *in order to keep company, and in unbroken fellowship with the Greatest, not with the great*. I believe the Old Testament (objectively now I'm speaking) because my Lord Jesus Christ believed the Old

Testament substantially as we have it, and subscribed to its authority. When He met the adversary in the wilderness He did not argue with him, but again and again He repeated, "It is written". That was a sufficient answer to the devil himself from the lips of the Son of God. It is my sufficient answer to those who would lead us astray, lead us to abandon the great verities of the Christian faith, and accept instead their vagaries. But that is a subject in itself, indeed one could well occupy weeks and months and years expounding that principle. Our Lord Jesus Christ, without reserve, subscribed to the Divine inspiration and authority of the Old Testament. "What think ye of Christ? whose son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If He be David's Lord, how then is He his son?" "... neither durst any man from that day forth ask him any more questions." A quotation from the Old Testament silenced the enemy, and if anyone was capable of arguing the case our Lord Jesus was, but argument in such a case was superfluous. He was content to give them the word of the Lord.

So I could go on. You remember how He hastened to the cross at last, and Peter, valiant Peter, impulsive Peter unsheathed his sword, and cut off the ear of the servant of the High Priest. Jesus calmly said, "Put up thy sword into the sheath." "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" He declined the legions that the Scripture might be fulfilled. I say the Lord Jesus believed in the inspiration and Divine authority of the Old Testament; and not only so, but *He fulfilled its predictions in His own person, His work and ministry*. Born of a virgin; born in Bethlehem of Judaea; born the son of David; born to die. He went to the cross, and when suspended between earth and Heaven He actually took the language of Scripture into His own lips: "My God, my God, why hast thou forsaken me?" And after His resurrection, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

For myself I would take the naked word of the Lord Jesus Christ against the conclusions of all the scientists and philosophers, and believe Him, no matter what they say.

And I believe the New Testament, because our Lord promised and predicted it: (Have you ever wondered how the writers of the New Testament were able to recall the discourses of our Lord? The Gospels were not written until many years after the resurrection, John's Gospel, in all probability the last of all. How could they record—they had no mechanical devices that could preserve the very words of the Lord Jesus—how did they do it? "... the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And that is what the New Testament claims—that the Holy Spirit did that very thing, and as "holy men of God spake as they were moved by the Holy Ghost" in the writing of the Old Testament, so the human authors of the New Testament were the amanuenses of the Holy Ghost; they wrote as the Lord directed.

I believe the Bible because it enshrines the personality, the character, the work of our Lord Jesus Christ.

The promise of His cleansing blood binds all the Book together, and makes it one and indivisible.

I could entertain myself, whether I could you or not, I do not know, in a mere intellectual analysis of these matters, but that doesn't carry conviction. "Convince a man against his will, He's of the same opinion still." So is a woman! You cannot compel people to believe by intellectual logical processes.

Why I Believe the Bible

I will tell you why I believe the Bible. It is *because its voice awakened my dead soul to the reality of God*; because it speaks to me as the very voice of God. Nobody can ever really believe it until it so speaks. The body of Lazarus lay in its charnel home, the stone was rolled against the door of the sepulchre, and after four days it was removed. The Lord of life stood without. They were still asking who He was. That dead man within the sepulchre moved, he sat up, and came shuffling out in his grave clothes, and looked into the face of Him Who had called him from death to life. After that Lazarus had no doubt as to who He was Who had cried, "Lazarus, come forth."

And when the word of God has summoned us to newness of life, and has translated us out of the kingdom of darkness into the kingdom of His dear Son, the person who has heard that voice can never doubt that God has spoken to him.

I like to think of Saul of Tarsus. I know they said of Peter and John that they were unlearned and ignorant, but nobody was ever foolish enough to say that of Saul of Tarsus. He was one of the most eminent scholars of his time, brought up at the feet of Gamaliel, the great doctor, and he was so learned that even his enemies said, "Much learning hath made thee mad." Nobody said he was unlearned and ignorant in those days. But, notwithstanding his culture, his intellectual acumen, his mental keenness, notwithstanding all that he said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." How was he changed? Did Peter argue him into being a Christian? Or anybody else? You know the story, that when on the Damascus road, "breathing out threatenings and slaughter against the disciples of the Lord . . ." That figure represents Saul of Tarsus as being like a beast of prey, thirsting for the blood of his victims — "breathing out threatenings and slaughter . . ." until on the Damascus road, with a flash like lightning, the light that never was on sea or land fell upon him, and "he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" No mortal was ever so surprised as he was on that occasion. "And he said, Who art thou, Lord?" And ringing down the skies came the answer, "I am Jesus whom thou persecutest." That's all. Saul of Tarsus didn't argue. He only said, "Lord, what wilt thou have me to do?" That great scholar later said, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, Casting down imaginations (or reasonings) and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This great scholar was brought to the place where he said, "I dare not entertain even a thought that is contrary to Jesus Christ." What effected the change? The word of God.

God speaks just as effectually through this book. He

spoke to me, He has spoken to you, hasn't He? You said, "That isn't the voice of man; it is none other than the voice of God." Something within your dead spirit stirred, and you passed from death unto life, and you have never doubted since, have you, that the Bible is the word of God?

I have seen it, dear friends, in hundreds, yes I may say without boasting, in thousands of cases. This is the instrument; this is the thing that brings dead souls to life. The Gospel is the power — that word in that text is the word from which we get our word "dynamite". "I am not ashamed of the Gospel of Christ, for it is the (dynamite) of God unto salvation . . ." In another text the same word is used — Paul said, "I sacrifice everything that I might know Him, and the (dynamite) of His resurrection." There never was a package of dynamite like this. It will blow anything to pieces! It is the word of God that liveth and abideth forever.

I believe the Bible because *it has withstood all the attacks of the enemy*. Never was there a book so loved as this, never was there a book so hated. Never did the enemy train all their artillery or their vengeance upon any literary work like the enemies of truth have trained their utmost skill and power upon Holy Scripture. But it is still here, after all the efforts of the critics and the Modernists. Sometimes I think I can hear the books of the Bible speaking just as Paul and Silas spoke in the Philippian jail, when the earthquake shook the foundation, the doors flew off their hinges, the keeper of the prison came with unsheathed sword and would have destroyed himself for fear of what might follow the escape of his prisoners — I say I hear the books of the Bible answering as Paul and Silas to all the critics: "Do thyself no harm; we are all here."

I believe the Bible because *there is no other book that tells me about my Saviour, and I need one*. I am a poor sinner and nothing at all, and if you take away my Bible I have no Saviour, no salvation, and I simply cannot afford to submit to that deprivation. Yes, Modernism robs the cross of its value. The Bible tells us that "Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day according to the scriptures." The Bible tells us that "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom (I can say with Paul) I am chief." Oh yes, the Bible tells me of the Saviour.

So I venture to conclude my address this evening by repeating what I wrote thirty years ago. I haven't changed in my opinion in respect to the word of God, and I am still of the belief that all that is worthiest of the exalted title of scholarship, which represents the findings of disciplined intellectual powers in cooperation with spiritually enlightened and penetrating understandings, will always be found to be in agreement to the word of Him Who is Incarnate Truth.

When we thus approach the Bible as being instinct with the personality and authority of the Lord Jesus Christ, what a world of intellectual and spiritual treasure it becomes to us! We have walked with Him among the flowers of Eden; and where first the shadow of the curse fell athwart the path of sinful man. We have seen Him walk the waves of the shoreless sea of judgment; and in the patriarchs' tents, in the voice of angels, we have heard the Word which was in the beginning with God. In the tabernacle of the wilderness, with its crimson

ritual, and in all the forty miraculous years, we have heard Him speaking in righteousness, mighty to save. We have followed Him with Joshua in His triumphal progress into Canaan's promised land; we have found Him sitting among Israel's judges; and in the fields of Boaz, near to Bethlehem, we have heard His whispered promise of the marriage of the Lamb. Where, indeed, have we not found Him? Is there a scripture path untrodden by His feet? Is there a valley which has not echoed with His voice? Is there a mountain which has not been transfigured by His presence?—"The voice of My beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." And we have followed Him — through historical wildernesses, and biographical mountain solitudes, and through genealogical deserts, only to find that the wilderness and the solitary place are made glad for Him; and in His presence the desert rejoices and blossoms as the rose. In psalmist's melodies; in words of transcendent wisdom; in pregnant type, and glowing symbol; in wheels that are dreadful; in chariots of fire; in seraphic visions of enraptured spirits of prophets, priests and kings, we have seen and heard the form and voice of our Beloved; until, at last, He has come to us from out the grave, being declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, and with perfect knowledge of both worlds, He has joined us on the Emmaus road; where with burning hearts we have heard Him, beginning at Moses and all the prophets, expound unto us in all the scriptures the things concerning Himself.

Therefore by the illumination of His presence in its pages; by the seal of His authority upon all its principles, and precepts, and promises; by His own invariable assumption of the Scriptures' infallibility, there is wrought into our deepest spiritual consciousness the unwavering conviction that the Bible is the word of God that liveth and abideth for ever!

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

"Forever, O Lord, thy word is settled in heaven."
Let us pray:

Oh, Lord, we thank Thee for this sure word of prophecy, this guide that leads us to the Promised Land. Help us to put our whole trust in the crucified and risen Saviour. Make our simple meditation profitable to everyone, for Thy Name's sake. Amen.

THE RECOGNITION OF FRIENDS

A Boston minister says he once preached on "The Recognition of Friends in the Future," and was told after service by a hearer, that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years and didn't know any of its members.

DOCTRINAL STATEMENT

of

TORONTO BAPTIST SEMINARY

(Every professor and trustee of the Seminary is required to accept and sign this statement of belief, and renew such signature at the beginning of each school year.)

I. OF THE SCRIPTURES

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

(Explanatory)

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

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

II. OF THE TRINITY

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

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

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

III. OF THE DEVIL, OR SATAN

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

IV. OF THE CREATION

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

V. THE FALL OF MAN

We believe (a) that man was created in innocence under the law of his Maker, but (b) by voluntary transgression fell from his sinless and happy state, (c) in consequence of

which all mankind are now sinful, and are sinners not by constraint but of choice; and (d) therefore under just condemnation without defense or excuse; and (e) that man in his natural state is in a condition of total depravity, by which we mean his natural utter incapacity to receive the things of the Spirit of God apart from the quickening grace of the Holy Spirit.

VI. OF THE ATONEMENT FOR SIN

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

VII. OF GRACE IN THE NEW CREATION

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

VIII. OF JUSTIFICATION

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

IX. OF THE CHURCH

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

X. OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is (a) the immersion in water of a believer; (b) into the name of the Father, the Son and the Holy Ghost; (c) to show forth our union with the crucified, buried, and risen Christ, and our death to sin and resurrection to a new life; (d) that it is a condition of

church membership and of the observance of the Lord's Supper; (e) in which the members of the church by the sacred use of bread and wine are to commemorate together the love of Christ, preceded always by solemn self-examination.

(Explanatory)

By the statement that baptism is a condition of church membership and of the observance of the Lord's Supper, we take the same position as all evangelical believers, differing only from our brethren in our insistence that scriptural baptism consists only in the immersion of the believer in water in the name of the Father, Son, and Holy Ghost; and since the Scripture requires that baptism shall follow immediately upon faith in Christ, and that this was the invariable practice of the apostolic church, we conceive it to be an obligation involved in our Lord's Commission to teach men to observe all things whatsoever He has commanded them, to maintain a testimony to the authority of New Testament precept and practice; and we further believe that to take any other than the position stated in this article would be to reverse the scriptural order of the ordinances, and to magnify the importance of the Supper above that of Baptism; and would involve the taking of a position at variance with that taken by all other bodies of evangelical believers in respect to the order of the ordinances. This statement is intended to ensure a clear testimony to the supreme authority of Christ as His will is revealed in the Scriptures. 1 Cor. xi:26.

XI. OF THE RIGHTEOUS AND THE WICKED

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

XII. OF CIVIL GOVERNMENT

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

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

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

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

H E A R

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THE ASSUMPTION OF MARY

An Open Letter to the Pope

By Dr. J. B. Rowell, Vancouver, B.C.

June 8th, 1950.

Pope Pius XII,
The Vatican, Rome, Italy.

Sir:

I address this Open Letter to you concerning a most serious intention within the Roman Church, and that, the proposed definition of The Assumption of the Virgin Mary.

In *The Messenger of the Sacred Heart* (June, 1949) it was stated that the Directors of the League of the Sacred Heart addressed the following letter to you — Pope Pius XII.—

"Most Holy Father:

Already many appeals have come to the Holy See from bishops, priests and the Faithful, begging for the infallible definition as a dogma of the Faith that the Blessed Mother was assumed bodily into Heaven. To all of these requests most willingly do the Directors of the League of the Sacred Heart, gathered together in an International Conference at Rome from the twentieth to the twenty-sixth day of September, 1948, add their appeal. For they know very well that it is their duty to encourage and promote by every means within their power devotion to and love for the most Blessed Mother of God." (page 61).

Though not of your persuasion, yet in the interests of the Cause of Christ and humanity, I address the following statement to you as an appeal why The Assumption of Mary should *not* be defined as an article of the faith.

Apparitions and Forgeries

As you know, your Feast of Corpus Christi was introduced, as your church informs us, "at the request of St. Juliana of Mont Cornillon", a nun who lived some 700 years ago, and based on her report of a *vision*. And now, in this year of our Lord, 1950, the definition of The Assumption of Mary is being urged, and such definition is supported by the Apparitions of Fatima. Cardinal McGuigan, of Canada, addressed a Pastoral Letter to the "Reverend Clergy" and "faithful of the Archdiocese of Toronto", in which he said: "I expressed the hope that as the Apparitions of Lourdes had confirmed the doctrine of the Immaculate Conception, so the Apparitions of Fatima might prepare the way for the solemn definition of the dogma of the Blessed Mother's Assumption as Queen of Angels," etc.

Tradition Only

The account of "Our Lady of Fatima" reads more like a fairy tale, and yet it bears the *Imprimatur* of "Francis J. Spellman, D.D., Archbishop of New York; August 30, 1943." This story tells of three little children, Lucia Santo, aged 10, Jacinto Marto, aged 7, "and her eight-year-old brother Francisco", seeing visions of "a beautiful Lady", at Fatima, Portugal, about 75 miles from Lisbon. The story adds, "symbolically, too, the three children were a miniature mirror of the Blessed Trinity's devotion to the Mother of the Prince of Peace". It would

be of interest to know just what your church means by the devotion of the Blessed Trinity to the Virgin Mary.

As you must know, your church teaches that the Immaculate Conception of the Virgin Mary corresponds to the Annunciation, or the Conception of the Word made flesh; and that "the Assumption of the Blessed Virgin into Heaven" corresponds to the Ascension of our Lord. Of course, your church does not offer any Scripture proof, for the simple reason that there is not any proof from Scripture; nor from any other source. In fact, one of your imposing volumes of "The Manual of the Holy Catholic Church," says: "The fact of Mary's Assumption is known by tradition only—tradition and common sense. We have the beautiful story of the eleven Apostles at the death-bed of the Immaculate Mother, of her burial at their hands, of the late arrival of St. Thomas, of the re-opened tomb, of the lilies springing from its emptiness to show where the spotless one had lain. No trace of Mary's remains has ever been found. No relics have ever enriched her loving children. And this because her Divine Son did not allow His Mother to see corruption." (vol. ii, p. 208).

Tradition — Scholars and Forgeries

In Cardinal McGuigan's Pastoral Letter, he stated: "The evidences of the universal and ancient tradition have been compiled by scholars," etc. I am aware that your church quotes as from scholars, theologians, *et al.* For instance, parts of sermons of St. John of Damascus and St. Bernard, are quoted in the Breviary as supporting the Assumption of the Virgin Mary; that Mary is "the living ark of the living God, which has its resting-place in the temple of the Lord. The Immaculate Virgin, stained by no earthly affection, did not return to earth; but because she was herself a living heaven, she has her place in the tents of heaven. How could she taste death from whom flowed life to all? She did, however, die because she was a daughter of the old Adam, but she was fitly taken up to the living God; because she was His Mother. These are the words of John Damascene of the Greeks . . . to show that the belief in our Lady's death and Assumption are an ancient tradition of the church." (*Cabinet of Catholic Information—Mary, The Queen of Saints*, p. 35.)

A Series of Forgeries

Your church has, by a series of forgeries, sought to bolster up her claims by producing counterfeit evidence. Your church has intruded pagan conceptions as well as new-fangled doctrines into the writings of the teachers of the early church; and sought to show that even John the Apostle, Melito, Athanasius, Eusebius, Augustine and Jerome advanced the theory of the Assumption of the **Virgin Mary**.

In relation to the matter of forged evidence, let me remind you of the revealing statement of one of your

own great scholars, viz., Lord Acton, who, in his *History of Freedom*, says:

"... their theory is not merely founded on an illogical and uncritical habit, but on unremitting dishonesty in the use of texts... many writings of the Fathers were interpolated; others were unknown, and spurious matter was accepted in their place. Books bearing venerable names:—Clement, Dionysius, Isidore—were forged for the purpose of supplying authorities for opinions that lacked the sanction of antiquity." (pp. 512, 513).

Now — The Apparition of Fatima

In Msgr. McGrath's *Fatima, Hope of the World*, the supposed appearance of the Virgin Mary to three little children, aged 7, 8 and 10 respectively, is spoken of as an "apparition". Do you think it possible that these three superstitious, impressionable little things were led to believe that some Roman Catholic Sister was the Virgin Mary come from heaven? I note that Msgr. McGrath, speaking of one of these children, who is supposed to have seen a vision of the Virgin Mary at Fatima, a Portuguese village north of Lisbon, says: "Lucy's courage and confidence were by now completely restored and she felt utterly at home in the presence of this Lady, whose face was so loving and kind." Apparently Lucy is the only survivor of the three, for speaking of the other two, Msgr. McGrath informs us: "And the two little boys who died last year... one is already in heaven and the other in purgatory." (Reported in *The Canadian Register*, November 6, 1946).

Great caution has been displayed in limiting the witnesses of the apparitions to the three little children, as is emphasized in *The Canadian Register* (October 26, 1946), where we read: "The children were permitted to see the heavenly sights not destined for more sinful eyes." And now the only survivor of the three is Lucia, now named Sister Mary of Dolors, under the strict surveillance of convent life.

I observe, too, that the Cardinal Archbishop of Toronto expressed himself as saying: "I would wish every Catholic in my Archdiocese, to be instructed in the lessons of Fatima, to know the history of those Apparitions of less than 30 years ago." (*The Canadian Register*, August 17, 1946).

Gregory of Tours and the Assumption

Rev. P. A. Sheehan, D.D., in his contribution to this subject entitled, "Mary, The Morning Star," says: "And Gregory of Tours in the sixth century wrote: 'And lo! again the Lord stood by, and ordered the holy body to be taken up and carried to Paradise.'" (See *Cabinet of Catholic Information*.) Butler, in his "Lives of the Saints", appeals to this same St. Gregory of Tours.

In 590 A.D., Gregory of Tours, in his *De Gloria Martyrum*, wrote as follows:

"When blessed Mary had finished the course of this life, and was now called away from the world, all the apostles were gathered together at her house from all parts of the world, and when they heard that she was to be taken away they watched with her, and behold! the Lord Jesus came with His angels, and taking her soul, gave it to Michael the Archangel, and went away. In the morning the apostles took up her body with the bed, and placed it in a monument, and watched it, waiting for the coming of the Lord. And behold! a second time the Lord appeared, and commanded her to be taken up and carried in a cloud to Paradise, where

now, having resumed her soul, she enjoys the never-ending blessings of eternity, rejoicing with her elect."

One of your own scholars points out that this, one of the earliest statements relating to the Assumption of Mary, was of very doubtful origin; for it was no less an authority than Abbe Migne, who affirms, in referring to the above quotation from Gregory of Tours, "what Gregory here relates of the death of the Blessed Virgin and its attendant circumstances he undoubtedly drew (*procul dubio hausit*) from the pseudo-Melito's *Liber de Transitu B. Mariae*, which is classed among Apocryphal books by Pope Gelasius." Thus one of the earliest sources of mention of the Assumption of Mary, was condemned and rejected as apocryphal by one of your own Popes.

To define The Assumption of Mary as a dogma of the faith, would surely make Christianity a laughing-stock in the eyes of the ungodly. Your church calls in three little children to testify that they have seen a vision, and this to support a doctrine which your church acknowledges is not to be found in the Holy Scriptures, but in tradition only; and even this tradition, when traced to its source, is found to rest on an apocryphal work pronounced heretical by your own church authorities.

Just Plain Nonsense

Your much-quoted Gregory of Tours, in his account of the death and assumption of Mary says, "all the apostles were gathered together at her house from all parts of the world;" and your church asks sane people to believe, that is, if they are to believe the apocryphal writings, that, at the death of the Blessed Virgin, all the apostles were miraculously present having been conveyed in clouds from the various countries where they were preaching.

So you see, your doctrine of the Assumption, which it is suggested be defined as an article of the faith, rests on one absurdity plus another, and another.

A Scholar of the Roman Church Testifies

It is said that your scholars are collecting evidence regarding the doctrine of the Assumption. Might I suggest that this item be included in the evidence. This testimony is given by that scholarly theologian and historian of your church, Dr. Johann Joseph Ignaz Dollinger. Please study his words carefully.

"But there never seems to be enough done for the glorification of Mary. It is worth while, however, to take note of this second exhibition of the characteristic contempt of the Jesuits for the tradition of the ancient church. Neither the New Testament nor the Patristic Writings tell us anything about the destiny of the Holy Virgin after the death of Christ. Two Apocryphal works of the fourth or fifth century—one ascribed to St. John, the other to Melito, Bishop of Sardis—are the earliest authorities for the tradition about her bodily assumption. It is contained also in the pseudo-Dionysius; he and Gregory of Tours brought it into the Western Church. (De Nom. Div. 3. De Glor. Mart. 1.4). But centuries passed before it found any recognition. Even the Martyrology of Usard, used in the Roman Church in the ninth century, confined itself to the statement that nothing was known of the manner of the Holy Virgin's death and the subsequent condition of her body: 'Plus eligeat sobrietas Ecclesiae cum pietate nescire, quam aliquid frivolum et apocryphum inde tenendo docere.' (Usard, *Martyrol.* 18 Kal. Sept.) (*The New Dogma About Mary.*)"

Characteristic Contempt of the Jesuits

Your scholar, Dr. Dollinger, correctly diagnosed the condition of your church when he spoke of the "characteristic contempt of the Jesuits for the tradition of the ancient church." The Jesuits know full well that the *Ancient Church* neither believed nor taught the fantastic notion of Mary's Assumption into heaven, for the simple reason that it was undreamed of in those early days of pristine purity. It remained for later ages to adopt the paganistic and Babylonian conceptions as perpetuated in the fables of antiquity and appearing in the *De Transitu Virginis Mariae*, referred to by Dr. Dollinger as apocryphal. As your church succumbed to these corrupting influences, the leprous condition ate away vital Christianity, which has been substituted by traditions, apparitions, and ludicrous notions, which your church has to support by the invention of the strangest and most absurd type of miracles.

The Sun Revolves Three Times in Ten Minutes

Here is one invention to bolster up the Fatima apparitions, and this bearing the Imprimatur of Francis J. Spellman, D.D., Archbishop of New York. It sounds like a fabrication of the Middle Ages, whereas it is given in one of your up-to-date publications. In giving the account of the appearance of the Virgin Mary to the three small children in 1917, this publication reports Mary as saying: "I am the Lady of the Rosary," etc., and then comes the miracle—"Suddenly an extraordinary event took place. The heavy rain ceased and the sun resembling an eclipse, emerged from the dark sky and revolved three times within ten minutes casting off great shafts of colored light which flashed and fell upon sky and earth." (*Fatima and the Rosary: A Brief History of the Wonders of Fatima, Portugal*).

Astronomers Fast Asleep!

Then we are informed: "In the formal Decree of 1930 drawn up by the Ecclesiastical Commission, the Bishop of Leiria wrote these words among others: 'This phenomenon, which was not registered in any astronomical observatory,'" etc. (*ut supra*, p. 5). What a strange omission! Imagine! The sun revolving three times within ten minutes; your church thus declaring that the sun suddenly speeded up to more than ten thousand nine hundred and forty times its normal revolving rate—and this so-called miracle to support your non-scriptural, non-historical doctrine that Mary's body was miraculously taken up to heaven, which doctrine you call the Assumption of Mary.

The Sun Unscrewed

Your church's up-to-date description of this so-called miracle sounds like the foolish imaginings from the Dark Ages, or the wild guesses of ancient Egypt. The world laughs at the idea promulgated in old Egypt, viz., that the earth is a flat disc resting on the backs of four elephants, etc., but that is not more absurd than the story given in the journal of your church, *The Canadian Register*, September 8th, 1945. Let your own people tell the story. Speaking of the sun spinning round, your writers say: "While they watched, it started to spin, throwing off colored lights like an enormous Fourth of July pinwheel. It did this three times. Once, as if it had come unscrewed, it seemed to plunge toward the earth. People fell on their knees, thinking it was the

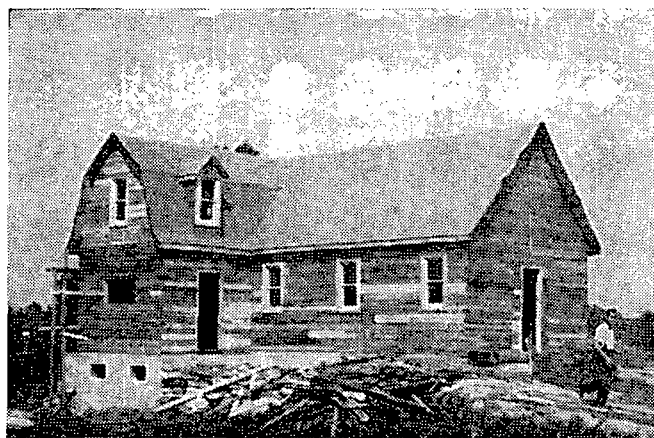
end of the world. Not only those present, but many others at a distance saw the sun whirling."

Had this miracle taken place, as your Ecclesiastical Commission says it did, what would the sun's gravitational pull have been on its vast family of planets, from Jupiter and Saturn down to our modest Earth? Our Earth, so astronomers tell us, weighs six billion trillion tons, and Sir James Jeans informs us that the Sun weighs 332,000 times the weight of the Earth; and yet your Church Commission tells us that this immense mass—332,000 times six billion trillion tons, suddenly increased its revolution by nearly eleven thousand times its normal speed, and yet our Earth never felt a tremor, and it was "not registered in any astronomical observatory." Such a cataclysmic change in the revolution of the Sun could only have been followed by utter chaos on each planet in the solar system. Surely you cannot subject religion to the contempt of the ungodly by the acceptance of such fiction as evidence, and that in support of a doctrine which has not a shadow of Scriptural or historical proof to sustain it. How could you possibly profess to give *ex cathedra* definition to such a jumble of absurdities?

Cardinal versus Pope

In Cardinal McGuigan's Pastoral Letter, in speaking of the dogma of the Assumption, he said, the movement "has been quietly gathering force in favour of the solemn definition by the Vicar of Christ of this traditional article of Catholic belief." While he assumes that this doctrine has been believed from the beginning, the facts and the evidence are against that conclusion. Your own Pope Benedict XIV. testified against the theory of the antiquity of the doctrine of the Assumption, when he said "the most ancient Fathers of the Primitive Church are silent as to the bodily assumption of the Blessed Virgin, but the fathers of the middle and later ages, both Greeks and Latins, relate it in the distinctest terms." (*De Fest. Assumpt. apud Migne, Theol. Curs. Compl. tom. xxvi. p. 114, Paris, 1842.*)

Thus, Pope Benedict XIV. declares that the doctrine you are asked, as Pope, to define as an article of faith, was unknown in the early church, and was introduced by the fathers of the middle and later ages, who, as we have seen, based it on ancient legend.



A Student Builder—Mr. Yvon Hurtubise, builder of the La Vigne Church, runs from the camera,

You see, Sir, Pope Benedict XIV. virtually says the same as your theologian and scholar Dr. Dollinger, viz., that "Neither the New Testament nor the Patristic writings tell us anything about the destiny of the Holy Virgin after the death of Christ . . . nothing was known of the manner of the Holy Virgin's death and the subsequent condition of her body." Accordingly, the defence for the definition of the dogma of the assumption of the body of the Mother of Jesus into heaven, implies utter contempt for the tradition of the ancient church, as Dr. Dollinger said of the Jesuits. Also it proves a total disregard for the fact that the Holy Scriptures are altogether silent concerning such teaching.

The New Burses

Does it not appeal to you as a fearful thing to turn the house of God into a house of merchandise, wherein precious souls must barter for their salvation? Should we not rather see humanity as men and women, and boys and girls—souls exceedingly precious in the sight of our glorious Lord and Saviour Jesus Christ, Who gave His life a ransom for sinners—Who died the just for the unjust that He might bring us to God.

Instead of this, the publications of your church emphasize money, money for the new burse. I noted the following in *The Canadian Register* — in emphasized type —

"OUR LADY OF FATIMA BURSE"

This is the Queen of Heaven . . . This new and we hope Glorious Burse is to be known by the title, 'Our Lady of Fatima'. Let there be a rush to support this new tribute to our dear Mother, who, we feel sure approves." (October 26, 1946).

"Our Heavenly Brokerage!"

What a slogan! "Let there be a RUSH to support!" In a later issue of the same journal, I noted the different amounts of money sent in for "St. Joseph's Burse," "Sacred Heart Burse", "Immaculate Heart of Mary Burse", "Souls in Purgatory Burse", "Our Mother of Perpetual Help Burse". And so, everyone's taste is appealed to, and, of course, his purse. But that is not all, for the greatest prominence was given, on the same page, to the Fatima Fantasy. In bold type, I read: "Fatima Recalls Mary's Concern for Holy Souls — Powerful Aids Are Ready for Willing Friends." Also, "Our Lady of Fatima, Amount required . . . \$6,000.00."

Brimming Hearts for the Brokerage

Keeping in mind the Gospel of Salvation through our Lord Jesus Christ—"Without money and without price," consider the following from the same paper:

"We, of Extension, thank God day by day that we are the witnesses of brimming hearts. In our heavenly brokerage we pass the treasure, in many cases the only treasure which people have deposited in the star-studded bank of the eternal treasury. We will be glad to be your broker in any transaction you may have with your pleading Christ. In that way we know the deep meaning of Extension—helping you all extend the Kingdom of God on earth and your own bank account in heaven."

This is dreadful blasphemy, to associate the Pleading Christ with the money-making brokers of your church, securing powerful aids for the faithful, and help for Holy Souls in Purgatory. How can your church carry on a brokerage, as a bargain-making concern, with the Pleading Christ? Our blessed Lord shed His precious Blood



The Colombes Church, Paris, France, whence came Mr. Guy Appéré, one of our Student professors of French. This congregation greeted Drs. Shields and McIntire.

on Calvary in substitution for sinners, so that the vilest sinner may be cleansed and forgiven, and made "an heir of God and a joint heir with Christ," "without money and without price." Our glorious Lord still calls to earth's neediest, "Come unto Me, all ye that labour and are heavily laden, and I will give you rest." This wooing invitation to sinners, expressing the unmerited love of God for mankind, is beautifully told forth by the Evangelical Prophet Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come . . . without money and without price."

An Appeal

This communication is not sent to you in a supercritical or unkindly spirit, but rather with a desire to do the Will of God, and with love for the Truth and the souls of men.

The definition or sanction of a Pope, or any ecclesiasti-

cal body, can never make error become truth, or fiction become history. In the light of this and the foregoing statement, would it not be a grievous imposition on multitudes of men and women to deceive them into thinking and believing that the dogma of The Assumption of Mary, though entirely lacking Scriptural and historical support, has, in spite of this, been made an article of the faith, to doubt and deny which merits damnation?

One day you must stand before a Just and a Holy God to give account of all you have done or taught. May God incline your heart to refrain from defining as truth and as an article of the faith the dogma of The Assumption of Mary, which has not a semblance of truth in it.

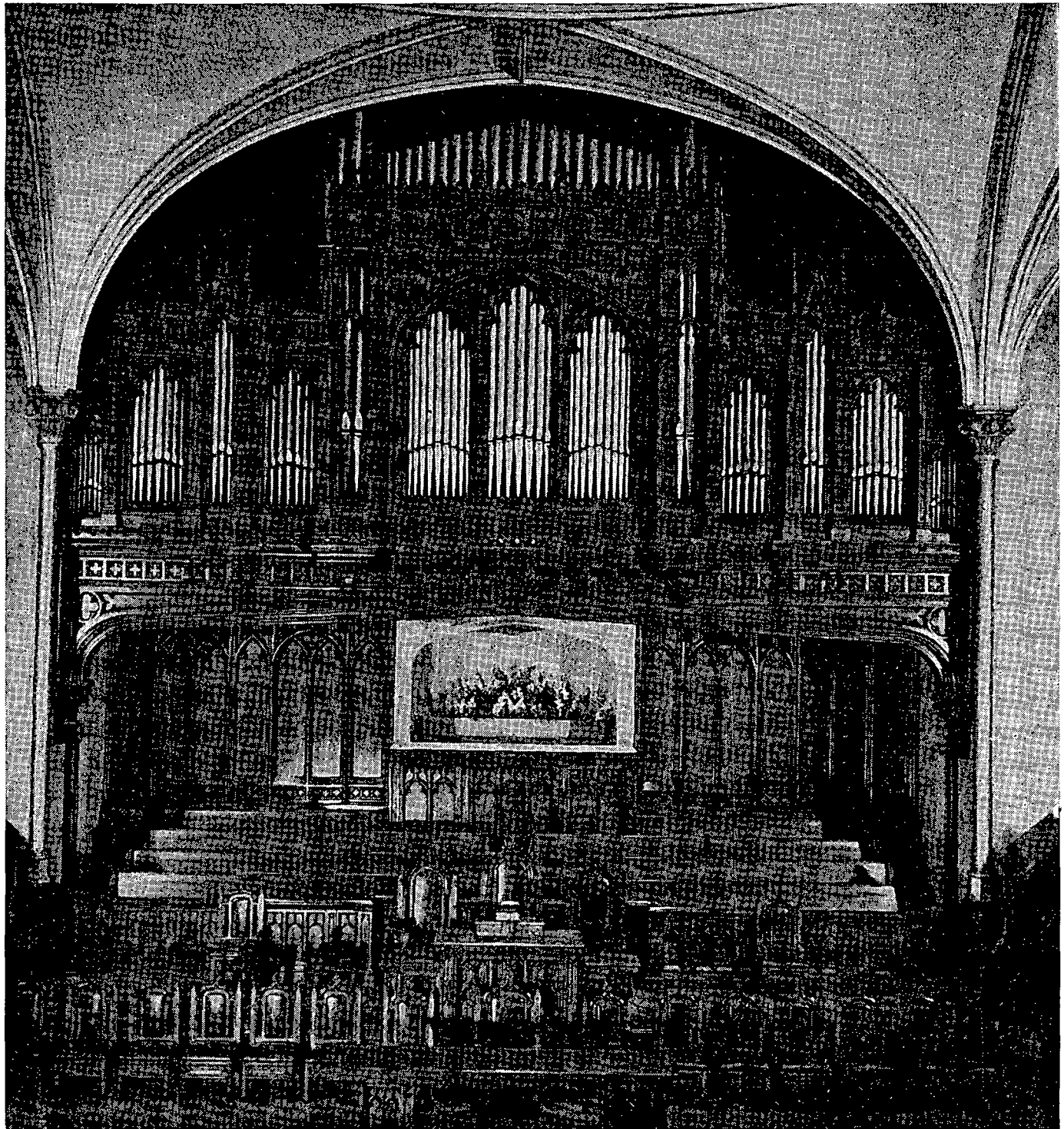
In sincerity for deliverance from delusion,

J. B. ROWELL,
Pastor, Central Baptist Church
Victoria, B.C., Canada.



A PHOTOGRAPHIC STUDY OF THE TOWER ENTRANCE OF JARVIS STREET CHURCH.

The Jarvis Street Pulpit



A PHOTOGRAPHIC VIEW OF THE PULPIT, CHOIR AND ORGAN OF JARVIS STREET CHURCH.