



evangelical
recorder

Toronto Bible College

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Graduation 1968



“Hats Off to the Past . . . Coats off to the Future.”

74 Years Young!

These words were penned by Dan Crawford, the colourful missionary of a past generation. He went to Africa at the age of 20, following the steps of the great David Livingstone.

Crawford knew and respected those who had pioneered before him. He knew that an era had closed with the death of Livingstone. But he also knew that a new age was beginning, and its challenge gripped him. It was then he wrote the words that head this editorial.

An era for us is ended. An age of vision, of service, and of greatness, has closed. For 75 years Toronto Bible College has made its mark in the world of evangelical missions and ministry. This “handmaid to the church” has maintained a Bible-based, Christ-centred ministry that will stand posterity’s closest scrutiny, and deserves the Church’s thanksgiving. Its thousands of Alumni will continue to “Hold Forth the Word of Life” until their task is done, or the Lord returns. Glorious prospect!

Now a new day has dawned. After many months of discussion, exploration and decision, Toronto Bible College has merged with a sister institution, the London College of Bible and Missions, and a new institution has been formed:

ONTARIO BIBLE COLLEGE*

London College of Bible and Missions (long known as London Bible Institute) brings to the merger a history of 35 years, more than a thousand Alumni, and an unswerving loyalty and devotion to the inspired, infallible and inerrant Word of God.

This combination of strong, spiritual faculties, dedicated and zealous students, godly men who have governed the two bodies, and praying and supporting Christian constituencies, cannot help but produce, under the blessing of God, a finer and better equipped Bible College for this new day in which we live provided of course that we pray, that we get behind this vital project, that by our interest and our means we support

ONTARIO BIBLE COLLEGE.*

Our hats are off to the past—it has been glorious and good. But our coats are off to the future. We believe that “the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: . . . therefore, now make preparation for it.” (1 Chronicles 22:5). Now then, to the work! *See Box, Page 3

In May, 1894, the first issue of the Recorder was published, publicizing for the first time that TORONTO BIBLE TRAINING SCHOOL would open the following September. Since that memorable time, the magazine has been issued, carrying with it news of the School, its fast-growing Alumni, and articles for interest and inspiration of its many readers. Nearly two million words have carried the message of what was later known as TORONTO BIBLE COLLEGE, into the far corners of the world.

That message has always been a biblical message, orthodox, scriptural and positive. Throughout these years has been affirmed the inerrancy of the Bible, inspired and infallible. Students have been prepared to be true to the College motto: “Holding Forth The Word of Life.” Their Recorder has carried the news of their exploits in such a faithful endeavour.

This is the last issue of the Recorder of T.B.C. Henceforth it will be the Recorder

for the new institution that has materialized through the merger of T.B.C. and LONDON COLLEGE OF BIBLE & MISSIONS. (See Box, Page 3).

But its thrust will be the same. We will be combining the news of the Alumni Associations of both Colleges. We will maintain the biblical and missionary emphasis in its articles as heretofore, but on the broader base of the enlarged College. We will expand our readership to include the many who have been faithful to both T.B.C. and L.C.B.M.

We have appreciated your faithfulness and interest these many years. Now as we begin year one, with a greater challenge than ever before us, we trust that old and new friends will help us to “stand by the stuff” and pray for and be interested in the work of those who “go down to battle.”

God bless you . . . bless us all, as we seek to be faithful to Him during these changing and crisis days. Ed.

The moment of dedication: President S. L. Boehmer prays as the 1968 graduates stand in silent dedication at the close of the service in Varsity Arena.





Once again a great crowd of interested friends gathered in Varsity Arena for the Graduation Exercises of Toronto Bible College. It was an experience long to be remembered. The music was beautiful beyond words, the testimonies were moving and glorifying to God, and a sense of His presence filled the place throughout the evening. Surely it was a foretaste of glory divine!

There were mixed feelings in our hearts as we realized that, in one sense, this was to be the last Graduation of Toronto Bible College. Being human, we could not help but be somewhat nostalgic and even a bit sad, for we were about to close out a long chapter that God had wonderfully owned and blessed for three-quarters of a century. And we do not believe that God was displeased over such reflections.

But the closing of one chapter is just a transitory thing. A new and exciting one is about to be opened, and because we have prayed so earnestly and fervently for God's guidance, we are persuaded that the Lord is going to do a much greater thing in our midst than heretofore.

Doubtless all are aware by now that we at Toronto Bible College are joining hands with our sister institution, the London College of Bible and Missions, to form a new school through which God will enable us to do a much more effective piece of work for Him. Our London friends have gone through the same ordeal of change that we have, and in addition, are required to pull up stakes, see their cherished institution disappear before the ruthless bulldozer in all likelihood, and, in the course of time, have their beloved College virtually become a dream.

But in our many hours of waiting upon God for His direction, our one and foremost concern had to be—"is this the will of God?" It follows that, if such be the case, difficulties great and small will be resolved harmoniously and satisfactorily as God's men patiently seek that wisdom that comes from above. As both Boards and Faculties and Alumni have already met, the spirit of harmony and goodwill has been beautiful to behold. This is one of the seals that we have been seeking and for which we thank God.

Since "it is required in stewards that a man be found faithful," the Boards of Governors and the Corporations of our two Colleges

have had the question of merger under very serious consideration for several years. The reasons are fairly obvious. We have here in Ontario two Bible Colleges 125 miles apart, with the same general objectives, seeking to attract the same students, and appealing to the same constituency for help. God's people have been increasingly complaining about what they believe to be this unwise and uneconomical manner of carrying on God's work. "Why cannot two such fine organizations merge to do not only the same job, but a better one?" they ask. We believe the question is valid.

But there is perhaps an even more potent and significant reason. We are called upon to do an incomparably great job, namely, to train young people to become mighty in the Scriptures so that they in turn might go forth to a lost world with the message of hope and peace. Our great expectation is that, through the merger, such an objective might be realized in greater measure than ever. Whereas liberal seminaries and colleges are turning out graduates after their kind who deny everything for which we as a College have stood down through the years, our firm resolve is to exalt our wonderful Lord through our graduates to such a degree that they will go forth as flaming torches in the power of the Spirit of the living God. We will have an enlarged and strengthened faculty to accomplish such an end.

We depend upon God's people to stand with us not only in this momentous step, but in these days of unparalleled opportunity.



Toronto Bible College Joins hands with London College of Bible and Missions

As of June 1, Toronto Bible College and London College of Bible and Missions have joined hands and pooled their resources in order to do a more effective piece of work for God.

While we expect to operate in due course under a new name, Ontario Bible College, official confirmation of the change will have to await action by the Ontario Legislature. To be sure, such a delay is not of our own choosing. However, the result could produce the very salutary effect of strengthening immeasurably our position in the educational field. In the meantime, wisdom dictates that we refrain from using the proposed name.

Therefore, our friends are asked to exercise patience and understanding forbearance during this period of waiting.

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Students attending Basic Youth Conflicts Seminar.

Basic Youth Conflicts Seminar

For the second time this year, Mr. Bill Gothard of Campus Teams, Inc., presented his Seminar on Basic Youth Conflicts at T.B.C. For the second time there has been an over-

whelming response, and during the first week of May more than 250 ministers, youth workers and students took the 32 hours of intensive, heart-searching and scriptural studies that more often than not became personal battle grounds for each one.

There were scores of personal victories in areas of deep conflict; there were many tears shed; much restitution was made, and confessions wiped out bitterness of long stand-

ing. It was study, but it was revival; it was quickening; it was a needed exercise for all who attended. How grateful we are to the Lord and His servant, Bill Gothard, for these 5 days that were perhaps the most significant in the light of eternity for so many.

It is to be hoped that this Seminar might become a bi-annual, or tri-annual offering at the College. It is desperately needed for this day and for this hour.

Dial-A-Thought Brings Unexpected Response

The College telephone ministry Dial-A-Thought, begun just a few months ago, has met a need and found a response beyond expectations. The one phone extension proved completely inadequate, and a second one was installed. When the Bell Telephone found that several thousand callers tried to hear the message in a tested eight-hour period, we realized that the ministry must be expanded again.

Now there are four lines, and even these are inadequate much of the time. Perhaps this is a ministry other organizations could utilize for the glory of God and the help of the needy.

The callers, many of whom phone the College later for more help, are as varied in their needs as their number. Business men and women, Yorkville "hippies", students, the distressed and discouraged—they all phone

for the help the one-minute Bible message can give them.

Many have written letters—as the following indicates:

"Dear Sirs:

I do appreciate your daily telephone message. Even though I cannot accept Christianity as a viable system or way of emotional behaviour, nevertheless I gain strength and inspiration for my day just by dialing your number. I am sure many other isolated souls do the same.

I happened to see your card in the Laundromat last Tuesday, and used the number the instant I got home. If you could possibly send me an extra card or two I would mount them beside my own telephones.

Yours sincerely,"

*Do pray for the Dial-A-Thought ministry.
Phone 920-2222 (Toronto)*

Music Course Now Available

With the merger of T.B.C. and L.C.B.M., the major academic addition will be a Bachelor of Sacred Music degree (B.S.M.) under the direction of Mr. Warren Adams, B.Mus., the Chairman of the Department of Music.

Any students interested in this, or other courses, should write for further information.

251 Attended College-For- A-Day

Our annual open house for prospective students, held March 19, saw our present student body more than doubled, as 251 young people filled McNicol Hall to overflowing. They came from High School, University, teaching, nursing, and business. What a joy it was to see these virile, keen young Christians, from Canada and the U.S.A., sitting in our classes, enjoying fellowship with others like themselves, and generally fitting into Bible College life for the day.

We were encouraged. The world news would lead us to believe that students and young people only know of picketing, sit-ins, love-ins, teach-ins, and generally raising the temperatures and hackles of the adult world.

At College-for-a-Day we saw dedicated, serious, purposeful young people, whose foundation is the Word of God; their ideals are the Kingdom of God; their faith is in the Christ of God; their service, the work of God. There are still many young people who have not bowed the knee to Baal!

Pray for our Christian youth. Remember those who are praying about Bible College. And pray many more into the harvest fields of the world.



Rev. E. L. Simmonds, President S. L. Boehmer and Dr. W. Gordon Brown, Dean of Central Baptist Seminary.



Dr. Pinnock speaking at T.B.C. during the Evangelical Theological Society conference, December, 1967.

INTRODUCTION

The "what" of the Gospel largely determines the "how" of evangelism. Our aims and methodology in evangelism must reflect clearly the content of revealed truth. Any deviation in the basic structure of the Gospel will cause a perversion in the evangelistic effort. The Christian message is not open-ended, plastic to the pressures of the current consensus, theological or otherwise. Beneath its surface lies an iron scaffolding of fundamental doctrine essential to it. Each single doctrine carries weight in our total proclamation. None can be jettisoned without serious damage to the credibility and clarity of our message. Up and down the landscape of Christian truth runs a continental divide. This divide forms a distinct watershed. A drop of water falling to one side of the divide ends up in one ocean, while another landing inches from the first ends up in another, thousands of miles away. There are decisive issues in theology today which will spell life or death to evangelism, depending on the answer given to them. The evangelist and the theologian cannot be indifferent to one another. It is said of James Denney that he had not the slightest interest in a theology that would not preach. If our theologians were our evangelists, and our evangelists our theologians, we would be close to the ideal church! An evangelist dare not ignore the

Are We Truly "Evangelical" and "Evangelistic"?

Here are . . .

**Some Theological Imperatives For
Evangelism**
Dr. Clarke H. Pinnock*

** Dr. Pinnock, A Canadian, Teaches Theology at New Orleans' Baptist Theological Seminary. His recent book is "Set Forth Your Case."*

flow of theology. For in due time this movement will affect his own ministry.

Undoubtedly one of the major reasons why many churches in America have seemingly lost their life and vigour is because they allowed the truth of the Gospel to slip through their fingers. For as soon as believers cease to be zealous for the Gospel content, they will begin to lose their interest in communicating it. A pure testimony to the truth and a vigorous outreach for souls go hand in hand. Evangelism ALONE cannot save our denomination and make it a power for God, unless it be accompanied by concern for the truth itself. In order to measure the effects which doctrinal deviations can have upon evangelism, we have selected four central truths: revelation, incarnation, sin, and atonement. The study is limited to these only for matters of space and convenience. Numerous other doctrines can be viewed from the same angle.

1/REVELATION

Christianity is an historical religion. Her charter and message were given to her by her Lord and his accredited Apostles. For the Gospel to be called "Christian" it must conform to the message they taught and preached. Basically the evangelist is a her-

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ald, sent forth to relate the information he has received. His message has its origin in the self disclosure of God. Without divinely revealed truth he could not open his mouth.

THEOLOGY, as the name implies, requires access to a reliable deposit of information about God. In order for the evangelist to have a message at all, he needs to have first such a deposit. Without it he could only relate his own opinions and prejudices. If theology and evangelism must operate under the ceiling of anthropology, without access to revelation in human language, they cannot claim the names they bear. If one could have asked the vast majority of theologians and evangelists prior to the heyday of recent humanistic theology WHERE precisely they derived their information for preaching, they would have replied to the man, "Why, in the Scriptures, of course!" The reason for their unanimity is not far to seek either. Christ and his Apostles sustained the highest possible regard for the reliability, authority, and infallibility of the Scriptures which they had in their possession. It was only natural that later Christians should maintain the same regard themselves. Christ and the Apostles certainly regarded the Scriptures as breathed by God, and identified their words with God's words. Their attitude to the Bible very simply was: what Scripture says, God says. The Scripture was produced by a miracle of concurrent action between human writers and the divine Author. This doctrine of inspiration was the capstone of a supernatural religion of redemption and revelation.

In the past hundred years, however, a flood of literature has poured forth, hostile to the historic position on inspiration. According to certain critical theories, "errors" were found to exist in the biblical record, rendering belief in its inerrancy untenable. In passing, it is only appropriate to point out that these alleged errors proved to be somewhat slippery and elusive. From decade to decade the actual identity of these errors had a way of shifting and altering. An error of 1850 became the difficulty of 1900 and the reversal of 1950. In short, the liberals were unable to explain the difference between what they called an "error" and merely a "difficulty" not yet solved. The lesson is to be learned from classical theologians like Calvin and Augustine, who, when they encountered a difficulty, did not on that account conclude the Bible was untrustworthy, but simply admitted they were not omniscient, and waited for further evidence to come in. The important issue for us is the effect of losing infallibility on evangelism. The men who rejected it sought to put something else in its place. The most popular substitutes are two, and both are destructive to evangelism.

The first attempts to limit revelation to a personal encounter, virtually eliminating the

need for truth communication. The emphasis on the personal nature of faith is perhaps salient. But the antithesis of communion vs. communication, and subject vs. object, is entirely spurious. A personal encounter cannot be divorced from the context of mutual knowledge. Propositional revelation must accompany the divine self disclosure if a Gospel is to flow out of it.

The second theory places great stress on the acts of God in history. Again there is biblical point to highlighting this feature of sacred history. But in isolation from truth revelation is misleading. Evangelism requires both objective acts of God and a valid divine interpretation of the events in their significance. God's acts confirm His words, and His words explain His acts. The two are inseparable. Any view which denies the Scripture revelation-status disables evangelism. The Gospel becomes ambiguous and impotent.

Evangelicalism must refuse to allow Scripture and the Gospel ever to be separated. Without propositional revelation, there is no sure basis for the Evangel. Modern deviations in the field of revelation have borne bitter fruit in the churches. Only a restoration of the historic view of inspiration can rescue our evangelism from speculative irrelevance.

2/INCARNATION

The doctrines of the person and work of Jesus Christ are the two hinges on which the whole Christian system turns. Pure testimony at this point is imperative if the good news is to be unambiguously preached. The unique deity of Jesus Christ is grounded in the deliberate and repeated teaching of the New Testament. The later creeds simply echo the tones of the Apostolic doctrine. God the Son invaded human history to fulfil the terms of a redemptive covenant contracted in eternity past (John 1:1-18, 8:58, 17:1-5, 20:28; Phil. 2:6; Col. 1:16-19; Heb. 1:1-14). He who was inconceivably rich became poorest of all for our sakes (II Cor. 8:9).

In contrast to the biblical clarity, modern theology is largely adoptionistic; that is, it sees Christ's divinity as something He acquired rather than as something He possessed. Because He was a paragon of godlikeness or a model of ethical uprightness, or a picture of existential freedom, He BECAME divine. In whatever form, an adoptionist Christology teaches a moral not metaphysical divinity, and denies the biblical teaching on His pre-existence with the Father as a separate Person.

This deviation in theology has its serious repercussions in evangelism. It affects the redemptive content offered the sinner in the message. In essence, the evangelist presents a big-brother Jesus for the sinner to admire and emulate, rather than the divine Lamb of God who made an effective atonement for

him. The one message calls for effort and work, the other for resignation and faith. "To him that worketh NOT but believeth . . ." (Rom. 4:5). The former is based on a humanistic conception of man's need. The sinner is urged to feel impressed by the extent of Jesus' love, and under the influence of His example straighten out his life. It is man centered; and God cannot honour such preaching. Deciding for a merely human Jesus is accepting an invitation to hell. The Gospel presents the divine Son of man Who yielded His life a ransom for many. The Father sent the Son to be the Saviour of the World. God's unspeakable gift is the provision of a divine Mediator.

3/SIN

Man's basic problem, according to Scripture, is theological in nature. He has become alienated from God through sin. His primary need is deliverance from the penal consequences of sin which brings on the wrath of God (Rom. 2:5). The sinner before a holy God requires justification, a change in STATUS, even before he needs regeneration or ethical reform. His sin must be imputed to the Saviour (II Cor. 5:21) and the righteousness of Christ imputed to him (Rom. 4:24). By appropriating the propitiatory work of Jesus Christ, the sinner is released from guilt (Rom. 8:1, I John 2:2).

The 20th century mentality, however, is firmly set against the biblical pattern of sin and guilt. Lying behind the new morality and new legality in America is a changed concept of man's responsibility. Man is seen to be VICTIM of circumstances rather than the AGENT of responsible deeds. A poor neighbourhood, a domineering mother, a cruel teacher, an unhappy childhood. He is never to be blamed for what he has done, only pitied and reconditioned. Eventually such a view of man will destroy our legal and moral framework. Everybody is sick and nobody guilty. Medicine will replace jurisprudence, the psychoanalytic couch, the courtroom.

The Biblical teaching flows in the other direction. Due to its objective guilt, mankind can expect the wrath of God to come (Luke 13:5, Eph. 2:3, Col. 3:6). Out of this basic apostasy from God all the other sins spring. After Adam sinned, violence, fratricide, and wickedness filled the earth (Gen. 3-6). If the guilt of man and the wrath of God be softpadded, evangelism is dead. Knowledge that men were condemned outside of Christ sent Paul across the seas to preach the Gospel. Men stand in awful danger without the Saviour (I Thess. 1:10) and need His atoning blood (Rom. 3:24-26). No other motive for evangelism is stronger than this one. The necessity of the Gospel cannot be grasped apart from a recognition of man's desperate need.

4/ATONEMENT

The divine provision for the guilt of sinners is the precious blood of Christ (I Peter 1:19, I John 4:10). The New Testament consistently presents the death of Christ as a substitutionary sacrifice and satisfaction for the guilt of men (Mark 10:45, John 1:29, I Cor. 5:7, Heb. 9:26, I Peter 2:24, etc.). The triune God provided an instrument whereby His justice could be upheld and the sinner go free (Rom. 3:26). The law is not made relative and the sinner is not held guilty. The mercy seat upon which the blood was sprinkled and where God met with His people (Lev. 16:2) is the type of the finished work of Christ. The redemptive basis for all true evangelistic preaching is the atonement wrought on Calvary for sinners who could not remove the penalty for sin alone.

The cross in liberal theology is a contentless symbol. Jesus died for some reason or other (we are never told what), and this has something or other to do with salvation. The new theologians talk about the cross a great deal but seldom about the blood. It is rather like a shopping bag into which one tosses the values he wants deified. It has become the wisdom of man. In such preaching, MY cross rather than HIS becomes crucial. The crucifixion is a parable like the Good Samaritan—it's good to act like that, but does not really matter whether it happened or not. Such theology disembowels the entire Gospel. Its effect on evangelism is only too apparent. Instead of good news, we offer advice; instead of the finished work, we demand goodness from men; instead of grace, works. Modern uncertainty about the atonement does not arise from the New Testament witness. It stems from the presuppositions of 20th century men about guilt and holiness. Biblical evangelism turns at this point. We can invite men to approach the throne of Grace with boldness ONLY because the lamb has died for sinners. It is the assurance we ourselves plead, and the free gift we offer sinners.

CONCLUSION

Serious deviations in theology lead directly to the death of evangelism. Both theologian and evangelist are called to be faithful to their tasks which are inextricably joined together. Ours is a day in which such deviations are being CANONISED in the large denominations. Little else is even heard from their seminaries and publishing houses. It is an hour to ensure that the theology undergirding biblical evangelism is kept sound and true. These theological imperatives cannot be ignored with impunity. In performing the work of an evangelist (II Tim. 4:5), let us also earnestly contend for the faith which was once delivered unto the saints (Jude 3).

(Reprinted from "Christian News," March 11/68. With permission.)

Graduation, 1968

It was the End . . . It is a Beginning



Platform and Student Body at 1968 Graduation.

Perhaps one word would sum up the 1968 Graduation Exercises of Toronto Bible College: Nostalgia. The definition reads: "nostalgia, n. (fr. Greek nostos, a return home + algia). Homesickness." And it was a special kind of homesickness that turned the feet of thousands towards Varsity Arena on April 27, 1968.

For 74 years, Toronto Bible College has been graduating men and women, and has seen them go out to a needy world, "HOLDING FORTH THE WORD OF LIFE." During that time, nearly 4,000 have received certificates, diplomas and degrees as tokens of their time of study and preparation for Christian service.

And April 27, 1968, was the last of such graduations under that honoured, revered and illustrious name. As the President, Dr. S. L. Boehmer, said during his historic announcement: in June, Toronto Bible College and London College of Bible and Missions will merge to form ONTARIO BIBLE COLLEGE,* with its campus on the site of T.B.C.

So it was the end . . . but it was also the beginning. Perhaps this paradox was best demonstrated by the evening itself. There were 68 graduates, who received degrees or diplomas, indicating that for them, it was the end of this period of training. But for each one of them it was also the beginning . . . the beginning of a new life in the will and the calling of God; the beginning of new service in the world that is starving for the Word of



Rev. W. H. Crump leading the vast throng in singing the College hymn: "Help Me O Lord, The God of My Salvation."

God; the beginning of a new outreach for the lives that had already been dedicated to the Lord Jesus Christ.

As for people, so for institutions, and T.B.C. finds itself at the end of one era that spanned 74 years, and the beginning of another that will commence in September, 1968.

What did this final graduation exercise produce, apart from the nostalgia felt by those many, many graduates who were on hand for the historic occasion? It produced a sense of the glory and the wonder of the life in Christ Jesus. From the pre-service musicale, when Marion Crowley Newby '50 sang two numbers from her Centennial recording, Marjorie Ann Wright played her Swiss bells, and the Male Quartet and the Ladies' Trio

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*See box page 3

1968 GRADUATES

Bachelor of Religious Education

Robin Anne Margaret Allsopp	Penetanguishene, Ont.
Paul Fredrick Bancroft	Burlington, Ont.
Jacqueline Brooks	Bristol, England
Marjorie Ann Brundritt	Chatham, Ont.
George Albert Butcher	Coquitlam, B.C.
Josefina Mercedes Campbell	Toronto, Ont.
Verna Elizabeth Carscadden, Reg. N.	Brampton, Ont.
Ruth Elaine Ferguson	Toronto, Ont.
Perry Denniss Delbert Ferns, B.A.	Ottawa, Ont.
Stanley Wilfred Hibbins	Scarborough, Ont.
Robert Marshall Hill	Peterborough, Ont.
Beatrix Hoyer, Reg. N.	Roxboro, Que.
Dorothee Jenny Von Kleist	Toronto, Ont.
Kathleen Edna McElroy	Midland, Ont.
Ian Neil MacLean	Scarborough, Ont.
Charlene Elizabeth Martin	Hamilton, Ont.
Dorothy Ruth Mason	Toronto, Ont.
Marion Pauline Miller	Midland, Ont.
Betty Kathleen Nesbitt	Stouffville, Ont.
Wayne Richard Rhodes	Derry, Pa., U.S.A.
Donna Arlene Robinson	Maynooth, Ont.
Lorraine Joyce Shelstad, R.T.	Regina, Sask.
Linda Merle Smith	St. Catharines, Ont.
Christine Mary Stevens, Reg. N.	Jamaica, W.I.
Barbara Sharon Wilhelm, Reg. N.	Toronto, Ont.
Carl Lewis Wilhelm	Toronto, Ont.

Bachelor of Theology

Grover William Crosby	Toronto, Ont.
Moses Ola-Olu Durojaiye	Nigeria, West Africa
Chidawa Basa Kaburuk	Nigeria, West Africa
Robert Maxwell Vague	Scarborough, Ont.

Missionary Course

Sheila Jean Belfry	Aurora, Ont.
Jean Marilyn Franklin, Reg. N.	Greenfield, Ont.
Barbro Mariann Gustafsson	Scarborough, Ont.
Lynn Margaret Hatton	London, Ont.
Elizabeth Magdalene Neumann, Reg. N.	Waterford, Ont.
John Leonard Parssinen	Milton, Ont.
Eunice Mable Tena Robert, Reg. N.	Detlor, Ont.
Janet Lynn Spence	Stouffville, Ont.
Agnes Roberta Elaine Stevenson	Toronto, Ont.

Pastors' Course

Stanley Howard Desjardine	Toronto, Ont.
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Christian Education Course

Patricia Grant Auclair, Reg. N.	Toronto, Ont.
Kathleen Adele Cochran	Broadview, Ill., U.S.A.
June Harrison	Montreal, Que.
Richard Morrison Houser	Greenville, S.C., U.S.A.
Mavis Eileen Kawa	Hanover, Ont.
David Gordon Love	Weston, Ont.
Dorothy Jean Spark	Guelph, Ont.
Bruce James Wilson	Uxbridge, Ont.

Bible School Department

Dana Glen Crummev	Peterborough, Ont.
Richard Lear	Bolivar, Pa., U.S.A.
Susanne Morton	Scarborough, Ont.
Cecil Ivan Noble	Uxbridge, Ont.
Vikki Jo-Ann Sieminowski	Toronto, Ont.
Hidde Andries Vandermeer	Calgary, Alta.

One-Year Course

Doris Eileen Borttger	Fruitland, Ont.
Sarwar Umar Din	Chakwal, West Pakistan
Iverson David Keuhl, B.A.	Pembroke, Ont.
Linda Lou Kirstein	Wainfleet, Ont.
Margaret Lorraine McCaug, Reg. N.	Ottawa, Ont.
Sharon Lee McCallum	Toronto, Ont.
Myrna Devi Mykoo	Trinidad, W.I.
Jean Marianne Seymour	London, England
Fred James Shaver	Ottawa, Ont.
Erna G. Stouffer, B.A.	Stouffville, Ont.

Evening Classes

Gordon Collins	Weston, Ont.
Louis James Whiteside	Malton, Ont.

sang their testimonies, until the final words of "The Lord Bless Thee and Keep Thee" hovered over the silent throng, it was a paean of praise and thanksgiving to the Lord Jesus Christ, Whose we are and Whom we serve. It was T.B.C. music at its best.

The quiet dignity of the long processional to the tune of "Praise, My Soul, The King of Heaven", the spine-tingling singing of "God Save the Queen", and Sir Ernest MacMillan's arrangement of "O Canada", and the soul-stirring congregational singing of "Ye Servants of God, Your Master Proclaim," plus the College hymn, "Help Me, O Lord, The God of My Salvation", . . . all these gave the audience an opportunity to express its deep thanksgiving.

But it was the student singing that brought that nostalgic lump into the throat. Under the superb direction of Rev. William Crump, Director of Music, the students, in the full 230-voice choir, 30-voice Chorale, Ladies' Chorus and Male Quartet, combined to "Sing and Rejoice"; they prayed "Spirit of God Descend Upon My Heart"; they affirmed, in the words of the Graduating Class Hymn,

"We Rest on Thee, our Shield and our Defender,
We go not forth alone, against the foe;
Strong in Thy strength, safe in Thy keeping tender,
We rest on Thee, and in Thy Name we go."

Mr. Crump received much of his training under Mr. Ernest Shildrick, long-time Director of Music at T.B.C., (acclaimed as the man who set the College singing), and he has added a depth and devotion to the music program of the College that has been so effective in speaking to the hearts of men and women, and will remain as an abiding contribution to the ministry of the College.

But it wasn't just music, rich and blessed as it was. It was the students themselves, their love, their dedication, their zeal, so ably demonstrated by the four chosen to represent them and whose testimonies are found elsewhere in this issue: Dorothy Mason, born and raised in South America and ready to return; Grover Crosby, pastor and family man; Sherri Wilhelm, bound for the mission field with her husband, Carl; and Chidawa Kaburuk from Nigeria, West Africa, won from animism and pagan worship to the Lord Jesus Christ and now ready to return to preach to, and teach, his own people. This was T.B.C. . . . and this will be, must be, the new Ontario Bible College (see box, page 3).

There were feelings of nostalgia and sadness as the exercises closed. Would we see another 75 years of like testimony and faithfulness to the Word of God? Yes . . . but only if His second coming should tarry, and if we

who know and love Him will gird up for the race now set before us, and by our prayers, gifts and endeavours make the new institution something for the continuing praise and glory of God.

The world needs the Bible College and its trained and equipped graduates. The young people need the Bible College, where they can be taught the Word of God, infallible, inspired and inerrant. But most of all, the work of the Lord Jesus Christ needs the Bible College, for this is the mainstream and the lifeblood of the missionary enterprise, the evangelical ministry and the source for those whom Jesus Christ can use for His glory.

Graduation 1968 was the end . . . it can be the beginning of something intrinsically worthwhile under the blessing of God. When we gather for the first graduation of Ontario Bible College (see box, page 3) in April, 1969, we are sure there will be the same testimony, the zeal, the same devotion, the same spirit of dedication as we have seen in the past. Brethren, pray for us.



Top: Rev. Robert Strimple, Dean of Faculty, talks with our two African graduates, Moses Durojaiye, B.Th., and Chidawa Kaburuk, B.Th., both from Nigeria.

Centre: Mr. Gordon Houghan (left) head usher, and some of the 40 men who served at Graduation.

Above: Dr. Boehmer presents diploma to Dick Houser, one of the several "missionary kids" studying at the College.

Graduation Testimonies



Chidawa Kaburuk, B.Th.

I was born in Zuturung in Southern Zaria, Nigeria, West Africa. My parents at that time were illiterate pagans who could not even write down my birth day. They were worshippers of Dodo, our tribal god. I was about to be initiated into the worship of this god, Dodo, when, by the grace of God I became a Christian in 1943.

How did I become a Christian? My brother had already been converted, and one evening a group of Christians came to visit him and to hold a meeting. These visiting Christians began to praise the Lord with melodious songs. I did not want to attend their meeting but the singing attracted me to it. About twenty other unbelievers were also attracted. So one man among the group, an evangelist, seizing the opportunity, gave a Gospel message. The message convicted me of my sins. When the evangelist gave an invitation, I went forward. He was happy to lead me to Christ, and that evening I became a new born child of God.

Two years later, my brother sent me to a Mission Public School. While I was there, I had a growing desire to know the Bible, so I was always very attentive during the Bible lessons. In my last year of Public School, that desire, which I believe was the working of God, led me to choose to go to Bible School. My decision was a surprise to my parents, to my teachers, and to my friends. One of my teachers, a missionary lady, was very happy with this decision. She encouraged me, but my parents and friends were opposed because, according to them, I was too young to be trained as a Pastor, and anyway, there is no money in the Christian ministry. I refused to yield to their opposition, so they predicted failure for me, saying, "Let him go to Bible School; he will regret it and quit."

In 1953, I went to Bible School at Igbaja. The Sudan Interior Mission and the churches in my area supported me. In 1955, I graduated and was asked to teach in Kagoro Bible School. I enjoyed teaching the Bible for I taught myself more than I taught others.

After teaching for eight years, I felt that I needed more training, so in October, 1963, I went for further studies to my former Bible School, which had by then been upgraded to Bible College level. In September last year, the Sudan Interior Mission gave me a scholarship to come to Toronto Bible College to complete my studies.

My stay in T.B.C., though short, has been a great blessing to me. The very day I arrived in Toronto, Dr. and Mrs. Boehmer gladly received me into their home. They have been treating me kindly just like a son ever since. The teachers and the students treat me like a brother. They greet me by my name with smiling faces. The teachers have taught me with their words and lives. I have been blessed by their love and humility. I will not forget what one of them said to us in a class, "If anyone of you should feel that I have offended him, please tell me. I am ever ready to apologize, for I am here not to offend you, but to teach and help you."

My experience in the College has been like that of Jacob, who said, "Surely the Lord is in this place." (Gen. 28:16) The presence of the Lord in T.B.C. has made me feel at home. I praise Him for having brought me here and for helping me to finish my studies.

Now that my days in Canada are over, I shall be going back to Nigeria, with very happy memories, to help as a Bible teacher or Pastor in the work of building the Church of Christ. Please, uphold me in your prayers that I will be faithful in the Lord's service. Thank you. ■



Sherri Wilhelm, B.R.E.

God has many ways of working: sometimes He uses the dramatic, the awe-inspiring, the spectacular. Sometimes He uses the simple, the ordinary, the commonplace. It is in the second way that God has been working in my life.

The Lord gave me a fine Christian home where I learned from my earliest days about the love of the Lord Jesus Christ. As a natural result, I accepted Christ as my Saviour while I was still a child. During my early teenage years, God began to show me that the Christian life was far more than merely a decision made years ago. First and foremost, I realized that Christianity was a rich and meaningful daily relationship with a God Who cared for me personally. At the same time, I became aware that the Lord wanted me to live not only *with* Him, but also *for* Him. He had a plan for my life. When I understood this, I dedicated myself to Him at a service in our church. As I committed my life to God, and sought His leading through the Bible and prayer, He began to show me that His plan for me was to serve

Him as a foreign missionary. Guidance concerning this came in no extraordinary way. God produced and maintained the desire for overseas service through my home, where missionaries were frequent guests, through the reading of missionary biographies, and through correspondence with friends already serving in missionary lands.

As preparation for this missionary service, the Lord led me after high school, to nurses' training. As further preparation, although this might not seem quite so essential for a missionary, the Lord brought a fine young man into my life. As our friendship developed, we became aware that God had made us both of one mind concerning His will for our lives. This meant the mission field for Carl and for me. With this awareness, just after our marriage, we entered Toronto Bible College for training.

Many meaningful lessons have been learned during these past three years at College. One of them developed out of a chance remark overheard during Choir Tour in my second year. In one city where we visited, I was disturbed by the comment of a young man who said that he was rejecting Christianity because he could see nothing different about the lives of those who called themselves Christians. This remark made me stop and examine my life and values to see whether I had whatever it was that ought to make the Christian different. I began to realize how much I as a Christian should be radiating the life of Jesus Christ, so that the world could receive an authentic portrait of Him through me. This lesson has since been reinforced many times during these days at College through teachers, chapel speakers, and my personal devotions.

Perhaps the greatest lesson learned during these College years, has been that of trusting God to supply our material needs. My husband and I entered College entirely dependent upon our own financial resources. By working full-time throughout the summer months, and part-time during the College year, we were able to fulfill all our financial commitments. At the end of our first year, when all of our bills were paid, and these are actual figures, our bank account registered \$1.97, and after our second year, we were even more prosperous with an account totalling \$2.53.

With this evidence of the faithfulness of God, we can face the future in real confidence. Last year, we were accepted as candidates with the World Radio Missionary Fellowship—H. C. J. B.—for service in Ecuador. We expect, the Lord willing, to be in Language School this coming September. ■



Grover Crosby, B.Th.

The first twenty years of my life were spent in a small town in north-eastern Ontario. There my father had become a successful business man and we were provided with a secure and comfortable home. I began to attend church at a very early age, but as I grew older church had less and less influence on me. By the time I entered high school my life was characterized by a lack of ambition. I had no interest in my studies, and desired only to have a good time. After four years I left high school with little to show for my time spent there, and I wandered aimlessly from one job to another. Although not completely dissatisfied with life I felt an emptiness within that longed to be filled.

About this time a young minister came to one of the churches in our town. He took an interest in me, and I started attending his services. I didn't quite understand why, but I went back week after week feeling that here I would find the answer to my inner need. One Sunday this pastor invited me to his home where he talked to me about my need of personal salvation. That night I accepted

Jesus Christ, and immediately my life took on a whole-new perspective showing a complete change. Right away I started reading my Bible and telling others what I had discovered in the Lord Jesus.

Furthermore God began to lead in a practical way. I met a wonderful Christian girl who was later to become my wife; God led me to Toronto where I became actively engaged in Christian work at Melrose Baptist Church; I attended my first Toronto Bible College graduation and there God spoke to me. I knew He was calling me into His service. For six years I continued attending the graduation exercises, and for six years I refused to yield to the call of God. I refused because advancement at my place of employment had led to a good position which offered real security for my wife and two children.

The turning point came one Sunday afternoon. My wife was tucking the children into bed for their afternoon nap, and I was left alone to think. I felt the presence of God in an unusual way and was conscious that He was speaking to me. I heard no audible voice, but knew without a doubt that God was calling me to follow Him. There was a note of finality in the message and it seemed to me a case of now or never. In that moment I knew what the answer must be, and without further hesitation responded, "Yes Lord, I will follow". I spoke to my wife about the decision and she was quite ready to go along with me and even related how that very day she had asked God to show us what He desired for our lives. The peace of God flooded our hearts assuring us that this was the way in which He was leading. Both my wife and I applied to T.B.C. and were accepted for training.

But there was to be one more test. While serving a three month notice, my employer made a substantial offer if I would consider remaining with the company. The offer was attractive and we were grateful, but knew that "no man having put his hand to the plough, and looking back is fit for the Kingdom of God."

The training received at T.B.C. has been invaluable to me. There have been many lessons in patience and trust. The fellowship with other students will not soon be forgotten. Their oneness of purpose, along with the genuine concern of the faculty has helped to enrich my understanding of God's great plan; but most of all, T.B.C. has provided me with the first real intellectual challenge of my life. As a result of the Bible centered curriculum, this mental stimulus has also added to my spiritual maturity. God has been preparing both mind and heart for the ministry to which I have been called.

God provided in a wonderful way for the

material security which I had left behind. Shortly after entering T.B.C. I received a call to become student pastor of Park Road Gospel Church here in Toronto. This opportunity not only provided for my material needs, but of much more importance it gave



Dorothy Mason, B.R.E.

My parents are missionaries in South America and I was born there. It was there also I came to know God. I knew even as a child that God supplied our necessities such as food and clothing as we needed them, and often gave us extras as well. Not only that, but I saw God protect our family during one of those revolutions for which South America is notorious. I can still remember shots being fired around our house while we huddled together in the only corner where no stray bullets could hit us. God was always a very real Person in our home.

Along with these manifestations of God's loving care I heard of course the Gospel preached. I began to develop a fear of hell. At about the age of six I decided that I should do something about it. I accepted Christ as my Saviour, but I did not receive the assurance of salvation at that time and I think I know why. When my mother asked me if I knew myself to be a sinner, I glibly answered with a yes, knowing it was the right answer, but adding to myself: "Not a very bad one though!" By the time I was twelve, however,

a splendid opportunity to put into practice the things that I was being taught.

My wife and I feel that following graduation God would have us continue in the pastoral ministry in this warm and happy fellowship at Park Road Gospel Church. ■

there was no doubt in my mind that I was sinful and needing God's forgiveness. It was then that I came to have a real assurance that I was saved.

When I was seventeen I left South America and came to Canada to go to Teacher's College. Away from home and on my own, I felt I needed God more. He became more real in my Quiet Times. I faced decisions such as finding a job, getting a place to live and choosing a home church. . . . God sometimes gave specific guidance in these decisions but at other times He would direct through circumstances. It was wonderful to look back afterwards and see how He had been in control all along.

God's control has been evident also during my three years at Toronto Bible College. He has brought me through many experiences and taught me many lessons. There are two which stand out in my mind.

The first lesson was connected with my field work. During my first two years at T.B.C. I had the privilege of working in a Christian home for teenage girls. It was a great blessing to me to see several of these girls come to know the Lord, to see God changing their lives and to see His strength begin to overcome their faults and weaknesses. No longer worried and mixed up they came to show a new purpose and joy in their lives. More clearly than ever before I understood that we really need God in order to live life aright. This caused me to take a closer look at my own life to see if it was truly God-orientated.

The second lesson came through our classroom studies of the book of Job. We grappled with its challenging concepts during this past term at school. We saw Job lose everything even to the sympathetic understanding of his wife and friends, but never did he lose his faith in God. Even when he could not understand why God was allowing all these calamities to hit him, he looked forward to the day when he would see God face to face. Job remained loyal to God for he knew God was worthy of all his love and devotion. This caused me to look at my own motives for being loyal to God to see if they were based on the blessings God gave me or on God's own utter worthiness. It is with the conviction that God is completely worthy of our total dedication that I plan to serve Him. It He should see fit, as a missionary in South America. ■

1968 Valedictory

Given at the Graduation Banquet, Feb. 24, 1968

Stanley Hibbins, B.R.E., Valedictorian



Rev. W. Tyler, Vice President, presents the Merlin Grove Memorial Missionary Scholarship to Jack Postma '69. The award is made in honour of one of our graduates, martyred for the cause of Christ.

1968 Awards

SCHOLARSHIPS (\$250 EACH)

- The John McNicol Scholarship
Collen Reid '69
- The E. G. Baker Scholarship
Carol Belford '69
- Merlin Grove Memorial Missionary Scholarship Jack Postma '69;
- Alumni Scholarships
Joy Church '69 Audrey Haddon '69
Andrew James '69

PRIZES (\$25 EACH)

- (Presented at the Student Annual Meeting,
April 9, 1968)
- The Board of Governors' Prize:
General Proficiency, Bible College
Sharon Wilhelm '68
- The Rev. R. J. Koffend Prize:
General Proficiency, Bible School
Susanne Morton '68
- Departmental Prizes:
Bible — Perry Ferns '68
Theology — Sharon Wilhelm '68
Missions — Elizabeth Neumann '68
Practical Theology — Grover Crosby '68
General Studies — Wayne Rhodes '68
Christian Education — Beatrix Hoyer '68
- The Emma Heffer Memorial Prize for Scripture Reading Richard Strong '71
- DELTA EPSILON CHI
(Honour Society, A.A.B.C.)
Beatrix Hoyer '68 Sharon Wilhelm '68
- BURSARIES
The Susan Emma Hubert Bursary (\$200)
Paul Hope
- The Dr. Albert Hughes Bursaries \$(150 each)
Perry Fern; June Harrison

Mr. Chairman, Dr. Boehmer, members of the Faculty, members of the Board and Corporation, fellow students and friends.

For each person in the Class of '68, whom I represent this evening, the memories of the last few years spent at Toronto Bible College will always have a deep and precious significance. We come from six countries of the world and twelve denominations. Our backgrounds are as varied as our faces are different; but we are united this evening because of our salvation in Christ; we have studied together for these past few years in the strength of Christ and now we stand at the brink of launching out to serve Him.

I wish to do something a little different tonight. Rather than addressing you, I wish to direct my remarks during the next few moments to our Master and to our Lord, in the form of a graduation prayer of thanksgiving. May your heart respond with mine as I talk to Him at this time.

"Each one of us this evening, our God, stands in awe and wonder before Your throne of Grace, as we contemplate that which we shall never fully know or understand; why You so loved us that You sent Your only Son to die for us and save us from our sins. For each member of the Class, the time and date of our salvation varies; for some it was when we were children; for others it was when we were teenagers, and for still others it was but a few years back when, as young adults we found Christ as Saviour. We praise You that You loved us. We worship Him Who saved us by His blood. But not only this, we would praise You tonight that You deigned to call us to prepare for specific tasks which You have in store for each one of us. We would gratefully thank You, our God, that for our preparation for these tasks You chose to lead us to Toronto Bible College.

"Thank You Lord for the many Christian friends of the College; for the Board of Governors, for Mr. Horsey, its Chairman, for each member of the Corporation. Thank You Lord for each one of those various people who financially or prayerfully have stood by us students in our years spent here, at T.B.C.

Thank You Lord for that missionary or minister; that church or family that has been willing to contribute to the glory of God in this College. It has been through their contributions we were able to acquire new furnaces; we received a new Library so that instead of being disturbed by the din of creaking shoes on bare floors, we now study in peace and quiet. We thank You Lord for each one of these unknown friends.

"But there is still more . . . Our Faculty Members . . . We especially praise You for these men who have come to mean so much to us. They have allowed us to come to know them, not as austere theologians, but as real human beings. These men have not been afraid to exploit their "long legs" or their "short statures." They have not been hesitant to dress up, or show off their amazing talents as instrumentalists. These things our Lord, we have appreciated and we thank You.

"But there is still more . . . They have not been afraid to declare clearly and boldly the whole counsel of God. They are known of God and proven among men; men like Stephen, full of faith and of the Holy Spirit. We have learned from their examples and benefitted from their faults. These are men who freely and willingly have talked with us and counselled us, utilizing their own personal experiences with life and with You. We have learned more from what they are, than from what they have taught. When we leave, a little part of each one of them will go with each one of us because they have given a part of themselves to us, and we have become a part of what they are. . . .

"While we would thank You sincerely for Christian friends and for the Faculty, however, we thank You most of all for Yourself and for Your presence with us and in us. Thank You for each one of those circumstances and experiences of these past few years at T.B.C. For those sometimes difficult lessons in faith and trust; for those glorious times of cleansing and infilling that we have experienced here along our way; for the various prayer days and chapel hours where we met with You, and for the missionary conferences where we were confronted with



Stanley Hibbins, B.R.E., Valedictorian

the world and with ourselves. We praise You for those times when, faced with debt and no funds, we found an envelope in our letter box with money or a cheque, and You marvellously supplied. We are amazed when we look back at those times when confronted with a seemingly insurmountable obstacle of committee responsibilities, Christian Service assignments, term papers, approaching examinations, You have brought us through till now we stand on the threshold of Graduation.

"Perhaps here tonight there is a C. H. Spurgeon, a mighty preacher, or a Billy Graham, a powerful evangelist. It may be that within our midst there sits a George Moffat, a great missionary, or even a Merlin Grove, a future martyr for the cause of Christ. But, our God, whatever may come, we have given to You our hearts and You have blessed us; we have dedicated to You our minds and You have graciously taught us; now Lord, we would offer to You our lives, our all, and we praise You that You have promised to take us and use each one of us for Your honour and Your glory.

"And now, our Father, it is our sincere request that as we graduate, the Grace of our Lord Jesus Christ, the Love of God and the Fellowship of the Holy Spirit may rest abundantly upon Toronto Bible College, our College, and everyone who teaches, works and learns within it." Amen.

Rooms and Apartments Wanted

The combining of the student bodies of L.C.B.M. and T.B.C. will tax rooming facilities.

If you have rooms or small apartments that you would like to list, please phone 924-7167.

APARTMENTS FOR MARRIED STUDENTS are particularly being sought. When phoning please list location (the closer to Spadina Road the better), rooms and facilities available, and the rent.

College Chorale Completes Annual Tour

*"A song is a beautiful thing,
Voices join in full throated melody
And lift to blend in glorious harmony.
Men's hearts are moved, e'en lifted to ecstasy
With a song; for a song is a beautiful thing.*

*But when I sing, Lord,
Let it not be for this alone,
Lest fruitless I be when day is done;
Lord, this prayer I bring,
Lord, for Thee I sing."*

With these words, the T.B.C. Chorale almost invariably opened their program as they sang the message of the Gospel into the hearts of men, women and young people, in churches, halls and high schools during their annual tour.

And just as invariably, when the program of music and message was finished, and an invitation given to receive the same Lord and Saviour Jesus Christ as a personal act of faith in salvation or dedication, there would be a response. There were 34 such decisions that were publicly made, and doubtless many, many more were made in the silence of heart and room.

What a delight it was to meet so many of God's people, friends of long-standing, or those newly made, who appreciated the singing and witness of young people! Under the leadership of Rev. William Crump, and with Mrs. D. C. Percy at the piano, the melodies of heaven were never more thrillingly presented. And when the Rev. D. C. Percy climaxed the program with a message and invitation, the response to the claims of Christ was heart-warming.

the world and with ourselves. We praise You for those times when, faced with debt and no funds, we found an envelope in our letter box with money or a cheque, and You marvellously supplied. We are amazed when we look back at those times when confronted with a seemingly insurmountable obstacle of committee responsibilities, Christian Service assignments, term papers, approaching examinations, You have brought us through till now we stand on the threshold of Graduation.

The tour included Cornwall, where the First Baptist Church with Rev. Laurie Chubb '40 proved to be gracious and kindly hosts; Vankleek Hill, where the Rev. Les Carson had arranged assemblies in 2 High Schools, and an interchurch program in the Presbyterian Church; Ottawa, with a full house and some very wonderful decisions in the Metropolitan Bible Church where Rev. Art Larson is Pastor; Smiths Falls with Rev. Don Timpany '32 and his faithful people; Canandaigua, N.Y., where we had 24 hours with the Baptist Teen Trek and several hundred young people, at the LeTourneau Christian Camp, under the leadership of Rev. John Palmer; the Winchester Community Church at West Seneca, N.Y., with Rev. Tom Dalbo; the Youthtime Christian Center in Buffalo with Rev. Alan Forbes—a thrilling day that was climaxed with a

T.B.C. Chorale



great rally, the Randall Memorial Baptist Church in Williamsville, N.Y., where Rev. Stanley Lewis and his large congregation welcomed the Chorale for their morning service; and finally at the Avenue Road Church, Toronto, where history was made as the Toronto Bible College Chorale held its final service. Never again would a T.B.C. Chorale sing under that name. What a joy it was to see two hungry, seeking souls, publicly acknowledge Christ at this final service. It was the seal of God.

It has been a wonderful year, musically and spiritually for the Chorale. And we would be remiss if we did not express our deep appreciation to the Rev. William Crump for his service in this area, that has spanned 12 years. Not only has he made T.B.C. to sing, but he has been able to have it sing with "the spirit and with understanding also" (1 Cor. 14:15). It has not been entertainment, but ministry and decision that has been the major factor in this form of evangelism.

The students, too, who gave unstintingly of their time and devotion, have made the College year a musical and spiritual success. It is gratifying to know that because of this ministry, there are souls who now trust in Christ as Saviour, and the ranks of dedicated workers will be swelled. To God be the glory, great things He hath done.



Top: Mr. Percy interviews Sherril Wilhelm on T.V. program. Above: Mixed quartet singing on T.V. program: Peter Gibbins, Jean Small, Carol Clymer, Hume Milroy. Below: Chorale on T.V.—CKNX, Wingham, Ont



ALUMNI NEWS

Compiled by Barry Jones, Alumni Secretary



Barry Jones B.Th.

Alumni Secretary Leaves to Take Church Post

Rev. Barry Jones, B.Th. '64 has resigned as Alumni Secretary, to accept a call to minister in the University Ave., Congregational Church in St. Paul, Minnesota.

For 3 years, Mr. Jones has worked hard to establish the Alumni Association as a more vital agency in the ministry of Toronto Bible College. Under his direction, many new branches have been formed, and others revitalized. Several new projects have been undertaken, each one adding lustre to the Alumni and efficiency to the College.

We are grateful for his time with us, and as he leaves to take up work that is so much upon his heart . . . ministry and evangelism . . . and for which the Lord has liberally endowed him, we wish him God's richest blessing. We are grateful for the share we have had in his training.

While in the west, Mr. Jones will continue to serve T.B.C. as an alumnus who knows the work from the inside. Our parting word to him is: "Do the work of an evangelist. Make full proof of the ministry." Thank you Barry, and God bless you.

ON THE HOME FRONT

Mr. and Mrs. Lawrence Hurley, B.R.E. '67 (Lenore '67) are Directors of Child Evangelism Fellowship in the Indianapolis area, U.S.A. Rev. Wm. Milner '49 is pastor of the Wortley Road Bible Church in London, Ontario. (A.G.C.)

Miss Enid Hurst '65 is engaged in office work at the Christian and Missionary Alliance Headquarters in New York, N.Y.

Rev. James Johnston '41 received his Master's degree in Education in August, 1967. He is presently teaching school in Platteville, Wisc. Rev. and Mrs. Johan Tangelder (Helen Feasby '63) are in Vernon, B.C., where Mr. Tangelder is pastor of the Christian Reformed Church. He was ordained September 29, 1967.

Miss Jacqueline Whan '64 graduated from Wellesley Hospital, Toronto, in May, 1968.

Rev. and Mrs. Iner Farmery '37 (Mary Tilly '37) are in Toronto, where Mr. Farmery is Mission Director at Yonge Street Mission.

ON FURLOUGH

Miss Martha Blair, B.Th. '63 from Malaysia (O.M.F.).

Mr. and Mrs. Wm. Bell (Elsie Mathewson '49) from Nigeria, Africa (S.I.M.).

Rev. and Mrs. Eugene Ayton '34 are on furlough from Taiwan (O.M.F.).

TO THE FIELD

Miss Ruth Young '40 to the Philippines (O.M.F.).

Miss Marilyn Briard '66 to Switzerland for language study, en route to the Congo, Africa, for her first term (A.I.M.).

Mr. and Mrs. Robert Cooch '55-'58 (Helen, B.Th. '59) to the Congo, Africa (A.I.M.).

Miss Dianne Cunningham '67 to Nigeria, Africa, for her first term (S.I.M.).

Rev. and Mrs. Jack Bart '61 (Margaret Rose '60) to Argentina, South America (E.U.S.A.).

Mr. Wm. Eaton '37 to France for one year of maintenance work with B.C.U.

Mr. and Mrs. Howard Hawes '65-'67 (Janice '67 Sp.) to Uganda, E. Africa, for their first term (A.I.M.).

MARRIAGES

Mrs. Annie Jolley (Wright '28) to Mr. Gordon

Parsons '28 on February 28, 1958, in Olivet Baptist Church, Meaford, Ont.

Miss Lillie Porter to Rev. James Hutchinson '31 on May 4, 1968, in Second Baptist Church, Auburn, N.Y.

Miss Dorothy Mason, B.R.E. '68 to Mr. Robert McFarlane, B.R.E. '69 on May 18, 1968, in Knox Presbyterian Church, Toronto. Mr. David Sherbino, B.Th. '70 was best man.

BIRTHS

To Rev. and Mrs. Edward Simmons, B.Th. '63 (Ruth Almas '57), a chosen daughter, Elizabeth Ruth, on September, 1967, in Hamilton. To Rev. and Mrs. Charles Long '50, B.Th. '64, a daughter, Elizabeth Anne, on October 12, 1967, in Ajax, Ont.

To Mr. and Mrs. Andrew Lawrence '59 (Sylvia '56-'58) a daughter, Janice Elisabeth, on December 12, 1967, in Colombia, South America, a sister for Cindy, Wesley and Daniel.

To Rev. and Mrs. John Tobey '59 (Annette Kalbfleisch '60) a daughter, Joanne Margaret, on January 19, 1968, in Smooth Rock Falls, Ont., a sister for Caroline Ruth, Linda Grace, and Elizabeth Ann.

To Mr. and Mrs. Paul MacKnight (Margaret Allan '56) a son, Daniel Paul, on February 28, 1968, in Ravenna, Italy.

To Mr. and Mrs. Fraser McKenzie (Evelyn Peat '66 Sp.) a daughter, Michelle Elizabeth, on March 6, 1968, in Toronto.

To Mr. and Mrs. John Pomeroy, B. Th. '64 (Nancy Reist, B.Th. '62) a daughter, Sharon Joy, on March 13, 1968, in Chingola, Zambia, a sister for Lynn.

To Mr. and Mrs. Frank Byrne, B.Th. '63 (Jane Arno '63) a daughter, Paige Carolyn, on March 18, 1968, in St. George, Ont.

To Mr. and Mrs. Luke Zylstra (Marie Chapman, B.Th. '59) a son, Timen Stewart, on March 30, 1968, in Kathmandu, Nepal.

To Mr. and Mrs. Ronald Sheffield '59 (Dorothy Troyer '56-'58) a son, Ronald Timothy, on April 6, 1968, in Port Arthur, Ont.

To Mr. and Mrs. Keith Edmondson '66 (Marjorie Clubine, B.R.E. '66) a son, Philip Keith, on April 20, 1968, in Toronto, Ont.

To Rev. and Mrs. Barry Jones, B.Th. '64 (Christine '63) a son, Owen Alan, on April 22, 1968, in Toronto, a brother for Glynn.

DEATHS

Mrs. Charles Walker (Isabel J. McCallum 14 E.C.) on January 13, 1968, in Toronto.

Miss Annie J. Good '24 F.C., on March 3, 1968, in Toronto.

Miss Florence Fletcher '29, on April 9, 1968, in St. John, N.B.



Husband and wife team both receive B.E. degrees . . . Carl and Sherrn Wilhelm being hooded by Mr. Peter Enns, Director of Christian Education.

Celebrating 110 years of service!

Let us rejoice together at
"what God hath wrought"
and trust Him for what
He will do.

To commemorate 110 years of service (T.B.C. for 75 years and L.C.B.M. for 35 years), the new, combined College is setting aside the week of

September 30—October 5, 1968

This will be a week of fellowship, inspiration, challenge and thanksgiving. A special programme will include the following speakers:

Dr. W. Nigel Kerr,
Gordon Divinity School,
Boston, Mass.

Rev. Leith Samuel,
London, England

Dr. W. Stanford Reid,
University of Guelph, Ontario.

All Alumni and friends of both colleges are urged to set aside these days.

BOOKS from the T.B.C. Bookroom

Wm. B. Eerdmans Publishing Co. have issued these recommended books.

Order from the College Bookroom:

THE MOUNTAIN THAT MOVED By: Edward England, Wm. B. Eerdmans Publishing Co. Price: Paper: \$1.60

Few books have so profoundly moved this reviewer as *The Mountain That Moved*. It is the story of the tragedy of Aberfan, Wales, in 1966. A man-made heap of coal slag wiped out almost an entire village and its 144 children. And the tragedy could have been prevented!

Perhaps the most moving section of the book is found on page 111:

"What may emerge," wrote Lewis Chester, a journalist at the *Inquiry*, "is a picture, not of callously indifferent men, but of a multitude of ordinary individuals discharging their jobs with honesty, but without imagination." What a description of twentieth-century life as it is lived by so many of us. We go about honestly caring for our own plot, but over-

look mountains of wretchedness, injustice, and atrocities which are committed the world over.'

Missionaries, ministers and others who should be "moved with compassion" must read this book. It will stir the most apathetic, and challenge the most zealous.

WITH BANDS OF LOVE. By: David Allan Hubbard (President of Fuller Theological Seminary), Price: \$1.65

Lessons from the Book of Hosea.

JOB, OUR CONTEMPORARY, By: H. Harold Kent, Price: \$1.40

A bold, fresh examination of Job as our contemporary. Read it and rejoice.

THE CROSS AND FLAME, By: Bruce Shelley, Price: \$3.85

Martyrs past and present, being dead, yet speak today in this story of real men and women who dared to witness for Christ.

JESUS AND THE CHRISTIAN, By: William Manson, Price: \$6.55

PSYCHOLOGY & PERSONALITY DEVELOPMENT, By: John D. Frame, M.D., Moody Press, Price: \$4.35

Dr. Frame is the missionaries' specialist. A missionary in Iran for many years, and now based in New York, he has been a tower of strength and help to countless people. This book has grown out of that wealth of experience peculiarly his.