

The Gospel Witness and Protestant Advocate

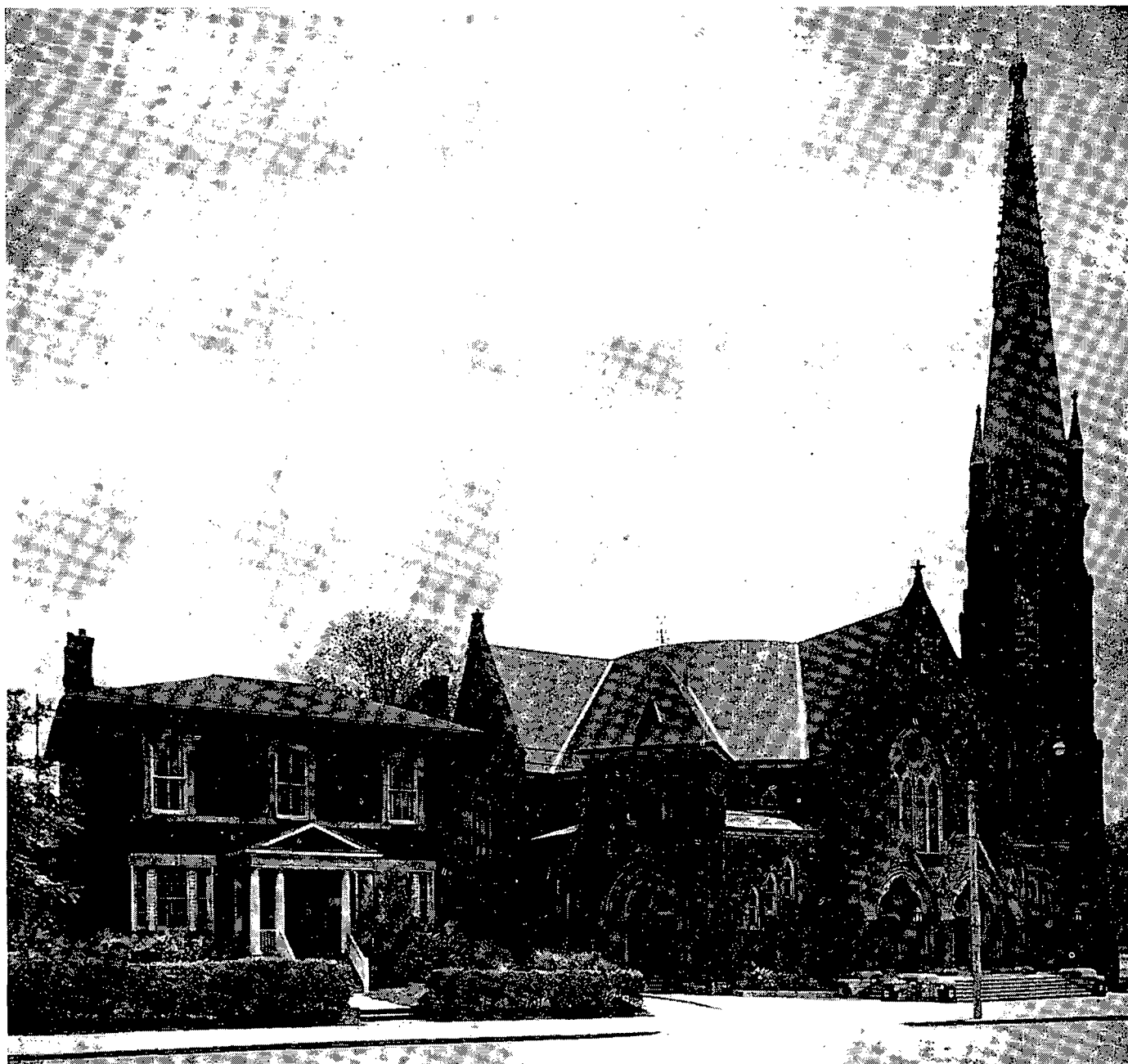
Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 30, No. 11

130 Gerrard St. E., TORONTO, JULY 5, 1951

Whole Number 1519

SPECIAL SEMINARY ISSUE SCHOOL TERM OF 1951-1952



JARVIS STREET CHURCH AND SEMINARY BUILDINGS

Why Toronto Baptist Seminary?

A Foreword by W. S. Whitcombe

TORONTO BAPTIST SEMINARY opened its doors to the first class of students in January, 1927. This venture of faith was necessitated by events that made it indubitably clear that other Baptist schools in Canada were irrevocably committed to a theological position at variance with the truth of the Gospel. Those responsible for the founding of the Seminary were determined that the cause of evangelicism should not remain without a source from which to draw reinforcements for the ranks of its pastors and missionaries. It was clearly recognized then that the future of the churches largely depended on the quality and training of their leaders. Subsequent events have more than justified the far-sighted missionary vision from which Toronto Baptist Seminary sprang.

A Quarter of a Century of Achievement

The educational ideal that we have persistently held before our eyes throughout the years was set forth in an article by Dr. Shields (see p. 3) and reprinted in every Prospectus issued by the Seminary. We have sought to reduce that high ideal to practice, and in reviewing past accomplishments we give God thanks for the way in which He has been pleased to bless our endeavours. Scores of young people have come to us for training and we have seen them grow in grace and in knowledge. Again and again we have rejoiced as we have seen the fruits of their devoted labours in various fields at home and abroad. There is scarcely a missionary area in the whole world that has not received some living contribution from our classrooms. Almost every part of this Dominion has been touched by the ministries of our graduates, and new churches and missions have sprung up where they have sown the good seed. Students who were fired in our French classes with a zeal to undertake the difficult task of evangelizing Quebec have established lighthouses in that dark region. There is no way of measuring the great contribution that such a school makes to lifting high the banner of the Gospel throughout the land, to raising the general standard of preaching, and in leading the way against all compromise with unbelief and worldliness. Only eternity will reveal the magnitude of its work.

A Greater Need Than Ever for the Seminary

The need of a training-school for future pastors and missionaries is even greater now than it was when we opened our doors. What we then foresaw as a dreadful possibility has, alas, become in large measure a sad reality. Our land is now suffering from a famine of the hearing of the Word of God, and its ravages are more destructive than we dared to think. As we have

seen what God has done through the Seminary, we are more than ever convinced that an institution such as this is a potent weapon for the triumph of the Gospel. It is our earnest and unceasing prayer that Toronto Baptist Seminary will be used to this end in the hand of God. With that in view we invite the prayerful support of all who long to see restored the years that locusts have eaten.

Whom We Invite

We invite as students none but those whose hearts God has touched, and of those, we would turn none away who wish to take advantage of the facilities for learning that we have built up over the years. The academic requirements for admission will be found on page 4, but it is our practice to turn away no one solely because of lack of formal education, provided that he has the natural aptitudes of a good minister and that his call has already been sealed with the divine approval of fruitfulness in the Master's service.

Where Our Graduates Go

Our graduates, as has already been pointed out, are scattered all over the earth. While we make no guarantee of placing our students on completion of their course of study, we have yet to see able men of proved worth permanently without a field of endeavour in which to exercise their gifts and calling. Our Missionary Committee has underwritten the expenses of students on summer fields, thus enabling them to accomplish much useful work and to gain valuable experience while in course.

THIS SPECIAL SEMINARY ISSUE

This Special Seminary Issue of *The Gospel Witness* is designed to present a great missionary institution to two classes of readers: We address it first of all to our regular subscribers who are already acquainted with many phases of the activities of this school believing that they will be interested in this detailed account of its aims and methods. We are most grateful for their prayers and their financial support which has made this undertaking possible through the years.

We also have in mind young men and women whose heart God has touched and who therefore desire to prepare themselves for the work of the ministry and the mission field. To them we particularly address this issue. Further enquiries will be welcomed, and we also hope that our regular subscribers will pass on copies of this issue to young people who have the work of the Lord in view. We shall be happy to send extra numbers of this issue to interested persons.

The Seminary appeals to young people who are in search of a school that does not compromise its theological position. Our Doctrinal Statement will be found on p. 10.

The Special Advantages of Toronto Baptist Seminary

Unswerving loyalty to the Bible is joined to a thorough academic training that is designed to prepare men for the exacting demands of the pulpit ministry in our day. From the very first we have emphasized the importance of joining theory and practice. Jarvis Street Church, which is not only a great preaching centre but a soul-saving mission, provides both the physical housing of the Seminary and its spiritual atmosphere. Only in a place where prayer is wont to be made can a Christian worker's problems be properly studied and truly weighed.

Great Preaching

Not least of all the benefits that accrue to future preachers from their close association with Jarvis Street Church is the matchless privilege they have of sitting under the public ministry and the private class instruction of a great master of the pulpit. The primary source

(Continued on page 16)

The Educational Ideal of Toronto Baptist Seminary

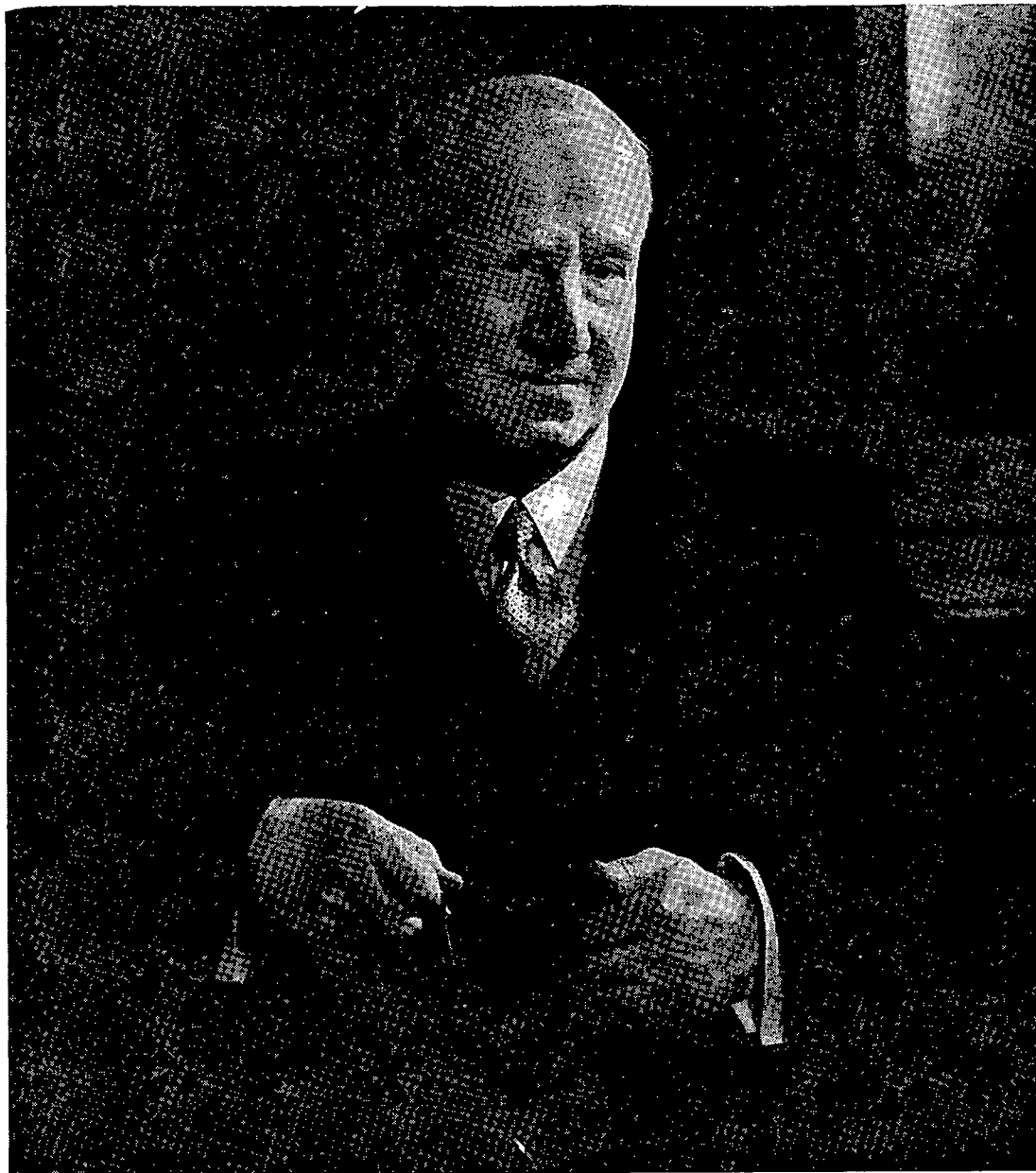
By the President, Dr. T. T. Shields

Those responsible for the founding of this Seminary cherish an educational ideal which is found in the New Testament: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8). The Apostle Paul was a gifted man by nature. He was a man of keen, vigorous, massive, intellect. Moreover, his natural powers had been developed to the full, through the highest culture which the schools of his day could provide. Even an enemy recognized that he was a man of "much learning". But when this great scholar was converted, he joyfully laid all his great abilities at the feet of Christ. He explicitly declared that even his every thought was brought into captivity to the obedience of Christ; and in the verse we have quoted he discloses the great motive and aim of his life. He esteemed the knowledge of Christ to be the most excellent of all sciences, and tells us that it had become the rule of his life to subordinate every

consideration to this one supreme end, to count everything "but loss for the excellency of the knowledge of Christ Jesus my Lord".

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

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



Photograph by Karsh

Dr. T. T. Shields, Founder and President of Toronto Baptist Seminary

ciation with a New Testament church, founded upon New Testament principles, surcharged with the power of the Holy Spirit.

God Always Has a Reason

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

The Exactions of an Educational Ministry

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

An Attempt to Realize an Ideal

In an attempt to realize this ideal Toronto Baptist Seminary was established. For the present at least, and unless and until its growth or the experience of its management, shall point the way to some other arrangement, its trustees will consist of the deacons of Jarvis Street Baptist Church *ex officio*. The deacons of this church can be elected only by a two-thirds vote of members present and voting at an Annual Meeting, and this will tend to ensure the election of men of spiritual qualities. They will not be strangers recommended from without because of their business ability or social position, but men who live their lives before the members of the church in such a way as to be able to command their confidence.

Subscription to Articles of Faith

Every member of the Board of Trustees is required, annually, publicly to announce his subscription to the Articles of Faith (see page 10) at a meeting held in connection with the opening of the autumn term of the Seminary; and no Trustee is qualified to vote in matters pertaining to the Seminary after such meeting unless, or until, such subscription to the Articles of Faith has been made. The same rule applies to every member of the Faculty. Every precaution has been taken, so far as it is possible to make anything humanly sure, that both the Faculty and the Trustees shall be loyal both to the essentials of evangelical faith, and to those special principles which Baptists historically have distinctively held.

Our Only Capital

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

Financial Support Needed

While the chief responsibility for financing the Seminary rests with Jarvis Street Baptist Church, we are happy to record fellow-

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

Toronto Baptist Seminary

THE FACULTY

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

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 as to our theological position. As clearly stated elsewhere, this Seminary is an Evangelical Baptist school which seeks to produce Evangelical 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. Special consideration will be given to mature students with experience in Christian work whose circumstances render it impossible for them to gain this 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.

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. 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.

DESCRIPTION OF COURSES

THE PRESIDENT'S LECTURE

Dr. Shields

The last lecture of the school week, on Friday morning at eleven o'clock, is known as the President's Lecture. Its purpose is eminently practical and inspirational, though many profound and important matters are discussed ranging from systematic theology, pastoral theology, and homiletics to questions asked by students rising out of their academic and practical work. The informal style of this class partakes more of the friendly atmosphere of the pastor's study than of the lecture hall, and its memories are treasured by all who are privileged to enjoy them. Indeed the best way of describing these classes is to say that they share with future pastors and



THE PRESIDENT'S LECTURE

Dr. Shields meets the students in the informal atmosphere of the classroom

preachers the rich harvest of practical experience gained by a great preacher in the course of a long and successful ministry. That is infinitely more helpful and inspiring to future Christian leaders than the mere reading of text books and marks out this course as unique.

ENGLISH BIBLE

Dr. Shields

The whole Seminary curriculum is based on the Bible, but the special aim of this course is first to inspire students to read the English Bible consistently and intensively and then to demonstrate to them how it may be used in preaching. During the last school year Dr. Shields led in a consecutive study of the historical books of the Old Testament. Few preachers can preach from the Old Testament as he does and fine companies of people were attracted week by week to share in these very profitable lectures.

This course is open to any who wish to enrol as special students in the three-year course in the English Bible, and a small registration fee is asked as a guarantee of

good faith. Arrangements are made for special students to write the examinations in the evening and a diploma is offered to those who complete the course.

SYSTEMATIC THEOLOGY

Mr. Whitcombe and Dr. McCaul

Systematic Theology, as we conceive of it in this Seminary, is a study of the Doctrines of Grace that takes the inspired Word of God as its final authority. Seeking to avoid being wise beyond that which is written, it attempts to understand and to state in orderly fashion the great truths which are there taught. While we recognize that there is great danger in attempting to force the teachings of the Bible into preconceived doctrinal moulds, yet there is even 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 understand that which He wills them to know.

The primary aim of these classes is to teach the Word of God, encouraging our students to emulate the example of the Bereans who "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." The work is carried on by means of lectures, class discussions, class papers by students, and the reading of standard works of theology and of special studies on various topics. The following are the divisions of the subject:

INTRODUCTION: The method and sources of Systematic Theology.

THE DOCTRINE OF GOD: The proofs of the existence of God and His attributes.

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

THE DOCTRINE OF THE PERSON OF CHRIST: This course deals with the earliest Messianic predictions, passing to the teaching of the Psalms and the Prophets regarding the Deity of Christ. Special attention is given to Christ's testimony to His own Person and to the teaching of the Apostles. The history of the doctrine is also studied.

THE DOCTRINE OF SALVATION: This class begins with a consideration of the doctrine of the atonement as prefigured 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 also 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. 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 importance and the practical value of Church History will not be questioned by anyone who has reflected on the large place given to history by those who wrote the Bible under the inspiration of the Holy Spirit. 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.

Students are required to acquaint themselves with various standard text books on Church History, but greater stress is laid upon a study of source documents and the biography of great leaders of the past. The field is divided as follows:

CHURCH HISTORY I. The history of Baptists as seen against the background of New Testament teaching on the nature of the church.

CHURCH HISTORY II. The history of the primitive church and its growth and development to the collapse of the Roman Empire.

CHURCH HISTORY III. The history of the Middle Ages to the dawn of the Reformation, with special attention to the precursors of that movement.

CHURCH HISTORY IV. The Reformation in Germany, France, Switzerland and England and the Counter Reformation within the bosom of the Roman Church. The history of modern denominations is also studied.

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.



A lady-student teaches the Bible to children

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.

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.

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 are eager to learn how to preach the glorious Gospel of Christ effectively enjoy a priceless privilege in sitting under a recognized pulpit master such as Dr. Shields. Dr. McCaul has spent about thirty-three years preaching the Gospel in the great metropolis of New York. Few are his equal as a preacher of the Gospel.

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 we must regard our students as potential missionaries 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. The students have enjoyed and profited greatly by our "French weekends". 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 order to meet the need of French Canada.

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 their common concern of reaching the lost. This happy fellowship of students of different points of view and diverse experiences, from various parts of the world, 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.



A student-pastor greets his congregation at the close of the service



House to house in Quebec



Student-pastor Samuel Dempster and a group of the friends at Courtland Church

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 (See "Calendar for the Year" on page 10), and the last week of each "quarter" is devoted to examinations. The "quarter" mark is 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 conducted in French.

The Library

The Seminary Library contains a large number of valuable reference books needed for class work, together with commentaries, devotional works and some books of general 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. 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 basis 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.

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.



The "kitchen-gang" take their turn

The Students' Dining Room

Long experience has taught us that the Students' Dining Room fills a very large place in the life of our future preachers and missionaries. The Christian fellowship the students enjoy about the table and in the kitchen work is not the least of the benefits of this institution, but of more pressing concern is the opportunity it offers to beat the ever-soaring cost of living. By conducting the enterprise themselves with the aid of an efficient cook, the students manage to serve good meals at something like half the ordinary cost in restaurants. They have been greatly helped by our Seminary butcher and our Seminary farmer, two Christian men who keep the kitchen stocked with certain necessities. Other friends from various churches have also made valuable contributions and the overhead is reduced to the vanishing point by the free use of Jarvis Street kitchen facilities.

We shall welcome donations of all sorts for this very important branch of our work.

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.

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 may be able to 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.

CALENDAR FOR THE YEAR 1951-52

Registration	Monday, September 24 at half past two
Lectures Begin	Tuesday, September 25 at half past eight a.m.
Convocation	October 4
First Quarter Examinations	November 13-16
Christmas Vacation	December 21-January 2
Second Quarter Examinations	January 8-11
Third Quarter Examinations	March 4-7
Fourth Quarter Examinations	April 22-25
Graduation	May 1

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

DOCTRINAL STATEMENT

(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 honour, 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 honours; 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, honoured 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 impenitence 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."

The Jarvis Street Pulpit

Faith and a Good Conscience

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

"Holding faith and a good conscience; which some having thrust from them, made shipwreck concerning the faith."—I Timothy 1:19.

"Holding the mystery of the faith in a pure conscience."—I Timothy 3:9.

Prayer Before the Sermon

We have learned, O Lord, from Thy Word, and our experience has verified it, that we cannot by searching find Thee out, nor by any means find out the Almighty to perfection. It is as high as heaven—what can we do? Deep as hell—what can we know? The measure thereof is longer than the earth, and broader than the sea. There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it. Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. Thou understandest the way thereof, and Thou knowest the place thereof. For Thou lookest to the ends of the earth, and seest under the whole heaven; to make the weight for the winds; and Thou weighest the waters by measure. When Thou didst make a decree for the rain, and a way for the lightning of the thunder: then didst Thou see it, and declare

it; Thou didst prepare it, yea, and search it out. And unto man Thou didst say, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Therefore, O Lord, we come as little children to the feet of the great Teacher. We confess our ignorance. We acknowledge that the natural man receiveth not the things of the Spirit; they are foolishness unto him; neither can he know them, for they are spiritually discerned. But we rejoice to know that things which eye hath not seen, nor ear heard, and which have not entered into the heart of man, God is pleased to reveal unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. Thou hast told us that he that willeth to do Thy will shall know of the teaching, whether it be of God; and Thou hast said that Thy people shall be willing in the day of Thy power. Give us the grace of willingness. Make us ready-minded. Give us pure consciences, and pure hearts, that we may see God. For the sake of Jesus Christ our Lord. Amen.

I PROPOSE to enquire what place the principles of the Christian religion should have in the development and direction of the intellectual life. If a man be a Christian, in his processes of thought, and his resultant intellectual conclusions, which, in their totality, constitute his mental attitude toward truth, truth apprehensible and infinite, how far, in these respects, is he to be influenced by that spiritual essentiality which constitutes him a Christian?

Involved in that question and its answer is the further consideration, How far do intellectual virility and inquisitiveness facilitate or frustrate Christian faith?

These inquiries force us to begin by asking, What constitutes a Christian? Does the pursuit or the possession of knowledge give the soul standing before God?

A Christian is not one who, by searching, has found out God, but one whom God has found out. Christian faith, in the nature of things, rests, not upon human discovery, but upon divine revelation. A Christian is not so made by his own research, but by the divine self-disclosure in the gospel of Christ.

But does that preclude the Christian's asking questions? Does revealed truth put a premium upon ignorance, and a ban upon inquiry? Let the history of the Christian Church, and of Christian learning answer. But perhaps the most effective answer of all will be found in an authentic example in an individual life of a thoroughly spiritualized intellectualism, and an intellectualized spirituality.

No student of Paul's writings will question their author's profound intellectual capacity; and no one familiar with his history will doubt the wealth of his mental furnishing in those branches of learning concerned with discoverable truth. The breadth of his intellectual consciousness was quite commensurate with the best scholarship of the day; he was not secularly ignorant though spiritually endowed.

Yet no man could be more settled, and, indeed, established in his religious conviction than he. A man of doubtful mind does not speak like this, "Though we, or an angel from heaven, should preach unto you any other gospel than that which we have preached unto you, let him be anathema."

But is such settled and unwavering faith in the Christian revelation possible to-day? You may have heard of a certain bishop whose only criticism of a new hymn book was that there were in it no hymns specially selected for the use of theological students and professors; whereupon someone replied, that the theologians might well be served by using the hymns appointed "For Those at Sea." However that may be, it will be agreed that such a settled faith as Paul's must be of priceless value to its possessor if such religious establishment be now possible.

It may be, and often is, a good thing to be "at sea", if we know where we are going, and are reasonably sure of arriving. Better the spirit of the strong-winged migrant, which hungers for the fruits of many climes, than the dull content of a domesticated duck whose explorations are confined to some muddy pool. But lacking the migrant's infallible instinct, can the soul which hungers for the truth be sure of its way? "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in

vain made he it; the pen of the scribes is in vain." Thus we are told, that for rational human creatures God has provided a written law. Is the pen of the inspired scribe God's substitute for instinct? And with the Word of inspiration before us, may we have stability without stagnation, progress in all knowledge with a corresponding deepening religious certitude? With wind and will for the upward climb, though the summit be wrapped in cloud, can we be sure of the path, and are there shoes to be had which will keep our feet from falling?

If you ask Paul how he learned to make the intellectual and the spiritual elements of life the servants and complements of each other, you will be likely to receive an answer in his charge to one who, like himself, was called to intellectual and spiritual leadership. And Paul tells Timothy that religious certitude, and continuity of hope and purpose, and immunity from doctrinal aberrations, consist in "love of a pure heart, and a good conscience, and faith unfeigned." Moreover, lest he miss the proper emphasis, he tells him he can wage a good warfare only by "holding faith, and a good conscience; which some having thrust from them made shipwreck concerning the faith." And yet again he admonishes him that the fitness of deacons for their office can be assured only by their "holding the mystery of faith in a pure conscience."

Thus three times within the compass of three short chapters he links conscience with faith. He insists that "faith unfeigned" is inseparable from "love out of a pure heart, and a good conscience"; and that whoever thrusts from him a good conscience, inevitably "makes shipwreck concerning the faith"; and that the full Christian revelation, "the mystery of the faith", is not to be held by any peculiarity of intellectual aptitude, but "in a pure conscience."

In Paul's view, therefore, if the woof of a man's belief is intellectual, its warp is moral. While religious belief is sometimes regarded as though it were a fabric woven in reason's loom of material called facts; the truth is, that it is not a mere manufacture at all, but a cultivated growth; which, while rising out of the surface soil of the intellectual, is yet rooted in the subsoil of conscience and the moral nature. And it is to prove to you that he only can think clearly who lives purely, I speak this evening.

I.

To do this, I ask your consideration of, and consent to the proposition, that THE INTELLECTUAL IS A SUBORDINATE ELEMENT IN CHRISTIAN FAITH.

This will appear if you reflect that *the whole Christian revelation is a disclosure of moral truth*. The Bible, from beginning to end, assumes a great moral catastrophe involving the ruin of human nature. Like rescuers bringing light, and air, and food, from an upper world to entombed miners, the Bible unfolds a plan for the liberation of the soul from the spiritual darkness and death in which sin has involved the race. And, as such rescuers would be likely to do, when bent on saving life, the Bible keeps to its task. It does not teach science or philosophy directly; but it will never be found unscientific or contrary to sound reason. You will never learn astronomy, or geology, or biology, or any other branch of science, from Genesis; but I venture to say you will never find any absolutely established fact of science to contradict its pregnant speech. And so the Book through-

out. Its function is to reveal a moral order, and the Person of the moral Ruler. It ultimately fulfils its function in its record of the divine Incarnation, adjusting the moral balance in the atonement by blood, and releasing for human salvation a regenerating moral Power through resurrection. The record of the preparation for, and the consummation of, that incomparable achievement will never be found to be untrue to fact,—to any fact of history, or of science, or of experience. Its consonance with truth, however, in all these aspects, essential as it is to any theory of divine inspiration, is yet subordinate to its main purpose, to make clear the relation of man to his Maker, and the divine plan and purpose of redemption.

This being so, the Christian revelation, as a written Book, as a record of the Incarnate Word, as a promise of a regenerating Spirit, and as a prediction of a day of reckoning and judgment, *lays siege to our moral natures*. It never asks whether you have been to school, whether you know anything about the origin of species, or the measure of ethereal spaces; its first and last word to you is of sin and salvation. It speaks of origins. It assumes you do not know, and tells you; and its assumptions are as true as its assertions. It thunders at the castle gate demanding surrender to Deity—"In the beginning God"! The voices of Sinai and Calvary are the same; they declare the same truth; they proclaim the majesty of the divine law, the perfection of the moral order, and the glory of the divine Ruler; and while offering amnesty to the rebel, they summon you to an acceptance of the divine government. But nowhere is the King uncrowned. God is mighty in generation in Genesis, and mighty in regeneration in Jesus. The Word predicts the curse of thorns in Genesis, but wears the thorns in Jesus, albeit as a crown. And as He sovereignly lays down His life upon a cross, it is indelibly written above His head, "This is the King."

Thus the demand of the Christian religion is for submission to a moral government, operative in all the created order; not mechanically or automatically operative, but transcendently resident in and directed by God Himself.

Hence *Christian belief is essentially a moral act*. It consists in assent to, and reliance on, moral truth—moral truth incarnate in Christ. Unbelief, therefore, is not an intellectual disability, but the expression of a moral bias against God. And therefore is it written, "He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." The condemnation resting upon unbelief is not a divine judgment upon intellectual incapacity, but upon positive moral turpitude; by that I mean the "enmity against God" which inheres in "the carnal mind". Hence faith is not cardinally an intellectual act or attitude, but an act of the will. The purely intellectual faculties are exercised in the confirmation of the choice which a quickened conscience has perceived to be right, and a re-enfranchised will has made. But the act of believing, or trusting, in a word, Christian faith, consists essentially in the enthronement of Christ as the embodiment of all revealed truth; and whether by a little child or a man of mature and highly trained mind, the act is the same; it is the simple surrender of the will to God.

I have a letter from a gentleman in the West whom I have never seen. From his letter-head I observe he is a Master of Arts. He describes himself as "a seeker

after truth." Among many other questions he asks, "Does repentance precede faith?" And that is a very important question. Can you tell me the mutual relation of repentance and faith? Can you resolve them each into its elements, and separate the moral from the intellectual? No man can repent without some appreciation of the moral quality of the act repented of; but such appreciation involves a combination of moral and intellectual perception. So, too, of faith in relation to repentance. Faith involves an appreciation of the moral worthiness of its object. Thus the intellectual in both faith and repentance is a subordinate element.

It may perhaps simplify the matter to the minds of some, if I try to show you that *there is a sense in which repentance must precede faith*. I find a striking illustration of this principle in an Old Testament incident. Bible students will readily recall the general outline of the life of Israel's notorious king, Ahab. Throughout his career he maintained a steadfast opposition to the word of God as spoken by His prophets. The word of God was an expression of the will of God, and Ahab's opposition to the divine word was manifestly rebellion against the divine will. He could not believe because he would not obey. His general attitude throughout his life is fairly shown in his typical exclamation on meeting Elijah, "Hast thou found me, O mine enemy?" But the life-long conflict of principle which characterized him appears in his life's great crisis,—such a crisis as we all must reach. It came to Ahab when he set his heart on Ramoth in Gilead. At the request of his confederate Jehoshaphat, he "inquired of the Lord" whether he should go up against Ramoth to battle. But such inquiry, to him, meant asking the four hundred prophets who were careful never to oppose the desires of the king. Of course they prophesied as they knew the king desired them to do, and promised him success in the venture. But when Jehoshaphat insisted that further counsel be sought, Ahab said there was yet another prophet, Micaiah, the son of Imlah. "But," said the king. "I hate him; for he doth not prophesy good concerning me, but evil." Micaiah, however, was sent for; and when he came prophesied the opposite of the four hundred. Ahab was thus shut up to a choice between the word of the four hundred on the one hand, and the word of Micaiah on the other.

It would not be difficult, judged by all ordinary standards of life, to understand Ahab, had he complained that he had some difficulty in believing the word of Micaiah, as against the word of the four hundred. But if you look carefully into Ahab's problem, you will readily see that it was in no sense an intellectual difficulty. Belief of the word of four hundred prophets required no change of life in general, and no change of desire or purpose with respect to Ramoth-Gilead. To believe the word of Micaiah, on the other hand, necessitated a moral revolution. It meant the erection of new standards of life and conduct. It involved surrender to the divine will; which, being interpreted, means, that Ahab could not believe the word of God by Micaiah without repenting; that belief of God's word always involves obedience to it, and hence moral qualities must be predicated of belief and unbelief.

Perhaps I ought here to explain what I mean by the word "moral." When I say that unbelief is to be accounted for on moral grounds, it is not implied that it has its root in any kind of immorality. In extreme cases that may be true. I use the term "moral" in

contra-distinction to that which is non-moral: the Christian revelation being an unfolding of truth concerning the laws of the moral realm, having to do with principles governing the oughtness of things, or of right conduct. Our attitude toward that revelation is an indication of our attitude toward the moral principles revealed, and therefore is chiefly determined by purely moral considerations.

This understood, we may inquire what is comprehended in "the mystery of the faith"; and how that faith may be held without shipwreck.

II.

WHAT IS COMPREHENDED IN THE MYSTERY OF THE FAITH WHICH WE ARE TO HOLD?

The word "faith" has not always the same significance in Scripture. Sometimes it means the act of believing and the attitude of soul expressed in belief, as in such passages as these, "O woman, great is thy faith"; and, "Lord, increase our faith." But "faith" is sometimes used to denote the thing believed, as when it is said the churches were "established in the faith": and Paul is reported as "preaching the faith which once he destroyed"; and Jude exhorts us to "contend earnestly for the faith which was once for all delivered unto the saints."

In our second text, "faith" is used in the subjective sense. "Holding faith and a good conscience", means to maintain an attitude of faith, steadfastly to believe, and so to obey the truth believed as to have a conscience void of offence. "Which some having thrust from them, made shipwreck concerning faith", means that some have done violence to conscience, they have treated conscience as Ahab treated Micaiah when he put him in prison in order that he might be untroubled by the prophet's admonitions while pursuing his chosen course; and having "thrust from them" a faithful, admonishing conscience, they have forthwith accommodated their belief to their conduct instead of moulding their conduct by their moral belief, and thus have "made shipwreck concerning faith", not of the truth revealed, that cannot be shipwrecked, but of their own hold upon the truth.

In the third text "faith" is objective; it stands for that which is revealed. Our question therefore is, What must we believe? What is the substance of that faith which can be held only "in a pure conscience"?

It will, perhaps, help us to an understanding if we first of all try to clear away some possible misconceptions. I must remark, therefore, that "*the mystery of the faith*" is quite independent of all human interpretations of it. It is, in fact, of the very essence of faith as an act, that it is independent of everything save its divine Object; and it logically follows that the Substance of the faith objectively considered, like the sun shining in his strength, is unchanged by the clouds which would obscure His light. Knowledge of the truth brings liberty. But to be shut up to an acceptance of any human interpretation of what God is, what He has done, and what He has said, would involve the forfeiture of our moral and intellectual freedom. It is not possible for any man to express in words all that he believes of God. To the spiritually enlightened soul "the mystery of the faith" is bound to be something more than any verbal expression of it. To any of you who are only nominal Christians, it will seem that I speak vaguely, but those who are "partakers of the divine nature" will understand.

Once at the close of a prayer-meeting, where many

had related joyous experiences of the heavenly places, one brother remarked to me privately, "But some experiences are too sacred to talk about." And the soul who really knows "the mystery of the faith" and keeps company with Christ in "the secret place of the most High" will understand that there is a sense in which Paul's experience when "he was caught up into paradise, and heard unspeakable words which it is not possible for a man to utter", is shared by every true child of faith. "The mystery of the faith" is ever a mystery which defies exact or formal expression.

It may also be said that "the mystery of the faith" is not identical with an intellectual theory of the Bible. For myself I rejoice that I am able without any mental reservation, and with "a pure conscience", to take a very strong ground in this matter. To me, the Bible is the unadulterated word of God. I have not the shadow of a doubt that it is so. To me, Genesis in its entirety, is as truly inbreathed by the Spirit of God as the Gospels. In a book written for all ages by the Spirit of God, I should expect to find nothing untrue to fact, but I should also expect to find truth manifold and deeply involved. I am led therefore only worshipfully to wonder at its pregnant speech, from which the truth, new-born, speaks to every succeeding age. From reading books about the Bible, even the best of them, when I turn to the Bible itself, I feel myself to be like a man coming out of a damp and dimly lighted cellar, into a beautiful and fragrant garden, lighted from heaven, and aired by a breeze from the infinite sea. And so long as I am permitted to enjoy the flowers and fruits of the King's Garden, and to study the design and purpose of its planting with the royal Gardener Himself, I am not in the least disturbed by "profane and vain babblings, and oppositions of science, falsely so-called."

If faith were wholly an intellectual matter, differences of interpretation would spell confusion; but we have learned that "the unity of the Spirit" is something which we are to "keep" "till we all come into the unity of the faith." The heart of this "mystery", the communicable light, and life, and energy of it, refuses to be confined to intellectual processes or verbal forms of expression, even as electricity cannot be confined to the carbon filament of an incandescent light. Credal statements or verbal expressions of belief give, so to speak, partial mental visibility to that which "passeth knowledge." But "the mystery" must remain an inexpressible mystery, an "unspeakable gift", so long as we know only in part and prophesy in part.

When this is said, one may venture to stretch a verbal wire for the light to travel by, though the subtle energy of "the mystery" be so much more than the wire. *This "mystery of the faith" I apprehend to be the central truth of the gospel, that there is a Saviour Whom men may believe: "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."* The knowledge of that mystery in all its fullness and glory is dependent upon Holy Scripture. But as a man is saved by hearing and believing the voice of God as it speaks to him in even one verse of scripture, and irrespective of his knowledge of other parts of scripture; so I conceive that such scripture as we are enabled by the Spirit to believe and rest upon, may be sufficient to initiate the soul into this mystery.

"The scripture of truth" is the medium of our

spiritual knowledge, and our knowledge therefore, is proportioned to our acceptance of the Scripture. So Paul teaches in his benedictory conclusion to the epistle to the Romans: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise be glory through Jesus Christ forever. Amen." In the epistle to the Colossians he is still more explicit when he speaks of "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

The centre and soul of "the mystery of the faith" is Christ; and "the riches of the glory of this mystery . . . Christ in you, the hope of glory." The truth and promise of that is the sum of all divine revelation.

III.

We have now to inquire, HOW THIS MYSTERY IS TO BE RECEIVED AND HELD.

It is a matter of experience with every true Christian, that the reception of the gospel, which involved belief in Jesus Christ as God the Son, the Saviour of sinners, synchronized with a moral awakening. We are no more to be credited with making the light to shine, than we are responsible for the break of day. Christ dawned upon us: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." And with the morning conscience awakened, there dawned upon us a new consciousness of moral evil about us and within us. The Bible calls that experience conviction of sin. And that conviction was born of a knowledge of our relation to Christ: "Of sin, because they believe not on Me." He was "the mystery of the faith" unveiled, "God manifest in the flesh."

And when we trusted Christ as our Saviour, it was not the reason, primarily, which found rest. There was still much of mystery remaining. But there stole into our hearts a moral satisfaction which we called peace. Conscience no longer troubled us on account of our past. We could not understand how the thunders of Sinai suddenly ceased, nor how the calm and songful beauty of a summer morning succeeded the black night of angry storm; we only knew, or rather felt, that the blood of Christ "purged our conscience from dead works to serve the living God." Satisfied as to the past, conscience now became the monitor of the Spirit, approving or reproving as we obeyed or disobeyed the will of God made known to us by the voice of the Word and the impulse of the Spirit.

And now I ask you who are believers, *If your faith in Christ has not ever been in exact proportion to your obedience to Him?* Have you not always found in relation to His precepts that "wisdom is justified of her children"? Have you not found every formula of His justified when experimentally compounded? Have you ever had reason to regret obedience to His prescriptions? There may have been not a little intellectual uncertainty as to the wisdom of a certain course; but when you have done that which you were sure was morally right, has

not reason eventually approved the wisdom of following a good conscience? Where "a pure conscience" leads the way, does not an enlightened understanding approvingly follow?

Is it not thus that "the mystery of the faith" is to be held? It is surely significant that this word was spoken of deacons, for a deacon is not merely a counsellor, but a ministrant, one who serves. Only as we live Christ's life of service can we fully enjoy His salvation; and only as we believe can we have strength to obey. The mystery "kept secret since the world began, now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

But for a few moments let us turn to the other side of the question. Some are here described as thrusting from them a good conscience. That must mean that their conduct is such that conscience no longer keeps them company as an approving friend. And that does not necessarily imply that a man has turned aside to some flagrant sin. It may mean, in the beginning at least, only that he gave more time to the newspaper than to the Bible; or that he substituted the reading of books about the Bible, for the reading of the Bible itself. Or it may have begun in another way. Some plain precept of Christ has been considered, but obedience has been delayed. It may have related to what seemed an unimportant matter. Indeed I have known the principle to contribute to "the iniquity of our holy things", when, in my own experience, the study of the Bible itself was substituted for obedience to its teaching.

I vividly recall one occasion in my early ministry when I was enjoying the luxury of a full day in my study. And what greater delight can a preacher know, than to be shut up with his books, with opportunity to revel in all high and holy thoughts? Especially when such study is to be turned to the profit of other hungry souls! If ever a man may depend upon divine illumination and inspiration it is surely when so employed. So I found it on that memorable day. Every common bush was ablaze, and even in desert places I heard the Voice.

I was living then where letters were to be had only by going to the post office for them. Early in the afternoon, with no little reluctance, I left my study long enough to go for my letters, impatient to be back at my desk again. Returning from the office I crossed the end of a street on which a man lived who was very sick. He was a professed Christian, but he was not at all a lovable character. I had visited him several times, and was by no means sure that I had been able to help him, or that he appreciated my attempt. But as I came to the end of his street I felt that I ought to go and call on him. But the fact is, I was rather unwilling to go to see him at any time, and to-day, I reasoned with myself that it was not likely he would care to see me, and that I could not afford the time. I must get back to my study and to the burning bush, and get on with my sermon. I persuaded myself that it was far more important that I should prepare to speak to a considerable congregation than that I should turn aside to visit an unresponsive and unappreciative invalid. So I returned to my study.

But all was changed. The fire in the bush had gone out. The solitary places were no longer glad for me. My Horeb was without angel visitor, or still small voice. All the flowers in my paradise had closed their blossoms as when the sun goes down. No birds were singing any-

where. My heart still tried to indite a good matter, and to speak of the things which I had made touching the King; but my tongue refused to be as the pen of a ready writer.

I laboured all through the afternoon and evening to rekindle the lamp, and to reawaken the voices that had sung to me in the morning, but all in vain. The next day I returned to my task, but though it was morning without, my study had not light enough to read the Book by. It never occurred to me during those hours to associate faith, the faculty of spiritual discernment and penetration, with a good conscience. I had yet to learn that a good conscience is as oil to the lamp of faith.

At length it flashed upon me as a revelation, that the fruitlessness of my labour was due, not to sudden intellectual disability, but to moral delinquency: I had refused to do what I knew I ought to do. Then I ran away and made that call! When I came back I found as Ezekiel found in his temple vision, "the glory of the Lord came into the house by the way of the gate whose prospect is toward the east," — through the door by which it had departed!

I wish I could say that the lesson learned that day has never been forgotten. But who of us has not received an order from the Master, and instead of running swiftly to obey, has presumed to stop and to talk with Him, only to find that He would not talk with us! When a good conscience is thrust away, and conscience speaks only as an accuser, have you not observed how all the mental faculties with one accord begin to make excuse? How easy it then becomes for a man to persuade himself that his course is justified although it is contrary to the rule of the mystery of the faith. I affirm that it is all but axiomatic that "the mystery of the faith" is approved by our reason just to the extent to which it is obeyed. Christ is infallible only to those who do His will.

God's only controversy with the soul concerns our attitude toward the divine Incarnation and Exemplification of the moral law, Jesus Himself. So also *Christ's controversy with the soul is always on moral grounds*. God will forgive you everything if you will agree with Him in your attitude toward Christ. But can a man disagree with God on anything without being morally culpable? I believe every disagreement with Christ, who is "God manifest in the flesh", can be shown to have a moral foundation. Let me take a typical instance, Christ's testimony to the historicity of the Deluge. Even if it were only a matter of historical criticism, or alleged scientific fact, I know whose side I would choose to be on. For myself I will take Christ's unsupported word upon any subject against the so-called scholarship of the world, and glory in being called a fool for His sake.

But what is your objection to the story of the Deluge? Scientific? On that score unbelief may encounter difficulties quite as great as faith's. But for argument's sake, let us admit the difficulty. You deny the divine interference with the regular course of nature, and with that, the principle of miracle, of which the resurrection is the supreme example. Or you challenge the justice of such a judgment. But when you do you impugn the moral government, and the Governor of the universe. For men suffer just as much now as then. There is no horror of the flood which has not had a thousand repetitions in human history on a smaller scale. Your whole objection to the record which Christ stamped with His own approval is a moral objection. "Shall not the Judge of all the earth do right?"

To dethrone Absolute Justice, to refuse to believe that the God and Father of our Lord Jesus Christ is on the throne, and can do no wrong; to do violence to His witness in our hearts, and set up our depraved and puny judgment against His, is to drag anchor, and, driven about by every wind of doctrine, to make utter shipwreck of faith.

Our only safety is to put Christ upon the bridge of our soul-ship, in full command, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." With Him as our Captain, with "a pure conscience" for our compass, keeping its needle true to the directions of this chart of Inspiration,—a chart prepared and authorized by the only One Who did ever cross to the other world and return to be a Pilot to others, with all flags flying, and the shout of "Ah's well", we shall sail into the desired haven at last.

REPORT OF THE DEMPSTER HOSPITALIZATION FUND

We are happy to report that Mr. Dempster continues to make fine progress. We are grateful to all the friends who have cooperated, and to many who are now doing so.

Last week, as of June 26th the total was	\$2,621.50
Gifts from various sources since received	66.50
From Tilbury Baptist Church	63.64

Total to date \$2,751.64

We hope that other friends will send us contributions so that we may reach our objective of \$3,000.00 for we fear it will cost every penny of that to cover this serious operation, with six months of hospitalization.

(Continued from page 2)

of all great Gospel preaching is the Word of God read in the light of the Holy Spirit, but the technical skill of the pulpit can only be acquired by actual practice and by close observation of preachers whose methods have been tried and proved in a long and successful ministry. We venture to believe that Toronto Baptist Seminary is unique among schools for training pastors in that it combines in an unusual measure all the essential elements that make for great preaching.

No Tuition Fees

In conclusion we call attention to the absence of tuition fees. The entire cost to the student for each year is only ten dollars, and this is merely a registration fee required as a guarantee of good faith. We have maintained our original policy in this matter even in the face of ever-soaring costs of education, knowing full well the poverty of those who are called to preach the Gospel. Up till now a host of loyal friends have come to our help and made this possible by their generous support, and we trust that by the faithfulness of God they will continue to do so.

We shall be most happy to receive enquiries about Toronto Baptist Seminary from those who wish to prepare themselves to preach the unsearchable riches of Christ. Our sole reason for existence is to help young people who have heard the call of the Master to work in His vineyard. This is our contribution to the cause of the Gospel of Christ, and we are therefore bold to ask the help of all who strive for its advancement.