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JARVIS STREET CHURCH AND SEMINARY BUILDINGS

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

God Always Has a Reason

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

The Exactions of an Educational Ministry

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

An Attempt to Realize an Ideal

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

CALENDAR FOR THE YEAR 1953-54

Registration	Monday, September 28 at half past two
Lectures Begin	Tuesday, September 29 at half past eight a.m.
Convocation	October 8
First Quarter Examinations	November 17-20
Christmas Vacation	December 19—January 4
Second Quarter Examinations	January 19-22
Third Quarter Examinations	March 16-19
Fourth Quarter Examinations	May 4-6
Graduation	May 6

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. SAMUEL POURRET



J. S. Arch
DR. T. T. SHIELDS, FOUNDER AND PRESIDENT OF TORONTO BAPTIST SEMINARY

THE ANNUAL PROSPECTUS of Toronto Baptist Seminary

A FOREWORD

By W. S. Whitcombe, M.A.

THIS Special Seminary Issue contains a description of the work of Toronto Baptist Seminary that we used to print in a separate booklet for distribution among prospective students. For several years past we have greatly widened the circle of our readers by embodying this annual prospectus in a special issue of THE GOSPEL WITNESS. This we have done with the purpose of re-

mindings all our subscribers of the ideals and work and needs of Toronto Baptist Seminary. Many of our regular readers are acquainted with earnest young Christian people who are seeking for a seminary that is soundly evangelical and that maintains a high academic standard. In a number of instances this paper and its weekly message have served to introduce Toronto Baptist Seminary to men and women who have been among our most useful graduates. We therefore invite the help of all members of THE GOSPEL WITNESS family to give this special issue



THE TOWER ENTRANCE TO JARVIS STREET CHURCH

the widest possible circulation among consecrated young people whom the Lord is leading into His service.

Toronto Baptist Seminary first opened its doors in January, 1927. Since that time our graduates have gone from our halls to serve on almost every mission field in the world and to found churches and hold pastorates not only in Canada but in the United States and in Europe. Under the good hand of God we have seen fulfilled, in large measure, the lofty Educational ideals (see page 2) set before us by the Founder and President, Dr. Shields, when the school commenced its work.

The Doctrinal Statement of the Seminary is set out in full on page 10 of this issue in order that there may be no misunderstanding as to our theological position. Another masterly exposition of the great evangelical principles we profess and teach will be found on page 12 in the President's Sermon entitled "The Chariot of Israel and the Horsemen Thereof." It leaves no room for doubt as to the clear, uncompromising stand of this Seminary. We offer no apology for being Baptists, nor for attempting to win others to our position, which is, in our view, the closest approximation to Christian discipleship as taught in the Word of God. Notwithstanding, we do not refuse to accept students from other denominations. (See "Requirements for Admission", on this page.)

Throughout the entire history of this school we have sought to maintain a high academic standard. We expect our students to apply themselves diligently to their studies, which require the best of which they are capable. We are just as anxious, however, to avoid producing mere bookworms, which are worse than useless in the gospel ministry. There is a practical discipline gained in actual experience that is quite as important as the discipline of the classroom and the study. Hence we seek as prospective students none but earnest believers who have already proved themselves in actual Christian service in their home churches, and we expect them to continue their practical work in whatever forms of service open before them during their term in the Seminary. The intimate bond between this school and the great Jarvis Street Church provides a spiritual atmosphere which bridges the gap between the theoretical and the practical and enables future pastors and missionaries to learn not only by precept but also by practice. It is a tragedy of many ministers' careers that almost their only preparation is to spend three or four years in school, severed from the life of the churches and the people whom they hope to serve. The Great Teacher taught His disciples not only in the quietness of the mountain and in the solitudes by the sea, but also as they engaged with Him in the actual work of the Kingdom of God. The importance of combining academic studies with practical work, and of engaging in both in the spiritual atmosphere of a great church fellowship cannot be over-emphasized by men who are earnestly seeking a training that will enable them to fulfill a genuinely Biblical ministry to which they have been called by the Great Head of the Church.

We shall be glad to send copies of this Special Seminary Issue to interested persons, and further enquiries will be welcome from those who have read it. We especially invite our regular readers to pass along this number to young men and women who have the pastorate and the mission field in view. And to those faithful friends who

through the years have made the continuance of this great missionary enterprise possible, we would express our sincere and hearty gratitude in the Lord.

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 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 seven dollars, payable to the company insuring the students.

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 take the nature of informal discussions. 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.

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 outside 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 apart from 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 2), 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

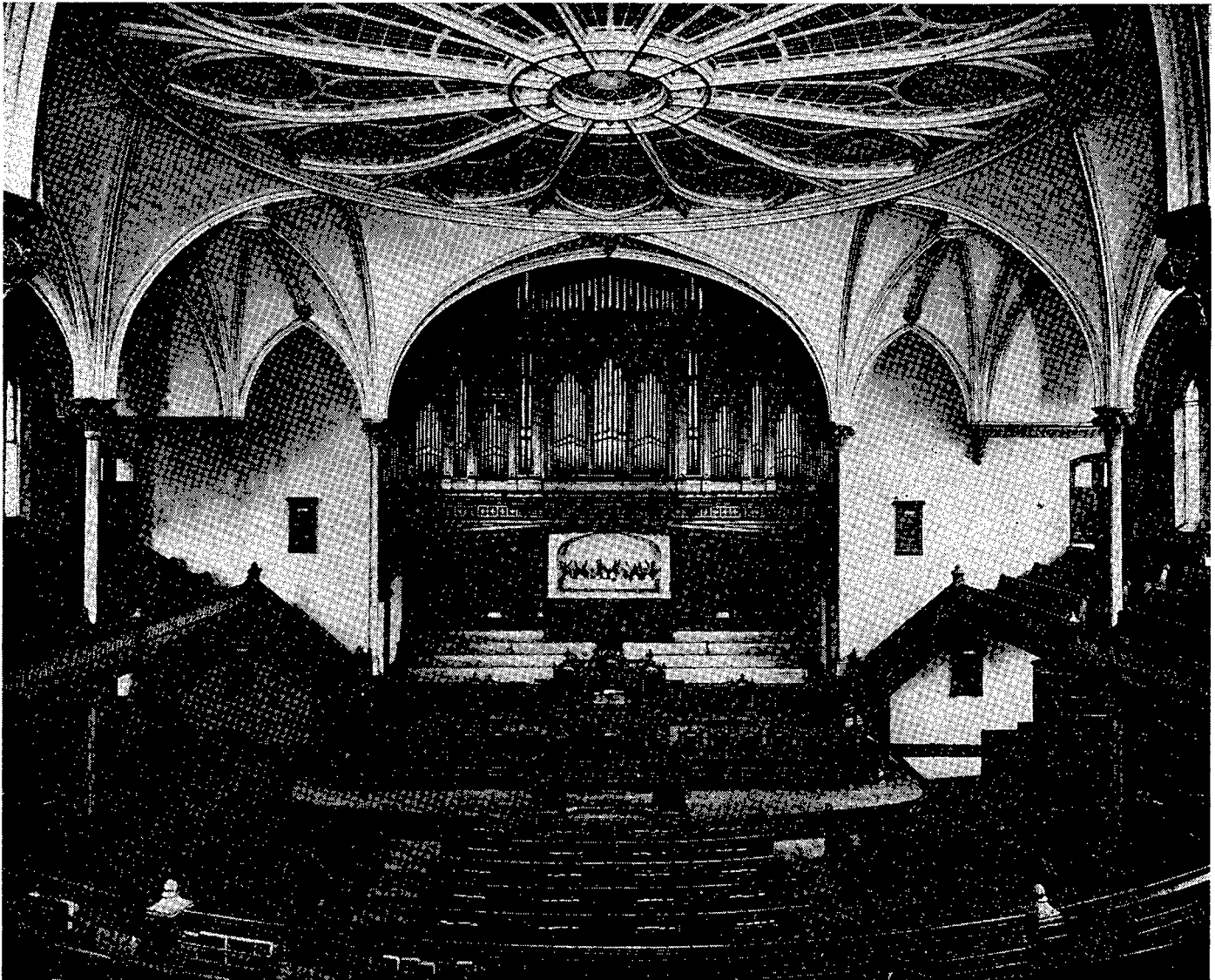
Chapel services are held each morning of lectures at half past ten and during this devotional period students and teach-

ers 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. 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.



VIEW OF ORGAN, BAPTISTERY, PULPIT AND COMMUNION PLATFORM FROM WEST GALLERY

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. Prospective students are advised to send in their applications early.

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, 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 important 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.

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.

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.

THE THREE YEAR ENGLISH BIBLE COURSE

Lectures in this subject are given by Dr. Shields on Thursday evenings in Greenway Hall when the student body joins the regular mid-week congregation to hear a systematic exposition of the Bible. While the whole Seminary course is based on the Word of God, with special work in Introduction, Theology and languages, these lectures constitute a practical demonstration to future preachers of how to teach the Bible to a popular audience. Dr. Shields is a great pulpit master and these messages have proved to be a source of much spiritual inspiration to our students, driving them afresh to a study of the Word and encouraging them to preach it.

Examinations are given to all who enrol as special students in this Three Year English Bible Course and a diploma is offered to those who complete the work successfully.

THE PRESIDENT'S LECTURE

Once a week the President, Dr. Shields, meets the students in class when the informal style of the lecture has more of the friendly atmosphere of the pastor's study than of the academic air of the class room. While the purpose of the lectures is eminently practical and inspirational, many profound matters are also dealt with, and students are free to ask questions and to suggest topics arising out of their studies and practical work. In this way future pastors have the priceless opportunity of sharing with a great preacher in the rich harvest of practical experience gained in the course of a long and fruitful ministry.

SYSTEMATIC THEOLOGY

Mr. Whitcombe and Dr. McCaul

The purpose of these classes is to expound the great Doctrines of Grace in an orderly fashion. The only definite textbook is the Word of God, to which touchstone the opinions of all others are brought. The work is carried on by means of lectures, class papers and discussions by students, the reading of standard works of the theology and of special works on various topics. The following are the divisions of the subject:

INTRODUCTION

THE DOCTRINE OF GOD

THE DOCTRINE OF THE PERSON OF CHRIST

THE DOCTRINE OF SALVATION

THE DOCTRINE OF THE CHURCH

THE DOCTRINE OF THE HOLY SPIRIT

THE DOCTRINE OF LAST THINGS

MODERN CULTS

ROMANISM:

The lectures on MODERN CULTS and ROMANISM are designed to acquaint future preachers and missionaries with the history and doctrines of some of the ancient and modern aberrations in order that being forewarned they may also be forearmed to meet with these strange doctrines, all too common to-day.

BIBLICAL INTRODUCTION

Dr. Clark and Dr. McCaul

The object of these courses is to give a thorough and systematic knowledge of the contents of the whole Bible. The history of the Scriptures is covered from the earliest period, and other matters of a character distinctly helpful to the understanding of the Bible are studied. Supple-

mentary 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 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 involves a knowledge of the interbiblical period, which forms a connecting link between the Old and the New Testaments. This class includes 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

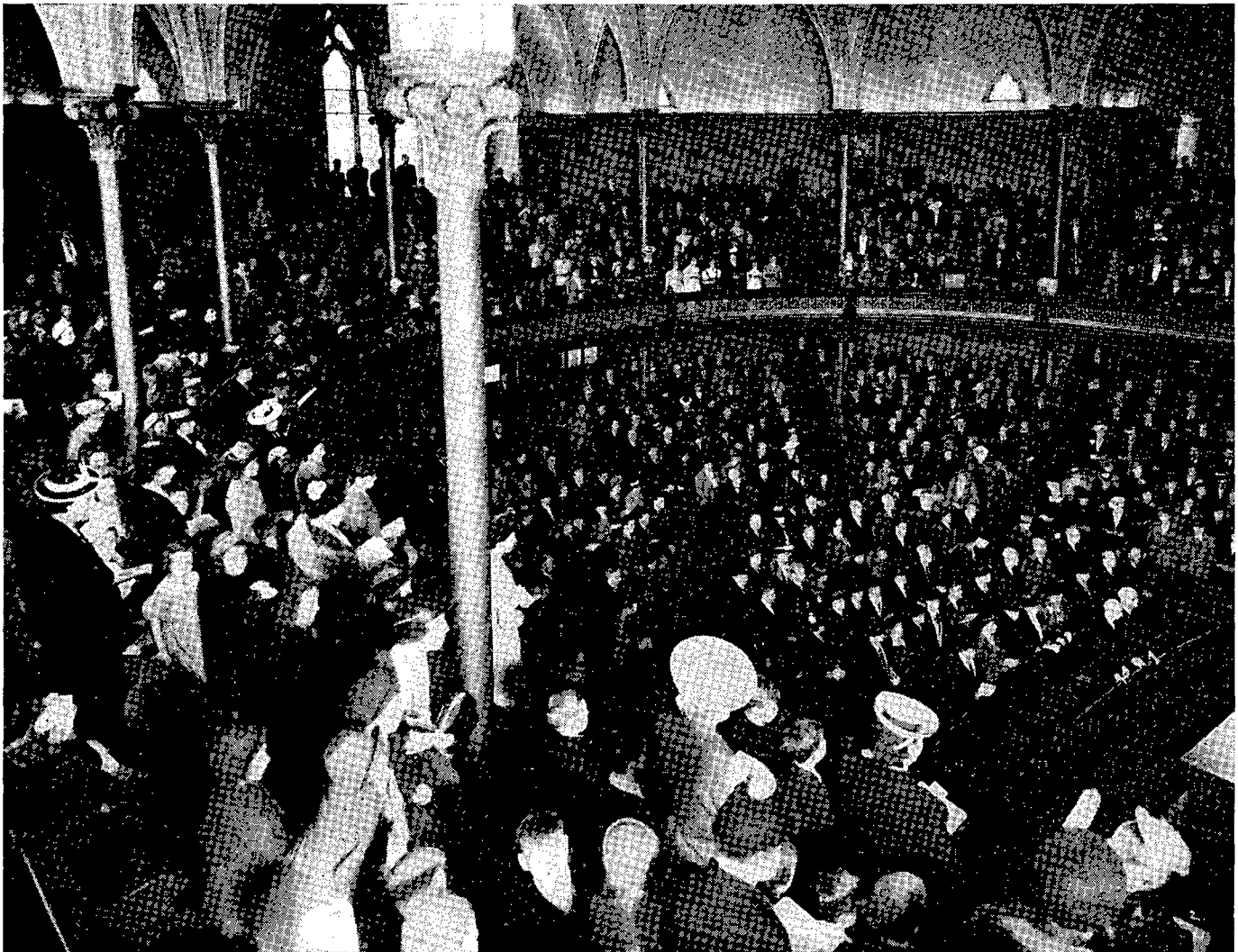
Dr. Clark

GREEK I: This class commences with a study of New Testament Greek Grammar, forms and syntax. When the essential principles of the language have been grasped, students are able to read passages in the New Testament in the original language chosen by the Holy Spirit as the vehicle for the Word of God. In addition to providing facility in translation, this 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. 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.

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



JARVIS STREET BAPTIST CHURCH AUDITORIUM

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.

HEBREW

The Hebrew language, which is the Holy Spirit's vehicle for the truth of the Old Covenant, should command the attention and interest of every earnest student of the Scriptures. Fascinating and worthy of deep study as the language is in itself, the practical aim of this class will be to enable students to acquire a working knowledge of the principles of form and syntax, so that they may read the Hebrew Bible intelligently and profitably.

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 the 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 biographies 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 growth of the primitive church and its development till 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.

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.

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 is meant 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.

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 more than thirty years preaching the Gospel in the great metropolis of New York, and we are happy to have in him one who is able to teach this important subject by example as well as by precept.

ENGLISH

Mr. Whitcombe

Recognizing that there is a grace of the lips as well as of the heart required of every true Christian teacher, the Seminary emphasizes the importance to the preacher of the Gospel of obtaining a mastery of the language which is to be the vehicle of his message.

It is not the aim of this department to produce specialists in English literature but to train students to under-

stand and appreciate some of the great masterpieces of English prose and poetry with a view to enriching their minds and cultivating accuracy of thought and expression.

Essays are frequently assigned, memorization of selected passages is required and attention is given to the homely but necessary disciples of the elements of grammar. Students are also introduced to the use of that "well of English undefiled", the Dictionary.

FRENCH CLASSES

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 Three and Four 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 Toron'o 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 once a week, but also in systematic visitation and in 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 discuss problems that may arise in the course of these activities.

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 policy, 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 GREAT CONTENTION

We regret exceedingly the necessity of omitting this week's chapter on The Great Contention. This Seminary Issue of THE GOSPEL WITNESS is already late in issuing, and we found it necessary to omit The Great Contention chapter because of the great space required for the Seminary information.

The sermon by the Editor, which is printed in this issue, was preached in Jarvis St. Church some years ago, and it is published now, not for want of others, for there are hundreds of them on file, but because it deals with the subject of the gospel ministry, which will be of interest to all prospective Seminary students.

The Editor also publishes a brief critique from the pen of his father, in the hope that that also will prove useful to young preachers.

Our readers may rest assured, however, that the remaining chapters of The Great Contention are clamouring to be published.

KNOWLEDGE AND WISDOM

"Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding."

—Prov. IV. 7.

The Jarvis Street Pulpit

The Chariot of Israel, and the Horsemen Thereof

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, May 13, 1917

"O my father, my father, the chariot of Israel, and the horsemen thereof."—II Kings 13:14.

I REMEMBER one lovely summer day in 1915 when, by his most cordial invitation, I spent a very pleasant afternoon with Dr. John Clifford at his own home in London. With Mrs. Clifford and his daughter, we had tea together in his garden. He talked most interestingly of his long ministry at Westbourne Park Baptist Church.

At the time of my visit he had but four Sundays more to preach as pastor, and then he expected to transfer to other shoulders the pastoral responsibilities which he had borne for fifty-seven years. He told me that as he reviewed that more than fifty years of ministry to one church, he was filled with profound gratitude for the goodness of God, and the kindness of his people. And he added that it was no small part of the satisfaction of eventide that he had faithfully tried, through all the years, to be a true pastor. By that he did not mean that he had been a visitor, for that privilege must have been for him very limited; but that he had exercised a truly pastoral pulpit ministry.

Fifty-seven years! What a record! Most ministers who may read this sermon will feel that they are still youthful in comparison with such a long term of service.

But now to my task: I desire to employ this occasion in an attempt to describe the value to the church, and to society, of a worthy ministry.

The office of the Old Testament prophet was closely analogous to that of the New Testament pastor. The prophet was, of course, more than a pastor: though no man can be a true pastor whose ministry is devoid of prophetic qualities.

These words were spoken of an aged prophet, whereas I hope that many who read this word will have years of service still stretching out before them. The text was regretfully, and almost despairingly uttered, in view of the close of a prophetic ministry.

But with these precautionary considerations in view, the principle which lies at the heart of the text remains: that by royal estimate *the prophet was reckoned to be more valuable to the nation than all its horsemen and chariots of war*. Upon the basis of that principle, therefore, I submit to you three considerations: first, that *the prophetic office is paternal in its character*, second, that *it is dynamic in its potentialities*, and third, how highly *ought the office and its occupant to be esteemed?*

I.

THE PROPHETIC OFFICE IS PATERNAL IN ITS CHARACTER AND RELATIONS. The true prophet, like the true pastor, is the father of his people. When Joash addressed the prophet as his father, he did not employ a mere formal

term of respect. The king was deeply moved, and "wept over his face" as he said, "O my father, my father"; and we think he meant what his language implied, that Elisha had been the father of his people.

There is a common mental attitude which is inhospitable to the parental word, or to any word weighted with time and experience. There is a quality of mind which, though it may enlarge with the years, does not mature; it is a house with an eastern prospect and no back window, — which sees the sun rise, but never observes its setting. It lives in the present and the future, and is without even a nodding acquaintance with the past. Such a mind develops a temper like Rehoboam's, which welcomes only the counsel of youth and inexperience. It assumes that life is one long, unclouded summer afternoon. It is a mental garden in which there are no perennials, and in which that which grows, grows quickly because there is no depth of earth. The spirit of such a life is characterized by an enthusiastic readiness to manufacture things quickly; but is impatient of everything which requires time to grow. The only heavenly characteristic of such a life, is, that it will have nothing to do with any kind of tree which does not yield its fruit at least every month.

To all such,—and who of us does not recognize some aspects of his own disposition in the picture? — the prophet must come with the enlightening, steadying, experimental word of a father. He must set the segmentary and incidental events of the individual life in the light of universal experience. He must bring the present into the light of the past, and throw the light of the eternal upon the temporal; and thus give to life a true perspective. He must be a father to the orphan mind, which, child-like, is so engrossed with its temporal toys, it has never enquired whence it came; and therefore is ignorant of life's true relations.

"Where there is no vision the people perish." So perished Pharaoh and all his hosts. "Now there arose up a new king over Egypt which knew not Joseph." Had there been an Egyptian prophet to bridge that gap, and to inform the king of his indebtedness to the past, he had been worth more to Pharaoh than the chariot of Egypt and the horsemen thereof. And the true prophet must be a father to the new kings which know not Joseph, to teach them not to contend against, but to ally themselves with, principles which climb from pits, through dungeons, to a throne.

But how is a pastor to be a father to Israel? As years are multiplied, and experience is deepened and extended, a man may summon courage to offer counsel to his jun-

iors. But it is not of naturally acquired wisdom I speak; for the richer his own experience, the less inclined a wise man is to obtrude his advice upon others. Nor was it superior natural capacity, or widely varied knowledge which made Elisha a father to his nation.

A man who had known Spurgeon well, told me as he reread his early sermons, he was led to marvel chiefly at the maturity of their thought, and the wealth of experience they implied. He said he could not understand how so young a man as he then was, had attained the mental stature of a sage. I ventured to reply that I believed there was but one explanation, and quoted the psalmist's saying: "O how I love thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." It was on this ground that Elihu presumed to speak. He said, "I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said, Days should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment. Therefore I said, Hearken to me; I also will shew mine opinion."

The prophet is a messenger. In the New Testament meaning of the term, he must be an expositor of the great principles of the Bible. And the expository preacher may come to his congregation with the authority of years, and the weight of unlimited experience. He is wisdom's mouthpiece saying, "Doth not wisdom cry? and understanding put forth her voice? . . . Unto you, O men, I call: and my voice is to the sons of man. . . The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways."

The prophet is a father to his people *only as he voices the ageless message of God's Book*, and speaks the word of the eternal Father. Then, without apology or presumption he may cry in the hearing of the world: "Hear instruction, and be wise, and refuse it not."

II.

THE PROPHETIC OFFICE IS DYNAMIC IN ITS POTENTIALITIES. The true prophet is not a dispenser of soothing syrup, but a dealer in dynamite. Whatever comfort he administers is not effected by narcotizing but by the disclosure of a Source of power adequate to the need of human experience. The peace he offers is not grounded in compromise but upon conquest; and is purchased only

at a price of blood. Joash gratefully confessed that Elisha's ministry had in it a dynamic which was superior to the chariot of Israel and the horsemen thereof.

Need I speak of *the New Testament authority for this teaching?* Paul said, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation"; "We preach Christ crucified, unto them which are called, Christ the power of God, and the wisdom of God"; "The kingdom of God is not in word but in power", — not in word but in dynamite!

But how does the prophet supplant or support the chariot of Israel and the horsemen thereof? There is a *preventive power* in his ministry, which is as invaluable as it is inconspicuous. An immunizing serum has in it an element of power, which, though visually microscopic, is mighty enough victoriously to contend with the last enemy himself. And a prophetic ministry consists in the dissemination of principles of incalculable potentialities. How many a life is fortified, by sermonic inoculation with Biblical principles, against the diffused infections of a morally impure atmosphere! How many a citadel of human character has been able successfully to withstand, or strategically to evade, the assaults of the enemy because of advance intelligence of his devices! Thus Elisha forewarned the king of Israel. For when the king of Syria repeatedly laid plans for Israel's undoing, although the king of Israel had no aviator to discover the enemy's movements, the man of God sent to him saying, "Beware that thou pass not such a place, for thither the Syrians are come down," thus the king of Israel "saved himself there, not once, nor twice" and when the king of Syria enquired of his servants, "Will ye not shew me which of us is for the king of Israel?" they answered, "None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

It was with such deliverances in mind the ancient preacher said: "This wisdom have I seen under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard."

Elisha's ministry exercised an *expulsive power*. How often the enemy made excursions into Israel's territory, as did the king of Moab! And it was the prophet who bade Jehoram and his allies, "Make this valley full of ditches"; and by the wisdom of his strategy enabled them to expel the enemy, and follow the Moabites even into their own country. But what intangible moral evil Elisha's gracious ministry expelled from the nation's life; what foul fountains he healed; what poisonous pottage he neutralized, cannot fully be estimated. It is thus the ministry of the gospel enables men to put on the whole armour of God; and to wrestle against principalities and powers, and to stand in the evil day. Thus, too, light is thrown into dark corners, and creatures of the night, and evils which hide in the shadow, are cast out; and all the springs of life are sweetened; and many a pleasantly situated, but one-time cursed Jericho, is made pure, and healthy, and habitable.

Let us consider also *the expansive power* which characterized Elisha's ministry. He was a great man with a long and wide range of vision, who could not be shut up

in a small room. The effect of his presence upon the school of the prophets was typical of his ministry to the nation's life: "The place where we dwell with thee", said the sons of the prophets, "is too strait for us"; and forthwith they built a larger home. And the whole nation lived a larger life. His ministry pushed back the boundaries of their interest and influence into Moab, and Syria; and the nation lived more richly and deeply with him. It is even so that a faithful ministry of the Word brings relief and enlargement and enrichment of life to the soul that is stagnant, and impoverished, and circumscribed. The dingy office, the narrow workroom, the monotonous and un-elastic schoolroom, the hot kitchen, the ill-ventilated car, the surging, thronging duties, the motley crowd, — how full the world seems with no breathing space or elbow room for anyone! But when the word of the Infinite is spoken with a breath from the immeasurable spaces in the heavenlies, how the straitened life expands, and the walls of our limitations are dissolved, and our feet are set in a large place; and we find, like Isaac in his well-digging, we progress from Esek to Sitnah, and arrive at length at Rehoboth where there is room!

And a true prophet is a maker of war. He will never leave well enough alone. Like his Master, he is not come to send peace on earth, but a sword. The principles which his ministry lets loose are like Samson's blazing foxes, — they are bound to stir up war with Philistia. "The kingdom of heaven suffereth violence, and the violent take it by force."

A prophetic ministry makes promise of a power to reinforce our weakness in the common round of daily duty. In a large measure it is the medium through which the apostolic prayer finds its answer, "That ye may be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." In this respect, Elisha's ministry strikingly illustrates the possibilities of the gospel ministry. He was the instrument of Naaman's healing, and thus extracted the fly from the box of ointment otherwise very precious, and extended the spiritual boundaries of Israel's kingdom. A prophet's widow, distressed by her creditors' urgency, found relief for herself and her children through his multiplication of the little she had in the house. Samaria besieged, and the people reduced to famine, and even to cannibalism, found comfort, and then deliverance in his promise of divine intervention. And, above all, there stands out the story of his tender ministry to a family in Shunem, and how his word and presence brought life and resurrection joy into the home.

Thus it is through the ministry of the gospel that the Naamans are healed, and great natural powers are sanctified, and consecrated, and sublimed to spiritual uses. The widow finds the sanctuary a refuge, because of the word which promises enlargement in the blessing of God upon the little oil in the house. Lives lived in modern Samarias, amid circumstances of besiegement, shut up by economic injustices, and social inequalities, to a condition of physical and intellectual want which drives them to an industrial and commercial cannibalism, find deliverance through the application of the mighty principles of the prophet's message. What blessings does the gospel ministry bring to the lonely homes of Shunem! Liter-

ally have I known the principles of the gospel to bring in the merry laughter of children; and by its power the glorious parable of the prodigal is actualized in family experience until some grateful father cries, "It is meet that we should make merry and be glad: for this my son was dead and is alive again; he was lost and is found." And the ministry which exerts an elevating influence upon the moral, and intellectual, and physical life of the nation, by purifying both the channels and the springs of national life, going back to the redemption of the individual, and the sanctification of the family, is mightier than the chariot of the nation and the horsemen thereof.

III.

And if this be a true representation of the possibilities of the prophetic office, HOW HIGHLY OUGHT THE OFFICE AND ITS OCCUPANT TO BE ESTEEMED! "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." A minister told me that once when visiting a certain church as anniversary preacher, he was entertained at the home of the most influential member of the church. He had several children, all of adult age and living at home. At the table all the ministers who had served that church for years, including their then pastor, were discussed; and mercilessly criticized and ridiculed by parents and children. Later, the father asked the visitor to try to hold religious conversation with his children, but he replied that it was useless. They had destroyed the children's faith in the ministry.

As a general principle, however, *an office worthily magnified by its occupant will be magnified by others.* Elisha so magnified the office of Elijah that he looked up the fiery pathway of the whirlwind whence his master had departed, and cried, "My father, my father, the chariot of Israel and the horsemen thereof." And he so consecrated himself to that lofty conception of the prophetic office, that when his work was done, in unconscious recognition of Elisha's realization of his own ideal, the king used the same words of him that he had used of Elijah. Every Elisha who exercises the ministry of his Master as well as he wears His mantle, will be accorded his proper place.

May the chariot of Israel, and the horsemen thereof, drive on!

MacARTHUR EX-AIDE HITS ARMISTICE AS "BETRAYAL"

Wellesley, Mass., July 27—(AP).—Colonel Laurence F. Bunker, retired former aide to General Douglas MacArthur, today described the Korean armistice as a "tragic betrayal of our political godchild, the Republic of Korea, and those who have given their lives in this struggle against Communism."

"Like Munich and Yalta, it will plague the consciences and the statesmen of the free world for years to come," Bunker said.

"One can only hope that at the political conferences genuine progress will be made toward the redemption of our national honor."

When we depend upon organizations, we get what organizations can do; when we depend upon education, we get what education can do; but when we depend upon God, we get what God can do. —Dr. A. C. DIXON

USEFUL SUGGESTIONS FOR YOUNG PREACHERS

By T. T. SHIELDS

NOT every preacher has had the advantage of being under the influence of great preaching both in precept and example almost from infancy as I had. I do not think my readers will charge me with speaking too personally, or in any spirit of boasting in the sentence I have now written, and in what follows in this article.

Frankly, and regretfully, I acknowledge I profited too little by this advantage. But that it meant more to me than I then knew, I have discovered by the unfolding years. As I have turned the pages of my Bible, and given thought to books and chapters and verses, hundreds of texts have glowed before my mind like a Neon sign, as I remember having heard my father preach from the text. Ten thousand things I learned from his lips entered into my subconscious mind, and have lain dormant there save as occasionally they leap into the sphere of my present memory even as I am preaching.

My readers will perhaps have heard the somewhat hackneyed story of an Indian preacher, who was asked what remuneration he had received for his sermon; to which he replied, "Fifty cents". His interrogator observed, "That surely was mighty poor pay." "May be," said the Indian, "but it was a mighty poor preach"!

After a long ministry, even longer than my father's, and having published my sermons week by week for more than thirty-one years, to the number of not far short of two thousand, perhaps one may be excused for daring to pass on to young preachers some of the suggestions received in my youth.

My father was always my ideal as a man, and as a preacher. It may be that I was prejudiced in his favour. But so far as I am able to judge impartially I never heard a finer voice in any preacher than that of my father. It could thunder like Sinai, and whisper with the most alluring appeal, with equal clarity of enunciation and articulation. He was always impatient with preachers who made no effort to make themselves clearly heard and understood. I have never at any time, anywhere, been so moved by any preacher as I was moved by the preaching of my father.

Someone once remarked to my mother, "The manifest attention you give to your husband's preaching interests many of us. You seem always to enjoy it as much as anyone in the congregation. And you give the impression always of being unwearied and inspired by the freshness of the message." My mother replied, "What else would you expect? To me, my husband is the greatest of all preachers. He is never twice the same, and I never weary of hearing him."

Forgive me, reader, for writing thus personally, for the preacher and his wife have long been together in heaven.

Part of my ministry, however, was contemporary with my father's; and so on one occasion I mailed to him a number of sermons, and asked him for his candid and unsparing criticism. His critique was simple, discerning, and extremely useful. I have tried to profit by it. Looking over manuscripts of my own, and putting them in order, I came upon this critique in an envelope, and rereading it, it occurred to me that it might be as serviceable to other young preachers as it was to me. I produce it here without the alteration of a comma, exactly as it was received now more than fifty years ago.

My father's critique follows:

REVIEW FROM FATHER — MAY 4th, 1901

I have read all your sermons you sent. I am thankful and proud of my son. They are far away above average preaching. They are true in doctrine. The language and composition is good. The arrangements are clear and systematic. They are thoughtful, and to a fair extent, more than ordinary, original in their conception and working out. There is a plain setting forth of the vital truths of the gospel in them, and a tone of earnestness, and a closeness of appeal which are far too rare.

And now let me say that *as they stand*, some of them are a little too profound in their language for an ordinary congregation of working people. They require a little too close and strained attention to follow them up intelligently. A working man would be compelled, with some of them, to use his thoughts so much, he would be in danger of getting sleepy, as they are rather elaborate.

Now I would not have them one whit less thoughtful, not in any respect otherwise than as they are, in their arrangement; but the meal is so solid and heavy, for many, that it really requires some condiments to assist digestion. A little salt, pepper, mustard, or even a dash of vinegar, or in some cases a little sugar, while not food in themselves, are valuable adjuncts to making a meal enjoyable, and to tempt the appetite.

The only criticism I have to offer is, that they are lacking in lightsome illustration, and would be more popular with the multitude if they had more. Not necessarily anecdotes, though they are useful when appropriate, and always arrest attention when sprung on people without any preface to them. But sometimes a home-made or original comparison, metaphor, or allegory, are like a good heavy blow of a hammer to drive the truth home to some minds, *after* you have started it, not *before*.

Illustrations may be, as well as enlightening to the understanding, exceedingly serviceable in their appeal to the emotions, thus leading people to *do* what they already *know*. The vast majority of our congregations are led by their emotions more than by their intellects. That is where the popular evangelist finds his sphere, when he comes to a people whose regular pastor is always, and purely, intellectual. Of course, I know there is a danger of too much illustration, which makes a sermon like a house all windows, a flimsy erection. But I think you will not err that way. But there is room for the *pathetic*, the tear-producing, and the *humorous*, the smile-provoking, in your sermons, all of them. That you can do both, is evident from King Alcohol, which is well-sustained, and remarkably free from mixture of metaphor, or far-fetched similitudes.

I think I would try for a while, if I were you, to practice as occasion serves, both the pathetic and the humorous, less of the latter than the former; but say for a while under every head, or any more profound than usual, to have an illustration *after* your statement. But don't introduce either by where you got them, but exhibit them suddenly, like turning on the bull's eye of a policeman's lantern. And above all things, see that they fit, that they *do illustrate*.

Now I think that is about all I have to offer, except when you use the pathetic, do so in a feeling, pathetic tone; and when you use the humorous, jerk it out briefly; strike it out like a spark from an anvil. Let it drop, and pass on.

FOR YOUNGER READERS

A Little Light

One night a man took a little taper out of a drawer, lighted it, and began to ascend a long winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"What are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand here at the entrance to the harbor, and some ships far out on the stormy sea may be looking for our light even now."

"Alas! no ship could ever see my light," said the taper, "it is so very small."

"If your light is small," said the man, "keep burning bright, and leave the rest to me."

When the man got up to the lighthouse, he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

You who think your little light of so small account, can you not see what God may do with it? Shine and leave the rest to Him.

—SELECTED

WHY CONDEMN THE CHURCH?

Do you ask, "Why not do away with the church, if its members make so many mistakes?" Would you take away the light-house because careless mariners, through wrong observations, run their ships high and dry upon the shore? Would you put out the lamps in your house because moths and millers burn their wings on it? What would the children do?

—BEECHER

PRAYER AND ACTION

It is an outrage to ask God to do a thing while we sit indolent. The prayer to be acceptable, must come not only from the heart, but from the hands. Luther came to Melancthon's bedside and prayed for his recovery, and insisted, at the same time, that he should take some warm soup, the soup being just as important as the prayer.

If a man has "evening prayers" asking for health, and then sits down to a full supper of indigestibles at eleven o'clock at night, his prayer is a mockery. A man has no right to pray for the safety of his family when he knows there is no cover on the cistern.

—TALMAGE



HORTICULTURAL AVENUE ENTRANCES. LEFT: DOUBLE ENTRANCE TO MAIN BUILDING. RIGHT: ENTRANCE TO EXECUTIVE OFFICES